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Mr. Moody's New York and Boston Campaigns

Volume LXXXII *Number 1*

THE CONGREGATIONALIST

Boston Thursday 7 January 1897

DWIGHT L. MOODY.

NEVER during the past century has the Church of Christ had such an opportunity for the spread of the gospel as now presents itself. Never has the world manifested a greater interest in religious teaching. All substitutes for Christianity have proved a failure, and the nation is seeking once more for the old paths, the good old way. Let the church arise and make ready for the work.—*From Mr. Moody's recent letter to the churches of the country.*

My mind is made up on the question proposed, namely, the relative merits of Christianity and infidelity, under whatever other name it appears. Somebody once asked Charles Sumner to hear the other side of slavery. "Hear the other side?" he replied, "there is no other side." I would as soon discuss the relative merits of Christianity and infidelity. Nobody who studies history need hesitate in answering the question. And I know what Jesus Christ has done for me during the last forty years since I have trusted him. Let the members of your club accept Christ as their personal Saviour, and they need not waste time discussing such a question. If I had a remedy that never failed to cure disease for forty years, I should not stop to compare its merits with another remedy.—*From Mr. Moody's letter to the Manhattan Liberal Club, declining its invitation to a debate.*

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v. 89: pt. 1
Jan.-June 1897

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 1.

It was a New Year's meeting indeed, with appropriate contributions in connection with the passage selected by the leader, Mrs. Nathaniel Greene, "Hitherto hath the Lord helped us," a review of the past history of this work, with the mercy which has crowned it and the success which has attended it, furnishing a warrant for strong faith in God's promises for the future.

Mrs. Judson Smith emphasized the thought that, with grateful recognition of divine guidance in the past, hearts full of the spirit of Christ make it possible to carry on the work, even though the future path be not always plain.

Miss Child noted some special events of the year in Turkey, India, Spain, Africa and Micronesia, and urged constant prayer in behalf of the missionaries, with courage to face whatever the coming months may bring. She recalled her recent visit in Sholapur, India, where Miss Fowler has an interesting school of twenty pupils. Arriving on Saturday, she was invited to the school Monday morning, to find that they had spent the day Saturday in decorating the room with tissue paper, and had a "good morning" greeting for her in plain English letters. As they gave the salaam one little girl kept her hand upon her forehead, and when asked why explained that she was making her salaam to the people in America who had sent her her clothes. Some of the girls in this school have recently volunteered to share their own grain and rice with two new girls who wished to come in, but for whom there was no money left to be appropriated.

Miss Child also reported incidents in other stations. Miss Gordon of Wai, India, writes of a father and mother whose means of support were so reduced by the famine that the father finally sold their child for a rupee, about thirty cents, and purchased some grain with the price. The mother, ignorant of the transaction, cooked the grain and called for her hungry child to share the food. When she learned the fact she rushed from the house and drowned herself in a deep well, and her husband immediately rushed to the same fate. Miss Daniels at Harpoot has arranged for a hot lunch for the day pupils, and finds the girls picking out the pieces of meat from their *pilaf* to carry home to their less favored brothers and sisters. Mrs. J. K. Browne gave extracts from a letter from Malatia, where Harpoot missionaries were visiting in their tour, illustrating one phase of the influence of Christianity upon Islam.

Mrs. Kellogg spoke of the indiscriminate giving on the part of many Christian people, which greatly cripples the work undertaken by the church in definite missionary lines, and urged discrimination in considering the many truly philanthropic calls of the present time in connection with the work to which Christian bodies are pledged. Mrs. Thompson said it was easier to get a hundred persons to give something to relieve a starving family than to induce one to give towards general Christian work.

The preservation of this nation, of any nation, is dependent on the religious observance of the Sabbath set aside for rest and prayer and for honoring the Lord. The Sabbath was well kept in the days of our forefathers. We are today too lax, and are becoming more so each year. We ought to return, in a large measure, to the customs of our fathers, and spend all the hours of the Sabbath in prayer and rest and in those employments that will make us a more religious people. The rest day must be preserved for the working men, and I hope there will never be a general desire to mingle amusement and frivolity with the observance of the Lord's day.—*Senator John Sherman.*

OUR 'ARMENIAN ORPHANS' FUND.

The receipts for the week ending Jan. 5 carry the fund beyond the twenty thousand dollar mark. Meanwhile reports are just beginning to come from the field of the use to which money cabled earlier has been put. Dr. Raynolds of Van, in the very act of preparing a letter appealing for the 5,000 orphans in the vicinity of that city, received our cable remittance, and takes it as an answer to the promise, "While ye are yet speaking I will hear."

It will accommodate us in sending receipts if stamped and addressed envelopes accompany contributions.

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Total	$20,411.66

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To the man who has wearied himself in seeking for the truth amid abstract doctrines and formal creeds it is an unspeakable relief to find that the truth is a personal being, and that Christ himself is the truth. This, as I interpret his book, was the experience of Berdoe. He was a student of medicine. He became an agnostic. Entangled in the toils of unbelief, yet eager to find some satisfaction for conscience and heart, he asked a certain theological professor where he could find light. And the professor wisely said to him: "Buy a set of Robert Browning." Browning's continual insistence that love is the central secret of the universe, and that this love is demonstrated in Christ, turned the medical student from an agnostic into a believer. Not first doctrine and then Christ; not first creed and then Christ; not first inspiration and then Christ; not first Scripture and then Christ; but first Christ and then Scripture, inspiration, doctrine, creed. This is both the order of logic and the order of experience.—*President Strong of Rochester University.*

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"I am glad to see that you improve on these topics from year to year. Have always liked them, but they seem to grow constantly better."—OHIO.

"The best yet."—COLORADO.

NOT long ago Mr. Moody preached to the convicts in Sing Sing prison. His subject was Partakers of the Divine Nature. He told them that human nature is sinful; that it can be redeemed through Christ; that the only way human nature can become partaker of the divine nature is through the new birth by the power of the Holy Spirit into the divine life; that the first step to this new birth is to gain the mastery over self, the control of one's passions, so that there shall be no hindrance to the new birth; and that the divine life is the realization of God's purpose for every soul. The gospel which Mr. Moody preached to those prisoners is just the gospel needed in Boston today. Human nature which has not fallen into crime is still sinful, and, while criminals are separated by prison walls from fellowship with it in the outer world, it shares the same need, and both can receive the same redeeming grace. Without that we are all condemned before God. With it we are partakers of his nature. Whoever preaches this gospel in sincerity and in the power of the Holy Spirit finds response in the hearts of men and women wherever he meets them. May it be proclaimed with renewed earnestness in every pulpit in these opening weeks of the New Year.

The old question of the taxation of churches and of colleges seems to be coming up again for discussion. Those who are considering it will do well to jot down in their note-books some figures concerning the taxation of other properties which are of advantage to the general public. For example, according to the United States census of 1890, railway corporations owned 17 03 per cent. of all the taxable wealth of Minnesota, but paid only 5.02 per cent. of the total taxes. In Wisconsin they owned 16 46 per cent. of the property of the State, but paid 6 8 per cent. of taxes. In Iowa, owning 19.72 per cent. of the wealth, they paid 7.92 per cent. of the State taxes. In North Dakota, owning 35.53 per cent. of the property, they paid 6.24 per cent. of the taxes. These figures are taken from an article in *The Independent* by Mr. L. G. Powers, commissioner of labor for Minnesota. Before imposing a tax on the institutions for the promotion of morals and education, it would be well to consider plans for more equitable taxes on properties which yield some pecuniary return to their owners.

Nothing is easier than to run an established business into bankruptcy. Thousands are doing it every year. It only needs a little carelessness, a few unnecessary risks, a neglect at one point, timidity at another and rash overconfidence at a third, and the losses so far overbalance the gains that the business comes to a stop. There may be a show of confidence for a while, but sooner or later collapse is inevitable. It is possible also to handle the business of the Christian life so improvidently that, so far as influence for good is concerned, it shall be bankrupt. A little carelessness, a few neglects of duty, some risky trading with the powers of evil in the world, evident, perhaps, in worldly gain and certainly in hardening of character, all showing that Christ is only admitted to the second place, and the man's influence is gone. Sobriety, which does not mean gloom but honest care in handling our own life as a stewardship for God, is necessary to influence, as influence is necessary to the highest Christian joy. How can a bankrupt Christian be a joyful Christian? We miss the delight of service, not because we have gone so far as to profess Christ but because we have not gone so far as to live for him.

It is comforting for those of us who are conscious of our ignorance to know that great men who have preceded us have not been able to solve all the puzzling questions which Christian religion is putting to us. Thus it is reported that after Melanchthon's death there was found a note-book on his table in which the reasons were written why he did not fear death. On one leaf stood the words, "Thou wilt be free from sin; thou wilt be delivered from anxiety and from the rage of theologians." On the other leaf were the words, "Thou art coming to the light; thou wilt see God and his Son; thou wilt know the wonderful mysteries which thou couldst not penetrate in this life: why we are created as we are, and not otherwise, and what is the union of the two natures in Christ." How gladly we would know what this union is, as well as why we are brought into the world to fight the battle of sin from the first moment of conscious existence to the last. The reformers knew whom they believed. So may we.

The difference between German and American theologians in their study of the Bible is said to be illustrated by two questions. The German asks first of each statement to be considered, "Is it true?" The American asks, "What will be the consequence if it is believed?" A recent address by Professor Harnack of Berlin, as translated for the *Literary Digest*, would seem to suggest the importance of both questions in order correctly to answer either. Professor Harnack is perhaps the most influential theologian in Germany. He declared that historical Protestantism is dying out. It was a church, he said, based on a creed drawn from the Holy Scriptures. But theological science has become secularized and its confidence in its written sources is disappearing. It is also as independent of the traditional teachings of the church as of the Scriptures. Professor Harnack says that two things have been preserved from the old Protestantism, which in fact constitute the gospel. These are: (1) that religion is nothing else than an attitude or sentiment of the heart, trusting in God; (2) that in Protestantism this trust in God is found united with the simplest and plainest morals in a most intimate manner. But, in our judgment, if the trust in God of holy men of old was not the result of a knowledge of God who revealed himself to them, and if they left no trustworthy record of the revelation, neither will such trust abide among men, nor the simple and plain morals which were united with it. This fear of consequences is a real motive with us for believing that the Scriptures record a genuine revelation of God. But we are satisfied also by the evidence in history and in our own experience that they are true. When Protestantism in Germany ceases to find adequate support in the Scriptures and in the traditional teachings of the church, it will fail and so will any other form of Christianity.

MR. MOODY'S PRESENCE IN BOSTON.

During the twenty years in which Mr. Moody has been before the American public as an evangelist he has held only two protracted series of meetings in Boston, although he has been here on many other occasions for the purpose of special addresses and sermons. His first campaign in 1877, features of which are recalled elsewhere in this paper, took place not long after his return from England, and the results of it were far-reaching. Four years ago he came again to Boston, establishing his headquarters at Tremont Temple, where for two months noon meetings were held daily, the attendance never falling below 1,500 persons, and reaching that minimum only on the most unpleasant day of the winter. His plan of operations then was to supplement these noon meetings in the heart of the city by evening assemblages elsewhere, and he visited successively various portions of the city and suburban districts.

The method of the campaign ushered in this week varies considerably from that heretofore adopted. Tremont Temple is again to be the scene of the great mass meetings, but they are to be held in the morning at 10.30 and in the afternoon at 3, and for the present there will be no evening meetings, and none at a distance from the Temple. Mr. Moody's idea is that individual churches, or groups of churches, should supplement the Tremont Temple influences by holding special meetings designed for their respective localities. He has no desire to monopolize public attention, but wishes, on the other hand, that there should be many centers of special evangelism, and he rejoices in every indication that churches under their natural leaders or, by availing themselves of other evangelists, are arousing themselves to serious and definite work.

The adoption of this plan of procedure gives a hint as to the probable character of Mr. Moody's preaching. He will strive to arouse Christians to break up the formalism and to bring to an end the apathy of churches wherever such detriments to the progress of the kingdom exist. He hopes to make his meetings of service first of all in promoting a higher type of Christian life and service not only in the immediate vicinity but throughout New England. He will not neglect the preaching of the gospel to the unconverted but that phase of his endeavors will, for the present at least, be subordinated to the carrying out of the other purpose which has long been gathering strength in his mind.

Mr. Moody comes here from a series of six weeks' meetings in New York city, the influence of which through newspapers and other channels has extended far and wide over the country. He says that he has never conducted a more satisfactory campaign. Some of its features are set forth elsewhere in this paper by a New York pastor. His methods in that city have largely shaped his program for Boston, and there is every reason to believe that as great and desirable results will follow his work here. He came at the invitation of local ministers, on whose committee are representatives of four denominations. The business arrangements are in the competent hands of the well-known layman, Mr. Henry M. Moore. May the great evangelist receive a fresh accession of power from on high as he comes among us and may the churches be attentive and responsive to his message.

CONCERNING LEAST THINGS.

It is certain that most of our happiness in the new year will depend upon little things. Great choices, decisive steps—as the world calls them—will probably be very few for any of us, but the result of the year's living will be determined by a multitude of little efforts and decisions, any one of which we may be tempted to think lightly of.

Life seldom makes progress by leaps and bounds. It is rather, in the oft-repeated figure of our Lord's parables, a growth. We cannot see its progress from hour to hour, but we have no difficulty in recognizing its tendency. Little temptations are the forerunners of great falls. It is at the outposts that the enemy begins his successful war. Would it not be well for us, therefore, to post our sentries of prayer and watchfulness at the very openings of the way of sin? The spirit of obedience is shown in care for little duties. Is it not our wisdom, therefore, to prove ourselves in this form of self-discipline before we are subjected to harder trials? Regularity of prayer and worship holds the key to the enjoyment of communion with God. Is it not wise to enter constantly that door of strength and beauty?

It was not this habit of attention to the essential little things of life which our Lord condemned. The Pharisees invented petty observances which left out the spirit of the law, but this is carrying the spirit of unselfishness into all the details of life. If any one imagines that he is to become a perfected disciple by beginning with the large observances to the neglect of the little ones, he will learn his folly in bitter experience. The test of life is action, and action has most to do with what we call the petty details of life. Love of the brother whom we have seen is evidence and practice for the love of our unseen Father. Ministry to the brethren is the only opportunity of ministry to Christ. The spirit of thankfulness for little gifts from day to day is the best preparation for the glory which it is beyond the heart of man to conceive.

It is in social relations, however, that the importance of little duties and observances appears most urgent and inviting. The happiness of home, the comfort of friends, the large, or halting, witness for the joy of Christian service which we bear, depend far more than we imagine upon common words spoken in love or carelessness. The very tones of the voice in ordinary conversation—and much more in the inevitable disagreements of intimate acquaintance—tell of our Christian attainment or neglect.

Which of us, looking back, but wishes that his time might have been spent to better advantage, with more loving service to his friends and more effective witness to the faith? For ended days the present offers only space for repentance, but the little, pressing, momentous opportunities go on, the little vexations continue to annoy, the little temptations assail and, too often, find us careless still, in spite of all regrets. Yet out of these choices and opportunities, which are so little and which pass so swiftly by, our character is growing toward some decisive and unchangeable result.

LET THE CHURCHES BEGIN.

"The future of the American republic depends upon the development of the American conscience," said *Harper's Weekly* recently in commenting upon the Moody meetings in New York. To that business our churches in and about Boston are being summoned with especial emphasis as Mr. Moody begins his work among us. In his appeal he says, "First, let us have a revival of righteousness among ourselves and then open wide our churches to those whom we have so long neglected." It is a fact which every thoughtful man has faced with more or less of courage, that our national and social need is not so much for the adoption of new institutions or the modification of existing laws as it is for the education of the public conscience and the improvement of the average type of man. It was the disinterested patriotism of the fathers which made the success of the American Revolution possible under a system of confederation which was always threatening to fall to pieces by its own weight. A higher standard even than—let us say the standard of Washington and Franklin—would have lightened the task; yet few would be willing to claim, we suppose, that the average of disinterested service is as high in our modern legislative bodies as it was in the Continental Congress.

It is the office of the church to educate the consciences of men. She does this for her own members, but also for those outside her membership by holding up a standard which men may disregard but must respect. The leaven grows and spreads and does its office beyond the limits of sight. Wise men who are not believers understand this and are loth to see the influence of Christianity lessened or broken. They feel the need of the machinery of the churches for police purposes if nothing more, and are well aware that if it were destroyed there is nothing to take its place. They would like to see its efficiency increased along this line—a wish in which the members of the churches must heartily join.

This duty of helping to educate the conscience of the people which God has laid upon the churches is also an opportunity. In its fulfillment one of the great ends of Christ's kingdom is to be attained. Every thoughtful disciple must feel that success in this work must be one of the best evidences of faithful stewardship as well as one of the best methods of increasing that attractiveness of the churches which is the best measure of their efficiency. Power is attractive. When the churches are a great moral power in the community the history of Judah in King Asa's time will be repeated: "They fell to him in abundance when they saw that the Lord his God was with him."

The first step toward raising the level of right thinking and unselfish living in the nation must be the uplift of the standard of the church's own life and thought. The Christian conscience must be educated first, because judgment will begin at the house of God. The pastors and deacons of our churches are the natural leaders in a movement of deepening spiritual life which will be felt from one end of the land to the other. This effort comes first in order of time and is first in importance. Without this, gain in knowledge, wealth and numbers counts for little. There never was a better opportunity or a more fitting time for this purification and enlargement of spiritual life at the centers of influence than exists today. The promise of God's presence was never more assured. This winter may be the beginning of an unexampled spiritual growth and extension of righteousness if God's people, with united faith and effort, will but use the opportunity which is ready to their hand.

PROMISES FOR THE OPENING YEAR.

Strictly speaking the promises of God have no more to do with the opening year than with its passing or its closing. They always hold good. But there is a real and an important sense in which they seem to have a special significance as the year begins. It is a time when thoughtful, conscientious persons have been looking back over their spiritual history, regretting their lapses from goodness and determining to do better in the future. It therefore is a time when they especially need and appreciate encouragement from above. It affords them an additional degree of strength to be reminded afresh just then that the Almighty Father has pledged his sovereign word to forgive and help them. The trustworthiness of his promises becomes doubly precious and invigorating.

It is the eternal faithfulness and omnipotence of God which make his promises sure. He is the embodiment of truth and power. With him is no variableness nor so much as the merest shadow of turning or of weakness. What he says he means. What he has promised is certain to be fulfilled. In the cases of even the wisest, mightiest, most willing human friends, the most positive pledge always is uncertain because of the nature of things. There always is the possibility that, in spite of the good will and honest endeavors of him who made it, unforeseen and unavoidable conditions may defeat its fulfillment. The qualification, "if it be possible," always is implied. But no such limitation attaches to the pledges made by God. No conditions can arise unsuspected or unconquerable by him. The word of God, once uttered, standeth sure.

This fact renders our duty twofold. We are to believe simply and unfalteringly in the divine promises. They are solid foundations for faith and we are to stand upon them erect and firm. We also are to act as if we believed them thus, to go straight forward when and whithersoever they point us, no matter what obstacles may seem to exist, assured that the way will open in God's own time. Thus both we ourselves and all who know us will be encouraged and enabled to win noble successes in God's name.

CURRENT HISTORY.

Freedom of Speech and Thought in Canada.

On Dec. 27 the Roman Catholic clergy of the Province of Quebec, speaking from their pulpits, placed *The Electeur*, the chief Liberal organ of the Province, under the ban, and forbade all Roman Catholics to read, buy, circulate or labor for the contumacious journal, under pain of incurring mortal sin and refusal of the sacraments if they disobeyed.

The reasons given for this act of the bishops are: That one year ago its editor dared to protest against clerical interference with a then pending by-election in the Province; that he recently reprinted a pamphlet written by an able French Liberal, in which he sharply defined the spiritual and political spheres of activity of the clergy, and intimated that it would be better for them to cease posing as mentors in politics; that he approves the Laurier administration's settlement of the Manitoba school controversy. The results of this boycott by ecclesiastics already apparent are most significant. *The Electeur* is dead, for it were useless for it to fight against such an edict, but a new organ, with essentially the same views and backed by the same men, already is in the field. The proprietor and editor of *The Electeur* are considering the duty of suing the archbishop and bishops issuing the *mandement*, in order to test the legality of their action and their power to suppress free thought and ruin a prosperous property. Most of the Liberal and many of the Conservative Roman Catholic laymen of the Province condemn the action of the bishops as both unjust and impolitic, and the press of the Dominion, irrespective of party, warns the clerical despots that they have raised an issue on which they may ride to their permanent undoing. Taken as a forerunner, the act seems to imply that the hierarchy has decided to reject the ministry's plan of settling the Manitoba dispute, and is preparing to dragoon the French Liberals into desertion of Premier Laurier. He replies that he is confident "that the Catholics will render to God what is God's and to Cæsar what is Cæsar's," and the tone of the French and Irish Catholic press of the Dominion indicates that if the ultramontane party forces the issue, and compels the Catholic electors to choose between Premier Laurier's theory of church and state and its theory, Premier Laurier will win. The independent action of these electors in the last election, and their indifference to the hierarchy's *mandement* then issued, points the way to other revolts. It is to be hoped that the issue will be joined and tested both in the courts and at the polls. Disciplined and chastened by a punishment given by Canadian electors, the ultramontane faction of the Roman Catholic Church in the United States may feel less inclined to challenge the organic law and inbred spirit of our land, as they will sooner or later if given opportunity to indulge in inherent propensities.

Ireland's United Front.

When the British Parliament reassembles the ministry will be faced by a combination of Irishmen such as men of this generation have not seen, demanding a revision of the scheme of imperial taxation and a lessening of Ireland's share. Protestants and Roman Catholics, Ulstermen and Munstermen, landlords and tenants, lords and servants are all of one mind now, and why, forsooth? What has happened to bring about the harmony, so unprecedented? Naught but the old, old solvent—self-interest. The report of a royal commission with its cold, dry statistics has done what all the eloquence and statesmanship of men could not do. Irish advocates for years, in and out of Parliament, have asserted that Ireland was overtaxed, but their assertions even when backed with facts have been dismissed as the mouthings of ambitious politicians or the ravings of intolerant, unforgiving, ungrateful Celts. But presto, change! A royal commission, chiefly Englishmen, is appointed. It studies the data, reports dispassionately, and at once men who differ on Home Rule, the Real Presence and every other subject rush into each other's arms and rally in defense of their purses, and of course those Irishmen who hitherto have sworn that they were not party to injustice are more vehement now than those who have protested against it for years. It is always galling to be proved a fool as well as a thief.

Is Russia Playing a Double Game?

No new fact respecting the real situation in Constantinople has come to the surface. Conjecture is rife of course, and, in the absence of action, speculation like the following is interesting, especially as the Vienna *Neue Presse*, which ventures to put it forth, is credited with being one of Bismarck's mouthpieces. It says:

> The web on which Russia, together with the other Powers, is publicly engaged, namely, the work of reforms, is secretly undone by her day by day. The Turk knows that Europe is not united, and acts accordingly. The whole is a comedy in which the dupes are not even duped, because every cabinet in Europe knows that Russia is insincere. She will, at the right moment, land troops on the shores of the Bosporus, force a protectorate upon the helpless sultan, and then close the doors of the straits, putting the keys into her pocket, and, being secure against surprise from that side, she will devote all her energy to the furtherance of her Asiatic schemes. It is unlikely that England would object by force, because she could count upon military support neither from Austria, which has already concluded a compact with Russia on the model of that signed at Reichstadt with regard to the occupation of Bosnia and Herzegovina, nor from Italy, which, statements to the contrary notwithstanding, has a treaty with Russia. The upshot of it all will be that Constantinople will become Russian with the rest of the Turkish empire, except the portion allotted beforehand to Austria, namely, Salonica and its neighborhood.

It is significant of what may *not* be expected from this Administration that our fleet in the Mediterranean is scattering, and we hear nothing more about the Bancroft entering the Dardanelles, nor aught save promises—if even those—respecting payment of indemnities to American citizens and institutions that have suffered loss.

The Outlook in India.

In reviewing the way of the world during 1896 we said concerning India that she not only was suffering from famine, but also undergoing a process of gradual impoverishment, caused by unfair British taxation. Of course, if this latter statement be true, then there must be more or less discontent among the natives of India. As confirming the impression that there is such unrest, we note the letter from Allahabad, dated Nov. 12, and published in *The Nation* of last week. Written by an American, it gives an outsider's point of view. He reports that he has received confidences from lips that were sealed or gave only smiling answers, as long as he was supposed to be an Englishman, which indicate clearly a changing attitude of the natives toward Great Britain; confidences, too, showing that the spirit of criticism and disloyalty are not confined to any one district in India, but are "already echoing softly in the hearts of all the people." Contrasting his description of British Indian officials' indifference to the extent and horrors of the famine and the Indian Government's refusal to limit the export of grain, or in any way to check the rapacity of the Indian grain dealers, with the general solicitude of the Russians, from the czar down to the humblest Russian official in territory adjacent to India, it does not surprise one much to know that while love for the Briton wanes in India, love for the Russian waxes. The papers of Moscow and St. Petersburg are filled with appeals for the famine sufferers, and there seems to be a general desire to relieve the distress. Of course it is easy for the British to impugn the motives which prompt these manifestations of feeling, but such criticisms will not counteract the effects of Russian action and British inaction, and as yet there is not the slightest hint of aid from the British imperial treasury, or of any general subscription from the British public. The bubonic plague still ravages Bombay, and the rate of mortality among the foodless is awful.

NOTES.

France and Great Britain are both seeking to win the favor of King Menelek of Abyssinia, and special missions from each country will soon set out empowered to deal with him.

Spain's advertised reforms for Porto Rico do not satisfy the Porto Rican delegates now in Madrid, and if similar terms are offered to Cuba they will not be accepted as satisfactory. The revolt in the Philippines grows apace, and dissatisfaction with General Weyler is increasing in Spain.

Atrocities committed by Japanese soldiers in Formosa, seen and testified to by unimpeachable missionary witnesses, will go far toward dimming the record made by Japan's army in the war with China. The veneer is thin, and soon wears off in the presence of persistent opposition, it would seem.

While the receipts of the Federal Treasury during December were greater than the disbursements, it nevertheless remains true that the deficiency of the first six months of the fiscal year amounts to $37,902,396. A fair tariff bill and economy in expenditure will remedy this, and the one is as essential as the other.

Our churches in Wisconsin and their members have been forewarned by the Personal Liberty League of that State that the league will endeavor to secure from the legislature about to convene the repeal of all legislation which now guards the Lord's Day from secularization. Forewarned should mean forearmed.

The minister from Venezuela to the United States has returned to this country with such authority from the home government as makes it certain that Venezuela will not put any obstacle in the way of a ratification of the agreement between Lord Salisbury and Secretary of State Olney. Venezuela would like a representative on the arbitration tribunal, but will not insist upon it.

New York's recent constitutional convention was swept off its feet by fear of organized labor, and since Jan. 1 all its convicts have been condemned to idleness. Mrs. Maud Ballington Booth is quite right in saying of the new policy, "It means that the judge who, under the new conditions, imposes a penalty of five or ten years upon a prisoner is virtually condemning him to death." Certainly moral and spiritual death, if not physical.

Senator Wolcott of Colorado has started for Europe ostensibly, so it is said, to sound sentiment—official and popular—there respecting the advisability of the United States calling together another international monetary conference to pass upon the subject of remonetizing silver. It is believed that the real meaning of the mission is a desire to preserve the Republican party's record for consistency, and to enable the party leaders to say that they at least have tried to live up to the letter of the platform of 1896.

The temper with which some of the British Liberals intend to discuss the foreign policy of Lord Salisbury as soon as Parliament opens may be inferred from Mr. James Bryce's recent speech at Aberdeen, in which he said: "The only British interest which the government seems to treat lightly and relegates to the second rank is the maintenance of British honor, the fulfillment of obligations we have assumed to protect the oppressed and deliver the victims of the Turk from the cruelties which our past conduct has contributed to bring upon them."

Two new striking figures in our political life began their service in higher realms of activity last week. Ex-Mayor Pingree of Detroit took up the reins of authority as governor of Michigan, and ere long his grapple with the corporations must begin. Hon. Frank S. Black of Troy began his career as governor of New York, and his first appointment to office would seem to indicate that he is to be a partisan. If the Republican "machine" triumphs in the senatorial contests in Illinois, Pennsylvania and New York, the leaders of that party will reap a harvest later of the kind which always follows the sowing of dragon's teeth.

A judge of Boston's Municipal Court decides that the performances usually witnessed in the First Spiritual Temple are "religious," hence the young men who recently exposed frauds there are guilty of disturbing "a religious and lawful meeting," and must be fined. We hope the young men, who performed a distinct service to society, will appeal from this decision. If that which occurs in the First Spiritual Temple each Sunday is "religious," then we do not know what is irreligious. Boston's assessors are of a different opinion from the judge. They have recently decided to tax the Temple as they would any other place of secular amusement and money-making.

The well-meaning efforts of the committee, appointed at a mass meeting in Faneuil Hall, to effect a better understanding between the West End corporation and its employés, have failed. Mayor Quincy, in his message just issued, says what is very true, and sooner or later the West End officials will see it too. He affirms:

> The uninterrupted operation of the West End Street Railway system is a matter of vital importance to the public, and they are therefore interested in having the relations between this great corporation and its employés placed upon a stable and satisfactory basis. It seems to me that such stability can best be secured by the recognition, by the management of the company, of any labor organization properly organized and conducted of which the great mass of the employés become members, and by the renewal of some such agreement as was formerly in force between the company and its employés, defining the conditions of employment and providing for the redress of cases of injustice to individuals.

The trial and conviction of Thomas Mead Bram, by a Federal jury which found him guilty of the murder of Capt. Charles Nash of the ship Herbert Fuller last summer, has absorbed the attention of many New Englanders during the past three weeks. Much of the interest in the case has been healthy and legitimate; much of it morbid and evil in its tendency. The revelations since the trial respecting the character of the deliberations of the jury and the method of securing unanimity will, however, intensify distrust of the jury system. This said, it also should be added that much of current criticism of judges and jury goes far toward discrediting processes of law, and substitutes "trial by newspaper" for far safer tribunals, and, as Mr. Moorfield Story points out, makes it vastly more difficult to secure jurymen who will convict murderers, be the evidence ever so clear.

IN BRIEF.

We shall publish next week an article by Dr. Alexander Mackennal of Bowdon, Eng., entitled England and America as Affected by the Events of 1896.

Mrs. Henry Ward Beecher, at eighty-four years of age, has kept up an active career of literary usefulness. It is welcome news that she is recovering from the recent accident in which her hip was fractured.

Over seventy per cent. of the stock capital of American railroads in the United States gets no dividend. But the question remains to be settled whether this is because of overproduction in railroad building or overproduction of stock.

It would be interesting if some expert statistician could cipher out how many resolutions of various kinds have been passed by Ministers' Meetings during the last decade, and still more interesting to learn, were it possible, what good they have done.

Anent Dr. McKenzie's address on the retirement of Mayor Bancroft of Cambridge at the end of his term of service, *The Boston Herald* gives this deserved compliment: "Happy the citizen of Cambridge who is the subject of one of Rev. Dr. McKenzie's eulogies! They are about as graceful as anything in that line."

One of our exchanges, speaking of ministers always ready to leave their own denomination and working for calls to good churches in other denominations, aptly describes them as "clerical jayhawks, with eager eyes watching for nests already well feathered by honest builders."

Heartiest congratulations to Colorado College! New Year's Day was a jubilant one for the institution, marking as it did the consummation of the long and arduous effort to meet the conditions of the Pearsons bequest. With $200,000 thus assured and more to follow, the institution will move forward gladly and gratefully to larger achievements and better service.

The Outlook has, in recent years, been the pioneer in religious journalism in important respects. It takes another new departure with the new year and appears in new form and dress as a high class magazine. Its business enterprise will no doubt conquer the difficulties of putting a weekly newspaper into this smaller form, and it will be, if possible, more attractive than ever.

Mr. J. G. Woolley's advice about ministers to temperance workers of his sort as given in the *Voice* is, "Let them alone, expect nothing of ministers as such, but let your money rot before you pay a cent to support one who is not frankly and openly a party Prohibitionist." It would seem to be wise, also, for ministers, except those of the class he would support, to let Mr. Woolley alone.

A capital story is going the rounds which will amuse Dr. Lyman Abbott. The president of the Senior Class in a Western college took the prize in a recent State oratorical contest. It was afterwards found that he had taken his oration almost bodily from one of Dr. Abbott's sermons. The judges had marked his effort low on thought and composition, but he had taken the prize because of his excellent delivery.

Just as we go to press the announcement comes to us of the death of Gen. Francis A. Walker, president of the Massachusetts Institute of Technology. He had been in the best of health, and died early Tuesday morning of apoplexy. The shock came without warning. General Walker has long been a prominent figure in national and international as well as in educational affairs. He was fifty-six years of age.

The *Mid-Continent* of St. Louis has gone to swell the ranks of the *Herald and Presbyter*. It was a bright and able paper and we shall miss it. Its final issue predicts that "some day an evangelist will appear who doesn't know a single funny story." Perhaps that not altogether desirable event will be hastened, now that our contemporary has ceased to be, for its editor has often shown that he could tell a good story and make it an effective illustration of religious truth.

It is significant of the growth of new methods of missionary work that the National City Evangelization Union of the Methodist Episcopal Church ranks third among the missionary organizations of that denomination in the amount of contributions received last year. The union, which lately held in Chicago its sixth annual convention, reports twenty cities organized with a view to lift them to a worthy standard of Christian citizenship. The annual receipts in this short time have risen to over $200,000.

Mr. Gladstone's remark made some time ago deserves to be kept standing in type as a comment on the successive steps of the Powers in their treatment of Turkey:

> The remonstrances of the six Powers during the last twelve months have not been mere failures or a simple mockery, but a great instrument of mischief, for they all along implied that such a matter can be disposed of by discussion, and thereby supplied wholesale and deliberate murder with the only assistance it wanted, namely, assurance of impunity.

A volume containing many articles that have appeared in *The Congregationalist* from the pen of Dr. Quint will be issued in the course of two months, bearing the imprint of the Cong. S. S. & Pub. Soc. His son, Mr. Wilder D. Quint of *The Boston Traveller*, has gone carefully over the files of this paper and chosen a valuable and representative collection of his writings. The book will bear the appropriate title, Common Sense Christianity, and we have no doubt that it will find a welcome in many homes.

The Church of Glad Tidings, the Church of the Love of Christ, the Full Bible Church—these are three of the new ecclesiastical departures to which the year 1896 gave birth. To be sure one of them was launched in literature and the other two in real life, but we should say that the chances of the survival of the one which appears in a celebrated novel of the year are fully equal to those which are actually appealing for support to a public somewhat wearied of the multiplication of sects and novelties in religion.

For the benefit of those who occasionally raise the question regarding the new Congregational House we would say that, although there are yet no visible signs of building operations, the edifice, so far as human prevision can go, is sure to be a reality within two years. The necessary transfer of deeds was long ago made, and at present committees are at work arranging for preliminary plans. The coming of spring will doubtless witness the beginning of the demolition of the buildings now standing at 12–14 Beacon Street, on which site the new Congregational House is to arise.

Are progress and safety antipodal? We infer that the recently appointed editor of *The Christian Guide* thinks so, for in his salutatory he says:

> I shall endeavor to make the paper keep step with progress and safety as far as these two journey together. When they separate I shall tarry behind with safety.

He meant, doubtless, to say that he will be as liberal as he can be conscientiously. All genuine progress is safe. Motion should not be confounded with its goal.

Despite charity machinery—organized and unorganized—there are still a few individuals left who do not "sift out kindness through the sieve of reasoning," but indulge in the impulse to give *directly* to those who *appear* to be needy. Two such individuals were seen on Fifth Avenue, New York, on New Year's Day. One was a Jewess, the other a fair New Englander, and the object of their charity a cripple. We know that the New England woman knows all about the "evils of indiscriminate giving." Is there a reaction against "machinery" we wonder?

In Chicago, Sunday before last, the American Volunteers in Battery D fed 7,000 people. At the Tabernacle Congregational Church in Denver 1,800 children received a good dinner last week Wednesday, and in other great cities during the holiday season there was similar liberal provision for the friendless and outcast. While one rejoices in the benevolence which furnishes food for the hungry, one is rendered inexpressibly sad at the thought of such vast numbers of hungry people living in a country which produces such an abundance as ours. That any one willing and able to work should suffer from hunger seems hard indeed.

A curious lawsuit has been going on in Washington as to the ownership of a tall beaver hat, once the property of Abraham Lincoln and worn by him at the time of his assassination. It would still further enhance the value of this notable relic if it could be proved that it were the one coveted by an office-seeking visitor soon after his first inauguration. It was one of the earliest stories reported of Mr. Lincoln after he became President, and was told by himself with great relish. The caller presented his application for a high position—perhaps that of ambassador to the court of St. James—but when unsuccessful gradually lowered his ambition from one office to another, the President always having a kindly but unfavorable answer. At length, rising to go, he said, with quaint dignity, "Mr. President, have you any old second hand stovepipe hat you could give me?"

STAFF CORRESPONDENCE.

BOSTON LETTER.

A Striking Variety.

A glance at the advertisements of Sunday services in the Saturday evening papers shows that nearly 100 meetings are held in Boston, and the large majority of these, judging from the subjects announced, treat religion as the most serious business of life. Some, however, indicate little relation with religious thought or feeling, while there are a few which seem to rival the dime museums. Last Sunday, for example, among the secular assemblies, the Labor Church was told What Will Come of Millionaires and Monopolists, and the Single Tax Society had an address on A Plan of United Action. Among what may be termed religious oddities, the Christadelphians heard a lecture on The Devil, with no collection; and the Boston Seaman's Friend Society exhibited an eleven-year old girl preacher, colored, with seats free. But the most popular place for freaks is the People's Temple. It opened the year with the announcement that

> the only original "Sam Jones" will preach. He has been called the Solomonic evangelist of the ages, the surprise of the church, the wonder of the world and the intellectual king of revivalists. Before him there has been none like him, neither shall there be after him.

In the afternoon an ex priest was announced to speak on The Protestant Ministers of Worcester Kissing the Pope's Toe, with "a voluntary silver offering at the door as you enter, to save time." In this way the worshipers are impressively reminded of the value of time at the beginning of the year, while the church authorities do not altogether forget the value of money. This plan of taking pay in advance for the stuff advertised indicates a fair amount of worldly wisdom. Revival services were to be held every evening at the People's Temple, with a concert on Monday evening which those invited to go there to seek salvation were assured should be a "double-decker." But such things as these do not represent the real religious life of Boston nor the gospel which is preached in its pulpits.

Mr. Puddefoot and the Free Thinkers.

We are all familiar with Mr. Puddefoot as an advocate of home missions, and some of us also are possessors of tangible evidences that he has no slight artistic skill. We are aware, too, that his book, The Minute Man on the Frontier, is a vivid portrayal of pioneer evangelizing work, but there is another rôle which he can play to perfection. He can meet doubters and scoffers on their own ground and hold up the standard of Christianity in a way to compel their attention and respect. The other Sunday afternoon he dropped in to the Wells Memorial Hall in this city, where free thinkers had gathered to discuss the old question whether civilization had conferred benefits upon the working men. The regular speakers rapped the churches and organized Christianity with genuine Ingersollian indignation and noble disregard of all the facts in the case. They also exalted science as the chief friend of the down-trodden and neglected masses. Mr. Puddefoot heard them patiently, but when a lull ensued he took the platform, and, claiming the privilege of free speech, launched forth. In his keen but good-natured way he pointed out the difference in the condition of the working man today from what it was fifty years ago. He showed what a vast betterment had come about, and he went on in playful banter about the enthronement of science: "Look what your god has done for you! He has invented machine after machine which has turned hundreds of you out of employment." "The fact is," he continued, "you men little realize that some of your best friends are in the ranks of those very clergymen whom you are now denouncing in a wholesale way. Did you never hear of Maurice or Kingsley or Robertson? Don't you know that the Christian Church is interesting itself in the welfare of humanity as never before?"

Mr. Puddefoot never scored a greater oratorical triumph, even in his most impassioned addresses at Saratoga, for in a few moments a number of the audience, including the president, were applauding him, and his short but impetuous speech changed the atmosphere of the assembly. The Home Missionary Society ought to spare Mr. Puddefoot now and then in order to visit trades unions and meetings of the character described. He is just the man to enlighten and persuade the class which thinks it has a grievance. He knows what hard, monotonous manual toil is. He is a man of wide reading. He would pass as a pretty good Christian socialist, but his shrewd common sense and his ardent belief in the Christian religion prevent his becoming enamored of the half truths of socialism and populism.

The Sign of the Cross.

The fame of this play, now running at the Boston Museum, had preceded it across the Atlantic, and unquestionably, in view of its character, religious people have been cherishing a prejudice in its favor that is rarely accorded any dramatic production. At all events, the audiences thus far have contained a considerable number of persons who are far from being habitual theatergoers. It is probably this class which appreciate this drama most. The *blasé* attendant at the playhouses is transported into an historical atmosphere with which he is quite unfamiliar and is somewhat bewildered thereby, or else indulges in feeble witticisms concerning "Sunday school plays" that do but reveal his own shallowness. On the other hand, the keen professional critic discovers certain inherent faults and weaknesses in the plot and dialogue, which are there but which do not distress the uninitiated, who look rather to the total impressiveness of the play. Undoubtedly The Sign of the Cross appeals most strongly to those who know something of Christian history and to whom Christianity itself is a personal experience.

The company which is rendering this play in America, having already produced it in New York, is not the same as that which has been producing it night after night for a year in London, and of whose performance an editorial correspondent gave a detailed description in *The Congregationalist* of May 28. The phenomenal success of the play may be judged from the fact that four companies are engaged in its production in England, and so a picture of the struggle of Christianity with paganism is nightly set before thousands. Inasmuch as the chief material of the play relates, on the one hand, to the most tender and sacred realities of the Christian religion and, on the other hand, brings in as a necessary contrast the gross aspects of paganism, the need of the utmost delicacy in both portrayal and rendering is apparent. This reserve and carefulness are not so marked in the company now producing it in this country as they were in the rendition at the Lyric Theater, London, and for that reason we cannot commend the play as heartily and unreservedly as we did its London prototype. Wilson Barrett, the author and leading figure of the drama, has written a book with the same title, which sets forth more elaborately the story which constitutes the thread of the play.

Elevating the Theater.

Sporadic attempts in past years have been made in Boston, as well as in New York, to furnish persons who believe that the drama has a legitimate place in life with performances of a high character. Unfortunately these attempts have almost invariably come to grief. There has either been too great diversity of opinion in the committee which took upon itself this rather Herculean task, or else the management has not been competent. Yet failure in the past does not necessarily augur a similar result in the future, and the project now under way has elements of promise in it which previous endeavors did not possess. Mr. Atherton Brownell, the well-known dramatic critic, directs the movement, which is indorsed by such prominent Bostonians as Rev. Leighton Parks, T. W. Higginson, Prof. W. J. Rolfe, Henry A. Clapp, Louise Chandler Moulton and Irving Winslow. The five dramatic performances to be given, probably at the Bijou Theater, beginning late in January, are already announced. The program contemplates the bringing on of such first-class plays as Browning's A Blot in the Scutcheon, W. D. Howells's Yorick's Love, W. S. Gilbert's Palace of Truth and Miss Wilkins's Giles Corey. Naturally the cast will be made up with great care and discrimination, the co-operation of men and women who stand high in the profession having already been assured.

For its financial success the undertaking relies upon subscriptions to the series, and circulars have been sent to persons whose interest in elevating the drama is supposed to be sufficiently strong to warrant the expectation that they will be willing to pay $15 for five entertainments. It is quite likely that after the initial evening of each play, when subscribers only will be present, the general public on subsequent evenings will have an opportunity to see the same performance at largely reduced rates. As a disinterested endeavor to lift the drama and thus bring to bear a purifying influence upon the amusements of a great city, which are often so lamentably low, this venture of Mr. Brownell and his friends is worth mentioning. Unless we are to relegate to the region of forbidden fruit all the recreative agencies of a city like Boston the difference between the good and the bad ought to be noted and kept before the rising generation.

In the line of entertainment, to which nothing but the heartiest praise can be awarded, was the performance at the Bijou Theater last Monday of the Midsummer Night's Dream. It was rendered by the Class of '95 of Smith College in the interests of a building fund. ☞

FROM THE INTERIOR.

The "Evangelisten."

This little paper, edited by Professor Jernberg of Chicago Seminary, is rendering indispensable service among our Norwegian and Danish brethren. Their churches are scattered over the country and are bound together by this paper. In fact, it is the organ through which they communicate with one another. It has been doing its educating work for seven years, but so quietly that few, comparatively, have known of its existence. Both at the East and in the West it has made these foreigners acquainted with the spirit and polity of the Pilgrims, and thus has prepared the way for them to enter into fellowship with our body. Naturally they are prejudiced, as most foreigners are, against the methods of our free churches. In two places, certainly, churches have been organized as the result of information brought their members through the columns of the paper. A copy sent to Cronstadt, Russia, has led three young men to the seminary where they are studying for the ministry. No wonder that the Western Association of Scandinavian Churches has heartily indorsed the paper, and has expressed its sense of the value of its service and its obligation to the societies, the A. M. A., H. M. S. and S. S. and P. S., by which it has been aided. Without the assistance which these societies, since its establishment in 1890, have given it it could not have survived. We are sure that no money has been more wisely expended than that which has been put into this paper. It is with regret that we learn that the Publishing Society, because of diminished receipts, has felt itself compelled to withhold its accustomed aid this year. We trust its income will enable it before the end of another year to renew its usual appropriation. Such a paper is essential to the proper cultivation of our Scandinavian field, and it must be sustained till it has subscribers enough to pay all its bills. Professor Jernberg has put a vast amount of time and energy into it, in addition to carrying a financial burden which the benevolence of our churches should hasten to take from his shoulders. Certainly no missionary in any of our frontier fields has a harder or more delicate task than Professor Jernberg in the editing of the *Evangelisten*, and in the training of his classes for the ministry of our Scandinavian churches.

Chicago As It Used To Be.

Robert Fergus, who has resided here since 1839, has reprinted the first directory on which the name of Chicago appears. This was issued in 1844. There were then less than 8,000 people within the city limits. There were thirteen churches, but Congregationalism had no representatives here. Six papers were published, of which the *Chicago Democrat*—John Wentworth, editor and proprietor—may in a certain sense find its successor in the *Tribune*. The single religious paper was the *Northwestern Baptist*. The *Prairie Farmer* looked after the agricultural interests of the Interior. At the post office forty-eight mails were received and made up every week. There were eight public schools and a young ladies' seminary, which proposed to give "a thorough, practical education, to develop and mold the character, cultivate the manners and form correct habits." Quite a large number whose names appear in this historic directory are still alive.

An Aftermath of Failures.

No one here is at all surprised that the failure of the National Bank of Illinois should have far-reaching consequences. But for its failure the Atlas Bank, which has decided to go into liquidation, might have continued its career. The great paper manufacturers of Batavia, Ill., and Appleton, Wis., the Van Nortwicks, would not have been obliged to make an assignment in order to protect their creditors. Nor would the Batavia Bank have closed its doors. In all these failures it is thought creditors will be paid in full, but fortunes will vanish, and men whose wealth was counted by the millions will either lose everything or be reduced to a mere competence. Worst of all is the loss of life which these financial changes have caused. One man, whose banking house had been his pride and whose integrity was above reproach, has committed suicide. Another was so disturbed at losing his place in the bank that he died from the mere shock of the announcement that his services were no longer needed, and still another, long an invalid, was unable to bear the news of the great losses which had come to him. No one will ever know how many widows and orphans were entirely dependent on dividends from bank stock which is now worthless, or how much suffering will come to hundreds whose income has been severely curtailed. Yet it is a comfort to know that the failure of a National Bank is comparatively rare, and that there can be no doubt as to the financial soundness of nearly all our moneyed institutions in the Interior. But one is tempted to ask, if it be not possible to prevent catastrophes like these, and if some method could not be devised by which innocent men and women shall be protected against such losses.

Minister Deposed.

Dec. 30 Rev. J. G. Stewart of the United Presbyterian Church, Monmouth, Ill., was deposed by the Monmouth Presbytery from the ministry and from church membership. Mr. Stewart has been a successful evangelist, but persuaded himself into the belief that he could heal disease through faith and by prayer. He has had several trials, insisting always that his views are Biblical and that he cannot be rightly suspended from or expelled from the ministry. He has organized what he calls a Full Bible Church in Monmouth. He has formed a church in St. Louis, and is about to organize other churches of the same character in other cities. He has also sent out several missionaries to advocate his views. His brethren felt that they could not indorse his opinions and hence withdrew their fellowship from him. There would not seem to be very much difference between his views and those of the notorious Dr. Dowie, whose immense establishment in Chicago is drawing hither hundreds, if not thousands, of whom a large proportion profess to be cured of the ills from which they had suffered. It is interesting to observe the congregation which Dr. Dowie addresses every Sunday in Tabernacle No. 2, near Sixty-third Street. The walls of the room are lined with crutches, stretchers, trusses and various contrivances which surgeons employ for the alleviation of pain, which have been laid aside by their former owners as useless. The platform is filled with men and women who testify to the blessings they have received, both spiritual and physical. Hard as it is to reject the testimony which is given, just as it is difficult to reject the testimony as to the miraculous cures wrought by sacred relics and at sacred shrines, it is harder still to accept it, or to look upon the man who encourages it as a sincere believer in the power he professes to exert. With Dr. Dowie the aim seems to be to make money, although he claims that he is chiefly anxious to do good.

New Year's Receptions.

In general these have been given up, but they are still popular in some of our churches. The First Church and the Union Park Church set aside Friday afternoon and evening for a reception to Drs. Goodwin and Noble, their respective pastors. Both were exceedingly enjoyable and indicated the strong hold these pastors have upon their people. Dr. Goodwin and Dr. Noble are not quite as strong as one could wish, though neither of them is seriously ill. For two Sundays Dr. Goodwin has been kept out of his pulpit by an attack of his old enemy, the grip, and will hardly be able to preach the coming Sunday. He will, however, soon be in his place as usual, in a pulpit which loses none of its attractions with the growing years of its occupant. Dr. Noble has been overworked since his return from Europe, but has rallied rapidly and is nearly as well as ever. FRANKLIN.

FROM AUSTRALIA.

Congregationalists in Session.

The autumn meetings of the Congregational Unions of the colonies have been well attended. The years 1892 to 1894 were times of deep financial depression. Our churches, in common with those of other denominations, suffered severely, and the denominational funds became heavily burdened with debt. In 1895 a determined effort was made to reduce our debts. The effort was continued during this year. As the result of two years' work about half the incumbrance has been removed. The effect of these financial embarrassments has been disastrous. For two years the denomination in New South Wales has been "marking time." The necessity for getting rid of overdrafts has strangled all aggressive enterprise.

Dr. Bevan's Discussions.

One of the greatest attractions at the Sydney meetings was the presence of Dr. Bevan of Melbourne. The doctor goes to England for a season next year, so that New South Wales is not likely to see him again for some time. In lecturing, preaching and speaking he has been well occupied and he has lost none of the art which gains and retains the attention of the multitude. In his own church in Melbourne Dr. Bevan has entered upon a new departure, concerning which there is a good deal of difference of opinion. After a sermon, say on immortality, it is announced that the meeting is open. Thereupon Christadelphians, agnostics, "advocates of the larger hope," advocates of "conditional immortality"—all sorts and sizes of theological disputants, in fact—come to the front and state their views. Every one is allowed to say exactly what he pleases, with just a few qualifications. Every speaker must be respectful in his references to those who differ from him, he must speak to the point, and he must speak within the time allotted to him. The meetings begin at half past eight and last sometimes till nearly ten o'clock. Any pastor who thinks Dr. Bevan's experiment worth trying must prepare himself to hear the speakers tell him that he is "ignorant," does not know the Scriptures, and so on. In fact, he must prepare for what is called in this country "a slating." Else he may lose his temper, when his critics will no doubt lose theirs. Then, it is to be feared, the church would suggest pandemonium, with the minister in the rôle of the principal bad angel.

Sunday Cycling.

The reference to Dr. Bevan suggests the matter of Sunday cycling, upon which he has lately been delivering himself. Unfortunately, the possession of a new means of travel seems to have added to the already too numerous temptations to Sabbath desecration. The churches are becoming alive to the fact. Dr. Bevan's utterance has been referred to. Archbishop Carr (Roman Catholic) and Bishop Goe (Anglican), who also belong to Dr. Bevan's city, have been declaring themselves on the same subject. The line taken by those who have discussed the subject is not indiscriminate condemnation of bicycle riding, but a dehortation from turning it into a means for the neglect of public and family worship.

Hospital Parades.

Another attack on the Lord's Day comes in the shape of "hospital Sunday parades." This attack is all the more difficult to meet because it comes in the guise of charity. The Friendly Societies have taken to the way of processionizing on Sunday in aid of the medical charities. "Druids" in white robes and long horsehair beards, "foresters" in red and green, mounted on white horses, firemen in jack boots and helmets, and many other strange types turn out and march to the accompaniment of very brassy bands, with the inevitable tail of juvenile and other spectators which the peripatetic brass band always draws after it. The result is a complete reversal of all our customary ideas concerning the day of rest and worship. Among other injurious influences of these "parades" (which are "parades" in a different sense from that intended by those who have so named them) is the withdrawal of children from the Sunday schools to witness the show. In the ranks of the paraders are a good many church attendants and some church members. It is not surprising, therefore, that doubts of the propriety of these Sunday processions have invaded the ranks of the processionists themselves. The churches also have begun to speak out. In one suburb the ministers, after ineffectually endeavoring to persuade the Friendly Societies to hold their demonstration on a week day, organized a collection on their own account. In this way the churches of the district cleared themselves of any suspicion of stinginess, and, at the same time, entered their protest against Sabbath desecration.

The Anglican Primate Censured.

Bishop Saumarez Smith, the Anglican primate in Australia, has recently committed the unpardonable sin—that is, according to the judgment of the High Church party. He has attended meetings of "dissenters," and has actually wished them Godspeed. His attendance upon the centenary of the L. M. S. was ranked as a crime of no small magnitude, but it was surpassed in turpitude by his presence at the Y. P. S. C. E. convention. The primate's speeches were sincere and hearty and did equal credit to his heart and his head. *The Churchman* (the organ of the Ritualists) told him that his action is "utterly disloyal to the church and entirely inconsistent with the church's regular intercession—'From all false doctrine, heresy and schism, good Lord, deliver us.'" Pursuing the subject, the same liberal and enlightened organ declares that "the church was founded by Christ, who is God; the other religious bodies were founded by men." The primate was not in the least dismayed by his assailants. In his address before the recent Anglican Synod held in this city he replied to them. He told those Anglicans who are so excessively fond of the epithet "Catholic" that the Church of England is historically "on the Protestant side of the line"; that, while anxious to treat with respect all opinions conscientiously held, he "deplores" his critics' "narrowness of view," and that "to refuse to recognize ministers of other denominations as Christian ministers because they have not been episcopally ordained, and to speak of the Church of England as if it excluded the possibility of any other constituted body of Christians being regarded as a 'church,' does not make for that wider unity for which many are yearning." Finally he tells his opponents that they have no right to question the loyalty to the Church of England of those who do not share their views. The primate's speech was the severest trouncing the High Church party have ever received, and the more severe because it was given with marked ability and good temper.

Y. P. S. C. E. Annual Australasian Convention.

The second annual meeting of the Australasian convention of the Y. P. S. C. E. was held in Sydney. It was on the plan of American conventions in everything. A banner for good citizenship was given to South Australian Endeavorers. The meetings seemed to have "grip." The scene at the consecration meeting, when between three and four thousand Endeavorers met in the city Town Hall, was one which will not readily be forgotten by those who were present. The council of the Australasian Y. P. S. C. E. Union sent a very cordial invitation to Dr. Clark to visit Australasia. They ask him to come either at the conclusion of the San Francisco convention in 1897 or at the conclusion of the Nashville convention in 1898, and express the earnest hope that Mrs. Clark will accompany him. Beyond a doubt, if they do come they will have a royal reception.

Sydney, N. S. W. W. A.

Mr. Moody's Winter Labors in Two Great Cities.

To the Editors of The Congregationalist: My desire is, by holding the meetings at times that will not interfere with regular church services, to supplement, not to supplant, regular church work. As in New York, I shall in Boston address myself mainly to Christians, and not specially to the unconverted. I believe that what the church needs today is a thorough rousing, and if we get on fire ourselves we shall be more successful in our battle against iniquity. The power to evangelize the country lies dormant in the church, and all that is needed is that we be wakened to action. If the church is quickened and revived, I believe that our mission boards will not be hampered longer by overwhelming debts, and that other things that trouble us and stifle effort will vanish away. The object of my meetings will be to scatter the fire, not to concentrate it. I do hope that a special evangelistic effort will be made all along the line during the month of January. I would like to see every church open for gospel services—not in Boston only, but throughout the whole country; not on Sundays only, but every night of the week. Let the work in missions and cottage meetings, etc., take a new start also. If all these agencies worked together, we might have such an ingathering of souls as has not been seen since Pentecost. What this country needs above all things is the old gospel. Let us be much in prayer, that the Holy Ghost shall be shed abroad in large measure. Let us nurse a spirit of expectancy, and we shall not be disappointed.

Yours in the work, D. L. MOODY.

MR. MOODY IN NEW YORK.

BY REV. JOHN T. BECKLEY, D. D.

Mr. Moody's aim in his work in New York, which began Nov. 9, has been to uplift the churches. He has made a definite attempt to reach Christians, appointing meetings at such hours as would not interfere with church services. And from the churches of New York and Brooklyn the people have flocked to the meetings, while the ministers have been conspicuously absent. They are in full sympathy with Mr. Moody and the work; no doubt they would plead that tremendous pressure which is so constant in a city like this. Besides, there has been no committee, no organization, no special attempt to enlist them. Mr. Moody has depended on affecting the churches indirectly by a rising tide of spiritual fervor. What are the results of the work thus far? The best of them, as always, can never be reckoned. That there has been a spiritual quickening cannot be denied.

THE PRESS.

Perhaps the most conspicuous good in this campaign has been the co-operation of the press. Mr. Moody has felt this very strongly, conscious that he was reaching not only the city but the whole country through these metropolitan journals. In the second week of the Cooper Union meetings he felt that New York had been more thoroughly reached in this way than after a whole month of the famous Hippodrome meetings. It is something phenomenal. The worst papers and the best have vied with each other in giving reports of the sermons and striking incidents of the services. The most "up to date" paper gave its front page to an autograph letter of the evangelist. A journal sent its most brilliant caricaturist, but he caught the infection and his reverent treatment in illustration helped to deepen the force of the printed word. In one of the early meetings two reporters arose for prayer, convicted while writing down the sermon. As one went out, a renewed man, he said, "I surely did not come here to become a Christian." Testimony has come to Mr. Moody daily, from all parts of the country, telling of men converted through reading these reports. "I have a letter today from a man in South Carolina and one in Minnesota brought to God through reading the New York ——," mentioning the daily scavenger that has the trail of the serpent all over it.

The manager of one of the journals of largest circulation came to Mr. Moody and, in the presence of a business man of national fame, urged upon Mr. Moody the editorship of the Sunday edition for twelve months. He was to have complete control over every department, excluding every objectionable advertisement, the management simply to stand behind and pay the bills. For a half-hour the proposition was urged, and then Mr. Moody said: "I wouldn't touch it any more than I would touch tar. The Bible is the best Sunday paper ever made. I wouldn't displace it with anything, however good. You need no other publication." In one of his meetings he called upon his audience to promise that they would never again read a Sunday paper.

CONVERSIONS.

The uppermost question in all such campaigns is concerning the number of conversions. No attempt has been made to keep any record of them. In the Cooper Union meetings there have been frequently 100 inquirers, sometimes 200, never less than fifty. It is a sight to stir your heart. The marked feature in Cooper Union is the commingling of classes. Rich and poor, the tramp and the millionaire, the woman of the street and the woman of fashion, stand together with bowed heads as prayer is offered to a common Saviour.

A young man drifted in one day, forlorn, bankrupt in hope. He had lost his position through drink. He was tall and of striking appearance. Mr. Moody announced his text: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He urged men to get right with God and then all would come right. At the close of the service the young man gave himself up, and when he had found peace with God his next prayer was that he might be reinstated in his old position. While he was praying, the firm in Chicago was writing him a letter and offering him his old place. Two days afterwards he read the letter to Dr. Dixon, and begged him to assure the people that God would answer prayer.

The conscience fund must not be forgotten. Mr. Moody's preaching stirs in men the desire to make restitution. The comptroller of the treasury soon found on his hands a conscience fund, men sending back money that belonged to the city. Probably there is no other man in the country besides Mr. Moody to whom so many people bring their burdens and tell the story of their sins. He encourages this by assuring them that no secretary opens his mail, but that every letter is opened and read by himself and that every confidence will be respected.

CARNEGIE HALL.

Carnegie Hall, the scene of great triumphs, has seldom witnessed anything like these Sunday gatherings. It is not sufficient to contain the multitudes—overflow meetings are held in the near-by churches—platform, floor, boxes, balconies, four tiers of them, crowded to the utmost. Where else can such an audience be assembled? Magnates of Wall Street, leaders of fashion, the best of the men and women of the churches. In that box sits a financier whose bid more than once has disturbed the money markets of the world. He is in his place every Sunday.

From the topmost gallery comes some sweet refrain—"Saved by grace," is the favorite—Mr. Sankey's voice with its unique *timbre* distinguishable from all the rest. It falls upon the hushed multitude like music from angelic choirs. Or some appeal is sung that sounds as if a voice from heaven itself were calling the wanderer home. As Mr. Moody speaks there is all of the old-time power. The Spirit of the Lord is upon him and has anointed him to preach the gospel.

THE WORK BROADENING.

Mr. Moody feels with all the intensity of his soul that the church of this country is in a perilous position. It is a question if the world is not affecting the church more than the church is affecting the world. There must come a revival of righteousness or it will be submerged by the social forces that are swirling about it. He is doing as he told me what he has never done before—leaving the work in a great city to return here for the Sundays. New York must be moved and when New York is moved then the country. He has taken Carnegie Hall for the Sundays in January. He has been in conference with leaders in the Episcopal Church, and hopes to see every pulpit an ally in this work.

The Academy of Music has been engaged. Dr. A. C. Dixon will preach there on Sundays at the same hour that Mr. Moody is preaching at Carnegie Hall. Jan. 4 Dr. Dixon resumes the Cooper Union meetings. He has been Mr. Moody's faithful coadjutor. His church, the Hanson Place of Brooklyn, has just honored itself by a generous act in view of his having declined a prominent pulpit in Boston. He believes that people should not go to church twice on Sunday. They should go to church in the morning and go to work in the evening, "a square meal and then exercise." His church now releases him from all parochial responsibility after the sermon on Sunday morning. He is free absolutely. They continue his liberal salary so that he may preach where he will without *honorarium* from others. This vote was given unanimously in a church of twelve hundred members.

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Lest urban dwellers in the North think they alone are up to date in their methods of Christian activity, let the following item from the organ of Southern Presbyterianism be quoted:

> Jackson (Tenn.). The Presbyterian church here is kept open all the time, and the sexton is required to keep it heated and comfortable. At any time one may go there, and he will find a warm, comfortable room.

The Literary Approach to the Old Testament.

I. The Old Testament a True Literature.

By Prof. Frank K. Sanders, Yale University.

That the Old Testament is neither a book nor even a collection of related writings, but a genuine literature, is one of the happy discoveries of the Christian scholarship of today. Many of the data which lead up to this conclusion have been the common property of thoughtful students of the Bible for many generations, but their full significance, and, more especially, their positive, constructive value, are only beginning to be realized.

It is easy to give a reason for the long indifference to the literary character of the Old Testament. The early Christian Church inherited by natural transmission the conceptions regarding the Old Testament which were current among the spiritually-minded Jews of that era. To these Jews, however, the sacred volume had become a manual, or a series of manuals, of patriotism, conduct and theology. They classified it into the Pentateuch, the former prophets or histories, the latter prophets or prophecies proper, and the *miscellanea*—to coin a word which seems to be the equivalent of their actual title, the writings.

None of these groups seem to have been organized on a strictly literary principle. The Pentateuch and the former prophets were arranged in the sequence of the events which the books narrated. The latter prophets seem to have been arranged partly in the order of size, partly by their chronological sequence. The *miscellanea*, as arranged in the Hebrew Bible (Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, First and Second Chronicles), do not seem to follow any clearly defined principle of arrangement.

The three groupings known as the Pentateuch, the prophets and the writings are generally considered to represent three stages in the adoption of the Old Testament by the Jewish people as a specifically sacred book. Each group of writings was received as Holy Scripture for religious reasons: the Pentateuch because it contained the regulations to which a life acceptable to God should conform; the prophets because the histories told the story of the ancient glory of their nation and kept alive the flame of patriotism, while the prophetic writings explained the mysterious divine purpose in that national history and pointed forward to a service which Israel was yet to render to the world through the Messiah; the writings because they had voiced the religious longings, the everyday reflections, the later conclusions of the people on these sublime, yet to them practical, themes. In view of all this, we cannot wonder that purely historical and literary considerations dropped out of sight.

The scholars of the early Christian Church accepted this point of view and advanced beyond it. Regarding, as they did, the life and teachings of Jesus as, on the one hand, the fulfillment of Old Testament expectation and, on the other, the setting forth of a new and independent development, they were forced to look upon the Old Testament as a sort of introduction to the New Testament, and they busied themselves to correlate the two from this standpoint. Their point of view has been maintained by the great body of Christian scholars to the present day, the Old Testament being chiefly studied as a manual of Messianic prophecy, or as a manual of religious truth, the historical element in it being kept wholly in subordination.

There were and are sound reasons for this point of view in the study of the Old Testament. That the Messianic hope, under its various forms, gives the scientific clew to the interpretation of the Old Testament is unquestionably true. That these writings from first to last are replete with religious suggestion of the broadest, profoundest type is undeniable. That the New Testament is relatively more important than the Old is admitted. The one who studies the Bible from an historical and literary point of view does not deny these statements, he rather reaffirms them more stoutly than ever. But if the student of the Bible pauses at this stage of investigation, satisfied with his conception of the character and value of the Old Testament, he commits a serious error. His view of the facts is one-sided. He is liable to lead himself and others to lose sight of much that demands the attention of the devout and earnest student of the Bible.

It is his standpoint which makes large portions of the Old Testament unknown territory to multitudes of Christians, because they are obscure and apparently without any bearing on New Testament ideas; which justifies an indiscriminate classification of texts by topics on the assumption that all parts of the Old Testament are of equal religious force and value; which really, though not always professedly, ignores the personal and historical element in Biblical writings—the background so essential to the correct interpretation of all productions of all ages.

To begin to study the Old Testament with an eye open to its historical development and its literary features is to lay a broad foundation for its interpretation. It insures the consideration of every element entering into the production of the Biblical books. Such a method of study lays emphasis upon the human instrumentalities and influences, but without minimizing the divine factor. It seeks to study any portion of the Bible from three principal points of view—the class of Biblical literature to which it belongs, the special purpose of the writer, and the contribution which it made to the growth of Old Testament ideas. It omits no portion of the Old Testament, for under such a method of study all portions become almost equally interesting. It sees in these writings an unfolding of life, a record of the gradual development of a rich religious experience, and they soon become fresh, stimulating, pertinent to the needs of the man of the present day.

These writers struggled with problems that are vital problems still. Their environment was different from ours; to their conclusions we may, or may not, be impelled; but the spirit which they displayed is a spirit of eternal earnestness, quickening the sluggish soul. This one result—that the student of the Bible as literature learns to put himself into the place of those who wrote the various books, kindling with religious patriotism as he catches the dominant motive of 1 Samuel, rising to the climax of the "everlasting yea" along with Job in his struggle to know God aright, throbbing in sympathy with Amos in his ringing denunciations of those who "trample upon the poor"—is enough to justify insistence on the method.

That the Old Testament is a literature and should be read and studied as such by the one who would explore its inmost recesses is not a matter of mere assertion. It is capable of proof. The Old Testament answers all the tests which we impose upon any literature. When a person of good taste and education refers to the literatures of Greece or England or Germany he does not refer to all the writings in either language, but to such only as conform to certain unwritten standards and represent faithfully a national development.

These standards may be loosely expressed in five propositions: (1) The word literature implies a number of writings, choice in form and expression. An infinite number of dime novels would not make a literature. A few choice works, on the other hand, would form a collection but not a literature. The term presupposes a selection of works representing an extensive literary activity. (2) The term also implies a variety of subject and form which corresponds to the manifold activity of the human intellect. No one set of ideas, however good, creates a literature. Not even a series of histories, taken by themselves, could constitute itself as such. They might be records, but never a literature. (3) A third element in true literature is a faithful and many-sided picture of actual human life. At least it must be in touch with life. Textbooks or scientific treatises are not literature in the accepted usage of the term. (4) It implies a long historical development through which can be traced the unfolding of its dominant ideas. A literature is a sort of register of the changing ideas of a people, an indicator of their progress in national development. It represents not one but many periods, and increases or decreases in value as the nation pushes forward or decays. (5) The last criterion is a crowning one. A real national literature embodies in literary form the national ideals. It is sure to express the creative element in the national character, the distinctive keynote and motive of national progress. Maintaining a lofty standard, it incites no less than pleases.

The Old Testament meets these criteria naturally and successfully. It includes at least twenty-nine distinct works, some of them, such as Proverbs or the Psalter, having a literary history of their own. This classification is arrived at by bunching the Hexateuch, and 1 and 2 Chron., Ezra., Neh. These last four were an original historical whole. The majority of these works are on the highest literary level. As classics they are unrivaled. Their variety of literary form is remarkable. The "divine library" includes religious history, lyric, dramatic and liturgical poetry, elegies, speculative and practical reflection, public oratory, legal codes, etc. Dr. Driver says: "It is probable that every form of literary composition known to the ancient Hebrews was utilized as a vehicle of divine truth and is represented in the Old Testament." These works reflect in myriad ways the history of Israel's toilsome study of the problems of God and man and the universe, and show us every step of the progress. They appeared by degrees during almost a thousand years, each century representing some advance. During all this time they retained a remarkable unity of conception and purpose, because the Hebrew nation was working away at a great national ideal—a religious conception of God and man and the universe. Since the Hebrew viewed everything from this moral standpoint, the Old Testament writings abound in ethical stimulus.

If the Old Testament is a true literature, our study of it should recognize and utilize the fact. It is a great pity that so many are content to ignore it. They thereby lock up the Old Testament and throw away the key. The doctrine of the Messiah is not the key, as many affirm, but the golden thread which leads us to the hidden treasure stored away within.

The reverent literary and historical study of the Bible has three magnificent results: it accustoms one to the thought of the development, growth, unfolding of truth; it gives reality and, in consequence, helpfulness to the record of that growth; it helps the student to form a constructive view of the revelation of truth by God to man.

It is not to be assumed that the Old Testament is nothing but a literature. There is a limit to its consideration as a product of the Hebrew mind. Riehm has justly remarked, speaking of the Pentateuch as a record of revelation, that "every one who so reads the Pentateuch as to allow its contents to work upon his spirit must receive the impression that a consciousness of God, such as is here expressed, cannot be derived from flesh and blood." There are many literary phenomena throughout the Old Testament, co-ordinate with religious facts, which are not wholly explainable on ordinary grounds. In this series of articles, however, we will turn our attention to the facts explainable in natural ways. They are the prevailing facts. A judicious attention to them will enable the student better to understand and interpret the supersensual, definitely divine element in the Old Testament.

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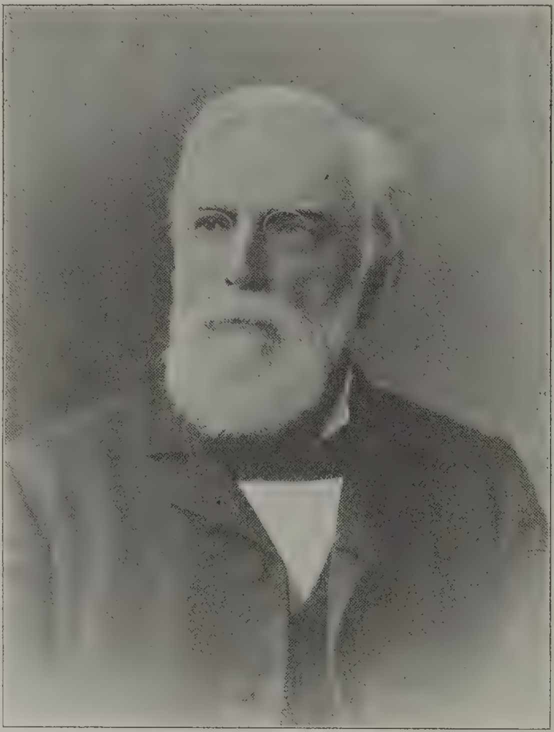
The *Western Christian Advocate*, disturbed because we said that Bishop Vincent had fled to South America till newspaper attacks on him had subsided, thinks our wit is malicious. That was farthest from our intention. We had already announced that the bishop had gone to South America under appointment of the Board of Bishops to discharge episcopal duties. He does not lack defenders and does not need them. His life and work are a sufficient defense against any accusations questioning his orthodoxy or his sincerity. He is as much honored among Congregationalists as in his own denomination, and the absurdty of supposing that he would fly from any such charges ought to be patent to every one who knows him or his history.

AN UNCOMMON CAREER.

BY REV. JAMES L. HILL, D. D.

"He was the cleanest, purest, whitest man I ever knew," was the utterance that came from the banks of the great Father of Waters with the earliest announcement of Dr. Alden B. Robbins's death, occurring Dec. 27. In his epitaph ought to be the words, the white-souled minister. Here is a life which has no spots to be covered. Here is our latest volume on the evidences of Christianity. This is what the gospel of Christ can do for human character. His conversion at the age of seventeen was so definite and marked that it could be called an illumination. He was well-born and delicately reared.



REV. ALDEN B. ROBBINS, D. D.

During all his pioneer associations he never lost the touch and gentility of his fine New England parentage. A vote of thanks was once passed by the Roman senate to a certain prominent man and public servant because he did not despair of the city. So Dr. Robbins's faith in the most trying hours was like the arbutus in our northern woods, blooming and fragrant in the chilling atmosphere of a tardy spring. He was one of those who went to Chicago and selected the cloth for the uniforms of Companies A. and C. of the First Iowa Infantry in the Civil War. The raciness and humor which lay but little below the surface of his nature, and which sometimes bubbled out in his occasional addresses, revealed itself to one of the soldiers in the Thirty-fifth Iowa Regiment, who found this verse marked in a copy of the Psalms given him by the genial doctor, "He teacheth my hands to war and my fingers to fight."

"I cannot play on any stringed instrument," said Themistocles, "but I can tell you how of a small village to make a great and glorious city." So could Dr. Robbins. The chilly November winds made the barren bluffs in a bend of the Great River look desolate where stands the little hamlet of Bloomington, near Muscatine, and where not a soul came to the boat to greet this young divine, born in Salem, Feb. 18, 1817, ordained in the Tabernacle Church after graduating from Amherst and Andover. He was one of the justly famed Iowa Band. After fifty-three years that man with abundant silken, snow-white hair was the oldest resident Protestant pastor of any denomination west of our great unsalted seas or for some distance east of them. For seventeen years he was president of the board of trustees of Iowa College. He was a corporate member of the American Board. He held a vast array of similar offices. If you would see his monument, look around. Mark Iowa itself. It is a Puritan State on the sunset side of the Mississippi, employing more teachers than any other State in the Union with the single exception of New York. It has the highest average intelligence of any State in our American nation. It supplied the largest proportionate number of soldiers in defense of our Union. The very name Iowa, being of Indian origin, signifies, This is the land.

But it is men like Dr. Robbins who make history like this. Their moral qualities have caused the garden State of the world to become the new Massachusetts. Brave, clean, bountiful Iowa is a fine instance of getting just the right initiative at just the right time. Her history can never be repeated between these seas. What undergraduate will take up the fallen mantle? Who will be baptized for the dead? Do we comprehend how beautiful a thing it is for the pure in heart to die? Lacking but six weeks of the outer limit of a man's years as laid down by the Psalmist, his watchers saw him drop into a quiet sleep and the peaceful end approached as quietly as a spent candle goes out when its mission of light is accomplished. His daughter Anna is the widow of the heroic President De Forest of Talladega. His son Horace is the honored secretary of Iowa College. His son John Alden has been his father's host during these last years and his daughter Esther is the wife of one of our ablest young missionaries, Rev. George E. White of Marsovan.

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The world moves. Think of a Jewish rabbi —Dr. Emil G. Hirsch of Chicago—saying to his flock in a sermon preached on Christmas Day evening:

> We of the liberal church of Jews have no reason to protest at the name of Jesus. The name of him made it possible for a daughter religion to conquer the world. We Jews are religion poor and race proud. I would have the Jews enter into the spirit of this day as a day of peace on earth and good will toward men. The birthnight of Jesus was a night of persecution to the Jews, and this fact has caused us not to celebrate Christmas Day. But woe to a generation of Jews which turns that night to a night of frivolity and scoffing. If we cannot welcome, let us at least be silent on a day so sacred to others. It is a human day to men. It is the dawn of union among men.

The New York Presbytery's recent reflections on the Jewish people do not compare favorably with this in charity, do they? Yet it must not be forgotten that the Presbytery disclaimed any intention of discourtesy.

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Over 100,000,000 copies of Spurgeon's sermons have been circulated, and another order for 1,000,000 sermons was recently given to the publishers. Yet people say the power of the pulpit is declining.

The Home

LOVE.

If suddenly upon the street
My gracious Saviour I should meet,
And he should say, "As I love thee,
What love hast thou to offer me?"
Then what could this poor heart of mine
Dare offer to that heart divine?

His eye would pierce my outward show,
His thought my inmost thought would know;
And if I said, "I love thee, Lord,"
He would not heed my spoken word,
Because my daily life would tell
If verily I loved him well.

If on the day or in the place
Wherein he met me face to face
My life could show some kindness done,
Some purpose formed, some work begun
For his dear sake, then it were meet
Love's gift to lay at Jesus' feet.

—*Charles F. Richardson.*

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A practical resolution for the new year would be not to pass on vexation and fret. Why, because we have had an unpleasant encounter with one person, should we communicate our annoyance to the next friend we happen to meet? Why grieve our companions by mentioning petty worries and discouragements? It requires self-control to refrain from inflicting our physical distresses upon the members of our family, but talking about the headache or the toothache does not make it any easier to bear and will unintentionally bring discomfort to others. Close friends claim the privilege of sharing our confidence in genuine tribulation or perplexity, but have we any right to allow passing moods to make a needless demand on the sympathies of our companions and fellow-workers? To them and to ourselves we owe it to cultivate a serene, sunny nature, determined to bear in patience and silence the little daily crosses and by radiating cheer to add to the harmony and happiness of our small world.

A suggestive comparison between woman's relation to man in Shakespeare's time and at the present day was recently made by a distinguished Boston lecturer. "The province of mediæval woman," he said, "was to charm, cheer and comfort; that of the nineteenth century woman is to admonish, impress and edify." The ripple of amusement which passed through his audience made the speaker hasten to give assurance that he meant his words to be taken in all earnestness, as a tribute to the modern woman who seeks primarily not to please and indulge the other sex, but to aid men to do right and be true to the best that is in them, at whatever cost. The founding of a Christian home frequently calls for such a resolute stand on the part of the home-maker for principle and lofty ideals. Sometimes it takes courage and tact, as well as firm determination, for a young wife to help her husband conquer habits of sloth or indulgence, to insist on family worship and regular church attendance and to hold him up to her conception of Christian manhood, but verily she hath her reward. Her children shall "arise up and call her blessed; her husband also, and he praiseth her," for "she will do him good and not evil all the days of her life."

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When God is pleased and wishes to bless the men he loves, his hands have other gifts than silver and gold.—*Ian Maclaren.*

"FOR TOM."

BY HARRY HEMAN MALLORY.

The streaks of gray on Farmer Belden's head were fast turning to white and his figure was bent with toil, but his sunburned face wore an expression of purpose as he came into the kitchen where his wife was preparing supper and sat down by the fire.

"Martha, I'm going to Chicago."

Mrs. Belden dropped the stick of wood she was about to put into the stove and stared at her husband in amazement.

"What in the world are you going to Chicago for?" she exclaimed.

"To get work. I might as well tell you, wife; I've been to see Squire Scott today, and I can't get another dollar on this place. It's either that, or—or Tom comes home."

Mrs. Belden wiped away a tear with her apron, and then mechanically commenced her work again. She couldn't speak. For more than a score of years they had worked and saved that they might have a little home of their own, and how thankful she had felt when, three years ago, her husband brought home the last mortgage, redeemed! It was for Tom, their only child, that they had sacrificed so much.

"O Henry, I don't know what to do or say!" Her voice trembled, but her husband knew how she loved Tom and knew that she would consent.

Mr. Belden had done everything in his power to raise money that Tom might go to college, but times had been hard and it was necessary to mortgage the place again. Crop after crop failed until he had drawn all the money that Squire Scott would advance on their place, and a crisis had come. Mr. Belden was a good carpenter and he felt confident of securing plenty of work in a big city like Chicago, though there was none about home.

"You know the elder says Tom is so bright and ought to have advantages," said Mr. Belden, after a moment.

"Yes, the Lord has been good to give us such a son," replied his wife, solemnly; "there aren't many like him, and such are created for something special, I believe. We're held responsible for the way we bring him up, and we ought to do our best by him on that account, even if we didn't love him enough to do it just for his own sake. The Lord knows how we've struggled to educate that boy, but now," her voice was broken with sobs for a minute, "but now—no, it's the last thing on earth we can do, and I sha'n't oppose it; maybe it's the Lord's will—at least, no one shall ever say we left a thing undone we could do—for our Tom."

. . . .

A group of Milton College boys were lounging around the smoking-room of their fraternity house.

"I say, fellows," said one, "this term is half over and we haven't had a good out-of-town lark yet. Who's got something to propose?"

"Here's a scheme, Tom!" cried "Rusty" Brown, who had won his title by the passive virtue of possessing red hair. "Let's take a trip up to Chicago! The express makes the run in three hours, and we can catch the midnight train back so as to be in bed by 3.30. What do you say, boys?"

"What's the tariff?" asked a conservative.

"O, it won't much more than spoil a tenner. I say, boys, let's go in and have a time."

No one in that noisy group was more anxious for the trip than Tom Belden, but this was not just the kind of lark he meant. He was eager enough for the fun; it was the money that made him hesitate now. Something in his last letter from home had set him to thinking. How earnestly he had promised to work hard and to be saving if his parents would send him to college! He had undergone the usual evolution of a bright country lad in college. Unsophisticated, fresh and awkward upon arrival at Milton, development began at once. Natural ability gave him a good standing in class, muscular prowess made him prominent in athletics and college sport. In short, he became desirable fraternity material, and two or three of those Greek letter societies turned their attention toward him. Tom knew that he could not afford to join a fraternity, but he had sorely felt the chilly atmosphere that a "non-frat" or "barb" is so often made to feel in college, and the luxurious clubrooms of the chapter house, the music, the tennis and, above all, the persuasive manner which fraternity men know how to assume toward a man whom they "rush," overcame his opposition.

The attendant extravagances of his new life increased his expenses largely, but never had a complaint come. Little did Tom know the sacrifices that were made in that humble home while he enjoyed himself at college. Little did he suspect the prayer that went up as his mother, with a cheerful tenderness of which only mothers are capable, suffered hours of extra toil for the want of kitchen conveniences that a few shillings would buy. Tom had money to make the trip to Chicago, yes, the last letter from home had brought twenty-five dollars, but in that letter was a sentence which made him sad, for it was the first time that his mother had ever said a doubting word. "Dear Tom, please be careful, and make this go as far as it will." That was all, but it meant a great deal. However, Tom had never visited Chicago, and the boys, arguing that it is a part of a man's education to see the world, finally persuaded him to go.

The next day a jolly group of boys boarded the Chicago train. They joked and laughed and sung, as a group of college boys always does on a train, excepting Tom, who had a worried air.

"Come, cheer up, old fellow. What's the matter with you tonight, Tom?" said Brown, who had taken his seat beside Tom.

"I don't feel just right about this trip, Rusty. I haven't as much money at my disposal as you have, and I really cannot afford it."

"O, that's it, is it? Another economical attack. I was afraid you'd been caught ponying at the quiz this morning. You'd better go down and get that office job at Lawyer Cox's. He ran an ad in the paper tonight—$6 a week and not many errands either."

Tom had read this advertisement, but he smiled at the suggestion that he, a Junior in college, might take such a position. However, it was not his nature to be quiet long, and soon he had resumed his usual post as leader of the merriment and did his best to make the trip a pleasant one.

A few hours later the boys emerged from one of the largest theaters in Chicago, filled with raptures over the success of grand opera. Tom Belden for nearly three hours had felt himself living in the triumph of the music, and now he felt like going home and thinking about it all over again, but it was not train time. After luncheon there was still an hour which must be utilized, and they started to walk about the streets, gazing at the show windows, so brilliant in their holiday decorations, and stopping often for a warm drink at some soda fountain, for the night was cold.

After a few minutes they left State Street, and, winding through the maze of the great, dark city, they walked about until they began to get tired, and, although not one of them would have admitted it, the black alleys, the strange noises made by the wind around the high buildings and the other unaccustomed circumstances produced a feeling of timidity very unusual to them. There is something mysterious about a sleeping city, and at the midnight hour, when the great, struggling mass is approaching its quietest tranquillity, the clanging of a cable car, the suspicious glance of a burly policeman and the sidewise look of some questionable prowler give to a stranger a queerly uncomfortable feeling.

"Well, boys, I'm about ready to go home," said Rusty. "Let's steer towards the station."

"There's a half-hour yet," said Tom, looking at his watch. "O, look at this coming," he cried, suddenly, pointing up the street. "What is it?"

The object of their surprise was a tottering, half-drunken wretch coming toward them, incased in about the worst collection of rags they had ever seen. A short distance away he turned, crossed the street and staggered up the broad steps of a magnificent building.

"Well, this is queer. Let's investigate," said Bob Hunter. "That's what we are here for." And the boys followed the tramp.

At the inner doors of the great building a guard stopped them, demanding their business.

"We are from Milton College," replied Tom, "and are just looking about town. What building is this?"

"Well, ordinarily," said the policeman, shifting the tobacco to the opposite side of his mouth, "it's the City Hall, but the mayor has turned it into a poorhouse now, I guess," and his tone expressed hearty disgust. "Go on in and see for yourselves," and the boys entered.

Two hours before these college boys had been seated in the midst of the wealth and fashion of the city. Nearly every one about them wore evening dress, and on either side were boxes filled with diamond-studded, pearl-bedecked leaders of society, while they listened to the most celebrated singers in the world. Now, as they entered the great hallway, the under side of the page of Chicago's story was at their feet. They found themselves in a stifling atmosphere, warm, but charged with foul breath, for, stretched out on the stone floor were hundreds of homeless men and boys, the scum of the streets.

Long will the poorer classes of Chicago remember that hard winter of '93, when the great exposition left them not only unprovisioned for the winter, but multiplied in numbers, when the more destitute of them ate at free soup counters and lodged at the City Hall, or equally uncomfortable places, and were thankful to their benefactors for shelter from the winter night. Tom and his companions gazed wonderingly at the sight before them. With heads to the wall, two rows of men arranged themselves along the narrower lobbies, while they were scattered about promiscuously in the central hall. At the opera Tom had quite seconded the argument that it is part of a man's education to see the world, and now the words struck him with double force. Some of the men lying on the floor had honest looking faces, and some even respectable clothes, but the majority were of the lowest type, filthy, degraded, with faces full of hardship and sin.

"Come on, fellows, I've had enough of this," said Tom, before they had advanced ten yards and the others were of the same opinion, excepting Bob Hunter.

"You're a nervy lot," said he. "We want to be able to tell the fellows something about this when we go back. Come on, let's go through."

Much against their wills, the others followed, and they started down the aisle between the prostrate forms. How horrible and disgusting it all was to Tom. Yet all these creatures at his feet were human beings. Perhaps they had been brought up in homes of comfort, though they were homeless and penniless tonight. And Tom's heart filled with a sense of mingled pity and thankfulness that his lot was different.

Suddenly he caught sight of a patched sleeve that gave him a far deeper pang. It was only a piece of gingham, but by some of the humblest things of life our heart strings are pulled strongest. This poor man's shirt, for his coat was under his head, was patched with cloth of the same pattern that his mother most often chose for her kitchen aprons; and the recollection of her made his eyes moist, for perhaps this man had a wife like her, whose loving hands had so tenderly mended that shirt. Tom pulled out a dollar, and, kneeling down, he thrust it into the man's pocket, that a ray of hope might brighten his life when he awoke and found it there. As he did so, he saw the face, which was partially hidden by the patched sleeve, and the glimpse filled him with horror. The old man's beard was ragged, his hair unkempt and his face soiled, but it was the dear face that Tom knew so well.

"Father!" he gasped, in a tone which caused the other boys, now some distance ahead, to turn about in wonder. Then, white and frightened, he threw himself on his knees and peered into the face of the homeless man at his feet.

"O, my father! my father!" he cried, in a voice of agony. "Dear Lord, forgive me; it is for me that he is here."

The words of his mother's letter came to him again, and now he realized their full meaning. "Father, dear father, speak to me and forgive me." But the old man slept on. Long and wearily he had tramped about the streets of Chicago, looking for work and shivering in the cold. Some pitied him, others cursed him for the annoyance he gave. Tom knew what a struggle it must have been for his father to lie down among this vagrant crowd, and as he looked into his face the thought came to him: "How would father feel to have me find him here? He shall never know it." Pale and trembling Tom arose to his feet.

"Fellows," said he, and even under such conditions there was a touch of pride in his voice, "this is my father. He has come to Chicago to earn money for me, and this is the result."

"We'll send him home," stammered Brown, turning away to hide his tears.

Two or three crisp bills were put into the old man's pocket with a note which Bob Hunter wrote on a note-book leaf, and leading Tom away hastened for the train. That night's experience made Tom Belden realize how the lives of his father and mother were wrapped up in his, and made him resolve that, for his part, no desire for position or enjoyment should cause them further sacrifice.

When Farmer Belden awoke next morning the noise of traffic was beginning to come through the corridors of the City Hall. Stiff and sore from his hard bed, he looked about him in a dazed sort of way before the awfulness of his situation dawned upon him, and then he knelt and offered up the silent prayer, so often repeated, that he might find work to keep himself from starving and to earn money for Tom. As he arose to his feet with an audible "Amen" the tears were running down his face. A stern-looking policeman, who had been watching him, brushed his handkerchief across his face and, directing him to a free soup house, watched him with a pitying air as he picked his way out between the prostrate rows of unfortunate humanity.

At the outer doorway the biting morning wind made him thrust his hands into his pockets. In amazement he pulled out the crumpled paper, a five-dollar bill, three twos and a one, and neatly folded with them a slip of paper, on which he read: "From friends who see in yours an honest face. Please use this money to go to your home." The good man's perplexity was almost pitiful. Stepping into the shelter of a big column he examined the bills carefully, reread the note and then, raising his eyes, said, fervently, "I thank thee, O Lord."

After a warm breakfast he bought a ticket for home. His plans had failed miserably, yet somehow he did not worry now, for he felt that the overruling hand which had directed that money into his pocket would take care of Tom. Yes, it had already cared for Tom, and with infinitely greater wisdom than the pious farmer had conceived, for Tom had been made a man.

Late that afternoon Mrs. Belden was sitting in her little front room trying to knit a pair of mittens for her husband, but she dropped so many stitches that she laid down the yarn at last in despair. She couldn't work, for today the usual postal card from her husband had failed to come, and her heart was filled with misgiving. As she sat by the window thinking, a neighbor drove up, and saying that the station agent had asked him to leave it as he went by, handed her a yellow envelope. A telegram! Mrs. Belden sank into her chair, trembling with fear, as the neighbor turned to go, expressing the hope that it contained no bad news.

"Henry is killed, I know he is," she said to herself, not daring at first to break the seal. Finally she gathered courage and tore open the envelope.

"Have found work in lawyer's office for my spare time. Shall need no more money from home. Tom."

The mingled feeling of scattered fears and new joy brought the glad tears of thankfulness and her wrought up senses found relief in a good, hearty cry. Just then she heard a step on the porch, and as she looked up through her tears she saw her husband coming through the door, a glad smile on his face as he held out his arms toward her. After a moment's embrace, she hastened to show the telegram from Tom, which the mails had been thought too slow to carry, and the good man shed tears of thanksgiving too.

"After all, Henry, you didn't really need to go to Chicago, did you?" she said.

Mr. Belden was not so sure, and explained his experience and the strange gift of money.

Then, raising her eyes heavenward, with that loving trustfulness which had made her life such a happiness to her husband and son, she said, "The Lord has answered our prayer, because we did what we could —for Tom."

STEPMOTHERS AND MOTHERS-IN-LAW.

BY KATE UPSON CLARK.

One of our modern novelists makes her heroine say, "Liking stepmothers is a cultivated taste." There is a mine of wisdom in this sally, which it is doubtful whether the writer herself fully appreciated. The thoughtful student of our social customs must have been struck with the vast amount of trouble, real or imaginary, which is caused by the advent of stepmothers. Next to the great disturbers of our peace, death, insanity, crime and bodily illness, the stepmother is perhaps the most frequent cause, innocently and unintentionally oftentimes, of family misery. An unprincipled or ill-balanced woman, when placed in this delicate and responsible position, necessarily creates distress, but in many cases an excellent stepmother, even when of proper age, high qualifications and the best spirit, is received by her young charges so unkindly that the home never becomes happy under her management. It has often been observed that the younger the children are when placed under her care the more likely a stepmother is to succeed with them, This shows that the difficulty arises largely from the acquired attitude of the children's minds. If they have become permeated with the wicked old fairy tale theory that the stepmother is an ogre, or if mistaken friends have told them that loyalty to their own mother makes it necessary that they should ill-treat the newcomer, then it is plain to be seen that the best stepmother has little chance of success with them.

Now, since the stepmother, as we say of so many institutions, has "come to stay," since she is a recognized and legitimate necessity of modern society, and since peace and righteousness should be the aims of every Christian, should we not understand that we all have a responsibility regarding the mental attitude of the community toward this question? One mother recognized that she had such a responsibility. Her young daughter came in one day and remarked, "O, mamma, isn't it dreadful! Susie Bell has got a stepmother. She is coming home next week and Susie says she knows she shall hate her and she is going to be just as mean to her as she can be."

"Why, Helen! How can she be so wicked?" exclaimed the mother. "If you have a chance to speak with her about it, do try to say something which will make her change her mind. Her mother has been dead some years now, and Mr. Bell has had great trouble in getting persons to superintend his family. I am sincerely glad that he is to have a wife again. I hope she will prove to be a good woman, and that the children will try to love her, and that they will have a happy home. But they never will have unless Susie alters her attitude. It is going to be hard for the stepmother to get used to her duties there under the most favorable circumstances. If the children oppose her it will be trebly hard. Make it a point, my daughter, always to fight this sentiment as long as you live. If you ever should have a stepmother yourself I hope that you would treat her like a lady and a Christian, and would reprove and labor with your brothers and sisters if they did not do the same."

Those of us who have known the saintly lives of some stepmothers, and the great work which they have done, will echo this brave woman's words. They should be spoken by every mother to her children whenever opportunity offers. If sensible people would unite to make this view prevail, an enormous amount of unhappiness might be prevented. There are plenty of causes for sorrow in this world without allowing those to operate which might as well be banished. Children will seldom act right under new circumstances unless they have been explicitly taught beforehand. They should be carefully instructed during all their lives in the matter of stepmothers. Their story-books will usually afford texts enough for the purpose.

The same thing may be said of the abused mother-in-law. All women who have children expect sometime to become mothers-in-law, and all wish to be well treated by their prospective sons and daughters-in-law. But how many mothers, as their children approach maturity, ever take pains to instruct them as to the proper treatment of a mother-in-law? On the contrary, most mothers laugh with their young people over the vulger jests on the subject which fill the "funny papers," and never think to say anything serious upon it. There are certain duties which pertain to every relation of life. We are too apt to take it for granted that our young people are so well informed and so reasonable that they do not need our personal advice in such a matter as this. But duty cannot be made too clear to any of them, especially when it is so vague and so obscured with mistaken fun as the treatment of the mother-in-law. All of us have seen mothers-in-law treated abominably by young popinjays who were not worthy to unloose the latchets of those good women's shoes. There is often an ethical stupidity on matters like this which requires enlightening quite as much as intellectual stupidity, and it is often forgotten, also, that the rules of the Christian religion are just as binding in the relation of the stepmother and the mother-in-law as in any others.

THE RELATION OF FOOD TO HEALTH.

In an able paper on this important topic a writer in the *American Kitchen Magazine* says:

> It has been estimated by reliable authorities that ninety per cent. of all disease may be traced, directly or indirectly, to dietetic indiscretions or to an ill-balanced or one-sided diet. This is not surprising when we consider how long man has treated his stomach as a convenient receptacle for the gratification of his palate. There is, however, no need to decry the pleasures of the palate under proper restrictions. The sense of taste is not the least of the many blessings conferred by a wise Creator, and how to please the palate without giving offense to the stomach is a problem worth studying. If no pleasure were attached to eating, man would soon suffer for lack of suitable nourishment; the satisfaction of hunger would not be sufficient incentive for civilized man either in the production or preparation of his food products. Undoubtedly the human body possesses great adaptability and may survive upon a very limited dietary, yet the fact remains that the highest mental and physical vigor can only be attained by nations who have a liberal food supply.
>
> As to the best diet for man, authorities differ. Whether it shall be vegetable, or mainly animal, or composed of fruits and nuts, has excited wide discussion and each has its advocates, with the preponderance of evidence in favor of a mixed diet. Certainly the anatomical structure of the teeth and stomach favors a diet of both animal and vegetable food for man, and places him, in his dietetic habit, as a mean between the graminivorous and carnivorous animals.

Closet and Altar

No life is complete which does not some times sit trustfully waiting to be fed by God.

We have passed over the threshold of another year. After the week of prayer may it be a year of work. May the year not be just the same old round of duty and care. May we be more true to thee.—*C. L. Goodell.*

No man ever yet asked to be, as the days pass by, more and more noble and sweet and pure and heavenly-minded—no man ever yet prayed that the evil spirits of hatred and pride and passion and worldliness might be cast out of his soul—without his petition being granted and granted to the letter. And with all other gifts God then gives us his own self besides. He makes us know him and love him and live in him.—*F. W. Farrar.*

Happy the heart that keeps its twilight hour,
And, in the depths of heavenly peace reclined,
Loves to commune with thoughts of tender power,
Thoughts that ascend, like angels beautiful,
On shining Jacob's ladder of the mind.
—*Paul H. Hayne.*

Love is the only atmosphere in which God can reveal himself. Love alone has eyes to see God and ears to hear him. He that loveth not, knoweth not God, for God is love. If the presence of God is not known to us, if God's power is not proved in our lives, if God's favor is not resting upon our work, let us be sure that somewhere there is a hindrance. And if we seek God simply and earnestly, he shall meet us and reveal himself to us.—*Mark Guy Pearse.*

Is the work difficult?
Jesus directs thee.
Is the path dangerous?
Jesus protects thee.
Fear not, and falter not;
Let the word cheer thee!
All through the coming year
He will be with thee!
—*Frances Ridley Havergal.*

Lord of heaven and earth, we bless thee that heaven and earth are always named together in thy Book. In the beginning God created the heavens and the earth; and Jesus said, Father, Lord of heaven and earth. Teach us that we belong to one another, and we belong to God; give us the joy of fellowship; deliver us from the idea of self-completeness; give us to feel that all thou hast made is one. Thus shall our lives be godly; thus shall we live the Christ life. He saveth others, himself he did not save. He liveth for men and women and little children, and he made all the poor his friends, and sent the rich empty away as they came. We bless thee for this Son of Man, God the Son, the Eternal Wonder, the Unspeakable Joy. He promised to give us rest if we would come to him, and he promised to give us strength wherewith to come. So all things are of grace. We bless thee, therefore, that though we can do nothing, we can do all things through Christ which strengtheneth us. May we always await the incoming strength, and thereby glorify thee, through Christ our Lord. Amen.

Mothers in Council.

O thou who "setteth the solitary in families," we bless thee that thou hast permitted us to know the love of children. We thank thee for the privilege of motherhood. May we think more of the comfort and less of the care which it involves. Help us to walk gently before thee, our God, and before those whom it is our pleasure to serve in the daily life of the home. May we ever remember and gladly follow him whose glory it was that he "came not to be ministered unto, but to minister." Give us serenity and patience, even in the midst of perplexing cares. We would wait upon thee, O Lord. We would be of good courage knowing that thou shalt strengthen our hearts. Be with us, as thou wast with our fathers, and make us all—parents and children—grateful for the goodly heritage into which we have entered. We thank thee for the precious memories which enrich our past. We bless thee for present good. We trust thee for future guidance. Our times are in thy hand. Lead us through all the devious paths of our pilgrim way until we shall pass through death into the fullness of life. O thou who didst die that we might live, prepare a place for us, and all dear to us, in the Father's house. Forgive, O God, whatever is wrong in the ordering of our earthly homes, and fit us day by day for that home of the soul where thy servants shall serve thee day and night. For Jesus Christ's sake we ask it. Amen.

THE MOTHER'S WIDER OUTLOOK.

At times it may seem to the busy mother of a young family that her home duties may well claim her whole time and thought. Yet who can so ill afford to narrow her life down to the bare practicalities of everyday life as she who has immortal souls intrusted to her to train and develop? Who so needs the wider outlook, the higher uplift, that comes from a wise course of reading, or Christian work that brings her in contact with all lands and peoples as well as with the needs and suffering at her own door?

I give an extract from a letter written by a most practical business man, whose wife was the energetic housekeeper in a family of ten: "My wife returned from T—— last night, full of missionary zeal and the work of the Woman's Board. If the heathen are ever benefited by these meetings I am sure the women who attend them are doubly so. The brief respite from household cares, if nothing else, is a blessing to them. Africa, India, China and the distant isles of the sea have become household words."

Another, who had been an interested worker in church and temperance, the mother of six young children, four of them under five years of age, said to me, in reference to the W. C. T. U.: "No, I cannot attend very regularly just now, but my heart is in the work more than ever now that I have three boys, and I am anxious in any way that I can to help to make the world better for them. Then my heart reaches out more than ever to all the mothers and the boys and girls who have not the privileges of a Christian home that mine have. I hope, when at liberty, to be fitted to do better work for God and home and humanity."

That mother lives far below her privileges who does not find her sympathies enlarge, her unselfishness grow, her interest in all humanity deepen because she has those dearer than life dependent upon her. On the other hand, the true mother will daily find the need of bringing to bear upon her work all the inspiration and real enthusiasm that come from reaching unto the highest ideal and viewing her homely duties in their true relation to the great world outside. I know a mother who, living in a country district, with but little educational facilities, strove to help her young daughter with her studies, saying: "It means extra work for me, which often tires and makes my head ache. Still, as we read together in history, or dip into the scientific truths taught in physical and astronomical geography, I realize the most pleasurable enlargement of thought and feeling, a true recreation, as I live over again my old days of study. I don't want my children to go ahead of me mentally, but if I can read with them I hope to keep younger in mind and thus hold them in my confidence and companionship."

But how can this be attained? How can time and energy be found for all this by the busy mother without "burning the candle at both ends"? I would make suggestions on three different lines. First, by greater simplicity in our daily lives, so that the true interests of home, its health and happiness, shall overrule the dictates of fashion in regard to food, dress and house furnishings. Next, there might be united and systematic effort to make more effective domestic service in our families. This should be forwarded by regular industrial training in our public schools, as well as by evening or Saturday schools in towns and cities. Our W. C. T. U. and other women's associations are doing a good work in this line, but there is room for much greater endeavor in this truly Christian effort. It is one of the keys to the solution of some of the social problems of the present day.

The third point I would emphasize is the need of greater unity and co-operation between father and mother in seeking the highest interests of their family. In this present day too much is expected of the mother, and the true ideal of the Christian home as laid down in Scripture is largely lost sight of. The father, immersed in business or busied with various clubs or societies, sees little of his children. The young people themselves, between the claims of school and society, or even church engagements, are almost lost to the home. It should be the aim of both parents to make the home the center of all Christian and educational influences, and by each sharing the duties, the mother may have with the others her God-given right of time and opportunity to cultivate her mind and soul. It should be her earnest resolve that neither the demands of society nor the domestic needs of her family should so engross her that she is too tired and nervous to give her real self to her loved ones, or join with them in outside interests. A little thought and sacrifice on the part of the father or older members of the family will help much in this and be "twice blessed." A. L. C. M.

THE BIRTHDAY OF MY BOY.

The time rolls on and brings my weary feet
Across the threshold of another year.
Ah! I shall never more this season greet
As in the days when my dear boy was here.

My grief seems almost more than I can bear.
I see no cheering ray of hope or joy.
Each dawning day of sorrow has its share,
And nearer brings the birthday of my boy.

O! how we loved to watch his childish glee
As eagerly he welcomed in the day
When gifts of love were lavished, full and free,
To make his little heart so blithe and gay.

Still not content, his generous spirit sought
That others, too, might share his mirth and joy;
And little friends and playmates oft were brought
To celebrate the birthday of our boy.

O mother heart, look up and let one ray
Of heavenly light illumine all thy woe.
If love of earth could make so bright a day,
Much more then can "our Father's love" bestow.

Think of the beauties of the heavenly land,
Its treasures rare and gifts of wondrous store,
The raptures of that joyous angel band,
Who dwell within his presence evermore.

With sweet accord they strike their harps of gold,
And in exultant strains forever sing.
O joy supreme and happiness untold!
A birthday in the palace of the King.

Near to the Saviour's side one well-known face
All radiant with seraphic joy I see,
And lo! he asks with eager, pleading grace
That thou this day shalt not forgotten be.

'Tis granted, and an angel speeds afar,
Fulfilling the sweet wish inspired by love,
And sets the golden gates of heaven ajar
That thou might'st catch the echoes from above.

So as this day dawns comfort thy sad heart,
And let sweet thoughts of heaven bring thee joy.
God knows thy grief and will his strength impart,
To lead thee through the birthday of thy boy.

—*Abbie Hill Winship.*

PRETENDING TO BE WICKED.

Here is one of Gail Hamilton's pithy utterances on a matter that touches closely every Christian life. We quote from an article in *The Congregationalist*, July 7, 1861:

> A man must have a pretty good opinion of himself in private to risk the defamation of his character in public. People do not generally hit the nail of their sins on the head on public occasions. You do not hear a miserly Christian calling himself stingy in the prayer meeting, nor will an untrustworthy church member calmly accuse himself of lying, or a gossiping sister affirm that she is a common tattler and mischief-maker. But a man may confess himself in general terms a worm without hurting anybody or meaning anything in particular, and at the same time soothe his conscience and perhaps really believe that he is devoutly and sincerely humble, or at any rate not suspect the contrary. Let, however, his partner in the shop, or his political friend or rival, intimate to him in a secular and special way that he is a little weak in mind or morally unsound and he will soon discover that, unlike worms, he has bright eyes, well-defined lungs and tongue, not to say fists and feet.
>
> God requires no morbid humiliation, even when sincere. Job was undoubtedly sincere, yet the Lord answered him out of the whirlwind: "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man!"

Visible religion must have pillars to rest upon and without visible religion there cannot be invisible religion.—*British Weekly.*

Hot griddle cakes are delicious when made with

Cleveland's

Baking Powder

The Conversation Corner.

I INTENDED to wish you a Happy New Year last week, but the "white old hen" and her admirers took up all the room, one letter about her (from Iowa) being left out even then. Confidentially I think that D. F. would prefer one wild goose which he could bring down on his North River flats, or a dozen "yellow legs" sandpipers, such as Kingsley B. and I had for dinner at his cabin on the occasion of our visit there, than all the "white old hens with yellow legs" which "the whole boundless continent" should report to us! Well, I send you my hearty wish as to your next year now, and will add this simple suggestion—not to depend altogether upon others to make it happy. You can make it happy yourself—and one good way to do it is not to think anything about it, but try to make somebody else happy!

Several of you have tried it already—and you may be sure that the little Armenian orphans to whom you have given a home will be happy all the winter long. I am just sending thirty dollars ($30) more to the publishers, making seventy dollars in all—that is seven children cared for. And there is more to follow! These gifts—all of which are acknowledged personally (except anonymous ones!), come from all quarters of the land—from Kingston of the Pilgrim Colony on the Atlantic to the Dakotas in the North, New Mexico in the South and California on the Western shore. In many cases the money is earned by the children or taken from their Christmas allowance. One boy writes:

. . . My father pays me ten cents a week and I put two cents of it in the mite box for missions. My mother would like to know what that "unimportant paragraph" was that D. F. omitted in your account of the children's party at Mrs. Coffin's. I would like to become a Cornerer.

P. S.—*The Congregationalist* has just come and mother is satisfied about that paragraph.

One Sunday school primary class sends a special offering, although already "sending a little girl in Cumberland Gap to school." Another teacher says:

Three boys in our class told us that in their school is an Armenian boy whose parents were killed in the recent massacres. He and his little sister have come to live with their grandmother in this city. He learns the English language very rapidly and "knows everything else," the boys say. He has an Armenian Bible with him all the time and reads it in school when his lessons are learned and at recess. The boys wonder why he loves it so well and some laugh at him. Then he says, "I have something better than you."

Shame on the boys that would make fun of an orphan boy in a strange land because he reads the Bible which perhaps his murdered parents had taught him to love. Such a boy ought the rather to be encouraged and helped. I have seen several times within a few days a boy who has come to America from the region of massacres in order to get an education. He was led to do it, he told me, from seeing a man who had obtained an education here—I think at Williams College—and returned to Turkey. "Then I thought I would like to *become a man*, like him, and *do something* in the world!" I do not see how he is going to succeed unaided, but he is in earnest, and "God helps those who help themselves." I have some sympathy with the boy in New York with whose contribution his grandmother sends this word:

. . . ——, seven years old, wishes that he could kill "that sultan," but he would be a very dead man if wishes would kill him!

I will omit the boy's name, for if the grand vizier should read this Corner and interpret it to the sultan, he might make requisition on our President for this young American rebel! But let the boy be patient—even if the European Powers (Weaknesses!) can find no way to stop these horrors, and our Government cannot protect its own flag and citizens in the Great Assassin's dominions, the Lord is king and will some day avenge "his slaughtered saints"!

DORCHESTER, MASS.

Dear Mr. Martin: My sister and I send this money for Gabriel's Corner cot. We should like to be Cornerers. MARGARET R.

TAUNTON, MASS.

Mr. Martin: Please may I be a Cornerer? Inclosed is ——, which I want sent, half to Gabriel and the other half for the little Armenian children. I am seven years old.

ALICE N.

FALL RIVER, MASS.

Dear Mr. Martin: I write now to send a little money for the Armenian Orphan Fund. We are very much pleased with the Corner Scrap-book. ERNEST L.

ST. LOUIS, MO.

Dear Mr. Martin: I am glad to hear about Pomiuk again. I feel as if I wanted to help him and with papa's aid I inclose —— for his benefit, also —— for the Armenian children. I think the bird you inquired about was either the woodpecker or the yellow hammer. WALTER R.

This last is in answer to a ? in the Corner of Nov. 19, as to a hammering sound heard in the woods. Here is another answer:

COUNCIL GROVE, KAN.

Dear Mr. Martin: May not that hammering that you heard in the woods have been the drumming of a partridge? In my boyhood, sixty or seventy years ago, I often heard in my father's cedar swamp [in Worcester County, Mr. A.?—Mr. M.] sounds that I was told were caused by a partridge sitting on a log and beating it with its wings. I never saw the bird going through with the performance, and this may not be the correct explanation. Cyclopedia says that the male of the ruffled grouse (called partridge in New England) makes a peculiar drumming sound, standing upon a log, inflating the body and beating the air with short, quick strokes of the wings.

L. A.

See about this in Nuttall's Ornithology, 2.33; as to the yellow hammer (golden-winged woodpecker), 1.439; also in Stearns's N. E. Bird Life, 2.83; and Miss Merriam's Birds Through an Opera Glass, 49. The tarantula question is also commented upon.

BEYOND THE MISSISSIPPI.

. . . Another thing in the same Corner [as the white old hen query, Oct. 29] is about the tarantula and the blue wasp. I saw a pair in the middle of a Texas village. The fight was over and the tarantula dead. The wasp had hold of one leg and was dragging him in a straight line towards a hole in the foundation of a building ten or twelve yards off. Directly in his way stood a large dry goods box. He apparently belonged to the "middle of the road" faction, and no trifle like a three-foot box could turn him. He went up its perpendicular side backward, lifting the tarantula. Once he fell but did not let go. The second time he got to the top, went across, down the other side, resumed his "bee line," and disappeared under the building.

C. E. D.

CARPENTERIA, CAL.

Dear Mr. Martin: Some one asked in the Corner what was to be done with so many thousands of tarantulas that had been shipped from California to Australia. If *horned toads* had been substituted for tarantulas the item would have been about right, but your correspondent's wonder might have been the same. The horned toads are shipped to Australia to prey upon some insects which were very destructive and did not seem to have any natural enemy at home. So California returned the favor of the black lady bird sent from Australia by sending the toads to them. They are about as frightful looking creatures as the tarantulas but are perfectly harmless and are often kept as pets. T. W. W.

Mr. Martin

CORNER SCRAP-BOOK.

What Is a Jackaroo? An English tutor in Australia describes in an English magazine his adventures while on a trip with a sheep drove in that country. The story is full of strange words as well as strange experiences. The drove is called a "mob"; the writer rode "a black bobtailed cob"; on one side of his saddle "hung a billycan, on the other his pannikin"; he tells how that "*hanging up* their horses they adjourned to the *humpy* for refreshment," etc. A "new-chum" is a new recruit in the cattle business, and a "jackaroo" is a young fellow from England or from the towns who is apprenticed at a squatter station to learn the business. Two "new-chums" who were out kangaroo shooting overheard a man at a bush house say that there were "a couple of jackaroos in the five-mile tank." Supposing it to be some wild animal, they snatched their rifles and hastened away to the dam. Only finding two fellows bathing they shouted out to them, "Hi, you fellows there, have you seen any jackaroos about? We want to shoot one." The writer gives specimens of aboriginal names of places, such as Budda-buddah, Eenaweena, Weeboolaboola, and Upotipotpong.

A Bright Pony. The *Scrap-Book* had a few weeks ago instances showing that horses could both reason and play jokes. The *Animal World* has a story of a British horse which combined intelligence and a sense of humor. It was raining hard and everything was soaked. The poor horse looked in vain for a dry spot to lie down. At length he deliberately went to a cow which had been quietly lying for a long time in one spot, and kicked her until she felt obliged to rise and get away from him, whereupon he immediately lay down in the dry place she had vacated! Bright? Yes—but should you not think he would have felt just a bit ashamed to have played such a selfish trick on a poor, innocent fellow-creature?

Dogs and Bicycles. The R. S. P. C. A.—which of course means the Royal Society for the Prevention of Cruelty to Animals—has publicly protested against the injury done to dogs by bicycles. It is not that they themselves ride the fascinating wheel, nor that they are run over by it, but that in attempting to keep up with their masters who are on the wheels they are obliged to run at high rate of speed for long distances, and either die in the attempt or, stopping, get astray and are left without visible means of subsistence. Official cautions have been issued to bicyclists to leave their dogs at home or to ride at a speed attainable by them.

Cats in the French Army. Great numbers of them are used in the military magazines to keep down the rats and mice. Their food is regulated by official decree—two and one-half centimes per diem per cap. (that is, per cat). But that does not buy them enough and they are reported as growing very thin, so that a commission of specialists was appointed by the French Ministry to investigate the matter, and they gravely reported that "the cats of the army are very slow to accustom themselves to the diet prescribed by the government circular. They seldom eat bread," etc. Perhaps when the societies and governments have cared for all the tired dogs and dainty cats, they will inquire into the condition of tens of thousands of homeless, starving children in the dominion of their cherished ally, Abdul Hamid II., G. R. A. E.!

A Bird's Protest against Man's Inhumanity. Mr. Puddefoot—I do not at this moment recall his full name or titles, but you all know who Mr. Puddefoot is—told me the other day of a deserted oriole's nest in which were found two bits of paper: on one were the words, *Man around*, on the other, *Dangerous service*.

L. H. M

The Sunday School

LESSON FOR JAN. 17. *Acts* 2: 32-47.

A MULTITUDE CONVERTED.

BY REV. A. E. DUNNING, D. D.

Whitsunday—or whitesunday—has been as long observed as a festival in the church as Easter or Christmas. It commemorates the descent of the Holy Spirit and the beginning of the Christian Church. It deserves as wide recognition as any festival in Christian history. Our attention in this lesson is especially directed to the organization of the church. We find here:

I. The preaching which makes converts. This first sermon, preached by Peter, is a worthy model. Its theme was Jesus Christ. It declared the wickedness of those who crucified him. It affirmed and emphasized his resurrection, of which the preacher and his fellow-disciples were witnesses. It proclaimed that the Holy Spirit, whose signs had brought together the hearers, was the gift of Jesus. It included extended quotations from the Scriptures. Prophetic writings and psalms were cited to prove that the death and resurrection of Jesus Christ and the gift of the Holy Spirit were according to the purposes of God. It asserted that the ascension of Christ to the right hand of God had been foretold in the Scriptures, and that he, whom Jews had crucified, was both Lord and Christ.

The effect of this sermon is itself a powerful proof of the facts on which the Christian Church rests. Almost on the spot where Jesus had been crucified and buried seven weeks before, he was proclaimed as risen from the dead, ascended to heaven, and the giver of the Holy Spirit. At once 3,000 people so fully believed these facts that their whole lives were changed and they joined themselves together in an organization to spread these facts through the world. On these facts concerning the death, resurrection and ascension of the Son of God, and concerning the Holy Spirit sent by him, the church was built. Through the preaching of these facts converts are made to Christ, and through the agency of this same Holy Spirit hearts are renewed and the power of the church extended through the nations. The church itself is thus an argument for the truth of these cardinal doctrines which it is hard to resist.

This Jesus, exalted and enthroned, Peter said to his audience, "*Ye* crucified." Yet many of his hearers came from distant lands and spoke the languages of these lands. They probably were not in Jerusalem when Jesus was crucified. How were they made to feel responsible for this crime? The abstract given of the sermon indicates the preacher's argument. The Son of God had come to redeem the world, and the Jewish nation, through its leaders, had condemned him to death. It was a shame to every Jew that his nation had done this, and when the Jews were made to realize this by Peter's preaching of the facts they were pricked in their hearts. Sin slew Jesus, and is such a cruel foe to him that every sinner shares in the crime which crucified him. Every sinner who realizes the meaning of the gospel which Peter preached, and which Christian ministers now preach, will say, as those Jews said, "What shall we do?"

An inquiry meeting followed the sermon, in which the other apostles took part [v. 37]. The inquirers called on them as brethren for help and guidance. Peter, and no doubt the others also, showed them:

II. How converts may become church members. There are four conditions to be insisted on for entering the church. In its organization no others were imposed, nor has any one a right to impose others now. They are:

1. Repentance. These first converts were pricked in their hearts when they saw how sin had crucified the Son of God. The knowledge of what he had done and suffered to deliver mankind from sin made them recoil from sin. They felt the burden of the guilt which they shared and which they condemned. To look thus at sin, at one's own sins, and to resolve with full purpose of heart to change one's principles and practice so as to be in harmony with Christ, is to repent.

2. Confession of loyal service to Christ. "Be baptized in the name of Jesus Christ unto the remission of your sins." Baptism is the seal of allegiance to him, the public renouncement of sin and adoption of Christ as Saviour and Lord.

3. The gift of the Holy Spirit. God has promised the gift to all who repent of sin and believe on Christ [v. 39]. The evidence that we possess this gift is found in the life of obedience to him. No one need be in doubt as to whether he has received the gift. "No man can say, Jesus is Lord, but in the Holy Spirit."

4. Entering into covenant with believers. This act completed the organization of the church, made it a body fit for the indwelling of the Holy Spirit, for the inward development through which its members grow more and more into the likeness of Christ, and for its influence over the world in bringing it into obedience to him. These four were the only conditions to church membership made by the apostles. There seems to be no warrant for us to add others.

III. How converts live in church fellowship. Christians were distinguished from others by:

1. Constant study of Christ. They were not examined as to their knowledge of him when they entered the church. It was a school in which they were to learn of him, not a society for graduates from such a school. "They continued in the apostles' teaching." They listened eagerly to fuller statements from their teachers day by day concerning what Jesus had said and done during the years he had been with them. All true disciples constantly seek to learn more of their Master's mind and will. The church is appointed to teach these things through its ministers and others by the Holy Spirit.

2. Regular observance of worship and ordinances. These new disciples had, apparently, daily meetings. In these they partook of the Lord's Supper. They gathered daily in prayer. They continued also for a time to join with Jews in the daily sacrifices of the temple. The new church would soon have died if its members had not joyfully maintained regular habits of united worship. A minister wished to remind one of the members of the church of what he was losing by keeping away from the prayer meeting. He took a live coal from the grate and placed it by itself on the hearth. The red glow faded and it soon became black and dead. The parishioner understood. "I'll be at the next meeting," he said.

3. The spirit of brotherhood. As they grew in love to Christ through greater knowledge of him, and as they joined in commemorating his sacrifice for their sins, of course they drew closer in sympathy with one another. Their mutual helpfulness, their enjoyment of life and their grateful trust in God gave this first church at once a great impetus. They won the esteem of the community, they constantly added to their numbers and made important steps in preparation for the conquest of the world.

The principles of the early church are still the same. The preaching which brought men into it is still powerful to save. The holy Spirit still dwells in his church, and the same exhibition of love to Christ and of fellowship in him will now fill the lives of believers with gladness, and win the favor of men to accept the crucified and risen Jesus as Saviour and Lord.

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Never again can religious thought speak to a people who have no thought but that defined by the priest or the catechism.—*Principal A. M. Fairbairn.*

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PROGRESS OF THE KINGDOM.

PLANS FOR MISSIONARY MEETINGS.

A letter was recently received by an official of the American Board, stating that the writer's church intended to have a *home* missionary meeting and asking for "what material you can spare on this subject." This is not by any means an unprecedented example of the deplorable ignorance, indifference and lack of forethought concerning missionary meetings. We should not expect the church to make a brilliant success of this particular occasion. But there never was less excuse for a stupid missionary meeting than there is today, in view of the wealth of missionary literature and the helpful and suggestive lists of missionary topics which have been prepared by various organizations. It is not necessary to urge at length the exceeding importance of the church missionary meeting. We cannot afford to allow it to be superseded by the meetings of the women's auxiliaries and the occasional hour devoted to a missionary subject in the C. E. Society. On the contrary, these organizations, which appeal to only a limited portion of the congregation, should be made to pass on the knowledge and enthusiasm they have gained. This is done in one church of our acquaintance where the responsibility of the monthly missionary meeting is laid in turn upon the Y. P. S. C. E., the Woman's Home Missionary and Woman's Board auxiliaries and a group of its deacons.

There are many indications of a revival of the old "missionary concert." Now comes the question, How can it be made most valuable and most interesting? It seems to us largely a question of careful planning and intelligent preparation. How many churches will plan for their year's missionary campaign and how many will enter on it at haphazard? If the pastor or missionary committee has no original ideas, why not at the beginning of the new year adopt one of the excellent lists of topics for 1897 or choose some subjects from each? It is a sign of the times that the conservative Presbyterian organ, *The Church at Home and Abroad*, has abandoned the old plan of taking up the various countries in rotation and presents in its December issue a fresh and suggestive outline of study. Our own American Board has published a little pamphlet containing not only foreign missionary topics for the coming year, but also valuable suggestions in regard to missionary literature. The Woman's Board always prepares an excellent set of foreign topics, and the list of the Woman's Home Missionary Association deserves careful attention. In *The Congregationalist* Handbook for 1897 will be found a set of topics and sub-topics which has the advantage of including in the plan of study, foreign, home and city missions, as well as some general phases of missionary activity. As in previous years there will appear in Progress of the Kingdom a suggestive and comprehensive article bearing on the topic for the ensuing month, and mentioning sources of further information. This article will be published the second Thursday of each month.

OUR OWN WORK.

Encouragements in Japan. Some of our missionaries in Japan have been making evangelistic tours into the country and the same cheering tale of cordial welcome, large opportunity and eager listeners comes from each. Dr. Davis reports a trip of 1,500 miles in the northern provinces. He was gone thirty-two days, spoke thirty-two times, lived for the most part upon Japanese food in Japanese hotels, sleeping often but three or four hours a night, yet he returned to Kyoto in good health and spirits. The impressions left by this tour are that the official classes are more favorably disposed toward Christianity and the masses are more ready to hear the gospel than at any time before since Japan was opened, that the era of doubt and rationalistic discussion has passed its zenith, and that wherever earnest men are preaching a positive gospel churches are alive and souls are being gathered into the kingdom. Dr. Davis emphasizes particularly the need of workers in the great Aidzu Valley, with its 300 square miles of villages, which has no missionary and only three Japanese evangelists. Drs. DeForest and Gordon and Mr. White write in an equally hopeful strain, and Christians at home are implored to pray that Japan's force of workers may not further be depleted but restored to its former strength.

THE WORLD AROUND.

Theories of an African Traveler. A Montreal paper reports an interesting conversation with Dr. James Johnston, author of Reality *versus* Romance, who is on his way to the United States to deliver a course of lectures on his African travels. Recalling his cutting criticisms of certain missions in Central Africa, we may not place entire confidence in all his views, but some of them are worth noting. Dr. Johnston strongly disapproves of the "faith alone" principle in conducting missions, and says the results are only graves in the part of Africa he has visited. He deprecates the extension of denominational work and the sending out of fragile young men from college. "Sanctification is indispensable; so is brawn. You want the strong and robust, not the delicate. It is madness, it is a crime, to send such to Central Africa." Especially does the traveler discourage the sending out of single women to work in Central Africa. Apart from the hardships which must be endured and the fevers which are a constant menace to life, there are certain primitive conditions to be encountered which produce an inexpressible sense of shame and humiliation in the mind of a modest woman.

Missions and Temperance. Miss Jessie A. Ackerman, the round-the-world missionary of the W. C. T. U., has probably visited more foreign lands and seen stranger sights during her eight years of traveling and two journeys around the world than any other young woman living today. In an interesting interview reported in *The Ram's Horn* she expresses emphatically the convictions founded on her observation and experience. When questioned in regard to missionary enterprise she replied: "I take a very cheery view of missions and their outlook for the future. After the nations have been steeped in heathenism for centuries, the conversion of a single person means more than lips can express. The greatest hindrance today to the spread of the gospel in foreign lands is the attitude of Christendom toward the heathen world concerning the vices that are a part of our civilization. The missionaries will ever fail to reach the thinking men and women in heathen lands until the liquor traffic is overthrown in America and the opium traffic in England, until foreigners can see the principles of Christianity exemplified in our governments." Miss Ackerman avers with intense earnestness that for every heathen converted to Christianity by our missionaries English opium makes 1,000 opium smokers and the liquor from other lands makes 100 drunkards. She also relates a telling story of a conversation with a British soldier in India, who, when asked why he was not a Christian, answered, "It is because my government makes it easier for me to do wrong than to be a Christian." "That young man's reply," said Miss Ackerman, "summarizes the situation in heathen lands today. Christian governments make it easier to do wrong than right."

THE CHURCH PRAYER MEETING.

Topic, Jan. 10–16. Promises for the Opening Year. Matt. 28: 16–20; 7: 7–12; John 14: 12–28.

Upon what is our confidence founded? How shall we make these promises available for our own need? For the church? For others?

(See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Jan. 17–23. Revivals at Home and on Mission Fields. 2 Chron. 30: 13–27.

This topic may well take us to a survey of the world as it is today to discover evidences of the special activity of God's Spirit. If with this in mind we read the missionary magazines and other religious periodicals, our search will doubtless be rewarded. There are always, somewhere in the world, unmistakable tokens of the quickening influence of God's Spirit as it moves upon men in the mass and as individuals. Perhaps we need not go so far away as the Foochow mission of the American Board, or even to New York city, to find revivals. If there is one in the next town or in a neighboring church we ought to know about it and to be glad in it.

There is a philosophy in revivals, though we need not spend much time in setting it forth. The spiritual life, like the physical, is subject to ebbs and flows. We may not always remain upon the mountain hights. God touches us in marked ways at certain periods of our lives—when we go from home to college, when our friends die, when some heroic life comes close to ours, when we sit in quiet meditation at the close of some restful Sabbath day, when we attend some great religious convocation and are caught up and swept along by the tides of feeling there in motion. It were a pity if our Christian lives could not, now and then, recuperate themselves and take a fresh start forward.

Certainly the best revival is that which begins in our own hearts. We make a mistake when we think we have to wait for this revival until some noted evangelist comes, until others are going forward for prayers, until the atmosphere of the town is subdued. God waits constantly to revive us as individuals. One man quickened by the Spirit can start a revival. It is often the way in which they have come about historically. Perhaps a revival in your community this winter depends upon your present responsiveness to the Holy Spirit.

BIOGRAPHICAL.

MRS. MARY EMERSON HAVEN.

Mrs. Haven, widow of the late Prof. Joseph Haven, died in Chicago, Ill., Dec. 31, 1896. Christmas she was able to dine with a brother several miles from her home, but the exposure brought on an attack of pneunomia from which she did not rally. She was the daughter of Rev. Ralph Emerson, professor of church history in Andover Seminary, and was born Nov. 22, 1819, at Norfolk, Ct. Her husband in 1858 was chosen to fill the chair of theology in the new Theological Seminary at Chicago. Here he remained till his death in 1874. Since that time Mrs. Haven has resided in the house which he built, devoting herself to the welfare of others and taking special interest in the work of the Union Park Church, of which she was one of the oldest and most faithful members, and in the work of the Woman's Board of the Interior, of which she was one of the vice-presidents. She has devoted herself largely to the promotion of intellectual culture among the women of the West Side. She was a sister of Ralph Emerson, the manufacturer of Rockford, Ill., of Prof. Joseph Emerson, so long professor of Greek in Beloit College, and of Mrs. S. J. Humphrey, Oak Park, and the mother of Miss Ada Haven, missionary in China, Mrs. Alice H. Danforth of Philadelphia, Dr. Joseph Haven of Chicago and Ralph Haven of the same city.

REV. ENOCH F. BAIRD.

Mr. Baird, for more than twenty-three years the pastor of the Congregational church in York, O., died Dec. 14, in that place. He was born March 1, 1817, in Pennsylvania. Until middle life he was a teacher. In 1854 he was ordained in the Cumberland Presbyterian Church, but later was called to the Congregational church in Plymouth, O., going thence to Martinsburg where he served until called to York. For seventeen of the twenty-three years' service at York he supplied also the church in Lafayette, O.

Literature

BOOK REVIEWS.

PHILIP GILBERT HAMERTON.

The portrait of Mr. Hamerton, which serves as the frontispiece of this book, prepares one for what is to follow. It is that of a thoughtful, sensitive, retiring man, evidently possessing noteworthy ability but also evidently shrinking from everything which can be interpreted as catering to fame, and even from needless publicity. It is an attractive face, but not that of one of the men who move the world except in minor departments of action. The volume is an autobiography for the first twenty-four years of its subject's life, at the end of which he married. It is a memoir so far as the balance of his life is concerned, his wife being the author of the latter portion. It is a book of unusual interest for readers acquainted with Mr. Hamerton's literary work, and for the larger public which enjoys well-written biography in general.

Mr. Hamerton attempted to be a painter, but it is no harshness to say that he failed. He also strove strenuously to become an etcher, but here, too, he never attained high excellence. His successful specialty at first was the criticism of art. He also was one of the founders, and for a time editor, of *The Portfolio*, to which he always remained a frequent contributor. Little by little he found his way into literature and became an essayist and novelist. He wrote several novels, but they did not make him famous, although they were well received. His principal works are The Intellectual Life, Thoughts about Art, A Painters' Camp and Etching and Etchers, but he wrote a dozen others at least. The story of his life is one of struggle both for artistic and literary recognition, and also for means of support.

The character of the man as herein revealed is highly attractive. He often was eccentric, but always was agreeable in his quiet way. His aims were the highest and his spirit was always noble. His sense of responsibility and conscientiousness in work were peculiarly keen, and he was a fine example of diligence animated by the loftiest purpose. His comparatively uneventful life was so ordered as to possess much beauty and interest, and he fairly won distinction as an exponent and teacher of the more intellectual side of art and was recognized as a peer by many of the leading thinkers of his time. On the whole, the biography, which is a simple, graphic narrative, may be termed one of the most interesting of recent years. Mrs. Hamerton has displayed superior qualifications for the continuation of the work which her husband had well begun. [Roberts Bros. $2.00.]

STORIES.

One of the most realistic and picturesque narratives of American colonial life is *John Littlejohn of J.* [J. B. Lippincott Co. $1.25], by George Morgan. It treats of the very latest colonial days and of the period of the Revolution itself. It presents spirited pictures of the plantation life of the great Virginian families, of the terrible sufferings of the patriot army at Valley Forge, of the intrigues against General Washington, of sundry campaigns and battles, and of many individuals of historic distinction. It is intensely interesting and full of dramatic incidents. It also is a charming love story. It stands in the front rank of historical novels.

Palladia [Macmillan Co. $1.25], by Mrs. Hugh Fraser, is a pathetic and tragic story, chiefly of events in southeastern Europe, but also including scenes in Italy and England. The author has allowed herself considerable freedom in the construction of her plot, but it is not unskillful, although many somewhat unexpected elements are interwoven with its course. The best features of the book are the representations of individual characters, some of which, like the heroine herself, are drawn with exceptional power. The story is long, but the interest is great and growing, and the book fully deserves a place among the best specimens of that class of novels which is certainly sensational but not unwholesome.

In *A Puritan's Wife* [Dodd, Mead & Co. $1.25], by Max Pemberton, the political adventures of a young Englishman at the time of the great plague in London are narrated. Proscribed as a traitor and sharply pursued, the hero has many hazardous experiences, but by the appeals of his wife, whom he had met in an unusually romantic fashion, he gains the royal favor and subsequent prosperity. The story is told with much naturalness and spirit and is enjoyable reading.——In *The Joy of Life* [A. C. McClurg & Co. $1.00] Emma Wolf, the author, teaches the supremacy of genuine love above all other earthly satisfactions. The book has little plot, its background of circumstances being simply sufficient to throw out in bold relief the several contrasted types of character. The principal ones are very sharply opposed and are drawn with somewhat unusual clearness blended with much delicacy, and in more than one way the story is decidedly above the average.

Mrs. Rebecca Harding Davis's latest story, *Frances Waldeaux* [Harper & Bros. $1.25], does not represent her best work but nevertheless is vivid and entertaining, having some striking features. The strongest impression which it makes is that of the immense tenderness and power of maternal love and of its sometimes misdirected aim and possible mischievousness, but all turns out well in the end and many readers will like the book.——*The Mistress of Sherburne* [Dodd, Mead & Co. $1.50] is another in the growing series about Sherburne House and its people, by Amanda M. Douglas. It is characteristically intricate, entertaining, sentimental and religious and a large class of readers will enjoy it very much indeed. It does not belong to the highest order of novels, but it is an excellent book in certain respects, superior to some which the reading world in general probably would rank above it. Miss Douglas's admirers will know exactly what to expect and they will not be disappointed.

A Golden Autumn [J. B. Lippincott Co. $1.25] is the most recent production of that prolific novelist, Mrs. Alexander. It is a story of matrimonial distrust and separation, followed by reunion. The actors are English society people and the story is well told. One cannot help feeling, however, that only in exceptional circumstances would misunderstandings no more serious than those here described have resulted in so grievous a catastrophe. But the novelist might reply that the real cause of the trouble was the lack of sufficient mutual affection at the outset, and that her purpose was to emphasize the truth of the old proverb about marrying in haste and repenting at leisure, and this would be a fairly successful defense. The book undoubtedly will be read with a good deal of interest.——In *A Virginia Cavalier* [Harper & Bros. $1.50] Molly Elliot Seawall has described the early life of George Washington. The book is not a novel but a biography, yet it is skillfully presented to the reader in the form of a story. It presents the ideal Washington rather than the actual man whom Mr. Paul L. Ford recently has set before the world, yet the actual and ideal do not vary as much as is usually the fact. The author has told her tale charmingly and the young people will prize her pages although the book is not especially intended for them. The spirit and manner of colonial life seem to be represented most successfully and excellent illustrations add attractiveness to the narrative.

BIOGRAPHICAL.

Mr. J. M. Barrie's mother evidently has been to his own consciousness the inspiration of his conception of the women in most of his books, and now with reverent affection he has written a book about her. It is his *Margaret Ogilvy* [Charles Scribner's Sons. $1.25] and her picture is its frontispiece. It is seldom that a picture means so much to a book as in this case, but as one reads one finds one's self continually turning back to it in order to imagine its expression when this or that remark was uttered. Evidently the heroine possessed a positive character and a lovely one and the picture of the love of father, mother, sister and brother for each other, the quaint oddities of their intercourse, their plottings and schemings for each other's good and the pride of the mother in the literary success, are as touching as they are entertaining. Mr. Barrie also has revealed with rare success the delight of his mother in believing herself to have been in his mind during so much of his authorship, as the foundation of character after character, her intensely amusing abhorrence of Stevenson's works and her gradual surrender to their charm, accompanied by her more or less genuine distrust of Stevenson himself, and his own intense amusement at being informed about it. We are not at all sure that this book, short and far from biographically complete although it is, in fact a mere picture, is not the crowning work of Mr. Barrie's life thus far. And should it prove to be so regarded, we are convinced that no one will be more delighted than he.

It is quite true, as Mr. Paul L. Ford has remarked in his preface to *The True George Washington* [J. B. Lippincott Co. $2.00], that a tendency exists in every country possessing a history to regard its great leaders as superhuman, and Washington has been regarded by many of us Americans as something more than a mere man. In this volume Mr. Ford undertakes to set forth the truth, and he has done so with skillful pains. The result is a Washington whom one does not respect or admire the less, but who in some particulars will strike the reader as more lifelike and natural than the stately vision of his childhood. In some respects the real Washington was not what he has been credited with being, and it is probable that he was neither a conspicuously religious man, or even a very regular attendant at Sabbath worship, although he always was reverent and respectful toward religion. That he was illiterate, even so far as to be very weak in grammar and spelling, is no new revelation, but the fact is here made evident afresh. Yet he was aware of these defects, and took much pains to counteract them. So far from being the reserved and cold-blooded mortal which many of his biographers have represented him to have been, he was decidedly gay, being very fond of balls and parties and society in general, quite a ladies' man—in fact, very much of a beau. But the strong and noble elements of his character do not appear to have been overdrawn in the past, and Mr. Ford justly emphasizes them afresh, and brings out with great clearness the somewhat unusual affection and interest which Washington displayed not only toward his step-children, but a very large circle of relatives and friends. He took trouble and went to expense, and in every way sacrificed himself for others, to a degree which must have been as unusual then as it would be now. It is the private rather than the public man who is the subject of this book, although there are chapters on Washington as a soldier and civilian, but the same conclusion is inevitable from whatever point of view his life is examined, namely, that he was a great and good man who merited his pre-eminence and deserves to remain what he always has been, one of the two or three foremost figures in American history.——Mr. G. Barnett Smith, in *General Gordon* [F. H. Revell Co. 75 cents], has furnished a graphic and readable sketch of this famous Christian hero, and it gives the main features of his life and of his picturesque and diversified services to the world very pleasantly. It is illustrated.

MISCELLANEOUS.

On the Trail of Don Quixote [Charles Scribner's Sons. $1.50], by A. F. Jaccaci and illustrated by Daniel Vierge, is a very attractive holiday book of the year. The author has made certain carefully planned and well described rambles in the ancient province of La Mancha, in Spain, and the artist, who had done the same thing previously, bringing away a rich harvest in his note-books, has supplied abundant and excellent illustrations. The author enters successfully into both the spirit of the famous romance and that of the present peasant life in that region, and in text, illustration and the mechanical finish of the book it is charming and more than ordinarily worth attention.——*The Story of the Masterpieces* [Curts & Jennings. $1.50] is by C. M. Stuart, and contains a series of papers originally printed in the *Epworth Herald* on Murillo's The Immaculate Conception, Raphael's Sistine Madonna and the Transfiguration, Rubens's Descent from the Cross, Michael Angelo's Last Judgment and several other great pictures, reproductions of which enliven the volume, and the descriptions of which, in reverent, thoughtful style, make up a pleasing work.

Readers of the *Pall Mall Magazine* are familiar with the department which bears the title of the volume *Without Prejudice* [Century Co. $1.50], the contents of which have been used to make up this volume, the author of the one, Mr. Israel Zangwill, being the author of the other. The department contains essays, sketches, chats, short and vivacious, about a multitude of literary, artistic and social topics, all blending to form that sort of literature which is best described by the French term *causerie*, for which we have no exact equivalent in English. Mr. Zangwill is one of the brightest of modern writers and has done masterly work in his novels. This kind of writing illustrates a different side of his ability but one no less real. The book is immensely suggestive, but it is one to be dipped into rather than to be read continuously. Not everything in it will please all classes of readers, but there must be few who cannot find between its covers a great deal which they would be sorry to miss.——Dr. H. W. Mabie has added a volume of twenty-four short papers, entitled *Books and Culture* [Dodd, Mead & Co. $1.25], to the growing library of his writings. It illustrates, as was to be expected, a somewhat broader and deeper intellectual range than its predecessors and its technique is not less admirable. It is a book which the reader will do well to keep within reach for those odd moments during which so many of the most potent influences, those which shape our lives, are absorbed.

The Spiritual Sense of Dante's Divina Commedia [Houghton, Mifflin & Co. $1.25] is an essay by Dr. W. T. Harris, which was published seven years ago and is now reissued. It is a remarkable presentation of the interpretation of the poet by one of the most acute, profound and reverent of modern critics.——Wordsworth's *The Prelude* [Macmillan Co. 50 cents] is out as one of the Temple Classics, a very tasteful and attractive series, and is printed with singular clearness, although a little book. The poet's admirers will be glad to have it.

New England's Struggles for Religious Liberty [American Baptist Pub. Society. $1.00], by Rev. D. S. Ford, is a series of studies of the relations of the Pilgrims and the Puritans to the Anabaptists and Quakers, and of several kindred subjects. It is not exactly a continuous work, yet there is enough in common to its successive parts to give it a certain unity. The author has labored hard upon his task, and generally exhibits a temperate and candid spirit.——In *Welcome, Englishmen, or, Pilgrims, Puritans and Roger Williams Vindicated* [Arena Pub. Co. $1.25], Rev. T. M. Merriman has discussed many Pilgrim or Puritan matters with some knowledge and more zeal. He is not always accurate and less often well balanced in judgment. A special purpose is to plead for the revocation of Roger Williams's sentence of banishment. The style sometimes is almost hysterical and in respect to punctuation the book is the worst which we ever have seen.——Rev. Cyrus Pickett's tasteful little sketch of *Mt. Holyoke College and Mary Lyon* already has reached its second edition and is as serviceable as it is pretty. Dr. Munger, among others, has commended it highly. ——*Hear, then, the Verdict* [Everett Press Co. 10 cents], by Lorin Ludlow, is an unpretending poem, nobly aiming to promote social purity but based upon a needlessly morbid assumption.

THE JANUARY MAGAZINES.

A fine portrait of Prince Bismarck is the frontispiece to *The Century* [$4.00], and introduces a sketch of Lenbach, the painter of Bismarck, by Edith Coues. Gen. Horace Porter's Campaigning with Grant, the third paper of which appears here, of course is one of the significant features of the number, and is of exceptional importance. Another striking paper is about Napoleon's Interest in the Battle of New Orleans, with a description of the battle by General Jackson, furnished by W. H. Robarts. Captain Mahan, U. S. N., writes about Nelson in the Battle of the Nile, with graphic diagrams. Our American composer, Edward A. MacDowell, is described by H. D. Finck, and his portrait is furnished, and Mr. E. L. Godkin sets forth the Absurdity of War. Public Spirit in Modern Athens, by D. Bikélas, a poem by Mr. Gilder on the Parthenon by Moonlight, and one by Sarah Piatt, entitled A Woodbird's Whim, also are noticeable features of the number. But the other contributions are by equally well-known writers, and are equally valuable in their way. The story element is as abundant as usual. We call especial attention to the editorials at the end of the magazine. That entitled A Call for Home Patriotism is especially timely and worthy of heed.

In *Harper's* [$4.00] Mr. Poultney Bigelow's White Man's Africa and the late George Du Maurier's The Martian are continued, and there are short stories by Brander Matthews, Mary E. Wilkins and others. Prof. F. N. Thorpe's paper, A Century's Struggle for Franchise in America, is instructive historically, and Dr. H. S. Williams's Science at the Beginning of the Century appeals to an audience quite as intent, if not equally large. Indian Giver is a comedy by Mr. Howells. Mr. G. W. Smalley's A Study in English Society and Mr. Lawrence Hutton's Literary Landmarks of Rome, Rev. Henry van Dyke's poem, The Lily of Yorrow, and G. E. Woodberry's Love's Rosary also deserve mention. The illustrations are as good as ever.

Turning to *Scribners* [$3.00], Mr. S. H. Adams's The Conduct of a Great Business: the Department Store, is a minute and interesting picture of one of the most characteristic features of modern commerce, the details in regard to which everybody will be glad to read. Yvan Troshine furnishes a thrilling paper about The Slaughter of the Armenians in Constantinople. Thackeray's Haunts and Homes is a pleasant descriptive contribution by Eyre Crowe; Victor Hugo's Home at Guernsey is described by G. Jeanniot; Mr. R. H. Davis begins a new story, The Soldier of Fortune, and several excellent short stories and poems complete what is, if possible, a better number than usual.

The *Pall Mall Magazine* [$3.00] has an exceptionally distinct literary individuality and its art work is of the highest order. Its lighter reading is not only interesting but is in some sense picturesque and striking, while its more serious papers are always worthy of close attention. The Countess of Warwick has contributed to this issue an account of her husband's famous castle and its treasures; there is a symposium by the Countess of Cork and Orrery, Sir Evelyn Wood, Archdeacon Sinclair and Mr. R. W. Lee, a working man, on The Sixtieth Year of the Queen's Reign and How It Was Celebrated. The Lord Advocate of Scotland furnishes a sporting article on Curling, the famous Scotch game. The late Robert Louis Stevenson's story, St. Ives, the adventures of a French prisoner in England, goes on as entertainingly as ever, and the other contents of the number are all worthy of cordial commendation. We have been informed that few of the other magazines equal this in popularity.

McClure's Magazine [$1.00] is as bright and enjoyable as ever. Hamlin Garland tells the story of General Grant's Cadet Days. Henry Muir describes the Making and Laying of an Atlantic Cable. There are two articles about Franklin, one of them, by W. P. Treat, describing him as one of the makers of the Union, another containing fifteen original portraits, edited with notes, etc., by C. H. Hart. Rudyard Kipling's Captains Courageous is continued with characteristic spirit. The detective story this time is the Martha Washington Case, by Lida R. McCabe.

Frank Leslie's Popular Monthly [$3.00] opens with a pleasant account of the King's Daughters and Sons by Louise S. Houghton. Gen. T. L. Rosser describes the personal traits of Gen. Robert E. Lee. In the Universities and Colleges series Bryn Mawr College comes up for description and illustration. The second part of Canoeing Down the Rhine, by Rochefort Calhoun, is enjoyable and the other papers illustrate literature grave or gay, in prose or verse, most successfully.

St. Nicholas [$3.00] is somewhat lighter in quality than usual; that is, there is less of the instructive and more of the merely amusing. But it is a captivating number, not the less, and well worthy of its established position as a first favorite for the children. Tudor Jenks describes mirages under the title Mirrors of Air; Noah Brooks continues The True Story of Marco Polo; and the many sketches, stories and poems all contribute substantially in one or another way to the reader's gratification. The illustrative work also is charming. The correct and complete list of answers to the prize puzzle, Fifty Charades, is given this month with the names of the winners. ——*The Pocket Magazine* [$1 00] contains four short stories by Stanley J. Weyman, J. L. Heaton, Elisabeth Pullen and H. M. Hoke. They are bright and entertaining.

The Magazine of Art [$3.50] has a portrait and a descriptive sketch of George W. Joy, by Joseph Anderson. The Arts and Crafts Exhibition is the subject of a second paper, and Mr. A. S. Baldry writes about Lord Leighton's Sketches, having selected some of the most striking as illustrations. One of the more important papers is M. H. Spielmann's, on the Revival of Lithography. Adolphe Artz, of the modern Dutch school, and his pictures are the subject of Richard Heath's article, and Messrs. G. E. Moira and F. L. Jenkins contribute a study on Novelty in Decoration at the Trocadero. The Notes and Queries and the Chronicle of Art are departments well filled, and the magazine appeals not merely to artists, although their interest in it must be keenest, but also to a large and growing portion of the general public.

The International Journal of Ethics [$2.50] contains five papers, each of which is worthy of special study. One, by Rev. Hastings Rashdall, is a reply to Professor Sidgwick on the Ethics of Religious Conformity; another, by Tokiwo Yokoi, discusses the Ethical and Political Problems of New Japan. Prof. Eliza Ritchie of Wellesley writes about Morality and the Belief in the Supernatural, claiming that if belief in the supernatural were to disappear, as to which the author expresses no opinion, sufficient motives for righteous living would still remain. The Restoration of Economics to Ethics is discussed by C. S. Devas, and Mr. J. B. Warner has supplied a very able and suggestive article on the responsibilities of lawyers. Some of the best book reviews of the month appear in this magazine.

The Homiletic Review [$3.00] supplies its usual miscellaneous assortment of sermons, sermon material, notes, etc. It continues its familiar work with no less attention to the desires of its constituency than in the past, and is the best magazine of its class. ——*The Catholic World* [$3 00] contains a good variety of miscellaneous material, literary, artistic, religious or practical, pervaded by a Roman Catholic atmosphere. We question the justice of the suggestion by Mr. J. A. Locke in his paper, Rationalism Enthroned at Canterbury, because we have seen it stated more than once, and on good authority, that the new Archbishop Temple has abandoned the somewhat rationalistic views which he held twenty years ago. But there is no intention of unfairness. Good Cooking *versus* Drinking, by L. A. Toomey, is a sensible paper, and another, important in a different way, is that by Mgr. Charles De Harlez on the Necessity of Studying Languages and Their Monuments.

NOTES.

—— Dr. John Watson, Ian Maclaren, made 117 addresses in America.

—— The late Anton Rubinstein left a volume of reminiscences, opinions on musical subjects, etc.

—— Herbert Spencer is so sincere in his desire to be known, if at all, only for his own merits that he never accepts honorary degrees or titles of any sort.

—— In England a publisher never pays less than fifteen per cent. royalty, says Mr. William Sharp, and many pay authors who have gained repute as much as twenty five per cent.

—— The association of Mr. Page, formerly of *The Forum*, with Mr. Horace E. Scudder in the editorship of *The Atlantic Monthly*, is expected to be followed by some modifications of the policy of the latter magazine such as may add to its popularity.

—— M. Zola apparently has exhausted the patience of the French Academy by his persistence in seeking to be elected. Two vacancies, left by the deaths of Alexandre Dumas and Léon Say, were filled some three weeks since and M. Vandal and M. Theuriet were chosen, Zola receiving only two votes.

—— Mr. Junius S. Morgan of New York has given to Princeton University his valuable collection of early editions of Virgil. So far as this country is concerned, this is the most complete collection in existence, and not more than three or four superior ones exist anywhere. It contains 312 volumes and among them are the first edition, of which only six copies are known. The value of the gift is estimated at $50,000.

BOOKS OF THE WEEK.

Lee & Shepard. Boston.

A Chat About Celebrities. By Curtis Guild. pp. 309. $1.50.

Silver, Burdett & Co. Boston.

The English Language and Its Grammar. By Irene M. Mead. pp. 265.

Damrell & Upham. Boston.

Origin and Annals of the First Presbyterian Church and Parish in Newburyport, Mass. Edited by Horace C. Hovey, D. D. pp. 223. $2 00.

Ginn & Co. Boston.

The Children's Third Reader. By Ellen M. Cyr. pp. 260. 60 cents.

American Book Co. New York.

Racine's Iphigenie. Edited by Benjamin D. Woodward, B. ès L., Ph. D. pp. 198. 60 cents.

Eaton & Mains. New York.

Poems. By Rev. Benjamin Copeland. pp. 62. 50 cents.

Biglow & Main Co. New York.

Sacred Songs, No. 1. Compiled by Ira D. Sankey, James McGranahan and George C. Stebbins. pp. 208. 30 cents.

Tuttle, Morehouse & Taylor Press. New Haven.

Catalogue of Yale University, 1896-97. pp. 458.

J. B. Lippincott Co. Philadelphia.

Two Health-Seekers in Southern California. By W. A. Edwards and Beatrice Harraden. pp. 144. $1.00.

American Baptist Pub. Soc. Philadelphia.

Messages of Today to the Men of Tomorrow. By George C. Lorimer, D. D. pp. 464. $1 50.

PAPER COVERS.

Everett Press Company. Boston.

"Hear, Then, the Verdict." By Lorin Ludlow. 10 cents.

MAGAZINES.

November. Our Country.—Writer.

December. Nineteenth Century.

January. Pocket.—McClure's.—Atlantic.—International Journal of Ethics.—Temple.—Month.—Chautauquan.—Lippincott's.—Homiletic Review.—Catholic World.—Harper's.—Century.—Scribner's.

ECONOMISTS AT BALTIMORE.

BY JOHN HAYNES, PH. D.

The public problems of our day are pre-eminently economic in their nature. In our early history questions more purely political divided our people and engaged the attention of our statesmen, but now nearly every issue before the public is one which in some form or other has to do with wealth, and is, therefore, an economic question. For this reason a peculiar interest attached to the ninth annual meeting of the American Economic Association, which was held at the Johns Hopkins University, Baltimore, Dec. 28-31. Among the leading men who participated in the discussions were such teachers of economics as Professors Henry C. Adams of the University of Michigan, Giddings and Seligman of Columbia, Hadley of Yale and Taussig of Harvard, and such men of affairs as ex Secretary of the Treasury Fairchild, Thomas G. Shearman and Horace White.

A feature of the meeting was the appreciation of scientific thought in economic matters evinced by the business men of Baltimore. The members of the Economic Association were guests at the annual banquet of the Merchants and Manufacturers' Association of Baltimore. This was itself a significant fact, but the warm words of recognition for the value of economic science uttered by President Gilpin of the Merchants and Manufacturers' Association, Governor Lowdnes of Maryland and Mayor Hooper of Baltimore, as well as the toast, Public Respect for Economic Knowledge, assigned to Professor Giddings, show a tendency of business men and students to come nearer together—a happy omen for both parties as well as for the body politic.

One of the most interesting things in the meeting was the discussion of the topic, Is There a Distinct Agricultural Question? There was general agreement that there is such a question. It was phrased by one speaker, "Shall the American farmer become peasant as the farmer of every other country has?" Perhaps the speech which commanded most general assent was that of Professor Seligman, who said that in recent years we had been living in a fool's paradise. Our country had enjoyed immense prosperity due to agricultural productiveness. Now we have competitors the world over. We shall never more be the food provider of the world. A long agricultural depression is therefore to be expected. Various speakers suggested that conditions could be improved by better technical education of farmers, more equitable transporation rates, fairer taxation and the adaptation of farm management to modern business methods. It is significant that the currency was not mentioned in this connection.

A whole day was given to the discussion of the present direction of acquisitive investments, the economic effects of these investments and the duty of the government towards the investor. It was clearly shown, contrary to the popular impression, that large deposits in savings banks may be an indication of unfavorable business conditions rather than prosperity, and the question was seriously raised whether our laws do not unduly favor these institutions. For the protection of the investor against the quasi-fraudulent action of managers, Professor Hadley suggested provisions for publicity of accounts, the prohibition of directors' contracts and the imposition on the promotors of new enterprises of a special liability, civil and criminal, for the correctness of their representations.

Other subjects discussed were the Relation of Economics to Jurisprudence, Crime and the Census, The Use of Credit Instruments in Retail Trade, The Quantity Theory of Money, A Decade of Federal Railway Regulation. Prof. Henry C. Adams was re-elected president and Prof. Walter F. Wilcox of Cornell University was chosen secretary.

LETTER FROM CANADA.

Manitoba School Agreement.

When Hon. Wilfred Laurier promised the speedy and satisfactory solution of the Manitoba school question, few doubted his sincerity, but many did his ability to dispose of so difficult a problem. The question is still discussed, but the indications are that it is finally removed from Dominion politics. The people are becoming heartily wearied of its constant recurrence, and no better example of this can be given than the recent by election of Cornwall and Stormont, when a Conservative majority of 325 in a constituency strongly French and Roman Catholic was reversed to a minority of 602. Mr. Laurier is to be congratulated on the settlement, which entitles him to the highest rank of statesmanship, and gives to Canada the conclusion of a long and bitter sectarian struggle.

The Venezuela Dispute.

Next to the settlement of their own school difficulty comes satisfaction to Canadians that the Venezuelan trouble is at an end. After the desire for peace at home is the earnest longing for continued friendship between the United States and the Dominion. The constant communion between the two lands makes war too hideous to contemplate. Many of Canada's best sons and daughters are patriotic, prosperous citizens of the United States, while all over the Dominion are industrious and respected Americans, who have made Canada their home. That concessions were made no true Canadian regrets, and that the darkest crime of the century has been averted will make the new year on both sides of the line one of greater peace and good will than it has ever been before.

United States Tariff.

Canadian interest continues to rest upon American politics, but it is now the tariff question that commands attention. Frequent reference is made to the Dingley Bill, and a good deal of wonder is expressed as to what its contents may be. Canada undoubtedly wants closer trade relationship with the United States, and it is generally felt that the realization of this would be of great mutual benefit to both lands. Eighty-eight per cent. of Canada's foreign trade is with Great Britain and the United States, and the Blue Book soon to be published will show that the exports to the former country amounted to $26,939,052 more than they did to the latter, while the imports from the United States exceeded those from Great Britain by $25,594,282. These figures are sufficient reasons for an interest in the United States tariff, and were it not that a change will soon occur in the presidency a deputation would doubtless have proceeded before this from Ottawa to Washington.

Tariff Matters at Home.

Without waiting to see what Major McKinley may do on assuming the presidency, the Dominion Government has started its promised commission of inquiry on tariff matters at home. Three of the ministers, Sir Richard Cartwright and Hons. W. S. Fielding and William Paterson, have undertaken this duty, and the places already visited are Toronto, Hamilton, Brantford, London and Montreal. Thus far the evidence gathered has been of a very varied character, but if, as a result of the commission, the great mass of people are led to inquire about the tariff, as well as other matters, there will soon dawn upon Canada more prosperous days.

Religious Instruction in Schools.

Interest in the school question is being transferred from Manitoba to Ontario, where is in vogue one of the finest educational systems of the world. An influential deputation from the Anglican Diocese of Toronto lately waited upon Premier Hardy, and through Hon. H. S. Blake and others asked that religious instruction be placed on the curriculum of the schools. The committing of certain portions of Scripture to memory and the use of an undenominational catechism by the pupils were strongly urged. Following this deputation was one from the Jewish synagogues of the city asking that no such instruction be allowed. It will be difficult for Mr. Hardy to satisfy both parties, and, if he moves at all, it may be to find himself confronted with as perplexing a problem as the one which has harassed Premier Greenway of Manitoba for several years.

Quebec Association.

At this gathering at Sherbrooke a splendid keynote was struck by the moderator, Rev. B. W. Day, in his annual sermon, and the communion service was presided over by Rev. F. J. Day, son of the preacher. The reports from the churches were specially encouraging, while the addresses were all good and inspiring. J. P. G.

THE AMHERST "UNION LECTURE COURSE."

BY W. I. FLETCHER, LIBRARIAN OF AMHERST COLLEGE.

I have often been asked to give some account of our rather remarkably successful lecture course, which for the last six years has provided annually ten first-class entertainments and has netted for the town library over $1,000, while the admission fees have been extremely low and the young people have received practically free entrance.

The course had its origin just after the completion of the new town hall (with a good auditorium, seating 800), in a wish on the part of many that something could be done, negatively to keep objectionable cheap shows out of town, and positively to provide helpful and instructive, as well as pleasing, entertainments under proper supervision. A meeting was called of delegates from the faculties of the two colleges, the board of selectmen, the school committee, the Grand Army, the Masonic Lodge and some other bodies, the pastors of all the churches also being invited, this meeting constituting a body fairly representative of nearly all interests in the town. There was a general agreement that it would be a good thing for the town if a course of first-class entertainments could be provided at such rates of admission as practically to exclude nobody, and to underbid and discourage the purveyors of a low order of amusement. The selectmen made the proffer, afterwards ratified by vote of the town, of the free use of the hall for such a purpose, provided any surplus of receipts from the entertainments was turned over to the town library. Members of the college faculties volunteered to lecture in the course without compensation, and so the first course of ten entertainments was speedily arranged, one-half being lectures by "home talent," the other half lectures and concerts by "imported talent."

Tickets for the course were sold at $1 00, and then the feature was added which has been one of the happiest hits of the whole plan, namely, the "family ticket" at $2 00 for the course, admitting "the heads of the family and their children," but necessarily excluding domestics, visitors and relatives outside the immediate family. Under this regulation, as has been intimated above, the children came in practically without charge, as it cost the parents no more to bring four or five of them than to leave all at home. The result has been that every lecturer, except on very unpleasant evenings, has faced a large audience, made up mainly of families, the bright faces of the children, usually absent on such occasions, going far to inspire him to do his best. And who can tell how much excellent reflex influence on the family life in the homes may have come from this habit of going by families to these entertainments?

The course has gone on these six seasons and is now on its seventh, with nearly unvarying success. The "home-talent" feature could not be long continued with so much prominence as it had at first, but it has not been dropped, some of the college men or the clergymen of the town appearing each season. But as the success of the course became assured we had an increasing number of the best lecturers and concert companies in the field. The following have been among the "attractions" presented: Gen. O. O. Howard, P. B. Du Chaillu, W. H. McElroy, Russell H. Conwell, W. Hamilton Gibson, President Andrews, Rev. R. S. McArthur, Col. G. W. Bain, J. De Witt Miller, Charles E. Bolton, Rev. G. C. Lorimer and Prof. H. L. Southwick for lecturers, and the Ariel, Harvard, Lotus and other glee clubs, besides the Fisk Jubilee Singers.

It is a marvel, even to us, how we can have made money as we have, to the great profit of our town library, from such a course with such prices, the average cost per entertainment for each person attending being probably not over eight cents.

But at these prices the sale of tickets has reached annually from $600 to $800 and the expenses from $400 to $600, an average annual profit of $200. The prices of admission might safely be made even lower, except that the town library is so general an object of interest that no one is willing it should be deprived of this income.

Nor is the success of this course due to a compact village population, or anything of that sort. The college students have not been numerously represented in the audiences, nor have the residents in the center of the town predominated. Amherst has a large rural population and it is to the people at the "ends of the town," who come in their carriages, which line the common during the lectures, or club together and come in a large wagon or sleigh, it is to these that the Union Lecture Course has perhaps appealed more strongly than to any other part of the population. But one of its best features is that it belongs to and is enjoyed by all, and represents that union between "town and gown" and between the center and the "ends of the town" which is so desirable a feature of our civic life.

This season, for the first time, we have reserved seats. Heretofore it has been "first come, first served." But while this pure democracy in sittings had its beauties, it has led to a marked development of "squatter sovereignty," which has been trying to those who were unwilling to sit an hour before a lecture in order to have a good seat.

It may be asked, How is the necessary organization maintained? At the close of the course, each season, a meeting of the ticket holders is called, at which an executive committee of five is chosen for the next season, and they generally make most of the arrangements before the summer vacations.

Most of what we have done could probably be done in any town having a good hall, if a strong and united effort is made in the first place, and some persistent work done from year to year as the interest flags or slight obstacles arise.

Mr. Gladstone celebrated his eighty-seventh birthday on Dec. 29. Professor Park of Andover had his eighty-eighth on the same day, and, although in somewhat feeble health, was able to receive the calls and congratulations of many friends.

THE MOODY CAMPAIGN OF 1877.

The opening of the Moody meetings in Boston this week recalls some interesting facts in connection with his campaign of righteousness here twenty years ago. Then the lack of a suitable building was a great obstacle. This was overcome by the erection of a tabernacle on a site at the South End capable of seating 6,000 persons and occupying a whole square between Tremont Street and Warren Avenue. Overflow meetings were held in Clarendon Street Church, Dr. A. J. Gordon's, and in Berkeley Street Church, Dr. W. B. Wright's. In the latter edifice a restaurant was established. Six choirs, comprising 360 voices each, were trained in advance by Prof. Eben Tourjée. The corps of ushers and other assistants numbered 700, and they were drilled with almost military precision.

Joseph Cook was then at the hight of his popularity and Tremont Temple was packed to hear him every Monday noon. At the same hour a prayer meeting in Park Street Church, conducted by Messrs. Moody and Sankey, drew such throngs that the doors were closed fifteen minutes in advance. Miss Willard, who was then just coming into prominent notice, and Miss Sarah Smiley, eminent as a Bible reader, held special meetings for women. Every Friday was devoted to the interests of temperance.

All denominations vied in extending a warm greeting. Phillips Brooks and Dean Gray were especially cordial toward the movement. The picturesque figure of Dr. C. A. Bartol was often seen on the platform. James Freeman Clarke, with characteristic catholicity, said: "I welcome these evangelists. In all such great movements there must be some real divine power. Is it likely that an untaught Chicago layman like Mr. Moody should have shaken by his *own* power alone the churches of Scotland and England?" Another marked feature was the attention paid to the meetings by the secular press. The daily *Globe*, *Journal* and *Advertiser* published every sermon in full, besides lengthy reports of each day's proceedings.

But perhaps the most remarkable phase of the religious awakening twenty years ago was the visitation from house to house by 2,000 Christian men and women, carefully selected for the purpose. The city was divided into districts, and experienced persons in the employ of the publishers of the city directory were detailed ten days for doing this special work, which was prosecuted as thoroughly as when a census is taken. Nearly every family of the 75,500 then living in Boston was visited, invited to the meetings and supplied with good reading. Copies of a small paper called *The Tabernacle*, containing one of Mr. Moody's sermons, were scattered broadcast. In the main these visitors were courteously received, and many conversions followed this form of personal effort. The printed directions given to each visitor reflect the sanctified common sense of the great evangelist:

> Search out every family. Have personal conversation whenever practicable. Be courteous to all. Avoid controversy. It would be well to ask some friend to go with you. Keep a record of families you deem it best to continue to visit. Distribute reading and have personal conversation as opportunity offers in stores, drinking saloons and manufactories, first obtaining permission of the proprietors. Consult with your pastor, and report to him all cases requiring the labor of others. Send a brief report of your work to the committee each Saturday, giving any facts of interest.

Not only Boston and its suburbs, but all New England, was moved. Four hundred churches outside of the metropolis responded to Mr. Moody's invitation to join in an alliance for prayer and aggressive work, and turned their church parlors into inquiry rooms. The Tabernacle services lasted three months, and the large accession to the churches at the May communion, and subsequently all through the year, was an index that the community had been profoundly stirred, and that multitudes had indeed become new creatures in Christ Jesus.

F. J. D.

THE FIRST SERVICE IN BOSTON.

It must have been a gratification to Mr. Moody and his co-workers to see the audience which filled the floor and first balcony of Tremont Temple last Monday morning and overflowed into the second gallery. It was five times larger, he said, than the first audience in Cooper Union last November. Ministers were naturally plentiful but the rank and file of church membership was evidently well represented. The choir which has been in training for several weeks led the singing, and the meeting proceeded with the snap characteristic of the assemblages which Mr. Moody manages. He devoted most of his time to setting forth his plan of campaign for Boston. He referred most courteously to meetings going forward elsewhere in the city, under the leadership of Messrs. Murphy and Jones, and later in the morning Mr. Jones himself spoke. Mr. Moody emphasized the good that might come from special effort in circulating the Boston papers containing accounts of his meetings. He was emphatic in disclaiming any disposition to criticise the churches, although reiterating his intention to labor, first of all, to quicken them. Indeed, no one could doubt his sincerity when he said he loved the church of Christ more than any other institution in the world, and would rather have his tongue cleave to the roof of his mouth than do it injury. He expressed himself as pleased to be once more within Tremont Temple, with which pleasant memories were associated reaching back over a period of forty years. He considered it "one of the best fishing pools in the country."

The morning addresses for this week relate to the Bible and the afternoon to prayer. The arrangement for tickets provides reserved seats for all holders of them who arrive at least fifteen minutes before each session. These tickets may be had on application at Room 6, Tremont Temple. Mr. Moody expects to remain in the city for two months.

THE SOCIAL EVOLUTION OF JAPAN.

That the thoughtful and mature judgment of a native of a country in regard to its social progress and tendencies is both interesting and instructive, the small audience at the Boston Ministers' Meeting who listened last Monday to Rev. Tomoyoshi Murai will agree. The speaker is a graduate of Andover Seminary, who has preached for some years in Tokyo and is now in this country to study the social settlement work in our various cities with a view to devoting himself to such work in Osaka, the greatest commercial city of Japan. Mr. Murai said there are now three schools of thought in Japan with reference to social conditions. The radical, which is eager for European civilization and is willing to adopt any and all European customs and modes of thought; the conservative, which sees no good in anything European and clings to the old feudal principles and would gladly return to that system; and the moderate, representing the majority of the Japanese people, who would like to combine the moral principles of the old *régime* with the competitive spirit of the modern system. He believes this to be an impossibility, because the underlying principles of the two systems are opposed to each other, and feels that the application of Christianity to the individual and national life of his countrymen is the only practical solution of the problems facing them. To hasten such a consummation he believes that the work of the social settlement should supplement the work of the preacher.

Mr. Murai wishes to secure an endowment of $3,000, the interest on which will enable him to establish and carry on a settlement among the laboring people in Osaka. He has prepared a number of illustrated lectures, which are highly commended by many who have heard them, by delivering which he hopes to earn the sum required.

CURRENT THOUGHT.

AT HOME.

The Watchman is quite right when it says: "The adversary the church has most to fear is worldliness in its own ranks. We do not use the term 'worldliness' in any cant sense. We mean by it a complacent satisfaction in the pursuit of physical comfort and pleasure, a disposition that bounds the horizon of the spirit by the narrow arc of what appeals to the physical, the intellectual or æsthetic faculties. That is the essence of worldliness. The purely philanthropic, humanitarian directions in which so many churches are spending their most strenuous efforts are a witness to the truth of our observation. . . . The cure for this spirit of worldiness is not simply the avoidance of this and that and the other, but it is the quickening of the spiritual nature by what used to be called 'a realizing sense' of the majestic realities of the eternal world. We need a fresh consciousness of the worth of the soul, of the heinousness of sin, of the significance of salvation, and of the realities of the eternal world."

The *Christian Advocate* has been considering the reports of the savings banks of New York, and finds in them great encouragement for the stability of the country. It says: "Wealth is more evenly divided than in any prior era of American history. There is money at interest in savings banks to the extent of more than $100 for every man, woman and child in the Knickerbocker commonwealth, and the average amount is annually augmenting. The 1,732,382 depositors are all creditors at the rate of $412 apiece. More than half the people in the State of New York are directly interested in savings bank accumulations, and they are—almost exclusively—of the common people. Industry, thrift, integrity created these accumulations, and will preserve them at their gold value. Every dollar is an argument for equity, truth and honesty—an argument convincing, conclusive, beneficent."

It is gratifying to find *The Christian Observer* of Louisville protesting vehemently against the recent outbreaks of mob violence in Kentucky, and saying: "It is obvious that the best public sentiment is ready to sustain effective measures to destroy this evil. But action in the matter must emanate from the governor of the State. If it were to originate with the people the experience would be only a renewal of the same kind of disorder. The responsibility of action rests with the executive authority. When a prisoner yields himself to the custody of the law it is with the pledge of the commonwealth itself that he shall have a fair trial and protection from violence. The yielding of a prisoner into the hands of a mob, as has happened in Kentucky twice lately, is a disgrace which no State can bear and a wrong which the Almighty will not overlook."

ABROAD.

We in this country are not singular in our danger of falling prey to mammon. *The Methodist Times* (London) asserts that "The old feudal bonds and restrictions are gone; the aristocracy founded upon history and sentiment no longer rules both houses of Parliament. Mere money is omnipotent in England today except so far as public opinion occasionally awakens and asserts itself. Few seem to realize how far the despotism of money is now carried. Notwithstanding all Bribery Acts, seats in the House of Commons as well as in the House of Lords are as openly bought and sold as at any period of English history; and for the first time since the overthrow of the East India Company our foreign policy and our relations to European governments are dominated by the pecuniary interests of financial speculators."

News from the Churches

Meetings to Come.

Boston Evangelical Alliance, Bromfield Street Church, Jan. 11. Subject, Aggressiveness for Christ and His Kingdom.

The officers of the Woman's Home Missionary Association will hold a meeting for prayer on Saturday, Jan. 9, at 11 A. M., led by Mrs. Goodell. It will be at 32 Congregational House. All are invited to be present.

Congregational Church Building Society, annual meeting, Room 59, Bible House, New York, N. Y., at 3.30 P. M., Thursday, Jan. 14.

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

Benevolent Societies.

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the Massachusetts Home Missionary Society, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Probably the reports of accessions which reach us are far from complete, as will be seen when the Year-Book appears. But the reception on confession of the 13,720 new members which we recorded during 1896 means the infusion into our churches of an enthusiasm and devotion whose value cannot be expressed in figures. If each of these, however, engages promptly and earnestly in the work of winning and caring for souls, the result will appear in the figures which chronicle the ingathering of 1897.

A familiar talk on communion Sundays instead of a sermon is a good custom in some churches where the Lord's Supper is a part of the morning service. It avoids the spirit of hurry and the lengthening of the hour which otherwise occurs repeatedly or occasionally. Moreover, an hour and a little more is all too brief a period for a bi-monthly or monthly season of quiet thought and spiritual refreshment.

"All debts are paid at the close of the year and we are now ready to do good work for the Master." Those who have struggled through 1896 with the load of a standing deficit will be reminded by the joyous exclamation above that until other cares are canceled the spiritual element of the work cannot receive fullest attention.

Some of the Boston churches received notably large accessions last Sunday. May each New Year's communion find a proportionately larger number of applicants seeking to identify themselves as sharers in the common privileges of work and worship.

The sisterly act of some Michigan King's Daughters should suggest a plan for adoption now for next Christmas by many other young people.

An efficient instructor might start a new era for Sunday schools which would try the experiment of holding a "model study hour" as it was carried out in a New York church.

From a Jew who has studied the attitude of his brethren toward Christianity the testimony in a Connecticut item is of value.

EDUCATIONAL WORK IN A BERKSHIRE CHURCH.

The institutional work of the church in North Adams, Mass., has assumed proportions hardly anticipated when the pastor, Rev. W. L. Tenney, induced the Men's Sunday Evening Club to appoint a university extension committee. Over 300 persons, including those of all faiths and some of no faith, attend the Tuesday Night Institute. Professor Peck of Williams College has given a course of seven lectures upon Evolution. Dr. Spahr of the *Outlook* and Dr. Bascom of the *Kingdom* have discussed the financial problem, and Professor Mears of Williams is now in the midst of a valuable course of lectures upon chemistry, illustrated by apparatus kindly loaned from the college laboratory. Fourteen classes in literature, economics, logic, American history, general history, history of the apostolic church, chemistry, physiology, French and German are in successful operation. The students of Williams College have expressed a desire to co-operate with the pastor, who is president of the Sunday Evening Club, in a work similar to that undertaken by Harvard students in the Prospect Union.

For three months the pastor has been giving a course of Sunday evening lectures upon Epochs and Epoch-makers of the Christian Centuries. The course will occupy six months and has been attended by large and thoughtful congregations, of whom a large proportion have been men. The volume of sermons entitled The Imperial Christ, by the late Dr. Coyle, for nine years the honored leader of this church, is meeting with a large sale in the community. T.

OUTGROWTHS OF IOWA SUNDAY SCHOOLS.

Interesting results of the work of the Sunday School Society are to be noted in the recent recognition by council of a promising church in North Dubuque, and the preliminary organization of another in Gaza, O'Brien County, the latter in connection with the dedication of a house of worship for which Rev. J. K. Nutting has secured funds during the summer. Both these organizations are in unoccupied territory. That in Dubuque grew out of a school started less than two years since near a race course and a beer garden, in a location where Sunday desecration prevailed and where obstacles to Christian work were great. Thanks to the fidelity of the superintendent, and to the constant and hearty assistance of the city pastors, the school has prospered and has led to the formation of a church which will at once take its place among the permanent religious forces of Dubuque. At Gaza the school was organized only about a year ago, in the waiting-room of the railway station, and in the summer was removed to the dance hall of the place. There was no other religious service in the town. Out of it grew an interest which culminated in the erection of a house of worship, and the taking of steps to organize a church and secure a pastor.

ONE HUNDRED YEARS IN A MAINE CHURCH.

The centennial of the First Church, Belfast, was observed on the afternoon and evening of Dec. 29. The audience-room was beautifully decorated. The pulpit was capped and banked with evergreen and flowers; festoons and wreaths and conspicuous dates adorned the walls with artistic effect. The clergymen who took part in the exercises were Rev. Messrs. G. W. Field, D. D., J. G. Merrill, D. D., William Forsyth, J. P. Cushman, R. G. Harbutt, F. S. Dolliff. The pastor, Rev. G. S. Mills, made the first address on Our Church Today. The oldest male member, Mr. Augustus Perry, gave reminiscences and he was followed by greetings from brother pastors of the city and county, in other addresses and in letters from absent friends. Then was held a reception and tea in the parlors. In the evening there was special music by a choir and an able historical address by Dr. Field, a native of Belfast. He characterized the pastors of the past and the history of each period briefly from the beginning. Twelve pastors have served the church. An original hymn followed the address.

THEOLOGICAL SEMINARIES.

Hartford.

Rev. Henry M. Field, D. D., editor of the New York *Evangelist*, an alumnus of the seminary, addressed a chapel full of students and friends last week Tuesday evening on The New England Minister as I Remember Him Fifty Years Ago as Compared with the Minister of Today. The information and comparisons were intensely interesting.

CLUBS.

Mass.—Merrimac Valley Club met with the First Trinitarian Church, Lowell, Dec. 28, and heard with pleasure a well-prepared and discriminating eulogy of Daniel Webster by Rev. Dr. A. W. Moore of Lynn.

Kan.—The Topeka Club celebrated Forefathers' Day with First Church. The program was interspersed with music, and responses were made to the following sentiments: Wanted—A New Puritan, Our Foremothers, The After Children.

Mo.—The Springfield Club observed Forefathers' Day by a banquet served by the ladies of Second Church. The address, by Rev. Wolcott Calkins, D. D., of Boston, was appreciatively received. Dr. Calkins also lectured next day to the students of Drury College on The Origin of the French Revolution, giving a scholarly and fresh interpretation of the spirit of that time.

Cal.—The San Francisco Club commemorated Pilgrims' Day Dec. 21, in the new room of First Church, Berkeley. Professor Clapp read a paper on New England Today, Dr. G. C. Adams spoke on Providential Shaping of Pilgrim Character, and Rev. C. R. Brown on The Puritan in Political Life. Dr. W. T. Harris, U. S. Commissioner of Education, also made a brief address. Resolutions condemning the outrages in Armenia, and calling upon the United States for immediate action, were presented by Rev. W. W. Scudder and unanimously adopted.

NEW ENGLAND.

Boston.

The Congregational Superintendents' Union held its monthly meeting at Berkeley Temple last Monday evening, with the new president, Mr. J. W. Brown, in the chair. After the collation a devotional service was held, led by Mr. J. W. Field. Rev. A. E. Dunning addressed the meeting on How to Make the Most of the Sunday School. The executive committee reported adversely on the proposition to admit ladies to membership.

Old South. The additions last Sunday, 34, were the largest number received at any one time since the organization in 1669. It should be added, however, that for many years communion services were held each month, while now they occur only once in two months.——*Shawmut* closes a prosperous year, the fourth under the free seat system. The annual meeting, held Jan. 1, showed a healthy condition of life in all departments of work.——*Mt. Vernon.* At the communion service last Sunday an unusually large congregation gathered. Dr. S. E. Herrick gave his customary informal address, bearing chiefly on the New Year. Several new members were received.——*Berkeley Temple* opened a temperance campaign last Sunday, to be led by the well-known speaker, Mr. Francis Murphy. Afternoon and evening found large congregations. More than 150 signatures to the pledge were received. The meetings continue every night this week.——*Brighton* finds it profitable to hold its communion service in the afternoon, and as a rule ninety per cent. of the resident membership are present.

Jamaica Plain.—*Boylston.* The eighth anniversary of the pastorate of Rev. Ellis Mendell occurred Dec. 27. This period of labor has accomplished and meant much for the church.

Roxbury.—*Olivet* held an interesting Christmas gathering. About 80 children were present with attendant friends, and largely from homes of poverty. But for articles of clothing given them many could not have been there. Special classes of instruction for boys and girls are well attended, and a system of visitation and relief is in active operation.

Massachusetts.

Everett.—*Courtland Street.* Revival services, which have continued for over two weeks, have resulted in the quickening of believers and over 22 conversions. Of the latter, most came from the associate membership of the C. E. Society. Evangelist F. P. Greenwood assisted in the services and they were conducted in a wise manner. Rev. R. H. McGown is pastor.

Medford.—*Mystic.* Fifty persons were received into the church during the year just closed, 35 on confession, 19 being heads of families. All outstanding debts are canceled, over $2,000 were expended in renovating the audience-room. Nearly 200 were present at the preparatory lecture Jan. 1. The present membership is 444. Rev. John Barstow completed the second year of his pastorate Dec. 27. A branch school of over 100 members has been opened at Glenwood, while the average attendance at the home school is larger than ever.

Andover.—*South* and *Free* united in special meetings last month under the lead of the Evangelistic Association of New England, services being held every afternoon and evening. Excellent results have already followed in the quickening of Christians and in several conversions.

Boylston reports 11 additions for the year, six on confession. Parish expenses were nearly $4,000, of which $2,500 were expended in thoroughly remodeling the interior of the meeting house and in the purchase of a new pipe organ. All bills are paid. A large chorus adds to the helpfulness of the Sunday evening services. Rev. D. E. Burtner is pastor.

Middleton.—After more than five years of earnest ministry Rev. W. P. Landers resigned last Sunday, to take effect Sept. 1. He has made a strong impression upon the community as a citizen and Christian minister. He is president of the Salem District S. S. Association and of the Salem C. E. Union. He is also a director of the Massachusetts C. E. Union, and is press superintendent in this work for the State. Miss H. S. Thompson has just been elected clerk of this church.

Lexington.—*Hancock* has just adopted a system of Sunday school grading. The three departments besides the primary are senior, progressive and intermediate. The latter is a five years' course. Its distinctive feature is that the teachers take the same subject year after year, the classes being promoted from one teacher to another.

Concord.—*Trinitarian* has adopted individual communion cups, the entire service being a gift from a member of the church in memory of his deceased wife.

Newburyport.—*Prospect Street.* Under the pastorate of Rev. M. O. Patton this church is showing satisfactory growth. The annual gain was 16 members, 10 on confession, with an increase of 50 per cent. in the morning congregation and a good gain in the C. E. and S. S. departments. Mrs. Patton, wife of the pastor, has been seriously ill, but is slowly recovering, to the joy of many friends.——*Whitefield.* Rev. J. H. Reid, the pastor, desiring to supplement his course at Yale Divinity School, has been granted six months' leave of absence, and is already in Edinburgh for a three months' lecture course. He then goes to Oxford for a like period. In the meantime the church will be supplied by Rev. S. C. Brooks, lately of Fitchburg, who with his family will occupy the parsonage. Mrs. Reid will remain in Newburyport and assist in the church work.——*North.* Rev. C. P. Mills, having been elected to the legislature, had an opportunity to meet some of his colleagues at a recent supper given by a parishioner. At the annual meeting, the last night of the year, the parish and other friends were welcomed and responses to many toasts were much enjoyed.——*Belleville.* The fifth anniversary of the pastorate of Rev. A. W. Hitchcock was quietly recognized on a recent prayer meeting night by the people with roses, gold and friendship. At the roll-call, Dec. 31, nearly 200 sat down to supper together, and 238 responses were given from 341 members of the church. The greetings of the senior pastor, Rev. D. T. Fiske, in the words of John the aged, were peculiarly fitting and impressive. A social birthday party for the entire parish, recently held in the chapel, netted $1,250 toward a fund to provide some fitting memorial of Dr. Fiske's 50 years of service. The past year this church has raised over $8,000, mostly in small sums.

Worcester.—*Lake View.* The council that met to sever the pastoral relation of Rev. J. E. Dodge with this church passed resolutions of high commendation of the retiring pastor, and appointed a committee to secure and present to him a sum equal at least to three months' salary in recognition of the faithful services rendered. During the less than three years of the pastorate the church has nearly doubled its membership and prospered in all its branches. A pipe organ, electric lights and other improvements have been added and are paid for. There is a large and loyal C. E. Society which has contributed over $100 to the church the past year. The present membership of the church is 61. Benevolences for the year were $75 ——*Belmont* closes the year with all bills paid and in a prosperous condition. The S. S. membership has increased during the year from 231 to 335. The church membership is 139, 27 of whom have been added the last year.——*Pilgrim.* The annual church reception was held Dec. 31 with large attendance. Telegrams of greeting were exchanged with the former pastor. Rev. C. M. Southgate of Auburndale. Mr. Brierly, the S. S. superintendent, retiring after six years of service, was presented with an elegant chair and clock.——*Union* observes the Week of Prayer with special services. The pastor, Dr. J. E. Tuttle, will give a series of sermons on The Christian Life Sunday evenings during January.

Gilbertville.—*Trinitarian.* During the 14 years' employment of the weekly pledge system its use has gained steadily. The Sunday evening congregation and the attendance at the midweek meeting and the Y. P. S. C. E. are growing. Rev. Nathan Thompson is living here, and is a help to the pastor, Rev. D. C. Stone, by preaching and in the weekly meeting.

Warren.—Of the 263 resident members 146 responded to their names at the annual roll-call. There have been added to the church during the year 15 new members. The benevolence of the church for S. S. and missionary work was $2,819. The Week of Prayer is observed by union services at the several churches. The pastor has commenced a series of four Sunday evening praise services, at which addresses to the young people will be given on modern science and life. These services have been held in the audience-room of late and are so well attended that they will be continued. The church has adopted Rev. William Davies of Spokane, Wn., and Rev. S. C. Bartlett of Tottori, Japan, as their ministers in the missionary fields for the coming year and intends to furnish their support.

North Brookfield.—*First.* The Week of Prayer is observed by this church in joint meetings with the Union and Methodist churches. Eleven new members were received at this church last Sunday on confession, and the four new deacons of the church were installed. A business men's Bible class has been formed, a kindergarten department has just been opened and a Junior C. E. Society is being organized.

Granby.—The meeting house has been put in thorough repair and is refurnished in part. The 75th anniversary of the dedication of the present edifice was celebrated Dec. 31. The annual roll-call meeting and dinner was held, and in the afternoon there was special music and a historical sermon by the pastor, Rev. R. C. Bell, who completed on that day his fifth year here. Ten-minute addresses by visitors were a feature.

Great Barrington has made a careful revision of its manual, after special inquiry after all absent members. At the annual meeting a bountiful supper was furnished by the Ladies' Aid Society, and a roll-call was enjoyed. A large proportion of the members, nearly 200, were present and responded. This new departure will now become an annual observance of the church.

Newton.—*Auburndale.* Following the custom of the past few years, early morning meetings were held on Christmas and New Year's mornings. These are among the most interesting and spirited meetings of the year. The additions to the church at the January communion were 10 by letter and one on confession.

Maine.

Biddeford.—*Second* has made an excellent showing this year. A balance remains after all debts are discharged, the church has been incorporated, the congregations are growing, benevolences are increased, the S. S. primary department on the kindergarten plan adds efficiency. The pastor's course of lectures on Social Problems has attracted much attention. The Ladies' Missionary Society raised $300. There have been nine additions to the church.

South Paris.—The annual meeting called out an unusually large attendance Dec. 29. Great harmony prevailed. Twenty-one persons have united on confession. During the present four years' pastorate of Rev. R. J. Haughton there have been 60 additions. Fifty subscribers are pledged to *Congregational Work.*

Bridgton.—A club and reading-room for the young men of the town is to be opened, and the vestry is being prepared. At North Bridgton the gift of a fine chandelier from Dr. E. E. Chadbourne, in memory of his wife, is much appreciated.

Andover has used the town hall for services the past five Sundays, and there have been good congregations. The walls and ceiling of the meeting house are completed, and modern pews of oak are to be furnished.

Bucksport.—*Elm Street.* A unique and delightful party was recently held, at which about 75 pictures of Madonnas and The Nativity were shown and described.

The work of Misses Washburn and Burdette at South Ashland and Masandis has awakened much interest, and there have been several hopeful conversions.——The Gray church realized $100 from a recent fair.

New Hampshire.

Plymouth.—The pastor, Rev. F. G. Clark, celebrated the close of seven years with this church by an appropriate sermon. More than $27 have been raised for the Armenian orphans. The money usually spent for presents for the teachers of the various schools of the town was this year used for clothing and groceries for the poor.

Manchester.—*South Main Street* is taking new interest in its work and the new pastor, Rev. C. A. Bidwell, is encouraged by many evidences of advancement. The repairs on the edifice are finished and paid for. Pew rentals have increased almost $300. The congregations are increasing and an unusual religious fervor is noted.

Concord.—*First.* During the past year nine persons have united with the church. The S. S. membership is 370 and the C. E. rolls include 180. The contributions amounted to $2,281. Last Sunday the pastor, Rev. Dr. F. D. Ayer, declared his purpose to lay down his pastorate next September at the close of 30 years' service.

Lancaster.—The new pastor, Rev. P. F. Marston, was formally installed Dec. 30. At a recent festival and entertainment the women realized $125. The Sunday school, which lost somewhat during the vacancy in the pastorate, is rapidly getting into a healthy working condition again. Rev. Ralph Gillam begins a series of union revival services this month.

Swanzey.—For the promotion of a better acquaintance, the new pastor and wife, Rev and Mrs. V. W. Blackman, have opened the parsonage for a series of sociables, which are well attended and greatly appreciated.

The Ladies' Circle in Rye netted from a Christmas festival nearly $125, and those in Dumbarton realized nearly $25.——The Plaistow and North Haverhill church was never better united. The meetings are well supported and the outlook is encouraging.

Vermont.

Springfield.—*First* celebrated Forefathers' Day by a dinner, 65 persons being present. The dinner was followed by a historical address on John Robinson, the Pastor of the Pilgrim Fathers, by the pastor, Rev. O. S. Davis. Several toasts were responded to and the occasion was the most pleasant of the five already celebrated by the society. A Scrooby Club is to be formed at once.

Jamaica.—Twenty-six accessions recently received, all but one on confession, are the result of the recent revival meetings in which the Congregational and Baptist churches united. This is the largest ingathering the church ever had. Mr. A. J. Cameron is pastor.

St. Johnsbury.—*North* has recently raised its debt of $1,200. The chairman of the business committee made a detailed report and then the pastor, Dr. A. H. Heath, called for subscriptions and before the close of the service the entire amount called for was pledged.

West Rutland.—Rev. G. I. Adams was ordained Dec. 29, Rev. C. R. Seymour preaching the sermon and Rev. F. S. Adams offering the prayer. Mr. Adams has been engaged to supply the pulpit for six months.

Barton Landing is enjoying prosperity under the lead of Rev. J. K. Fuller. At a recent midweek prayer meeting, without special effort, 125 were present. The church was incorporated Dec. 26.

At the Christmas tree exercises in Cambridge a collection was taken for the Armenians.

Rhode Island.

SLATERSVILLE.—Jan. 3, the last Sunday of the pastorate of Rev. J. H. Whitaker, was pleasantly marked by the reception of six adults into the church on confession and one by letter.

Connecticut.

HARTFORD.—The Monday morning Ministers' Meetings have been resumed and are growing in popularity.——*Wethersfield Avenue.* The transference of the property of the society to the church has been accomplished, and the society is in consequence dissolved.——*First* presented Rev. Dr. G. L. Walker, pastor *emeritus*, with a handsome loving cup Christmas, as a remembrance of affection and sympathy for him in his illness. Dr. Walker was much moved by this token. A largely attended New Year's reception was held in the chapel Friday.——*Fourth.* Rev. Samuel Freuder, a converted Jewish rabbi and graduate of Chicago Seminary, addressed the pastor's Bible class last Sunday and spoke at the Wethersfield Church in the evening. He has other appointments in the city. He shows a hopeful view of the prospect of the conversion of the Reformed Jews to Christianity, if wisely planned and persistent efforts are put forth.

ROCKY HILL.—Troubles which have existed for some time resulted in the calling of a council to meet Dec. 31, to advise whether or not the church should accept the resignation of its acting pastor, Rev. C. D. Chunn. The council found that as Mr. Chunn had not been installed he could not claim a dismission by council. It declined to give credence to or judgment on rumors concerning the pastor, but expressed its wish and prayer that he might be guided of the Lord in his future service and that the divisions in the church might be healed. The time of Mr. Chunn's engagement will expire April 1. At a business meeting of the church on the evening after the council several members were voted letters of dismission.

NEW BRITAIN.—*First.* The New Year's reception given the members of the church by Rev. and Mrs. G. H. Sandwell at the parsonage last Friday was a success.——*South* gives evidence of being stronger than ever along all lines. The membership, 962, shows a net gain of 22 for the year, there being 26 additions on confession. The income from the various funds amounted to $858 and the Sunday collections to over $2,000. It was unanimously voted to continue Rev. S. G. Butcher as assistant pastor the coming year. There are 707 families and 2,734 persons connected with the church, making it one of the largest Congregational churches in New England. Rev. Dr. J. W. Cooper is pastor.

WEST HARTFORD.—*First.* The funds of the church amount to $4,400. It was voted to have a copy made for handy reference of the book of original records, containing 5,000 entries of births, "publishments," marriages and deaths, from 1714 to 1840. The time of communion was changed to begin the first Sunday in January. Rev. T. M. Hodgdon is pastor.

WILLIMANTIC.—An interesting praise service was held last week Sunday evening, the arrangement being that of *The Congregationalist.* The ladies netted quite a sum from the supper which they gave Dec. 29, and the proceeds will be applied towards paying for the improvements which were recently made on the edifice.

LITCHFIELD.—The close of the first year's pastorate of Rev. John Hutchins finds the church much strengthened. There were 22 additions, equally divided between confession and letter. The church has given in benevolences $1,375. A C. E. Society has been formed.

NORWICH.—*Broadway* and *Second*, uniting with the Central Baptist Church, are making preparations for a three weeks' series of revival services, a week at each church. The pastors will conduct the services at first, enlisting outside aid later.

HEBRON has voted to add $100 to the society's permanent fund towards making good the losses sustained by the society from unfortunate investments.

WATERTOWN.—*First.* The late G. R. Baldwin of Waterbury, after making several minor bequests, left the remainder of his property, a considerable sum, to this church.

COLLINSVILLE.—The sale of seats following the annual meeting of the church last week amounted to $1,573, a little less than last year's amount.

FAIRFIELD has voted for free seats for the ensuing year, and to raise the salary of the pastor, Rev. F. S. Child, $300.

MIDDLE STATES.

New York.

BUFFALO.—*People's.* Rev. H. E. Gurney, the State evangelist, is assisting the pastor, Rev. H. D. Sheldon, during the opening weeks of the year.——*Pilgrim.* The new pastor, Rev. S. C. Ferris, is meeting with success in this field. A Boys' Brigade of 50 members has been organized and is drilled by an officer of the State militia.——*First*, Dr. F. S. Fitch, pastor, closes a successful year, with $100 surplus in the treasury.——*Plymouth Chapel* is too small for its growing attendance. The infant class numbers over 200. A new house is much needed and a temporary substitute serves for a reading-room and for the various church activities. Rev. A. L. Grein is pastor.——*Clinton Street* and *Sloan.* At the former of these churches a Young Men's Association has been organized, which is instituting features of institutional work, a reading-room and other instrumentalities for the young people in the community. At Sloan there is a quiet religious interest in progress, with some interesting conversions. Rev. L. G. Rogers cares for this double field.

SYRACUSE.—*Plymouth*, Rev. E. N. Packard, D. D., pastor, has unusually large morning congregations, and has voted to adopt Mr. Moody's suggestion for meetings during January.——*Danforth*, Rev. H. A. Manchester, pastor, is to unite with a neighboring Methodist church in a series of evangelistic meetings under the lead of Rev. M. S. Rees.——*Good Will*, Rev. H. N. Kinney, pastor, has been for some weeks having a successful after-meeting in connection with the Sunday evening service, in which there are frequent conversions.

COVENTRYVILLE.—A church rally was enjoyed Dec. 16, nearly 125 persons being present. Six former pastors responded by letter; another was able to be at the meeting. The present pastor, Rev. R. C. Lansing, presented an interesting pastoral letter.

NEW YORK.—*Manhattan*, at its second communion, Jan. 3, received 35 members to membership, 32 by letter. This month the pastor, Rev. Dr. H. A. Stimson, will give a series of five Sunday afternoon lectures on The Story of the New Testament.

DE PEYSTER rejoices in the payment of an old debt, the last of several wiped out during 1896. Since the coming of the present pastor, Rev. Grant Van Blarcom, last February, no missionary aid has been received.

MORIAH.—The women have been able to put a much-needed furnace in the meeting house; congregations are increasing, those of the evening being one-third young men. The present pastor is Rev. H. A. Depfer.

COLUMBUS recently held on a week day evening a "model study hour," to which the Sunday school was invited. The object was to give the scholars an idea of the best way to prepare their lessons. Rev. C. H. Burroughs is pastor.

CARTHAGE closed the year with special services for the week and will begin the new year with the observance of the Week of Prayer. Evangelist H. M. Morey spent a week with this church, efficiently aiding the pastor, Rev. J. B. Felt.

PHŒNIX has paid off a debt of $1,200 during the year and is now all out of debt. A good number of new members united with the church last year.

Pennsylvania.

LANSFORD.—*Second* has been holding evangelistic services this month, Rev. R. McHardy of Canada assisting. A recent appeal to the congregation secured $700, which nearly clears the church of debt.

RIDGWAY has recently obtained a set of fine communion furniture, a table and chairs. Three missionary services have recently been held with great success, two conducted by the young people.

VANDLING has recently raised about $300 of its indebtedness and sent an offering to the Armenians. It keeps its reading rooms open daily and they are visited by many persons.

From a New England supper in Allegheny Dec. 10 the First Church realized $200.——Kane has completed its parsonage and organized a C. E. Society.

THE INTERIOR.

Ohio.

SPRINGFIELD.—*First.* The pastor's wife, Mrs. Steiner, has been called to Oxford, O., by the death of her mother. At the annual meeting it was noted that Miss Ellen Folger has served efficiently for 35 years as superintendent of the primary school. Another teacher in the Sunday school, Mrs. C. M. Nichols, has taught a class for 41 years uninterruptedly. The financial and spiritual outlook are more encouraging than for years.

Illinois.

SHAW had a memorable day Dec. 20. Though not a year old, it has erected a neat and substantial house of worship. The pastor, Rev. M. A. Frost, has done good service on the field and has encouraged the people in their efforts. The trustees have been indefatigable and the people have responded nobly. At the dedicatory services the sermon was by Dr. James Tompkins, who also superintended the raising of the $400 required to clear up all indebtedness and prepare the way for the appropriation from the C. C. B. S. In the evening the Amboy and Lee Center Churches gave up their services to be present and their pastors made addresses. A lay evangelist, Mr. Clapp, who rendered valuable service here before the church was organized, brought a helpful message. Mr. Frost includes in his parish the church in Sublette and the people from there were present.

CHICAGO.—*Pilgrim* held its annual meeting Dec. 30, showing a present membership of 549. Part of the year it was pastorless. During the four communions of Dr. G. R. Wallace's pastorate 57 were added to the church. During the year $8,217 have been raised, of which $1,986 were for benevolence. Increased attendance at Sunday evening services and prayer meetings are especially noted. The Mayflower Mission is prosperous. Its Sunday school is only limited by the size of the building. A kindergarten and free medical dispensary were added during the year.

Indiana.

INDIANAPOLIS.—*Plymouth.* The McCulloch Club is having a series of home lectures on civics. The subjects are treated by local experts. A limited number of course tickets are sold and the pupils in certain grades of the schools are furnished free admission.——*Brightwood* has adopted plans and let the contract for an enlarged house. The present edifice is to be moved to the rear and a new auditorium built which will supply the church with needed room and Sunday school facilities. Rev. C. E. Grove is pastor.——Rev. J. W. Comfort, an excellent preacher and a man who wins and holds many friends, recently retiring from his pastorate and the professorship of homiletics at Butler College of the Christian Church on account of Congregational views, is now residing in Indianapolis and preaching as opportunity offers. He would accept a pastorate in a Congregational church.

FORT WAYNE.—*South.* A Christmas sale held by the women netted over $100. The church has a large field and is gradually overcoming the perplexities incident to the drawing power of the down-town churches.

Michigan.

DETROIT.—The churches celebrated Christmas much as usual, by benevolences, charities, entertainments and services for young and old, and all feel that the season has been an uplifting time.——*People's.* Beginning Jan. 3, the pastor, Rev. Morgan Wood, is to conduct two weeks of special meetings.——*Mt. Hope* has just received 15 new members.

CONSTANTINE.—The Sunday school attendance has outgrown the capacity of its room and has to hold opening and closing exercises in the auditorium. One class of elderly men numbers over 30. The church gave a reception to the 60 new members recently received. It was a delightful occasion.

SAGINAW.—The Men's Club discusses timely topics at the close of the Sunday morning services. The King's Daughters had a Christmas tree and dinner for about 60 persons who would otherwise have had no Christmas cheer.

HART held its annual meeting Dec. 23. Rev. A. H. Hadden made an address after the supper. The church has doubled its benevolences and added 20 members in the year. Rev. Arie Binkhorst is pastor.

Wisconsin.

FONTANA.—A new organization, with 16 members, was recognized Dec. 30. Addresses were given by Rev. Orville Smith and Sec. H. W. Carter. The preliminary organization and the reception and baptism at the recognition were conducted by Rev. F. N. Dexter. The council for the recognition of the Williams Bay church and the preliminary organization at Fontana were held Dec. 18.

THE WEST.

Minnesota.

MINNEAPOLIS.—The annual reunion of Congregational ministers and their families occurred Dec. 28 at First Church. About 80 persons were present, and letters were read from several former pastors, including Rev. Drs. H. A. Stimson, G. H. Wells, J. L. Scudder and others. This yearly gathering dates from the early days of Minneapolis, and included the ministers of both Twin Cities until they became too numerous to be entertained under one roof. It has done much to promote the delightful ministerial fellowship which has characterized this city.

Kansas.

Eureka.—The most thorough religious awakening the town has ever felt has resulted in nearly 180 decisions for Christ. The Southern Kansas Academy students have become almost universally Christians and the church has been greatly quickened. The pastor, Rev. Adam Murrman, has been assisted in these meetings by Evangelist R. L. Layfield of Kansas City, Mo. Though held in the Congregational edifice, they soon developed into union services, and the harvest will be shared by all the churches in town.

Nebraska.

Arcadia.—The meetings held at Dunham schoolhouse by Rev. J. F. Smith have resulted in great good. Mr. Smith has sustained out-station work here for some time under great discouragement. The community has been irreligious, with Sabbath desecration and various immoralities. During the progress of the meetings the presence and power of the Holy Spirit were manifest and 25 persons accepted Christ. The home church held a communion service at the schoolhouse, at which 19 united on confession. This makes a total of 29 accessions within three months. Mr. Smith has been invited to be installed as permanent pastor.

Rising City, Rev. C. J. Sage, pastor, held its annual meeting Dec. 29. It took the form of a rally service, commencing at 10 A. M. There were full reports of church work, and a social lunch at noon. Hard times have affected the finances, but otherwise the work continues encouraging.

Lincoln.—*Butler Avenue*, situated in the northern part of the city, maintains the only service in a large neighborhood, and is seeking to reach all the people by various forms of activity.

Saratoga Church, Omaha, has received a new communion set from the large class of young ladies taught by Mrs. L. S. Hand.

North Dakota.

The State H. M. S. is considering the appointment of a new superintendent, to take the place of Rev. H. C. Simmons, who has resigned his commission in order to give his whole time to Fargo College. He will continue to serve, however, until his successor is appointed.

PACIFIC COAST.

California.

Campbell.—The admission fee to the Christmas entertainment was a large apple and a large potato. It was paid enthusiastically. The proceeds were devoted to the poor.

Saratoga.—During the year the debt of $150 has been paid. New paper adorns the walls. Rev. W. H. Cross finishes 14 years of continuous service.

Washington.

Seattle.—A determined effort, led by more than 100 saloon keepers re-enforced by a number of merchants and bankers, to secure the repeal of the early closing ordinance, was defeated Dec. 14, largely through the co-operation of church workers with the better element among the citizens. The ordinance referred to requires that all salooons be closed from 1 to 5 A. M.

The church in Trent has received the generous gift of an organ from Mr. G. A. Upton of Magnolia, Mass.

CANADA.

New Brunswick.

Milltown.—The 50th anniversary of the church was observed with literary and religious exercises, and special music and decorations. Two ladies who are original members were present.

·WEEKLY REGISTER.

Calls.

ALDEN, David A., Clifton, Ill., to Prophetstown. Accepts.
COUCH, Mr., to remain another year at Amherst, O.
DEAKIN, Sam'l, to remain a fourth year at Cowles, Neb. Accepts.
EXTENCE, Geo., Williston, N. D., to Alton and N. Erin, Ont.
FISK, Dan'l M., First Ch., Toledo, O., to Compton Hill Ch., St. Louis.
FORBES, J. R., Knottingly, Eng., to Caledon and Churchill, Ont. Accepts temporarily.
GLEASON, Chas. N., Edgartown, Mass., to First Ch., Patchogue, N. Y., for a year. Accepts.
GOFFIN, John W., Edgar, Ont., to Howick and Turnberry. Accepts.
HEDBERG, E. O., to Swedish Free Ch., Providence, R. I. Has begun work.
HERRICK, Edward P., First Ch., Tampa, Fla., to general missionary work in the State among the Spanish and English.
JACKMAN, Geo. W., Bloomington, Wis., to Glen Ellyn, Ill. Accepts.
LOVELESS, E. J. (M. E. South), accepts call to Arbacoochee, Ala.
McCOLLUM, Geo. T., San Lorenzo, Cal., to College Ch., Berea, Ky. Accepts.
NICHOLS, John R., Medina, O., to First Ch., Marietta. Accepts, to begin work March 10.
OWEN, T. Newton, Talladega Theol. Sem., to Clinton Ave. Ch., Albany, N. Y., where he has been supplying. Accepts.
ROGERS, Chas. H., Kenosha, Wis., to Mason City, Io.
RUNALLS, John H., Warrensburg, Ill., to Roberts. Accepts.
SARLES, Jesse E., to remain till next summer at Necedah, Wis., completing a year's service.
SNYDER, Owen M., Homestead, Mich., to Alamo. Accepts.
STEWART, Wm. R., First Ch., Britt, Io., to Medford, Minn.

Ordinations and Installations.

ADAMS, Geo. I., *o.* W. Rutland, Vt., Dec. 29. Sermon, Rev. C. R. Seymour; other parts by Rev. Messrs. F. S. Adams, G. W. Phillips, D. D., C. H. Smith, Richard Scoles and H. L. Bailey.
FENN, Chas. H., *o. p.* Leavenworth, Kan., Dec. 22. Sermon, Dr. Henry Hopkins; other parts, Rev. Messrs. J. G. Dougherty, Linus Blakesley, O. C. Helming and Richard Cordley, D. D.
MARSTON, Percival F., *i.* Lancaster, N. H., Dec. 30. Sermon, Rev. F. H. Page; other parts, Rev. Messrs. C. H. Gleason, J. F. Hoffman, J. R. Horne, Jr., C. H. Oliphant, E. F. Blackmer.
NOURSE, Edward E., *i.* Berlin, Ct., Dec. 30. Sermon, Prof. C. S. Beardslee; other parts, Dr. J. W. Cooper, Rev. Asher Anderson.
PRATT, N. Miller, *o.* Bethany Ch., New York city, Dec. 15. Sermon, Dr. A. H. Bradford; other parts, Rev. F. B. Richards, Drs. A. H. Clapp and H. A. Stimson.

Resignations.

AYER, Franklin, D., First Ch., Concord, N. H., to take effect in September, on completing a 30 years' pastorate
BARTEAU, Sidney H., Iowa, La.
BELL, Sam'l, Pittsfield, N. H.
BURGESS, Edmund J., Shelby, Mich., to take effect Apr. 1.
CARTER, Fernando E., Clear Lake, Io., to take effect Feb. 15.
CHUNN, Clay D., Rocky Hill, Ct., to take effect Apr. 1.
CONDO, Sam'l S., Marion, Ind.
DAVENPORT, Merriam B., Albany, Vt.
DUNSMORE, H. Chas., Garnett, Kan.
FROST, Lewis C., Barnesville, Minn.
HARPER, Jas. P., Weston, Vt.
HORR, Elijah, Piedmont Ch., Worcester, Mass., to take effect July 1, after a four years' pastorate.
MANN, Wilford E., Dexter, Me., to take effect the middle of February.
PRESTON, Riley L. D., Cannon and Cannonsburg, Mich.
SEWALL, Oliver D., Durham, N. H.
SLADE, Wm., First Ch., Williamstown, Mass., *withdraws* resignation.
THOMAS, Dan'l, Richmond, Vt.

Churches Organized.

BRADDOCK, Pa., Slovak, rec. 16 Dec, 122 members.
HAMLIN, Cal., 17 Dec., nine members.

Miscellaneous.

DANA, Malcolm McG., is seriously ill at his home in Brooklyn, N. Y., and has been confined to his bed since Christmas Day. Thus far his physicians have been unable to locate any organic disease.
DICKINSON, Sam'l W., Atlantic Ch., St. Paul, Minn., accepts an invitation to supply at Anoka.
FOGG, Chas. G., a graduate of Bowdoin and Bangor, has been engaged to supply until May at Post Mills and W. Fairlee, Vt., with a view to the pastorate.
HOYT, Hiram L., Woodville, N. Y., has been invited to supply for a time at Flint, Mich., with a view to permanency. He began work Jan. 4.
MARTIN, Joel, in retiring from the general work of the Upper Peninsula, Mich., will give himself to evangelistic work, with headquarters at Sault Ste. Marie.
SMITH, Chas. H., Plymouth, Ct., has lost, through diphtheria, an infant daughter, who died within four days of her brother Vernon. Mr. and Mrs. Smith and the only child left them, a girl nine years old, are now convalescing.
WRIGHT, Geo. W., Boston, has accepted a position under the American S. S. Union, with headquarters at Pittsfield, Mass.

ACCESSIONS TO THE CHURCHES.

	Conf.	*Tot.*
CALIFORNIA.		
Claremont,	6	17
Hamlin,	—	9
Nordhoff,	8	12
San Francisco, First,	—	6
CONNECTICUT.		
Hartford, Fourth,	16	25
Higganum,	4	4
New Britain, South,	—	12
ILLINOIS.		
Chicago, Warren Ave.,	16	43
Sandwich,	9	9
INDIANA.		
Fort Wayne, South,	7	8
Indianapolis, Brightwood,	4	4
Kokomo,	6	6
IOWA.		
Glenwood,	36	43
Harvey,	—	17
Iowa City,	1	3
MAINE.		
Portland, Bethlehem,	—	20
South Paris,	—	4
MASSACHUSETTS.		
Boston, Berkeley Temple,	7	19
Dorchester, Central,	1	3
Second,	3	9
Jamaica Plain,	28	36
Old South,	12	34
Phillips, South,	4	9
Roxbury, Immanuel,	7	7
Shawmut,	6	10
Union,	1	3
Brookline, Leyden,	1	3
Cambridge, Wood Memorial,	3	5
Hyde Park, First,	3	3
Lowell, French,	—	8
Medford, Mystic,	2	7
Melrose Highlands,	—	3
Middleboro,	7	10
North Brookfield,	11	11
Pittsfield,	5	8
MICHIGAN.		
Brimley,	—	3
Constantine,	53	60
Detroit, Mt. Hope,	13	15
Lewiston, Schoolhouse,	12	12
NEBRASKA.		
Cowles,	4	6
Ft. Calhoun,	3	3
Lincoln, Butler Ave.,	5	5
Steelbury,	4	4
NEW HAMPSHIRE.		
Conway,	3	3
Dover, First,	4	6
NEW YORK.		
New York, Manhattan,	3	35
Pilgrim,	12	19
Syracuse, Good Will,	3	8
SOUTH DAKOTA.		
Elmira,	7	7
Gann Valley,	1	6
Tyndall,	2	3
VERMONT.		
Barre,	6	6
Jamaica,	25	26
WASHINGTON.		
Clover,	9	11
Seattle, Plymouth,	4	13
WISCONSIN.		
Pine River,	8	8
Saxville,	7	7
Williams Bay,	—	13
OTHER CHURCHES.		
Braddock, Pa., Slovak,	—	122
Denver, Col., Harman,	2	8
Genesee, Ida.,	—	8
Huntington, Ore.,	—	30
Jersey City, N. J., Tabernacle,	—	85
Jetmore and Rush Centre, Kan.,	6	13
Neosho, Mo.,	13	13
Portsmouth, O.,	—	52
St. Paul, Minn., Olivet,	—	4
Salem, Okl.,	14	14
Slatersville, R. I.,	6	7
Churches with less than three,	6	14

Conf., 449; *Tot.*, 1,079.

CHRISTIAN ENDEAVOR NOTES.

Leading a blind man to church is part of the work of a missionary committee in Canada.

The repeating of a Psalm learned each month by a Beverly, Mass., society, forms part of the prayer meeting.

Every society in Kansas has a copy of the State paper through the efforts of the State executive committee.

The Indians at Santee Agency, Neb., have five Junior Societies, a Young People's Society and a Mothers' Society.

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The sermon committee, suggested by Dr. Clark, reports in two or three minutes at each meeting the main points of the sermon.

A sociable in a large hall in Sante Fé on election night, where returns could be received, was so successful that that society intend to repeat it at future elections.

The World's C. E. Prayer Chain will pray during January for the conversion of the world, that the opening of the new year may witness the beginning of a universal revival.

The Chinese Congregational Endeavorers of San Francisco have given $17 for next year's convention and $30 to the American Board, while still supporting six missionaries in China.

The shoemaker's hammer used by William Carey before he went to India has been given by an English Endeavorer for use as a gavel at the San Francisco Convention. A Hindoo society is making another gavel for the same purpose.

An appeal for work among the students in art schools has led to plans for general efforts in their behalf. All such students interested in the effort, and willing to share in it, should send their names and addresses and names of their schools to Miss Florence Simms, 1,004 Champlain Building, 126 State St., Chicago.

AUTHORIZED AND REVISED VERSIONS COMPARED.

Prof. Richard Moulton, in his book, The Literary Study of the Bible, lays strong emphasis on the superiority of the Revised Version as bringing out the literary merit of each book, the relation of each part to other parts. He says:

> It is impossible to insist too strongly upon this difference between the Revised Version of the Bible and its predecessors, a difference of kind and not of degree, and one which is as wide as the distinction between the words "text" and "context." The English reader need not feel any difficulty on the ground of the disfavor with which the Revised Version has in many quarters been received. Such reception has been the regular fate of revisions from St. Jerome's day downwards. The Authorized Version had itself to encounter the same opposition. It is said to have been a full half-century before this work of King James's translators came into general use, and in the interval we have on record the opinion of a scholar and divine, who, asked by the king, declared he would be torn by wild horses rather than urge so badly executed a version upon the churches.
>
> The whole discussion of the subject seems to me to have been conducted on a wrong footing. The critics will take single verses or expressions, and, as it were, test them with their mental palate to see whether the literary flavor of the old or the new be superior. But comparisons of this kind are a sheer impossibility. No one, least of all a cultured critic, can separate in his mind between the sense of beauty which comes from association and the beauty which is intrinsic; the softening effect of time and familiarity is needed before any translation can, in word and phrase, assume the even harmony of a classic. Meanwhile the consideration here contended for—the unique excellence of the Revised Version in the matter of connectedness and the higher unity—is beyond dispute. The true issue between the Authorized and the Revised Versions is the question whether the Bible is to be treated as a collection of sayings, each verse an independent whole, or whether the first duty of an interpreter is to associate a text with its context. What answer the theologian will return to this question it is not the province of this book to determine, but speaking from the literary point of view, I make bold to say that the reader who confines himself to the Authorized Version excludes himself from half the beauty of the Bible.

A BISHOP ON UNITY.

Bishop Perowne of Worcester, England, recently invited a large party of Nonconformist ministers to spend the afternoon with him at his residence. After a service in which several of them joined him, the bishop gave a short address, which is thus reported by *The Christian World*:

> Beginning by heartily welcoming all present, he went on to speak of the growing desire for Christian unity. In this desire he shared, but did not think it could or should be found in one external organization. Such a unity, he thought, would crush liberty, and make things dull and lifeless. But the unity he was desirous of seeing was one of heart and affection. Such, he believed, was the unity prayed for by our Lord, and there was no doubt this prayer was largely answered. Everywhere the desire for Christian unity was observable, not external, but because of this more truly catholic. There need be no giving up of principle, but there were many openings for co operation. The mission field was one; all were wanted, all were blessed. He mentioned as illustrating this the success of the Wesleyans in Fiji, the London Missionary Society in Madagascar, and Carey and the Baptists in India. Then another way in which union might be seen was in the part taken in the revision of the Holy Scriptures. Whatever might be the view as to the "Revised Edition" being a gift of God to his church, his having sat for fourteen years side by side with learned Nonconformist scholars made him able to bear testimony that he had amongst them found hearty Christian feeling. Such a service, too, in which they had just taken part, where there had been so much heartfelt devotion, was a link of union, and so was Christian hymnody, including as it did so many poets of all churches in whom love to the Lord of all was the characteristic feature. They need not give up their special principles but "be one in the truth," and in some real sense they would all see God in one another. By different methods they would be thus keeping the unity of the Spirit in the bond of peace.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a special rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

Atlantic Monthly	$3.25
The Century Magazine	3.60
St. Nicholas	2.60
Scribner's Magazine	2.60
Harper's Magazine	3.25
Harper's Weekly	3.25
Harper's Bazar	3.25
Harper's Round Table	1.60
American Kitchen Magazine	.75

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

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Horsford's Acid Phosphate.
It soothes and feeds the nerves, helps digestion and imparts strength.

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Only the sufferer from rheumatism can realize the agony caused by this disease. It affects the joints and muscles, which become stiff and sore and cause constant suffering. The cure for rheumatism is found in Hood's Sarsaparilla, which thoroughly purifies the blood and neutralizes the acid which causes the aches and pains.

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RARE CABINETWORK.

One of the leading architects of New York advances the opinion that the Dining Room of a house is more closely scrutinized by visitors than any other apartment. His inference is that especial pains should be taken with the furnishing of this room.

The time has passed when it is necessary to have dining-room cabinetwork built to order in an endeavor to produce a fine effect. Some of our recent productions are equal to the best private designs.

The China Closet here shown is an example. No illustration can do justice to its beauty. The entire frame is deeply carved, and as an example of the graver's art the cabinet is notable.

It is superbly appointed, with beveled plate glass, curved windows and door, beveled French-plate mirrored back, and heavy plate glass shelves. We sell the cabinet for less than half the cost of building it to order.

General Catalogue for 1897. Square octavo, 256 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps for postage.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

A PROPER RETORT.

The editor of *The Christian Leader* has a memory that serves him well in these days of renewed complaint against "political preaching":

> On the Sunday succeeding the murderous assault upon Senator Charles Sumner as a "reply" to one of his senatorial speeches, very few church pulpits failed to make a practical application of the gospel to the outrage upon free discussion and the rights of free men. In one instance the preacher, having done what he felt to be his duty, was on making his way to the door of the church rudely accosted by a stranger in terms very explicit as to the impropriety of preaching politics from the pulpit. Instantly the congregation that was making its exit gathered around the preacher and his accuser. Said the preacher to his accuser, "May I ask of what church or congregation you are a member?" It appeared that he was not connected with either. "May I further ask to what church you give financial support?" It appeared that his money did nothing in that direction. Then the preacher said: "You do not attend any church and you do nothing in the supporting of any preacher. Can you give good reason why you may find fault with that which you do nothing to maintain?"

◆

BRAVE AND FAITHFUL SERVICE.

RESOLUTIONS OF THE WEST MEDFIELD CHURCH.

Whereas our pastor, Rev. N. T. Dyer, has decided that Providence calls him to a new field of labor, we, the members of the Second Congregational Church of Medfield, Mass., which he has served with fidelity for nearly seven years, wish to put on record our affection for him as a man and minister, and our regret at his departure from us.

The trials through which we have been passing for three years have drawn us to each other in a most cordial sympathy, and revealed to us elements in the character of our pastor that have awakened our admiration and respect. His cheerfulness, courage and patience have been an inspiration.

We bear witness that as a preacher he is instructive, evangelical, earnest and sincere; as a pastor he has been faithful, self-sacrificing and sympathetic; as a friend, loyal and true.

We feel in the departure of Rev. Mr. Dyer and his estimable wife, who has also endeared herself to our people by her discreet and Christian demeanor, that we sustain a loss not easily made up to us. Our prayers and earnest wishes will follow them to their new field of labor.

For ourselves and our much tried church, we will take heart in the thought that the Master who loves us and gave himself for us will still be our defense and our guide.

Adopted by vote of church at its annual meeting, Dec. 28, 1896. Signed, FRANCIS S. WIGHT, *Clerk*.

Marriages.

The charge for marriage notices is twenty-five cents.

JOHNSON—BAILEY—In Seattle, Wn., at Plymouth Church, by Rev. A. J. Bailey, father of the bride, and Rev. W. H. G. Temple, Benjamin W. Johnson and Maud C. Bailey, both of Seattle.

MILLARD—HOPKINS—In Brooklyn, N. Y., Dec. 31, by Rev. Dr. R. R. Meredith of the Tompkins Avenue Church, Norman B. Millard of Binghamton, N. Y., and Faith L. Hopkins, youngest daughter of Mr. Charles Hopkins and niece of Miss Katharine Hopkins, a former principal of Mt. Holyoke Seminary.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, *President.*
REV. W. C. STITT, *Secretary.*
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ESTABLISHED 1836.
ISAAC RILEY,
Successor to Baird & Riley,
PLUMBER AND SANITARY ENGINEER
85 Joy St., Near Cambridge St, **Boston.**
Telephone, Haymarket 294.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CHURCHILL—In Oberlin, O., Dec. 30, Etta Vance, wife of Prof. C. H. Churchill.

HUTCHINSON—In Peabody, Mass., Oct. 31, Miss Susan E. Hutchinson, aged 67 years. A devoted member of the South Congregational Church, although restricted by physical disability from taking an active part in church work, she was always responsive to the calls made upon her, and the poor and needy have lost a friend. Cheery and bright in her disposition, her loss in the home circle will be sadly felt.

MARCH—In Winchester, Jan. 1, Dr. Daniel March, Jr., a prominent physician and a son of Rev. Daniel March, D. D., of Woburn, aged 52 yrs.

NORRIS—In Hartford, Ct., Dec. 29, Ella C., wife of Rev. Kingsley F. Norris, associate pastor of the Fourth Church, aged 46 years. A devoted and tireless Christian worker.

PILLSBURY—In Redlands, Cal., Dec. 20, Rev. John F. Pillsbury. He was a graduate of Boston University in 1890, and for a short time acted as assistant pastor under Dr. Horr at East Boston. In 1892 he was called to Newport, N. H., but on account of failing health was obliged to resign.

WILLIAMS—In Providence, R. I, Dec. 22, Mary G., wife of Giles Albert Williams, aged 53 years. Burial at Ware, Mass.

MR. THOMAS SMITH.

Died at his home in Worcester, Dec. 3. He was in his eightieth year, and until a few months before his death vigorous and active. The last time he left his home was to vote on Nov. 3. He was keenly interested in national affairs and considered the result of the election something for which to be thankful.

His wife went before, some three and a half years ago. During the distressing last weeks of his illness he exhibited patient willingness to wait God's time. He clung to life, but spoke with Christian submission of his approaching end. After his wife's death his conversation was much concerning the future life, and his bright hope of meeting her in the better world.

He was located in the same place in Worcester for more than forty years as a manufacturer, and was highly respected as a man of business integrity. He was a faithful member of Plymouth Church and often in the place of worship, though in the last years of his life deafness prevented him from enjoying much in church. He sat near the pastor and was ready to greet him at the close of the service. He was a constant reader of *The Congregationalist*, having taken it a great many years. He was not a man of public speech, but vigorous and interesting in conversation.

He lived an unostentatious but earnest Christian life. He was a friendly man, and those whom he called his friends through many years found his friendliness sure and lasting though undemonstrative. He lived within a few days of fifty years from the date of his marriage, and two daughters, Mrs. A. P. Cutting and Mrs. F. W. Foye, both of Worcester, survive him.

A Spoonful of Somatose GIVES Vigor and Health.

Somatose is a **Perfect Food, Tonic** and **Restorative.** It contains the nourishing elements of meat. Prepared for **invalids** and **dyspeptics** and those needing nourishment and a restored appetite. May be taken dry, or in water, milk, &c.

At druggists, in 2 oz., ¼, ½ and 1 lb. tins.

Also the following combinations, Somatose-Biscuit, Somatose-Cocoa, Somatose-Chocolate - each containing 10 per cent. Somatose. Very convenient and palatable preparations.

Pamphlets mailed by Schieffelin & Co., New York, agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

FERRY'S

There has never been a time when growers should guard against failure with more care. There has never been a time when *Ferry's Seeds* were more essential. They are **always the best.** For sale by leading dealers everywhere. Insist on having them.

FERRY'S SEED ANNUAL

is full of information for gardeners and planters. There will never be a better time than now to send for the 1897 edition. **Free.**
D. M. Ferry & Co., Detroit, Mich.

SEEDS

SEEDS New Complete Catalogue of BEST SEEDS that Grow mailed **FREE** to any address.
W. ATLEE BURPEE & CO.
Philadelphia.

Remodeling a Gown

becomes a pleasing occupation, provided it was stitched on a ***Singer Automatic.*** The elastic seam made by this machine is perfectly safe when locked, but can be taken apart in an instant when unlocked. Thus its use is especially desirable for the clever woman who wishes to make over a garment so that it may conform to the changing styles. Whether in the hands of the amateur or the expert, this simple bit of mechanism is the most convenient and effective of any.

Having all the advantages claimed for other "automatic" sewing machines, ***the Silent Singer has many points of preference*** that can easily be demonstrated by comparison. Of ***faultless construction and finish,*** it is absolutely the lightest-running, the simplest and most compact. It is more easily threaded, and its parts are better protected from dust. The broad treadle better ***promotes the health and comfort*** of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

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CHURCH REMODELING.
THOMAS W. SILLOWAY, Church Architect,
10 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a *specialty*, and tenders his services to committees who would practice economy, and where the means are limited.

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No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail $1 per pair ($1.50 silk). Send chest measure around body under arms. Circulars free. Address
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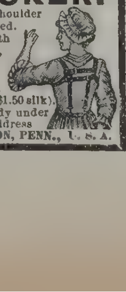

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CINCINNATI, OHIO.
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Catalogue with 2500 testimonials. Prices and terms FREE

Blake Bell Foundry
Established in 1820.
Successors to WM. BLAKE & CO.
Manufacture bells of every description, single or chimes, of Copper and Tin. Address
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THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS In the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

THE BUSINESS OUTLOOK.

As was expected, trade at the close of the old year and at the beginning of the new was dull and featureless. It is naturally a dull time in any event, but seems to have been more than usually quiet this season. The Western bank failures and the impending change in the Administration at Washington may have something to do with the small volume of business, although neither of these factors are considered of sufficient importance to interfere with the progress of spring trade. The bank failures in the West are clearly the results of execrable banking methods.

The dry-goods trade is awaiting the spring demand, but the whole cotton goods situation is depressed by the accumulation of print cloths at Fall River, and the very low prices that prevail at that center. Woolen manufacturers buy wool only to make up orders as the latter are received. Prices on pig iron are reported to have been cut twenty-five cents per ton, and, indeed, since the recent reduction in both iron and steel, consumers are holding off to await further developments. Lumber is not selling rapidly, but dealers are looking for a lively movement when the spring season opens. Rates for money are easy, and it is the consensus of opinion that the money market will remain easy for several months.

SALVATION A FACT, NOT A THEORY.

We hold that there is in Christianity that which not only delivers men from outward sins and the desire for them, but also emancipates them from this power of the self-life and substitutes for it the principle of love, perfect love to God and therefore perfect love to men. I think that every one here will admit that if there is that in Christianity, it is not publicly preached as much as it ought to be. This would enable men to test for themselves the truth of Christianity. Just now we are going outside the Bible for proofs of the inspiration of the Bible. We are going to the monuments, to witnesses, to manuscripts for evidence of Christianity. I do not for a moment decry all this, but I mean to say that the man of the street is not able to avail himself of it, and Christianity therefore seems far away from him, and he looks upon it as a matter of contention and wrangling between theologians. But if I can establish my point, that Christ is able to deliver a man from the power of sin and from the love of sin, and to make him a pure and happy being, not by a gradual evolution merely but by the direct and immediate act of God, I give to that man, however ignorant he may be, the power of testing for himself whether Christianity is of God or whether it is a mere dream of the human faculty. I do not know but that I may be addressing men here today who are having trouble with their Christianity, who are not quite sure that it is what they have been taught to believe. If I can only get those men to get hold of what I am talking about, to see that there is a divine power emanating from Christ to which they may attach themselves, shall we not be able to establish that the living Christ is a source of spiritual dynamics to all those who by faith attach themselves to him?—*Rev. F. B. Meyer.*

THE GRAND OLD MAN LIFTS HIS VOICE.

Mr. Gladstone approves all relief work in this country, as a letter received by Rev. F. D. Greene shows:

I rejoice that the great and bountiful people of your country are endeavoring, through the relief fund, to mitigate, as far as they can, some of the consequences of the conduct of the great assassin.

This is something, not much. For Europe and civilization still remain under the disgraceful reproach of having coldly tolerated a series of outrages, perhaps the most monstrous known to history; and, according to the latest accounts, one of the powers seems, after the innumerable falsehoods of the sultan, still to accept his trivial and worthless assurances, and even to be flattered by them.

To your good work I wish heartily well, and I have the honor to remain your very faithful W. E GLADSTONE.

THE Butler Bible-Work Co. announce in the advertising columns this week a Topical Analysis of the Bible, by J. Glentworth Butler, D. D.

LADIES will doubtless be interested in the announcement made by William S. Butler & Co. Fine linen always appeals to the housekeeper and one can hardly have too much of it, nor can it be of too good quality. Now is a good time to replenish your supply.

THE turning point in many a man's life is some trivial hint which suggests an important action. Many a life has been snatched from the grave by some friend recommending Adamson's Botanic Cough Balsam to one suffering from lung and throat diseases. At all druggists.

BARGAINS
—FOR—
HOUSEKEEPERS

Special January Sale of Flannels, Blankets, Quilts, Sheets, Pillow Cases, Prints, Outing Flannels, Linens and Cottons. *Rarely, if ever before, have such splendid values been offered New England housekeepers.*

Samples of the great bargains:

Table Linens—

62-inch All Linen Bleached Table Damask, worth 50c a yard, January Sale price per yard . . . 38c.

64-inch Bleached Table Damask, all new patterns, worth 62 1-2c. a yard, January Sale price per yard, 49c.

Napkins to Match.

Napkins—

3-4 or Dinner Size Bleached Napkins, 23 inches square, worth $1.69 a dozen, January Sale price per dozen 1.25

3-4 Bleached Dinner Napkins, worth $2.25 a dozen, January Sale price per dozen 1.69

WM. S. BUTLER & CO.,
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YOU SHOULD USE
Cheque Bank Cheques
WHEN TRAVELING
is all told in complete form in circular which will be sent you upon application.
Agency of the U. S. Cheque Bank, L'd.
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First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston draft, or by personal check payable to my order. Address

E. P. GATES,
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148 Pieces,
Entirely New,
Real India Silks,
Printed with Latest Paris Designs,
worth $1.00 and $1.25,
Per 69c. Yard

We make this extraordinary offer because one of the most popular bargains last week proved to be our India Silks, and they are pretty nearly gone. We put in this new lot rather than disappoint some who failed to appreciate the other lot in time.

Send for Samples.

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Tremont St. and Temple Pl., Boston.

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of New York.
Formerly New York Guaranty and Indemnity Co.
Mutual Life Building,
65 CEDAR STREET, N. Y.
CAPITAL, - - - - - $2,000,000
SURPLUS, - - - - - $2,000,000

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HOME INSURANCE COMPANY
OF NEW YORK,
OFFICE, NO. 119 BROADWAY.

Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks	$469,914 59
Real Estate	1,705,895.96
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.98
Bonds and Mortgages, being first lien on Real Estate	463,009.12
Loans on Stocks, payable on demand	426,550.00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52.185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,395,659.00
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

D. A. HEALD, *President.*
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NEW YORK, January 7, 1896.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

THE PREACHER AND HIS AUDIENCE.

The London *New Age* has been discussing the question, Does the Sermon Block the Way? Upon this matter opinions will differ, but we think Professor Shuttleworth, in a letter to the *New Age*, sums the whole matter up when he says:

> If a man can preach, I believe people will always care to hear him. The truth is, that our clergy are falling into an exactly opposite mistake to that of their predecessors in the eighteenth century. The latter were the most learned clergy in the world, but they were out of touch with life and their people, they neglected their parishes for their books. Today most of us neglect our books for our parishes, and the man who does not read cannot preach effectively to people who do.

On this side, also, Dr. Amory H. Bradford wrote:

> Our sermons would no doubt do more good if they were better, and they would be better, we may add, if fewer things were expected of the preacher. The "one man ministry" is responsible for much of the weakness of the pulpit. The same person cannot be "father confessor" to a large congregation, pastor calling on all his people as often as they wish, their adviser in difficulty and their sympathizer in sorrow, and still have the time or the strength for the best preaching. However, in spite of all its imperfections, I am sure that in my own country, at least, the sermon does not block the way, but that where it most nearly realizes its ideal the audiences are largest, and, so far as can be judged, the best results in the individual and society are realized.

THE HOPEFUL SIDE OF HIGHER CRITICISM.

That students of the Bible should ignore research into its history is no more to be expected than desired. The more that men are interested in it, the more eager they will be to find out what it is, how it came into being and what are the evidences of its divine authority. But the character and aims of the scholars who make these researches have a vast influence in deciding what shall be the power of religious truth in their time. Those who want freedom from the consciousness of God's presence will come to quite different conclusions from those who seek to realize his presence more fully. In this respect we have much reason to rejoice that Biblical investigation is so largely being carried on by devout and reverent scholars. Dr. Fairbairn, in the *Outlook*, declares that the prospect has never in his experience been so bright as now. He says:

> Criticism is coming to be the exercise of religious minds rather than the hostility of an irreligious rationalism. There could happen no greater calamity to religious thought than that religious scholarship, research and criticism should be in the hands of men whose aims are simply negative. It is hardly possible to overestimate the gain which religion has made by, as it were, capturing the critics. They are not less thorough, not less distinguished by love of truth, not less learned than the men who went before them, so many of whom used the higher criticism as a weapon of offense against faith. Nay, in all these things we may say that, on the whole, the new men are superior to the old, but their pre-eminence lies partly in deeper reverence and in keener sympathy with the thought they deal with in the past and the spirits they speak to in the present, but especially in the marvelous reconciliation they have accomplished between critical freedom and spiritual truth.

MR. J. H. PLUMMER, publisher of *Woman's World and Jenness Miller Monthly*, offers $100 in prizes to the persons making the largest number of words from the word "Endeavors." See his advertisement in another column.

SEVERE HEADACHES CURED.—North Cambridge, Mass., Nov. 10, 1896. "I have taken Hood's Pills and have derived great benefit from them. They have relieved me of severe headaches and constipation; as a mild cathartic I have found them excellent. I have also taken Hood's Sarsaparilla and recommend it to the public as a good strengthening medicine," Mrs. H. M. Beaman, 21 Cresent Ave.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla.

One drop of water in your windpipe

should prove to you that Bronchitis or Colds cannot be cured with liquids, and that vapors, sprays, douches and atomizers are positively dangerous.

Booth's "Hyomei"

the **Australian** "Dry-Air" treatment of Asthma, Bronchitis, Colds, and similar diseases

"CURES BY INHALATION."

Room 208, Chamber of Commerce, Boston, Mass., Nov. 17, 1896.

In spite of this scriptural injunction, "Tell it not in Gath," I must proclaim the good tidings, that Hyomei has completely cured me of Asthma that for the last twenty years quite frequently made me almost speechless and unfitted me for business. Yours very truly,
ADOLPH GEISMAR.

Guarantee. *"Any person purchasing Booth's Pocket Inhaler Outfit during 1897, anywhere in the United States, and who will say that HYOMEI has done them no good, can have their money refunded by applying direct to the head office, 23 East 20th Street, New York City."* *(Signed)* R. T. Booth

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei**, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

Pocket Inhaler Outfit Complete, by Mail, $1; (for foreign countries add $1.00 postage); outfit consists of pocket inhaler, a bottle of **Hyomei**, a dropper and directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** cures. Are you open to conviction? Extra bottles of Hyomei Inhalant by mail, or at druggists, 50 cents. Hyomei Balm, for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia, Chicago, and all leading business centers.

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One of the best and most favorably known resort hotels in the South; situated 560 feet above sea level, in what is acknowledged to be the most healthful section of the country east of the Rocky Mountains. There are beautiful rides and drives and fine hard bicycle roads. There is also music day and evening, as well as golf, tennis, bowling, and other outdoor sports. OPENS DECEMBER 16. For circular and full particulars address **C. G. TRUSSELL, Manager.**

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THISTLES FROM SCOTTISH HILLSIDES.

THE RULING PASSION.

Ian Maclaren tells a story of an old Scotchman in a hospital, which illustrates the national love for discussion. One of those wandering angels in feminine form who visit hospitals paused by his cot and asked if she should sing him a hymn. The old man raised himself on his elbow and said in a hoarse whisper: "Na, na. But if ye wad like an argyment, noo, I dinna mind."

THE PROFESSOR AND THE BOOTBLACK.

The late Professor Blackie used to relate with great gusto the following story against himself. As every one knows, the genial professor used to be a picturesque and striking figure in the streets of Edinburgh.

A wiry-framed patriarch, with strikingly handsome features and long hair that fell in ringlets about his shoulders—no one once having seen the professor could forget him. Passing along one of the principal Edinburgh streets he was accosted one day by a very dirty little street gamin with: "Shine your boots, sir?"

The urchin was importunate, and the professor, impressed with the extreme filthiness of the boy's face, remarked: "I don't want a shine, my lad, but if you go and wash your face I'll give you a sixpence."

"A' richt, sir," was the lad's reply, and going over to an adjacent drinking fountain he made his ablution. Returning, he held out his hand for the money.

"Well, my lad," said the professor, "you've earned your money; here it is."

"I dinna want it, auld chap," returned the gamin, with a lordly air, "ye can keep it and git yer hair cut."

A MATCH FOR THE SKELETON.

Dr. McTavish of Edinburgh was something of a ventriloquist, and it befell that he wanted a boy to assist in the surgery who must necessarily be of strong nerves. He received several applications and, when telling a lad what the duties were, in order to test his nerves he would say, while pointing to a grinning skeleton standing upright in a corner, "Part of your work would be to feed the skeleton there, and while you are here you might as well have a try at it."

A few lads would consent to a trial and receive a basin of hot gruel and a spoon. While they were pouring the hot mass into the skull the doctor would make his voice appear to proceed from the jaws of the bony customer and gurgle out, "Br-r-r-gr-huh, that's hot!"

This was too much and, without exception, the lads dropped the basin and bolted. The docter began to despair of ever getting a suitable helpmate, until a small boy came and was given the gruel spoon.

After the first spoonful the skeleton appeared to say, "Gr-r-r-uh-rhr, that's hot!"

Shoveling in the scalding gruel as fast as ever, the lad rapped the skull and impatiently retorted, "Weel, jist blaw on't, ye auld bony!"

HE SPELLED IT WITH A "MAC."

In Otago, New Zealand, where Scotchmen are in the majority, a contract for mending a road was to be let, and the most acceptable bid was signed "McPherson." Notice was sent to the said McPherson to complete the contract, and, lo, he appeared in all the glory of yellow hue and pigtail!

"But," gasped the president of the board, "your name can't be McPherson."

"All lightee," cheerfully answered John Chinaman, "nobody catchee contlact in Otago undless he named Mac."

The contract was signed and the Mongolian McPherson did his work as well as if he had hailed from Glasgow."

BURNS KNEW BETTER.

A practical and patriotic Scotchman assisted at a meeting of a certain improvement society at which a Shakespearean scholar dilated upon the virtues of his favorite writer. At the close of the meeting the stranger approached the lecturer, and the following dialogue ensued.

"Ye think a fine lot o' Shakespeare, doctor."

"I do, sir," was the emphatic reply.

"An' ye think he was mair clever than Robbie Burns?"

"Why, there's no comparison between them."

"Maybe no, but ye tell us it was Shakespeare who wrote 'Uneasy lies the head that wears the crown.' Now Robbie would never hae written sic nonsense as that."

"Nonsense, sir?" thundered the indignant doctor.

"Aye, just nonsense. Robbie would hae kent fine that a king, or a queen either, disna gang to bed wi' the croon on their head. They hang it ower the back o' a chair."

SHE CLUNG TO THE MIRACLES.

Dr. Walter C. Smith, the popular Scotch poet-preacher, on one occasion tried to explain to an old lady the meaning of the Scriptural expression, "Take up thy bed and walk," by saying that the bed was simply a mat or rug, easily taken up and carried away.

"Na, na," replied the lady, "I canna believe that. The bed was a regular four-poster. There would be no miracle in walking away wi' a bit o' mat or rug on your back."

A POPULAR ERROR.—If any of our readers think that, in order to get fine furniture, it is necessary to have it built to order, we ask them to turn to another column and notice the beautiful china cabinet exhibited by the Paine Furniture Co. at their warerooms in this city. We have said several times during the last year that the Paine Company were selling ready-made furniture which was as handsome as anything built to order in this city. An important feature of such furniture is the great saving in price. It costs only about half what one must pay for ordered work.

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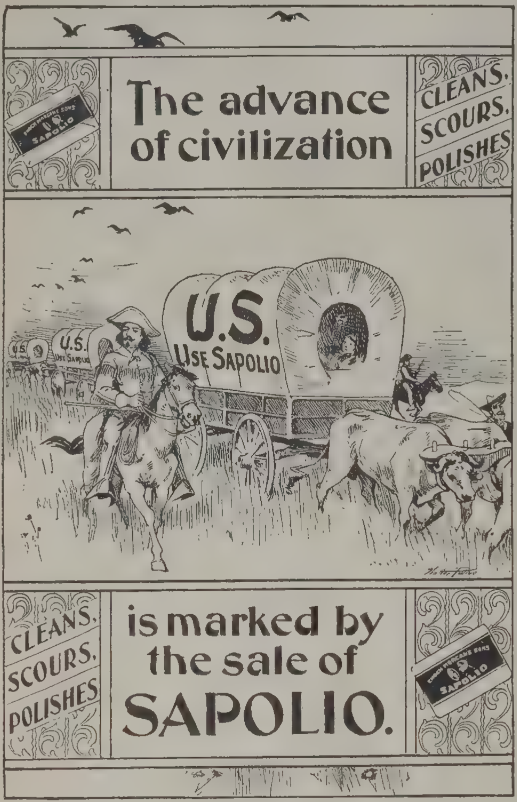

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Volume LXXXII *Number 2*

THE CONGREGATIONALIST

Boston Thursday 14 January 1897

The Sacramental Hymn

"And when they had sung a hymn, they went out unto the Mount of Olives."

O, to have heard that hymn
Float through the chamber dim,
Float through that "upper room,"
Hushed in the twilight gloom!
Up the dark, starry skies
Rolled the deep harmonies;
—Angels, who heard the strain,
How ran the high refrain?

How rose the holy song?
Triumphant, clear and strong,
As a glad bird uplift
Over the wild sea-drift?
Or was its liquid flow
Reluctant, sad, and slow,
Presage and prophecy
Of lone Gethsemane?

Was it a lofty psalm,
Foretelling crown and palm?
Soared it to hights of prayer,
On the still, vibrant air?
When the last feast was spread,
And the last words were said,
Sang the Lord Christ the hymn
In the old chamber dim?

Written for The Congregationalist, by
JULIA C. R. DORR.

THE BUSINESS OUTLOOK.

Although it is practically the middle of January, the general business situation continues dull, and but little recovery is noticeable from the apathy usual around the first of the year. Collections do not improve in spite of the easy monetary conditions at the great financial centers. In the money market a slightly better demand for funds is reported and the banks are understood to be pretty well loaned up. Money is abundant, however, and comparatively low rates are expected to obtain for some time.

Salesmen are now starting out on the road and word from them is expected with great interest. It can be stated that in most instances merchants and manufacturers look forward to a good spring trade. Goods in jobbers' and retailers' hands are known to be of small volume, and it is figured in consequence that the call for merchandise, when it does start, will be of very fair proportions.

In cotton goods the situation continues very unsatisfactory, and lower prices would not be surprising. In Fall River, where there is a tremendous glut of print cloths, a paper is understood to be passing among the manufacturers inviting signatures to an agreement to run forty-two hours a week until such time as it is thought fit to terminate the restriction of the production. It is also reported that a portion of the large surplus stock of print cloths, perhaps a million pieces, will be exported and sold for what it will bring in the foreign markets.

Wheat exports continue of fair volume and last week's exports of corn were the largest on record—some 4,819,261 bushels. In wool manufacturers are buying only as required to meet their orders. Lumber is quiet but dealers look for improvement very soon. In the stock market, although trading is dull, there is a very strong undertone and rising prices, and increasing speculative activity are foreshadowed. Railroad earnings are making better showings and this adds to the bullish feeling on the stock exchanges.

◆

ARMENIAN ORPHANS' FUND.

Amount received during the week ending Tuesday noon, and acknowledged in detail by individual receipts	$990.21
Previously acknowledged	20,411.66
Total	$21,401.87

Few more interesting letters have come to hand than this from an A. M. A. school in Alabama:

> It gives us pleasure to send you a draft for $5.71 for the orphans' fund. It may be of interest to you to know that it is the gift of a number of little "American Highlanders." Our friends have been very kind to us and we have felt that we should do something for those more needy than we.
>
> I announced the Sabbath before Christmas that a collection would be taken for the little children in Armenia when we had our Christmas tree, and followed up the announcement with an explanation of the trouble and suffering. The little ones were much interested, and as they had no money they went to trapping quail to sell to us. As a result we have had quail on toast and quail off of toast and this money to send with the true expression of sympathy from all the little mountaineers. We trust and pray that it may help some little one to a good home and to a life of true service for the needy.

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STATEMENT OF THE CONDITION OF THE

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INSURANCE COMPANY,
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On the 31st day of December, 1896.

Cash Capital	**$4,000,000.00**
Reserve, Re-Insurance (Fire)	3,025,204.31
Reserve, Re-Insurance (Inland)	52,651.10
Reserve, Unpaid Losses (Fire)	286,308.94
Reserve, Unpaid Losses (Inland)	54,697.00
Other Claims	162,334.81
Net Surplus	**3,849,988.05**
Total Assets	**$11,431,184.21**

Surplus to Policy Holders, $7,849,988.05.

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Seventy-Nine Million One Hundred and Ninety-Nine Thousand Dollars.

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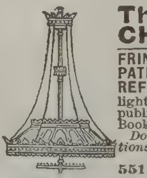

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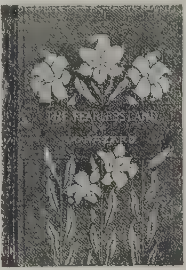
1. LONGINGS FOR HEAVEN. 2. THE PILGRIMAGE TO HEAVEN. 3. THE GATE TO HEAVEN. 4. THE HEAVENLY LAND. 5. THE HEAVENLY CITY. 6. THE HEAVENLY HOME. 7. REUNIONS IN HEAVEN. 8. REST IN HEAVEN. 9. THE BLISS OF HEAVEN. 10. THE LORD OF HEAVEN.



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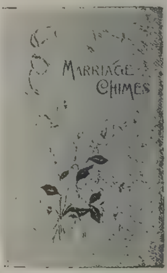

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THE CONGREGATIONALIST

Volume LXXXII Boston Thursday 14 January 1897 *Numbe1 2*

HOME MISSIONARY FUND.

A few more installments of gifts like those registered this week will enable us to relieve the anxiety of many home missionaries now waiting to know whether The Congregationalist will continue to visit them another year. We want to help these worthy men and will do our full share if the contributors to the fund will help us.

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Dear Sirs: As I have been receiving your valuable paper for two years (or will be now soon) without money and without price I wish to bear witness to its great value to me in my work. Especially was it valuable during our late political contest. Will you please change my address from —— to ——. As I go to that people among the ice and wilderness I feel I shall miss the paper when it ceases its visits, but shall not be able to buy it. We shall remember with grateful heart its visits in the past. Fraternally.

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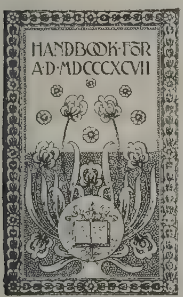

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"I think very highly of the Handbook. It is very serviceable in many ways. It has made for itself a place in the work of the denomination and we can hardly understand how we got on without it so long."—N. H.

Our *Handbook* has for several years served in a number of places as a little New Year's gift from the pastor or church, accompanying a letter of greeting. We have received some very tasteful specimens of the one for 1897, bearing upon the back cover page the names of the regular officers and services of the churches.

IN the vicinity of Boston the special meetings in the churches last week felt, to some extent at least, the influence of the great Tremont Temple gatherings and of Mr. Moody's earnest words. There were few churches which did not hold at least one or two extra meetings. As a rule, reports, so far as received, indicate that these meetings throughout the country were sources of spiritual refreshment and upbuilding to those attending them. Union services in some places brought Christians of different church connections into closer fellowship. We are disposed to question if the observance of the week was as generally enthusiastic as it has been in years past, notwithstanding some churches have reported greater fervor than usual. The drift of sentiment is apparently toward a wider use of Holy Week, both because it comes at a time in the year when many persons are less busy and because it brings certain definite suggestions conducive to a special season of meditation and prayer.

The last year has brought about changes in the relations between this country and Great Britain whose magnitude has only begun to be realized. These changes concern all Europe not less, perhaps, than our own continent. The consciousness of common interests and aims and responsibilities of the two nations, and of the call for our united efforts for the world's higher civilization and permanent peace, was largely awakened by Christian churches, which, in the time when strife was threatened, stretched hands across the ocean and clasped them in fraternal purpose to live in peace as brethren serving one Master. Dr. Mackennal, on another page, tells how these changes are working in England, and what closer relations because of them are coming between Nonconformists and the Established Church. He expresses also the impressions of English brethren as to what results are likely to follow in the United States from the new responsibilities assumed by our Government through the attitude it has taken. More than ever, in view of these things, is it important that American and English Congregationalists should come into closer bonds of fellowship, and be prepared to act together in crises which may come at any time, in which their united utterance may have great weight for the honor and power of English-speaking people throughout the world.

What is the matter with the Baptists of South Carolina? We have not heard of the Congregationalists of Wisconsin, Michigan, Iowa, Minnesota organizing to fight the State universities because their legitimate expansion and reliance on the State treasury have made the problems of Beloit, Olivet, Iowa College and Carleton more pressing. Exactly the same results have followed the creation and growth of the State universities in the North that are now seen in the South, but how different the method of adjustment proposed by the two sections. The South Carolina Baptists have virtually resolved that they will endeavor to win on the reactionary issue that the State has no right to give higher education. The Congregationalists, Presbyterians and Baptists of the North, believing fully that the State has this right, pay their share of the taxes, and then put their hands in their pockets and support denominational colleges and preparatory schools. Nor, were they ever so poor, would they think of denying the right and duty of the State to offer educational privileges to all its most ambitious citizens.

It is said of the late General Walker that his military instinct was so strong that as he looked out of a car window while journeying he almost invariably fell to thinking how the section of the country through which he was passing would adapt itself to a battle. He would notice the vantage points, would calculate how swiftly troops could be moved and how an offensive or defensive fight could best be carried on. In this survival of the soldierly quality, long after the campaigns in which General Walker bore so honorable a part, is there not a lesson for the soldier of Christ as he looks forth upon the world? We have had in our own ranks men who studied constantly fields of Christian operations with a view to the ceaseless conflict of good and evil. Dr. Rufus Anderson was such a man in his outlook upon foreign missions. Dr. Joseph Ward was another in his enthusiasm for home missions. How the Church of Christ would move forward if its members were looking in such a spirit at the little world in which they live! The true Christian soldier is ever ready for a fresh campaign, ever alert to see where and how he can best fight his Master's battles.

The Cabinet-maker of Canton, O., has a difficult and delicate task before him. As he is not alone in his work of choosing rulers who shall be set over the people, we venture to suggest to him and to others the advice which Jethro gave to his son-in-law in the desert, "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them." The advice was never more needed than today. Whatever particular qualifications may be necessary for special positions, these general requirements, intellectual and moral, should be demanded in every case.

The hierarchy of the Roman Catholic Church in Quebec have put forth their utmost strength to control the legislation of Canada with reference to the schools of Manitoba. Justly fearing the influence of the press, they have declared their right and duty "to interdict the reading of newspapers which they consider detrimental to the interests of faith and the church." They have therefore forbidden all Roman Catholics, under pain of refusal of the sacraments, to buy, read or sell the

Electeur, and one of their reasons for doing this is that that newspaper has maintained "that a Catholic may and should sometimes, in matters respecting politics and religious legislation, set aside the direction of the bishops and follow the advice of a lawyer or that of a professional politician—a doctrine which is manifestly contrary to the teachings of Leo XIII." It will be well for citizens of the United States to consider well what this act means. It signifies that the Roman Catholic hierarchy hold it to be their right and duty—where they have the power—to control the politics and legislation of the nation. It remains to be seen whether or not they have power to do this in Canada. Certainly they have not that power in this country, and with such an object lesson before our eyes it ought not to appear strange to Catholic citizens that many people in the United States watch jealously and resist earnestly any movements of the Roman Church which seem likely to increase its influence in politics.

The engineer-in-chief of the navy warns Congress that if it will persist in building high-class ships it must appropriate funds with which to employ skilled engineers to operate them. He says: "The guns will be powerless without the machinery, and, other things being equal, that fleet will give the best account of itself which has the best equipment of trained men in the engine-room, as well as at the guns. To sacrifice the one is merely inviting disaster to the whole, and no amount of skill on deck can compensate for the lack of it below. If the number of trained men is not sufficient for this purpose, the efficiency of the ship as a whole is lowered, and the money which has been expended on her construction to produce the very qualities which were considered of paramount importance has been practically wasted." Herein lies a moral applicable to the warfare of the church against evil. Expensive and intricate ecclesiastical or philanthropic machinery must be kept oiled, cleaned and properly adjusted, or it fails to do that for which it was constructed. There are those today who are old-fashioned enough to believe that too much emphasis is being laid on building machinery and too little on selecting and equipping men who shall operate it. As a result, the few who are competent are breaking down from overwork, and waste is following haste.

The *Interior*, Presbyterian, has undertaken to discipline Prof. Samuel Ives Curtiss, of Chicago Theological Seminary, for his adoption of certain results of higher criticism concerning the nature of Old Testament prophecies. Our contemporary might have found opportunity for its labors in this direction, and on the same grounds, in almost any professor of Old Testament literature in Presbyterian seminaries, either in this country or Great Britain. The view taken by Professor Curtiss is similar to that of Professor Sanders in his illustration from Isa. 9: 6, 7, in this issue. Professor Curtiss has been allowed generous space in the *Interior* to defend himself, and has done so effectively. It is not our purpose to take part in the controversy. We refer to it simply to quote his statement of the process through which he has come to accept the main contentions of the higher criticism. The large majority of Biblical scholars have come to the same conclusions with him, and, like him, through long and patient study and prayer for the guidance of the Holy Spirit in their search for truth. And most of them have been rewarded already, not only by clearer knowledge of divine things but by strengthened faith. Professor Curtiss says:

> I make no claims to superior wisdom, although I know something about this subject, having studied it for twenty years, having been present at the trial of Prof. W. Robertson Smith, having known almost every Old Testament critic of prominence on both sides of the ocean, either personally or otherwise, and, as a private pupil of Professor Delitzsch for four years and intimate with him until his death, having witnessed the anguish of his struggles before he declared himself an adherent of the modern critical views. I have felt something of the same anguish, have been troubled for the ark of God, and have thought that, as a champion of traditional views, I could steady it. I must confess that very gradually, but slowly, during many years I have come to the modern critical position, and have found through it a satisfactory view of Scripture, as God's revelation to man through man, and an assurance of its divine character which I have never had before. I fear no attacks of critics, for they cannot disprove the divine character of the book, any more than scientists can disprove that the sun is the source of light and heat.

A LARGE BEQUEST.

When Congregationalists gathered in Albany in a national convention in 1852, one of the purposes they had in mind was to organize a society to aid in building churches. As an immediate result nearly $62,000 were contributed. But no one at that time, probably, anticipated that before the end of a century an amount five times as large would be given to the society by one man.

Nearly four years ago Mr. J. H. Stickney of Baltimore died, leaving large bequests to Congregational missionary societies, colleges and other institutions in which descendants of the Pilgrims are interested, making the Church Building Society residuary legatee. All the other bequests have been paid, but the claim of this society was hotly contested. The Supreme Court of Maryland has now decided in its favor, and the society will soon come into possession of a sum not far from $300,000. Its officers and trustees, anticipating that this decision might be made, have been carefully considering how so large a legacy might be so used as best to meet the needs of the denomination. Heretofore they have not been able in any adequate degree to provide for work in the larger cities which makes pressing demands and which promises most successful results. An indication of what they would like to do more generally is their recent grant to the Jersey City Tabernacle. An opportunity seems at last to have come to furnish suitable equipment for city churches in their beginnings, which may thus be brought speedily to self-support and made strong helpers for the general work of the denomination. It is to be hoped that some such use may be made of this money, distributing it, perhaps, over a series of years. In this way we believe the wishes of the donor will best be fulfilled and the largest good secured.

We are confident that the churches will approve of such a plan, and will continue and increase their contributions so that the society may not feel compelled to devote this legacy to its regular work, which has heretofore been so well managed. During the last ten years 2,274 Congregational churches have been organized. The Building Society has been able to aid only 1,162 of these. Our Presbyterian brethren, on the other hand, in the same ten years organized 1976 churches and aided 1887 through their church erection fund. Not a few of our new organizations, being left houseless, have died, and others have continued a burden to the H. M. S., while, if they could have been aided to erect meeting houses, they might by this time have gained strength to help others. We hope the society may now be able to enter a comparatively new field, and still carry on with larger means the work already on its hands.

THE EVILS OF UNDENOMINATIONALISM.

Unitarian churches have probably less cohesiveness than any other body of churches calling themselves a denomination. They are kept together more by pressure against them from without than from any positive unity within. To this, more than to any other one cause, their lack of growth is due. At a recent address before the Boston Unitarian Club, Rev. John Cuckson emphasized this fact by showing in detail the consequences of their repugnance or indifference to organization. They fight with noble courage and destructive zeal, he said, creeds in other churches and dogmas in their own, but they do not build up themselves. They use the sword but not the trowel. Unitarians maintain no preparatory schools under their care and have only one theological seminary, while the graduates of that one feel that they must take a post-graduate course at Harvard Divinity School. But Harvard has ceased to be Unitarian, and Unitarians in its theological school are only a small minority, while Unitarians generally do not seem to care for their loss. Their association has no authority to settle difficulties and divisions in the churches, and they avoid councils through fear lest in some way they shall lose their independence, which individual churches are often ready to die to assert. They sustain but poorly their denominational paper, the *Christian Register*, though it has been ably edited. An effort is now being made to raise $20,000 to improve its character and circulation. Mr. Cuckson says that their rebellion against all forms has itself become a form, and that a bare and unattractive one. "We have been wrestling with the bugbear of sectarianism among ourselves, and trying to become reconciled to the utterly unmoral maxim that one religious belief is as good as another and it is a matter of little consequence where or how our children receive their religious education."

The Unitarian denomination has some very able men in its pulpits, and many in its pews. It stands first in this country in its wealth in proportion to its membership among religious bodies claiming to be Christian. Its adherents profess to believe that it stands for religious truth of the highest importance. Yet its very slow growth since the first generation after it began has been most disappointing, as any one may see who reads the confident prophecies of its leaders of sixty or seventy years ago. It may be said that errors in doctrine have hindered its progress. But it would be easy to point to other bodies which hold what we believe to be errors, yet these bodies have grown constantly and rapidly. Mr. Cuckson is certainly right in saying that Unitarianism has been greatly restricted by its lack of a healthy denominationalism. An address of similar nature was lately made by a Universalist minister before the Universalist Conference at Portland, Me. The speaker declared that the Universalist church never had a greater mission than now, but that that church has not prospered because its forces have not been unified.

The lesson enforced for these denominations we shall do well to heed for our own. When Unitarians separated from the Congregational body both denominations had the same polity. But the orthodox churches, finding many of their number deprived of their meeting houses, records and names, and, as they believed, by unjust interpretations of statute laws, drew closer together for aggressive work, while Unitarians fostered a growing pride in the independence of their local churches. Congregationalists planted seminaries to train their ministers and schools and colleges to fit them for such training. They cared for these institutions as they expanded to include youth who wished to be educated for all the pursuits of life. They organized local and State associations and societies to extend their membership throughout our own land and into all lands. They united in declarations of their belief and purpose. They started and fostered periodicals to defend their faith and advance their work and to spread information about both.

The organizations out of which the Sunday School and Publishing Society has been evolved were created by those who believed in their necessity for the life of the denomination. *The Recorder* and the other religious newspapers, which were finally merged in *The Congregationalist*, were begun for the same reason and purpose. Congregationalists took pride in their literature. They felt that it was absolutely essential to their success. They loved their benevolent societies. They were zealous to see that these societies were effectively manned and carried on. Many of our ablest men and women willingly spent money and time to attend the annual meetings of these bodies and to bring back the influence of them to the local churches. They felt that the business of these bodies was their business and dependent on them. They studied the accounts of it with personal interest, as men who own stocks study the reports of the markets.

If Trinitarian Congregationalists felt dissatisfied with the management of any of their societies they did not on that account abandon their interest, but sought to improve the management. Their denomination was to them the most important work in advancing the kingdom of God, because it was the work which God had intrusted to them. The reports of its progress and of the welfare of the churches, the discussion of its principles and the record of its life from week to week were matters with which they were deeply concerned. They valued their denominational newspapers as essential to the growth of the work they loved, and ministers and laymen thought it for their own highest interest to extend the circulation of these papers. Among the topics of pulpit and prayer meeting which attracted most attention were the denominational work and life which they shared and the relation of these to the whole kingdom of God.

These statements were not applicable by any means to all Congregational ministers or laymen, but their application to many will be recognized at once by those who were familiar with the leaders of the last generation. To the men and women of that spirit is mainly due the strength of Congregationalism today. If that spirit had been more general our denomination would now be much larger and more influential for good than it is. The so-called liberality which ignores it is not genuine devotion to God or his truth. The usefulness of Congregationalists in spreading the spirit of Christ, in maintaining integrity in the nation and in regenerating men will depend much on their loyalty to the trusts assumed by them as members of their own denomination.

ON GIVING.

To one who in the opening days of the year is seriously considering his Christian duties, none can come home with greater force than that of benevolence. To ignore this obligation or to dismiss it with a hasty thought is disloyalty to Christ and does injustice to one's own spiritual life. What a blessed thing it would be if, during these initial weeks of 1897, all Christian men and women should sit quietly down and plan their contributions to religious objects as carefully as they make provision for the sustenance of their families!

This matter of giving is not a question of much or little. It is one of system and conscientious purpose. It is not to be settled by comparison with a neighbor's practice, nor by imagining what one would do if he had the income which came to him five years ago, or which he hopes to have five years hence. Neither is it a question primarily as to the special objects to which one will give. That phase of the subject certainly deserves careful attention. After one has made up his mind about how much he will give, to divide his little or his much among the many claimants upon it fairly and wisely is a necessary and important task. This task raises certain perplexing problems, but is wonderfully instructive and profitable.

But back of all considerations regarding the method and the destination of one's gifts are the central and determinative questions, how much ought I to give in this year of grace 1897 to the Lord's work, in what ratio to my family and personal expenses should my benevolences stand, am I giving anything like what God, who knows my financial condition, expects me to give? Until one faces such questions as these he has not begun to understand the doctrine and the principle of Christian stewardship—a doctrine which we believe is to receive such honor in the Church of Christ in the next half-century as was never before accorded it.

The simple fact is that a Christian, by the obligations which he takes upon himself, becomes a partner in Christ's work in the world. It is no more the duty of one man to go to Oklahoma or Turkey to establish and build up Christianity there than it is for another, who turns aside from special Christian work to enter business or a profession, to make the proceeds of that calling, nay, the very calling itself, serve the ends of the kingdom. As Mr. Wilder of the Student Volunteers used to put it: "The missionary movement takes hold of every Christian, and in the language of the highwayman says, 'Your money or your life.'" No one thing is delaying the progress of the kingdom in the world today more than the lack of funds. "The saddest of all cries that come to us from the foreign field," said Dr. Farnsworth last week, "are those which tell of work hindered and set back by the order for retrenchment."

In this age, with the opportunities confronting the church everywhere, what Christian who tarries at home while his brethren go to the dark places of the earth can minimize his responsibility for furnishing them with a proper equipment for their work? *Their* work, did we say? It is not more their work than it is *his* work. We are not pleading for the devotion of a tenth or a twentieth or any specific percentage of one's income to the work of Christ. But in view of the tremendous urgency of the situation at home and abroad, we beseech Christian men and women everywhere not to let this month of January pass without giving solemn consideration to the Christian duty of giving, to face that duty joyously, to take it up not as a burden but as a glorious privilege. To be known by Christ and by men as a generous giver, as one who gives "until it hurts and then gives again until it doesn't hurt"—is there a better resolution than this which we can make for the new year?

THE QUESTION OF PARTNERSHIP.

The term partnership suggests that side of spiritual life which is apt to be too much disregarded. It is a common error to think chiefly of one's own salvation and too little of one's religious relations and obligations to others. But Christ's demand is that each of us enter into partnership with him and with all who are engaged in doing his will. Moreover, to be hostile, or even indifferent to him naturally involves one more or less consciously in partnership with his opponents. In either case the lack of formal articles of partnership makes no vital difference. The union exists, is evident, in some degree at the least, and is conceded generally.

Partnership involves placing one's self under the influence of one's partners. They must be consulted. Their experience must be deferred to, their opinions weighed and their objections heeded. The power of purely individual judgment and action necessarily is surrendered. One partner may have, and rightly, a more controlling influence than his associates, yet neither he nor they are independent. It also involves the recognition of each other's rights. Their mutual obligations are not sentimental but actual. Each not only may, but must, aim to promote the interests of the others as truly as his own. Earthly law provides definite penalties for deliberate failure in this particular, although for men of honor no such provision is necessary. Partnership also involves hearty co-operation. Each partner may superintend some special department of the common business, but all must labor zealously for mutual success.

All this is equally true of spiritual partnership, whether for good or evil. The suggestion is enough. To explain in detail would be superfluous here. It is more important, especially now in the beginning of the year, to raise certain questions for sober reflection. Am I in partnership with Jesus Christ or with his foes? What does this fact of spiritual partnership mean to me? How does the influence of my spiritual partners affect me, and how much is my influence worth to them? Do I duly recognize their rights over me? Am I co-operating with them loyally for their highest good and my own? Can I be of better use to them in any way? Ought I to change my partnership, so as to make it clear to the world that Christ and his followers, and not his enemies, are my partners?

CURRENT HISTORY.

Anglo-American Peace.

Jan. 11, 1897, will ever be considered a great epoch-marking day in the history of men. Then it was that Richard Olney, our Secretary of State, and Sir Julian Pauncefoote, representing the United States and Great Britain, signed a treaty, which, if ratified by our Senate, will bind the two great Powers and kindred peoples "to submit to arbitration . . . *all* questions in difference between them which they may fail to adjust by diplomatic negotiation." We find nothing in the text of the treaty itself which excludes from its scope so-called questions "involving national honor or sovereignty." Disputes arising over pecuniary claims not exceeding $500,000 will be settled by a tribunal of three arbitrators, each nation having one representative, and a majority verdict being final. Disputes arising over pecuniary claims exceeding $500,000 will be settled by a tribunal similarly constituted, but if their verdict is not unanimous, then it must be submitted to a new tribunal of five jurists, a majority of whom will decide. All questions involving territoriality are to be submitted to a tribunal of six members, three of them United States Supreme or Circuit Court judges and three judges of highest British courts, a majority of five to one being necessary to make their award final, but an award by less than this majority will also be final if the award is not protested within three months; and in any case "there shall be no recourse to hostile measures of any description until the mediation of one or more friendly powers has been invited by one or both of the high contracting parties." In all cases of inability of the representatives of each country to agree upon an umpire—that is, a third or fifth member of the tribunals constituted to pass upon pecuniary claims—King Oscar of Sweden and Norway shall appoint the umpire. The treaty will remain in force five years, and one year after notice is given by either party that it desires to terminate the same. May it remain in force forever!

President Cleveland, in sending the treaty to the Senate, sent with it a message, in which he said, what will be generally conceded, that

> it is apparent that the treaty which has been formulated not only makes war between the parties to it a remote possibility, but precludes those fears and rumors of war which of themselves too often assume the proportions of a national disaster. It is eminently fitting as well as fortunate that the attempt to accomplish results so beneficial should be initiated by kindred peoples, speaking the same tongue, and joined together by all the ties of common traditions, common institutions and common aspirations.
>
> The experiment of substituting civilized methods for brute force as the means of settling international questions of right will thus be tried under the happiest auspices. Its success ought not to be doubtful, and the fact that its ultimate ensuing benefits are not likely to be limited to the two countries immediately concerned should cause it to be promoted all the more eagerly.
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> The example set and the lesson furnished by the successful operation of this treaty are sure to be felt and taken to heart sooner or later by other nations, and will thus mark the beginning of a new epoch in civilization.

The Supreme Court and the Lottery Law.

We had supposed, and the opinion was more than local we are sure, that present Federal legislation against the lottery was flawless, and surely but slowly putting an end to the evil. A decision of the United States Supreme Court just announced shatters this complacent feeling, and in the opinion of the assistant attorney general, who represented the government, calls for new legislation if the Federal officials are to cope successfully with lottery agents. As far as we can judge from the brief abstract of the decision made public, the court holds that if, after a lottery has been drawn, messengers carrying papers and books used in the drawing are detected and arrested they cannot be prosecuted, "for the language as used in the statute-books looks to the future," that is, the Government, to proceed legally, must collect its evidence before or during a drawing, not after. This would seem to be one of those technical decisions which do so much to create the popular impression that courts delight to split hairs and care more for the letter than the spirit of a law.

Versatile Yet Thorough.

General Francis A. Walker, who died so suddenly last week, was a very unusual man. He inherited his ability from his father, Hon. Amasa Walker, and was as eminent an economist in his day as his father was in his. He was a gallant Federal officer of high rank in the Civil War, and a historian of that period of our history who erred only in the modest references he made to his own record. He was a statistician so broad and thorough in his work that those who have followed him in collecting and analyzing the Federal statistics have been forced to pay homage to his wisdom. He was an administrator and educator of the highest rank, developing the Massachusetts Institute of Technology, of which he was president, so that it has few peers and no superiors at home or abroad. He endeared himself as a man to all who met him in the classroom or at conferences of educators. He was a citizen who served loyally on many commissions—national, State and municipal—charged with serious duties and grave responsibilities. He was a social being, popular at clubs, much sought after as a speaker, ever desirous of keeping in touch with his fellowmen. A gentleman and a scholar, he also was a democrat and patriot. Few men in New England could have died whose departure would have called forth more sincere sorrow, and his funeral in Trinity Church was a striking gathering of eminent men delegated to represent the most learned and useful societies and institutions of New England and the nation. General Walker's father and his uncle were two of the founders of the Union Church, North Brookfield, with which church he himself united in 1857.

A Sign of Decadence.

Captain Chapman of the New York police force, now being tried before the police commissioners for assuming authority to act where it is asserted that he had no legal authority, may be convicted of a technical error, but no such verdict should obscure the distinct public service he has rendered in showing to the American people what nether depths some rich men of this country have touched in their search for something to drive away *ennui* and gratify their lusts. Here is the evidence, which shows how the heirs of good men squander money which they have not earned, and of which they know not the value. Here is the evidence of how many women there are who traffic in their bodily charms, and share their profits with even baser men. Here is the damning proof of what some men, typical men, too, consider a proper feast to give to one about to wed. Alas! New York is not unique in this respect. It has more of it, because there center the idle rich and the panderers to vice, but the virus is everywhere. The cry is now for a revival of intolerance of impurity and easy living, for less breadth and more depth, for increased differentiation between worldliness and godliness.

The Outlook for Cuba.

The venality of the Spanish officials in Cuba and their incapacity as administrators is being denounced severely by Spanish journalists. Semi-official news from Madrid indicates that Spain has sought to get from our Administration a statement of its scheme of Cuban reforms, and has found that genuine home rule is meant, not merely administration reforms such as have just been offered to Porto Rico. Senator-elect Money of Mississippi, who has just returned from a tour of investigation in Cuba, discounts General Weyler's boasts, and predicts a victory for the rebels.

State versus Church in Canada.

Sir Charles Tupper's speech in London, asserting that the United States is bent on stealing Canada, is the whine of a disgruntled and shelved leader and counts as such with intelligent Canadians and Englishmen. The decision of the court that priestly interference with electors in Three Rivers vitiates its recent selection of a member of Parliament, and necessitates a new election, is due to a capital law and a brave judge. As a precedent it will go far toward offsetting the schemes of the priests and Conservative politicians. Premier Laurier, addressing his constituents in Quebec last week, showed that he fearlessly faces the issue now raised and will not retreat under pressure. He defended the Manitoba compromise, deprecated the growth of factionalism, pleaded for harmony among Canadians of all races and faiths in promoting commercial prosperity, and refused to be drawn into a controversy over "mere words." On the other hand, he affirmed: "I will labor all my lifetime for the triumph of civil liberty and clerical noninterference in matters political." A most significant battle is on in Canada, and the omens are propitious for a triumph of liberty of thought and speech to be won by Roman Catholic laymen fighting against men not content with spiritual authority.

Cecil Rhodes Is Defiant.

Cecil Rhodes, South Africa's most imposing political figure, is now *en route* to London, there to appear before a commission charged with the duty of investigating, among other things, his share of responsibility in the Jameson raid against the Transvaal. His trip from the interior to the coast and his reception in Cape Town have been so redolent with adulation that he seems to have lost his head, for the tone of his speeches just before sailing for London was such as to grieve his friends and astound his fellow-Britons. Contempt and defiance for those who will investigate and judge him, unconcealed greed for all territory in South Africa now non-British, and thinly veiled hints that if he is disciplined then South Africa may cease to be British and become independent, such were the main features of his remarks. No wonder President Kruger of the Transvaal feels that he has been justified in discounting British pretensions and in preparing for the worst. Whether Mr. Joseph Chamberlain, colonial secretary, and the English public will take Mr. Rhodes at his own valuation remains to be seen. Rev. J. Guinness Rogers, in the London *Independent*, says that Rhodes will not be so received. Dukes and millionaires and a venal press will fight desperately for him, however, for if he goes down he can take many others with him.

India's Famine.

The Secretary of State for India has at last consented to let British sympathy for the sufferers flow forth in a tangible way and the subscription lists are now open in London. The British public is at last awake to the fact that its officials in India either have not realized the magnitude of the crisis they were facing or, realizing it, have not dared to confess their incapacity in dealing with it. That there have been rains of late doubtless increases the likelihood of larger food supplies many months hence, but it does not fill the millions of stomachs that are empty now. Bombay is not far from a state of panic, with a demoralized police force and a rate of mortality which is awful to contemplate. Nor is the outlook bright for communities to which the residents of Bombay have been fleeing, for some of them surely will have in them the germs of the deadly bubonic fever.

We cited last week correspondence from an American in India telling of unrest and secret revolt against British rule. None of this, of course, is reflected in the resolutions of the Indian Congress, reports of which are just at hand, but the British press is calling attention to the fact that Lord Roberts, who served in the Indian mutiny and rose to high rank in the British army through valor and administrative skill while a soldier in India, says, in his recently published autobiography, that "the signs of the spirit of unrest and discontent which sowed the seeds of Indian mutiny are being revived," owing to glaring faults of administration.

NOTES.

The recent election of senators in France resulted in marked gains for the moderate Republicans and corresponding losses for Radicals and Conservatives. It is a wholesome sign of the stability of the republic and a recession of the wave of Socialism.

Mr. Bryan's speech and President Cleveland's letter do not indicate that Jackson's political disciples are in agreement in their interpretation of Jackson's message for his own age or this; and the pronunciamento of the Populist national committee clearly shows that the fusion of 1896 is not likely to be repeated in 1900.

The multiplication of suicides recently among men holding responsible, semi-public, fiduciary positions may have suggested that portion of the inaugural of Governor Wolcott of Massachusetts, in which he urges legislation prohibiting all such men from speculation in stocks while serving institutions, which, in turn, are servants of the people. Boston's reputable business men indorse the scheme.

Governor Wolcott of Massachusetts's report on the sale of liquor within the commonwealth is far more satisfactory reading than the references of the governors of New Hampshire and Maine to the same subject. Under Massachusetts local option law the law is enforced, and the area over which it is operative is slowly but surely increasing. In New Hampshire and Maine it would seem to be otherwise. Governor Wolcott is against local option in wards or sections of cities.

For the defeat of Mr. Addicks's scheme to buy one of Delaware's seats in the United States Senate, good men everywhere render thanks, but for "Boss" Quay's victory in the Pennsylvania Republican caucus there can be naught but sorrow. The very fact that Mr. Penrose is a graduate of Harvard, a man trained by study at Johns Hopkins, and an author of economic works, makes him the more dangerous because subservient to a "boss" who is ever seeking to promote personal ends, not the public good.

Thus far the hearings on the tariff before the House Committee have done little more than show the cupidity of claimants for protection and the apparently irreconcilable differences of opinion between producers of raw material and manufacturers of it. Partisanship and sectionalism had little opportunity for raising their heads during the debates in the House last week, and as a consequence there have been careful discussions of the Loud Bill, limiting second-class mail matter, and the Powers Bill, providing for a funding of the debts of the Pacific railroads. The defeat of the latter, by a vote of 102 to 167, will probably force the Government to foreclose on its second mortgages, and may in the end lead to governmental management and ownership.

IN BRIEF.

In answer to questions—the story in last week's issue, "For Tom," is a true story.

The latest strike in Omaha, it is safe to say, will bring little public sympathy for the strikers. The drivers of an express company struck on account of a rule of the company forbidding them to use intoxicating liquor. It is a satisfaction to know that the places they left vacant were promptly filled.

Dr. Theodore L. Cuyler was born seventy-five years ago last Sunday. He celebrated the anniversary last Saturday. By pen and voice he keeps on preaching the gospel to a multitude who value his ministrations as much as they were ever valued. May his years of usefulness on earth still be many.

Some of the officials of the Smithsonian Institution who received courtesies from the sultan of Turkey in 1895 are now sending to that ruler "a magnificent life-size figure of a Sioux chief in full regalia." If the chief is represented as scalping a victim we can see the propriety of the gift.

This is to be remembered in discussing the growth of large fortunes in this country—many of them are nominal, not real. Thus the late Austin Corbin when he lived and when he died was supposed to be a multi-millionaire. His heirs will be fortunate if they ultimately realize a quarter of a million.

The contributions during the two months' Moody meetings in Carnegie Hall, New York, amounted to $2,604.87. Of this Mr. Moody said that $1,822.61 was paid for rent and printing and the remainder was used in distributing literature to prisoners. We hope the Tremont Temple meetings will yield a still larger sum.

Advance sheets of the British Congregational Year-book for 1897 show that there are now 2,867 ministers in England and Wales, 2,188 of whom are pastors actively engaged, and the number of churches and mission stations is 4,607. Scotland has 187 churches and 201 clergymen; Ireland twenty-seven churches and twenty-eight clergymen.

The various branches of the Salvation Army seem to have been so successful as to call for the organization of a "Salvation Navy." At any rate, a church in the form of a gospel ship is to be built in Chicago, in which religious services are to be held, and there are to be naval cadets and a naval band. The rudder of that ship ought to be carefully constructed.

The Volunteers of America go a step farther toward being a church than the Salvation Army from which they sprang. A member may be baptized and may partake of the Lord's Supper if he chooses. But he may be a member without either. A step more and Volunteers might become in this respect obedient disciples of Him who said, "This do in remembrance of me."

It is a secular paper, the *Beverly Evening Times*, which pronounces this judgment on those huge bundles of literary miscellanies known as the Sunday newspaper:

> To read those now published one would think that a large part of the world had gone to the devil and that it was the chief end of modern journalism—on Sunday morning—to show those who hadn't the way.

The late Dr. A. B. Robbins, a leading citizen for fifty years of Muscatine, Io., whose picture we published last week, was an uncommonly good reader of Scripture. One of his parishioners used to say that he could sit all day and hear Dr. Robbins read David's Psalms or Paul's Epistles. What a splendid opportunity for impressing truth the preacher possesses in the Scripture lesson of the day!

Despite the pinch of hard times the Protestant religious press of the country continues to evolve and better its service to the churches and individuals. The *Northwestern Christian Advocate* of Chicago and the *Western Christian Advocate* of Cincinnati came to us last week in new and attractive typography, with smaller page and larger type; and the *Presbyterian Journal* of Philadelphia likewise has what printers call "a new dress."

The *Herald and Presbyter* points out the weakness of Congregational polity by citing the case of Dr. C. O. Brown. It says: "No one is entitled to speak for the public and to declare that the Iowa church sinned in calling him. Under Congregational polity it had a right to call him." The argument of our contemporary is as valuable as the news on which it is based. Who else has heard that an Iowa church has called Dr. Brown?

Isaac Rich Hall, formerly the Mt. Vernon Church, now the headquarters of the law department of Boston University, was dedicated last week. Hon. Oliver Wendell Holmes of the Supreme Court of Massachusetts delivering the oration. Our hope is that the students of the law school in some very real way may breathe in the gospel which Drs. Kirk and Herrick used to preach, while they are studying law within walls that formerly echoed to songs, prayers and exhortation.

Ever since the admission of Kansas into the union its State officers, when inaugurated, have kissed a copy of the Bible. The Populists, who came into power last week, have done a sensible thing in abolishing this custom, which was likely to promote irreverence, especially if the Kansas copy is as shabby and dirty as those sometimes found in public buildings. If the members of the new State government shall obey the principles of the Bible, they will do well in substituting that service for the lip service on its covers.

President Tucker of Dartmouth College contributes an interesting reminiscence of the lamented General Francis A. Walker. "In the last conversation which I had with him," says President Tucker, "as the subject of national independence came up, he said, 'If the liberty of Switzerland or Holland were invaded I would shoulder my musket in a minute.'" Thus does the spirit of liberty and democracy break forth and serve notice that Americans of the highest type will not suffer tyranny to be re-established on the continent of Europe, not to mention South America.

We learn with deep regret that the illness of Dr. M. M. G. Dana, who has been confined to his bed since Christmas Day, continues critical. He rallied slightly last week, but is again losing ground. His physicians hold out no hope of his recovery, but may be able to retard the end. Many of the churches of Brooklyn, where he is residing, have sent to him floral gifts and expressions of sympathy, and anxious inquiries have come from his former parishes and from many friends. His mind is clear and both he and his family are grateful for the many assurances they have received of affectionate remembrance.

The man who, at the enthronement of Rev. Dr. Frederick Temple as Archbishop of Canterbury and primate of all England last week, cried out, "It is a fraud," was not so far wrong. Legally, of course, Dr. Temple is all that he claims to be, but the formulæ in which his ecclesiastical standing is set forth assert that he was chosen by his fellow-churchmen, guided by the Holy Spirit. As a matter of fact, he is what he is simply by the appointment of worldly state officials, and the minor ecclesiastics know it, and in a very real sense "consent to a lie," whereby they bring religion into disrepute and set up an ethical standard which does not ring true.

The editor of the *Christian Advocate* some time ago made a careful investigation of many cases of persons who had tried the Keeley cure for drunkenness. He found that fifty per cent. of those cured held out nine months, but he has discovered an editorial in that paper, written about seventy years ago, claiming that Dr. Chambers's Remedy for Intemperance would cure 99 cases out of 100, whence the editor concludes that there are hundreds of secret, infallible cures for drunkenness, most of which have had their day and been forgotten, while drunkenness still increases. Total abstinence is the one sure cure, and the time to begin taking it is before the disease appears.

It is good to see Barna S. Snow, the affable secretary of the Boston Seaman's Friend Society, again at his desk in the Congregational House, after an absence of nearly a year on account of illness. A portion of his work in the interval has been efficiently performed by John G. Pollard of Woburn. The society, by the way, has not passed through the hard times without undergoing a large and crippling shrinkage in receipts. This is the time of year when the sailor on the wintry sea ought to receive the special thought of persons comfortably housed on land, and such provision for his safety and happiness when in port as this society makes should be generously sustained.

We deprecated, the other day, the custom of candidating in connection with filling the pastoral vacancy. A correspondent wants to know what better method exists, and adds the question, "Is time gained by hearing some one you can't have?" We did not intend to intimate that delay should be caused by becoming interested in unavailable men, but we think that time will be saved in the long run by shutting off a stream of candidates who are almost always sure to divide the preferences of the congregation, besides encouraging in them a critical attitude. Let a competent committee hear, in some other pulpit, the man or men under consideration, or, better yet, in case they are pastors, let the committee journey to the places where they live and hear them in their ordinary surroundings and under normal conditions.

Ian Maclaren was interviewed by *The British Weekly* as soon as he ran down to London the Monday after his arrival in Liverpool, and the interviewer describes him as appearing as if "he had spent the last three months in deep repose and idleness." Dr. Watson speaks with delight of his experiences at Yale. He says of his audiences here, that "with such hearers a man can hardly fail to do his best"; that the scene outside the Congregational church in Appleton, Wis., when he preached there reminded him of a Highland sacrament; that he found our journalists a most agreeable class of men; that our women's manners are charming. Two interesting statements also are made. Prof. George P. Fisher of Yale Divinity School has the books from which Ian Maclaren read when here, for which other men offered large sums, and Miss Alice Longfellow gave to Ian Maclaren the manuscript of an article by her father, with Burns as its theme.

Two long-forgotten but heroic early missionaries of the American Board, who went out to labor among the Cherokees in 1821, were recalled to memory by Mr. M. M. Folsom, in an interesting article in the New York *Evening Post* of Jan. 2. Their remains lie near Coosa, in Floyd County, Ga., and this is the inscription on the stone which stands over the only grave which is marked:

MRS. ESTHER BUTLER,

Wife of Doct. Elizur Butler
Was born in South Canaan, Conn.
Sept. 15, 1798;
Joined the Mission Among the Cherokees,
Under the A. B. C. F. M. Jan. 1821; and after
Nearly Eight Years of Exemplary Piety
And Devotedness to the Missionary Work,
Died in the Triumph of Christian Faith
Nov. 21, A. D. 1829, Aged 31 Years.
"Oh, Grave, where is thy victory?"
"Thanks be to God which giveth us the
victory through our Lord Jesus Christ."
1 Corr. xv, 55–57.

Dr. Butler fought for the Cherokees against the cupidity of the white settlers and suffered four years' imprisonment in a penitentiary because of his pertinacity in fighting for his Indian converts' rights. Mrs. Butler died while her husband was in the penitentiary at Milledgeville. They must have been among the first of that long procession of New Englanders who from time to time have given their efforts, and in some cases their lives, to help uplift the South.

At the annual meeting of the Massachusetts Cremation Society last week it was stated that during the past year there have been 137 incinerations under the rules and care of the society, a gain of fifty per cent. over the record of any other year; that relatives frequently deliberately ignore the wishes of the dead respecting cremation and bury when the last will and testament orders cremation; that, under almost all conditions, the rights to the last sacrament is denied such Roman Catholics as uphold cremation. Mrs. Margaret Deland, the novelist, is one of the directors of this society.

STAFF CORRESPONDENCE

FROM NEW YORK.

Commemorative Service.

The Broadway Tabernacle's Wednesday evening meeting this week was made commemorative of the late Mr. Austin Abbott, since 1871 one of its most loyal and efficient members, and for much of that time one of its deacons. Dr. Lyman Abbott, feeling in the Tabernacle's atmosphere of home at liberty to speak freely of his brother, whom all there knew, went back to the early Maine life of the family, the coming of the three brothers to this city, the graduation from the New York University, the partnership in the practice of law, the deceased brother's various forms of help to the speaker during and after his change to the ministerial life, and continued to the end. The simple narrative, known by all to be strictly truthful, deeply touched the hearers' hearts.

Chancellor McCracken of the university, starting with the life of Mr. Abbott when a member of college, dwelt upon his honorable career as student of law until he came to be the acknowledged authority on legal decisions and all questions involving intimate knowledge of law literature. The chancellor closed with grateful acknowledgment of Mr. Abbott's services as dean of the University Law School, which he in large measure reorganized, enlarged and strengthened, and in which his wise and helpful instructions stimulated and brought out of the students the best that was in them. Dr. William H. Thomson, representing the church into which he came ten years before Mr. Abbott and of which he is now the senior deacon, spoke of his late associate as a member and officer of the church, paying honest, loving tribute to his loyal constancy, zeal and devotion to the interests and work of the church to the latest hour of his life. So, one after another, our best and strongest helpers are passing beyond. But it is comforting to see that they and their work are lovingly remembered.

Evangelistic.

Since Mr. Moody closed his series here, meetings have been kept up in Cooper Union under the lead of Rev. A. C. Dixon of Brooklyn, with singing by Mr. Sankey. They have been well attended, and the interest is growing and as many as fifty sometimes rise for prayer. Dr. Dixon is also to keep up the Sunday services in Carnegie Hall.

The Evangelical Alliance's union Week of Prayer services have also been well attended. One of them, being of a missionary character, was led by Dr. Leonard of this city and Dr. J. L. Barton of Boston. Dr. Buckley and Rev. W. G. Puddefoot spoke on home missions at the Friday evening session. The ladies of the Christian Union have also held daily prayer meetings in the Broadway Tabernacle lecture-room, one of which was addressed by Mrs. Ballington Booth.

A Salvation Army worker from Chicago gave at the headquarters on Wednesday evening a realistic, perhaps too realistic, exhibition by way of illustrating his discourse upon Satan and his machinations. His advertisement that he was "going to burn the devil" brought a protest from the insurance people, and the plan was modified, not enough, however, to prevent danger to the building, since the effigy of the evil one did take fire and create alarm in the minds of the hundreds drawn to the building by a street parade and show before the lecture. By the light of a red fire display, the members of the effigy were dissected, described and commented upon, one by one, the heart representing deceit; the intestines were a string of whisky bottles and tobacco pipes; his tail was made of playing cards tied end to end, and the backbone was a representation of Colonel Ingersoll. There may be people whom such a show would profit, but somehow the account does not read well.

The Modern Juggernaut.

Not aged, lame, near-sighted and otherwise infirm men and women alone, but the people generally, are getting more and more out of patience with our street cable-car system. It works rapidly when it works at all and doesn't take a fancy to stop and line up a string of cars several blocks long, filled with disgusted citizens belated for dinner, or, worse still (as it has done several times within the last week or two), when it chooses to take the bits (or cable) in its teeth and run amuck while the fit lasts, smashing into car after car ahead and stacking up scores of innocent and helpless passengers upon the floors. To add to the misery, the cable can't wait for a passenger to get on or off. When one intending to enter grasps the handle and is trying to set one lame foot upon the step the signal is given to go ahead, and the car goes ahead fiercely, dragging the poor victim by one hand and arm over the muddy pavement until some chance stops the car or the exhausted would be passenger drops into the mud. Scores of thronged street crossings that were dangerous enough before have been made doubly so by the flying cable cars.

Apropos, a good Baptist pastor in Brooklyn has just had to leave his charge, the running of trolly roads on two sides of the church building having unfitted it for Sunday service.

All this is preliminary to the glad announcement that at length two fair trials have been made of cars run by the long talked of "compressed air motor," claimed to be perfectly controllable and as free from danger as the other is full of it. The experiments so far have seemed to justify all that is claimed for the new power. It moves the car with sufficient rapidity and ease, not snapping some one's head off at every turn, it needs no special skill in "the man at the wheel," and is not expensive. So there is room to hope that it may soon come into use.

Personal.

Rev. President Raymond of Union College has preached for the Broadway Tabernacle people for several Sundays, and is expected to continue the service for some Sundays to come. Prof. George Frederick Wright addressed the Clerical Union last week on The Antiquity of Man.

Our beloved Dr. Cobb, young and agile as he is, was not far-sighted enough to see coming around a corner ahead of him while crossing the street a reckless cabman, whose mind was doubtless absorbed in the "strike" with which his belligerent clan are now tormenting the city. So the doctor received from the dashing vehicle a stunning blow that came near to proving very serious. The good news from Baltimore about the Stickney bequest, however, has so far restored him that he is at work with his usual vigor and cheer.

HUNTINGTON.

FROM THE INTERIOR.

Sunday Evening Lectures.

Following the example of Dr. Noble, who has already announced a series of twelve lectures on topics of commanding importance to the thinking world, President Harper and Dr. Hillis have arranged for a course of lectures at Central Music Hall on the general subject, Life After Death. They are to be given by professors in the University of Chicago and in our various theological seminaries. The first lecture, last Sunday evening, by Prof. A. W. Small, was on The Influence of Thought upon Life and Conduct. The music was an attractive feature. In spite of the rain the hall was comfortably filled. While admitting the influence of physical conditions in the making of character, it was affirmed that its influence is not paramount, but that ideas make the world; that, while a good body is important, and that increased knowledge will undoubtedly give the world better bodies than the members of the most enlightened nations now possess, thought will still maintain its prominence. Hitherto religious thought has been the chief organizing power. Indications are that patriotism, literature and science will also influence communities and nations. The thoughts of our predecessors should be studied. The wealth of unrealized thought which we inherit should be changed into action. We must take the thought of an immortal life into our reckoning. For the questions of life are: When shall we live? How shall we live? Who shall live?

Pardon of Criminals.

Governor Altgeld is signalizing the last days of his power as chief magistrate of Illinois by turning loose upon society a large number of criminals, some of them criminals of the worst sort. Tuesday he opened the prison doors to twenty-six, among them half a score of murderers and the notorious McGrath who for years had been the terror of Chicago police. He has commuted the sentence of the Meadowcroft Brothers, bankers, who, it may be remembered, were convicted of having received deposits after they knew that their bank was insolvent, to a confinement of sixty days in the county jail! While in some instances there may be a reason for pardoning men and women, it is hard to see any reason for the course which Governor Altgeld has pursued. He seems to take it for granted that the man who prospers, who is law abiding and a friend of righteousness, ought not to ask for protection against thieves or murderers. In his last message some suggestions which he offered as to the inequalities of law should be remedied at once, but to the larger number of his recommendations it is certain no heed will be given. The inauguration of Mr. Tanner will furnish us a governor of an entirely different character from the one now about to retire; whether better or worse, few would venture to predict. At present there is excitement, not only in Springfield, but throughout the State, over the nomination of a senator. Alderman Madden, against whom the municipal voters' league is protesting, seems most likely to win. It is a pity that a State like Illinois, with so many men in it who would honor the Senate by their presence, should not be represented by a man of the highest qualifications both of mind and character. At present we seem to be powerless to select such a man. The politicians rule and naturally they favor men who will not fail to protect their interests.

The Failure of the Alpha Club.

Friends of young women were surprised to read Thursday morning that the Alpha Club and Working Girls' Home had gone into the hands of a receiver. This club has been directed by Mrs. Laura M. Thomas, its founder and from the first its general manager. Inability to meet the rent of the rooms occupied was the immediate cause of the assignment, although hard times and diminution of patronage have seriously lessened receipts. The club has been a great boon to working girls. They have been able to secure good food at cost, a lodging for twenty-five cents a night and instruction in various branches of study for ten cents a lesson, and at the same time to enjoy all the comforts and refining influences of a cultivated home. Mrs. Thomas has been a true friend to the girls who have sought her aid. With thirty girls at present living in the home and a large membership, which at times has reached eight hundred, it is hoped that some way will be discovered by which the club will be permitted to continue its good work.

Suicide of W. A. Hammond.

Everybody was startled at the news of Mr. Hammond's death. Among business men he had maintained his usual calm exterior, but at home and among a few intimate friends he gave evidence of the intense mental strain he was undergoing. There can be no doubt that he was not in his right mind when he threw himself into the lake. It is now reported that depositors of the bank of which he was the active manager will receive a first dividend of fifty per cent., and that with the sale of the assets of the bank they will undoubtedly be paid in full. Not a few on the streets are asking if it were necessary to break a bank with such assets at its disposal as this one had, if it would not have been wiser to have aided it through its straits rather than have closed its doors and thus have taken from scores of stockholders their only means of support? There are hints of underhanded proceedings which may yet explain what to many now seems dark. It is certain that universal sympathy is felt for Mrs. Hammond and her children, and for the friends of the man whose sensitiveness to public criticism was so keen that he took his own life to escape it.

Three Great Bequests.

The Chicago of the present generation owes a debt of gratitude to the men who provided so generously for the Newberry Library, already in some departments one of the best equipped libraries in the country; for the Crerar Library, whose doors will soon be open to the public; and for the Gilpin Library, which is purely historical, and which has been rendered possible by the thoughtful beneficence of Mr. Henry Gilpin, late of Philadelphia. It was through the accumulations of his gift that the present convenient and attractive library building, recently dedicated, was erected and made a part of the commanding structure now belonging to the Historical Society. We are glad to add that the treasures of the Field Museum, the Art Institute and the existence of several institutions of learning are evidence that not a few men of wealth among us have chosen to administer upon their estates while still alive and able to select the channels along which their gifts shall flow.

Week of Prayer.

In nearly all the churches attendance has been encouraging. In some of them it has been very large, and with a manifestation of interest which will undoubtedly require a continuance of the meetings through at least another week. Pastors certainly have been faithful in their preaching, and have been hoping and praying for a great ingathering during this month and the next. As might have been expected, the interest has been relatively greater in the smaller and the mission churches than in the larger and independent churches. It is not so easy to reach a membership of a thousand or even of half a thousand as it is a membership of fifty or a hundred.

Chicago, Jan. 9. FRANKLIN.

DEACON DUDLEY'S SUNDAYS IN BOSTON.

I.

BY ALDEN ENDICOTT.

"Hannah," said Deacon Dudley in his most measured tone, "I'm not going to hear Dr. Gordon tomorrow."

He folded his Saturday *Transcript* with great deliberation, removed his spectacles, wiped them with an assiduity quite uncalled for, then held up their polished surfaces to the softly shaded electric light. But he avoided looking across the table to his wife, who sat reading F. B. Meyer's Christian Living. At first she was too astonished at her husband's announcement to speak. Then her amazement changed to anxiety, and she asked with real solicitude, "Don't you feel well tonight, Jacob?"

"O, yes," he replied, in a half shamefaced way, still intent on rubbing his glasses, "but the fact is I've made up my mind to see something of life in the city this winter."

The humor of this remark was entirely lost upon the worthy couple, well along in the sixties, who had left their simple home in a small inland city for the purpose of spending the winter in Boston. By untiring industry Mr. Dudley had amassed a modest fortune, but increasing riches made no difference in their primitive style of living. The plain, square house, through whose unadorned rooms no childish voices had ever echoed, seemed a fitting shrine for this man of sterling character and irreproachable habits. In her youth Mrs. Dudley was quite a contrast to her unimaginative, methodical husband, but during forty years of married life she had assimilated his ideas till the two were now as much alike as the Cheeryble twins.

From time immemorial Mr. Dudley had been deacon of the church where he lived. He never missed a prayer meeting when at home, and a journey was a rare event. Life ran in narrow grooves. Naturally his theology was a trifle severe in its type. Modern conditions in great cities he knew nothing about. "The masses" had an unmeaning sound to his ears. He had a vague idea that socialism was synonymous with anarchy. He could not conceive a condition of society in which whole sections of a city were unchurched and in which the residents turned Sunday into a holiday.

This winter, after considerable deliberation, the Dudleys decided to spend in Boston. The temporary closing of the home was a great event in their quiet lives. For weeks in advance all the details of their prospective sojourn in the busy metropolis were carefully and prayerfully discussed, especially the question of where they should attend church. Mrs. Dudley shrank from living in a hotel, and when a friend recommended a boarding place within easy reach of the Old South Church the suggestion settled a perplexing problem. To be sure, they knew nothing of the pastor nor the people. But was not the Old South the historic church in the denomination and therefore likely to be a stronghold of orthodox teaching? Sittings were secured immediately upon their arrival in town and for a month they had been enjoying the sermons. The preacher's gown, the ornate architecture and some features of the quartet singing rather troubled these simple, unmusical souls, and they felt shy and embarrassed in the crowd, with no one to speak to them. But barring these trifles they anticipated their Sundays with unaffected pleasure. Great, therefore, was Mrs. Dudley's consternation when her husband announced his intention of not going to his customary place of worship.

"I've been thinking," he continued, with even greater deliberation than before, "that the times are a good deal changed, Hannah."

As this trite statement elicited no reply he went on as if talking to himself and slowly nodding his head by way of emphasis: "Now there's no denying that in these so-called Sunday services here in the *Transcript*," and he tapped the paper with his glasses, "there are some strange notices. Seems to me there can't be much gospel dispensed in some of the places, but I'd rather like to see for myself. Just listen to this," and he read aloud a few of the more striking notices.

"You don't mean to say, Jacob, that you're going to those Spiritualist places," cried Mrs. Dudley in alarm.

It so happened that on the preceding Sunday several of the boarders had attended an exciting *séance*, and their experiences, as related at the tea table, had sounded painfully irreverent to provincial ears. In other little ways, too, the Dudleys were realizing the difference between Sunday in a cosmopolitan center and its observance in their own home. At breakfast, for instance, scarcely half a dozen members of the household appeared, and they were armed with Sunday papers. No one seemed to have a settled place of public worship, but each drifted in the direction of the choicest music or other attraction. The crowds which were seen pouring into the Art Museum and Public Library on the Lord's Day was another revelation to the good deacon and his wife. All their notions of what belonged to a proper observance of Sunday had suffered a rude shock during the last month. But Mr. Dudley boldly replied to his wife's question, "Yes, Hannah, to the Spiritualists and the Christian Scientists and the Theosophists and the Trades Unionists, and everything else that professes to hold a meeting on Sunday for the good of mankind."

Mrs. Dudley was aghast. Something of her native spirit revived and she exclaimed, almost with asperity, "Well, Jacob Dudley, if you're determined to go philandering round to all such heathenish places on the holy Sabbath day I'm going with you, that's all!"

As a result of this joint decision they sallied forth the next morning feeling as guilty as a pair of children playing truant. They selected for this first Sunday's jaunt the Ruggles Street Church, solely because they overheard one of the boarders say from behind his *Herald*, "Mighty fine program at Ruggles Street today. There'll be a big crowd there."

Deacon Dudley argued that where the crowd went he was going, but it must be confessed that both felt a sense of relief when, in reply to a timid question, they were told that it was a Baptist church. The sermon, at least, would be likely to be free from dangerous heresy. As they wended their way to a part of the city evidently inhabited by the "common people," they were surprised to see such a throng pouring into the short street from all directions. Surely all could not be going for the sake of the music, which was reported to be a great "drawing card." Some, like themselves, must be indifferent to the "concord of sweet sounds." Directly opposite the edifice was a large cigar manufactory.

Entering the vestibule a friendly hand was extended in welcome. Another greeting awaited them at the head of the stairs, and still another at the entrance to the main audience-room. What a congregation filled every available space! In the Dudley's home church everybody was on about the same social level and in outward appearance much alike. Here a great diversity was apparent. A few were elegantly and all were respectably clad, but there were little tokens that most of the people came from homes in which it was hard to make both ends meet. Mrs. Dudley detected an odor of the kitchen in the woman at her side. She noticed, too, that some of the children's garments were evidently the cast-off clothing of the rich. No coin larger than a silver quarter appeared on the offertory plate.

There were no hymn-books, but the hymns and the notices for the week were printed on a plain, four page leaflet. There were meetings for mothers, for boys of all ages, for working girls, for reformed men, for little children. Plans for distributing food and clothing to the needy, for teaching cookery and carpentry, were outlined, along with Christian Endeavor and missionary gatherings. Notice of a lunch to be served Sunday noon in the vestry struck them as an odd way of mixing food temporal and spiritual. A dispensary in the rear was another novel feature.

But externals were forgotten as soon as the service opened. Four men appeared in front of the organ, which was placed just behind the minister, and began to sing "Just as I am," with a yearning tenderness which made the tears well up in their eyes. The preacher, a young man, slight in figure, without priestly garb, reverent in manner, magnetic in voice, invoked the divine blessing. More music followed, and a sort of expectant hush settled upon the great congregation. By and by came the sermon, and what a sermon it was! What native eloquence, what depths of spirituality! All listened as if spellbound as he spoke for half an hour, without notes, on the transforming power of Christ's love.

"Who is this pastor?" inquired Mr. Dudley, as they came out.

"Rev. E. D. Burr," was the reply. "He has been here about five years, and they say his congregation and the work carried on here resemble F. B. Meyer's in London. I'm a stranger here, too, but I like the preaching immensely and come often."

As they sat together in the Sunday twilight Deacon Dudley said, reflectively: "I guess, Hannah, there are more ways of preaching the gospel nowadays than we know anything about."

Great Britain and the United States as Affected by the Events of 1896.

By Rev. Alexander Mackennal, D. D., Bowdon, Eng.

The year 1896 closed under very different auspices from those which marked its beginning. Our Christmas festivities in 1895 were shadowed by a fear, not, indeed, so intense as that of 1861, when the Trent difficulty was at its keenest, but having the same tragic element—the dread that Great Britain and the United States might drift into the inexpiable crime of fratricidal war. There were many of us unable to accept the easy optimism which declared such a war impossible. We prayed that it might be made impossible, we believed that it was unlikely, but there are elements in every international problem out of the knowledge, and therefore beyond the calculation, of the private citizen. We Englishmen did not know how far the feeling of your Eastern States represented the whole nation; we knew no more about the counsels which might prevail in our own foreign office, where the traditions of that secret diplomacy that has been the curse of Europe are not yet dead. Our gratitude that a treaty of arbitration concerning Venezuela has been accepted is all the fuller because our apprehensions were so burdensome. And deeper, even, than our satisfaction that this particular complication is on the way to a peaceful settlement is the joy with which we hail a signal triumph of the Puritan—the Christian—sentiment on both sides the Atlantic.

That is what the recent Venezuela agreement means. The first check to an imperious temper came from the pulpits of America and England, and it was decisive. Lord Salisbury and Mr. Cleveland both saw that they had not their people with them. The peoples were for brotherly conciliation, and self-assertion was quelled. The cynic may talk of other influences at work—the panic in Wall Street and the difficulties Great Britain was beset with in Turkey and Egypt. But even the cynic must perceive that the way out of the difficulty was presented by the utterance of Christian conviction, and when the cynic sees that religion and conscience are forces to be relied on he is on the way to be converted. The churches have gained an advantage in the sphere of international politics which it will be their shame not to improve.

The daily and increasing personal intercourse between the citizens of the two countries; the delightful friendships which are thus formed; the worship in each other's churches; the visits paid and the sermons preached by ministers of the various Christian denominations which have a home equally in your land and ours—these things sanctify the Atlantic steam service and make it a messenger of the day of the Lord. Dean Stanley and Phillips Brooks were ministers of one church; Yale students are taught abiding truths by British pastors; the Pan-Anglican Synod, the Presbyterian Alliance, the Ecumenical Methodist Conference, and the Apostolic International Congregational Council have introduced a new condition of things, which wise statesmen will learn to take account of. If blood is thicker than water, religion is stronger than blood, and ours is the religion of Christ. The new comity is "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

It was more than a happy incident, it was a providential blessing, that the visit of the Pilgrims to the old world shrines, where your fathers and ours had suffered and learned so much, was made while the crisis was still impending. The joyousness of your reception, blessing those who gave and those who took, might seem inconsistent with any grave apprehensions in the hearts of either guests or hosts. In reality, the political tension lent a something—a yearning, a tenderness, a solemnity—to our mutual greetings and farewells, a pathos to our social and private prayers, like the blended lights and shadows of the eternal overhanging the scenes of time. You felt it not only in the Memorial Hall, but also in the cathedrals and the deaneries which welcomed you so cordially; it broke from the lips of Mr. Price Hughes and the Episcopalian speakers at Gainsborough as fully and as touchingly as from any of your Congregational brethren.

The prompt and hearty response made by members of the Established Church to the request that they should join us in welcoming you surprised me. I ought not to have been surprised, but I was so. We had never asked a favor for ourselves; when we asked one for our brethren it was given, not as a favor, but with brotherly frankness. International courtesy had something to do with it, the determination to show that the true English feeling toward you was confidence, not jealousy, had more, but the sense of Christian fellowship—the true catholicity—had most of all. I frankly confess that your reception by so many of our national clergy made me ask myself whether we Nonconformists have been wise or right in maintaining, so stiffly as we have done, our proud aloofness; whether that "watchful jealousy," which, many years ago, a wise young statesman declared to be the inevitable feeling produced in Nonconformists by the existence of our Established Church, may not be carried too far.

One of the good results of intercourse between you and us may be to temper the sectarian spirit, both in your land and ours. We cannot feel the same distrust of members of other denominations in foreign countries which we feel toward those in our own. International friendships may teach us to distrust our own suspicions.

The memorial in favor of arbitration sent from the Free Church National Council to the churches of America may prove to be the first of many wholesome interchanges of sentiment between English and American Christians in reference to the larger bearings of Christ's kingdom. I should like to record here my gratitude, not only to the representatives of your churches for the reception they gave that memorial, and their endeavors to circulate it, but also to some of your publicists for their sympathy. It might be unwise to mention names. I will only say that my effort to get our memorial into the White House, accompanied with the explanation that it was not a political document but an address to the churches, was made pleasant by sympathy and counsel from Americans holding high office both at home and here.

Our common interest in Armenia ought not to be passed over in a brief notice of the influences at work this year. One of your lady missionaries deeply moved English audiences by her narrative of the sufferings and patience of your adherents in Armenia. Mr. and Mrs. Rendel Harris are telling us the same things, and also bearing testimony to the confidence in which your missionaries ought to be held, not only for their present work in the relief of suffering, but for their past work also in building up Christian character to martyr fidelity. It will soon dawn on the English mind that, side by side with the Armenian martyrs, as worthy of commemoration, stand the American missionaries who have taught and sustained so many of them.

May I venture one word as to how the assertion—and extension—of the Monroe Doctrine, which Lord Salisbury has accepted, strikes an English Congregationalist? The continental press is furious; the English press has accepted the position calmly. It will increase your influence, it will multiply your responsibilities. You will not be able to hold yourselves detached, as you have hitherto been, from those large imperial questions, those international problems, which have been, for some generations, the burden of Europe. You will be a graver nation as your responsibilities multiply; perhaps you will learn a new sympathy with the perplexities of European nations.

But of most hopeful augury is this—the recognition in Europe that America is a factor in our international politics is simultaneous with the assertion that arbitration instead of war is a possible international policy. Had we fought over your right to speak about the Venezuelan question, the Monroe Doctrine would have been a permanent danger of war to the European states; as it is, it is a promise of world-wide peace. The two nations who have most heartily accepted the principle of arbitration, and that under difficult circumstances, may be glad of any doctrine which brings either of them from seclusion within its own territory into the politics of the world.

THE LITERARY APPROACH TO THE OLD TESTAMENT.

II. THE APPLICATION OF LITERARY PRINCIPLES IN THE STUDY OF THE OLD TESTAMENT.

BY PROF. FRANK K. SANDERS, YALE UNIVERSITY.

If the Old Testament is a historic literature, including varying literary types, originating during a long national existence, registering numerous phases of a progressive development, yet expressing throughout all its diversity a set of distinctive, unifying ideas, it follows that a thoroughly satisfactory method of Bible study will take all this into account. The approach to the Old Testament will be a literary pathway. Only to those who enter by this way will the richest treasures of truth be fully disclosed.

The first step forward is to acquire a habit of classification. It is not quite correct to say that there are some twenty-nine independent volumes in the Old Testament. A more satisfactory statement from the literary point of view would be that the Old Testament includes a number of groups of writings, closely allied in form, character and purpose. Each group has an individuality and requires a certain distinctiveness of treatment. One cannot apply the same methods of study to such a history as First Samuel, to such an anthology of devotional poetry as the Psalter and to such a drama as the book of Job.

The second step is to individualize. Each book of the Old Testament is distinctive in some way. It has a certain logical position within its group. To study or even to read the prophetic writings, for instance, in the order in which they are arranged in the English Bible, is to invite confusion of ideas and obscurity. A fundamental preliminary is the arrangement of these utterances in the order of their deliverance, as nearly as this can be done. Some students can do this to their reasonable satisfaction, some cannot; but any one by taking a little time and trouble can arrange the writings in an order which will suffice for working purposes. He may or may not modify his arrangement after independent study. Probably he will, but it will be because of an intelligent use of a true method of study.

Having adjusted the book to its relative place in its appropriate group, it remains for the student to consider its facts from the point of view of the purpose of its writer or compiler, from that of its original audience, and then—and then only—from that of its contribution to the history of the growth of religious ideas. To make these considerations perfectly clear, it will be profitable to examine several representative books of the Old Testament.

We may begin with one that seems perfectly simple—the book of First Samuel. The ordinary biographical method of studying this book is very satisfactory. The biographical element is the prominent one. Our attention is centered upon the leading actors in the drama of Israel's reorganization. The feeble and inefficient Eli, the wise and strong and earnest Samuel, the erratic Saul, the heroic and hopeful David, as well as the knightly Jonathan, the stately Ahimelech, the crafty Doeg, the clever Abigail, are set forth in pen pictures of extraordinary interest. But the moment we ask ourselves "Why was this book written?" we begin to see that it was not written for the primary purpose of giving these biographical facts.

A close consideration of the actual details shows that, as a biographer, the writer was not a success, but a failure. He failed to throw light on most important parts of Samuel's career, neither showing us how Samuel acquired the influence implied by chapter 7, nor explaining how the powerful judge of all Israel could be unknown to the young man Saul, nor making clear how the prophetic order, of which he became the official head [19: 20], came into organized being. Out of the incidents of Saul's long reign he selected for description only six or seven, all but three being related in connection with the career of David. The fact that half of the book (with one-sixth of the time) belongs to David's life shows us at once that the stories about Eli, Samuel and Saul were only preliminary to the story of David's life. The student then inquires, "In what sense preliminary? What kind of facts did the writer select? What did he mean to set forth by means of them?" The answer, as illustrated by what is related about Saul, is that the writer must have had it in mind to show by this past history one fundamental factor as necessary to the success of the Hebrew nation—obedience to the will of God; and one glorious fact—that the hand of God had guided every step of its past history.

Thus their history becomes, not mere annals, not merely biography, but a sermon to the Hebrew nation of the writer's time. When, therefore, a study of the group of historical books shows the student that they fall into two great groups according as they were written by men who belonged to the priesthood, as Ezra or Chronicles, or by men of prophetic sympathies, as Judges and Kings, he concludes that First Samuel belongs to the latter class, and receives a broader conception of the work of a prophet. Such a man not only aimed to stir his people to active righteousness by direct appeal; he buttressed his exhortations by recounting the significant lessons of past experience.

The prophetic writings introduce the student to a fresh set of problems. They can only be classified in order of time, the distinction into major and minor prophets being unscientific and quite unnecessary. A chronological arrangement is imperative. Isaiah was not the first of the literary prophets, but the third, or, possibly, the fourth. A similar rearrangement of the chapters or sections of such prophetic books as Isaiah and Jeremiah, which are really collections of utterances of varying dates, is equally necessary if the student seeks to determine the original meaning of these utterances and the work of the prophet for his own generation.

This necessity may be shown by quoting from George Adam Smith's arrangement of the earlier prophecies of Isaiah: B. C., 737, his call, chap. 6; 736–5, his first sermon on the three Jerusalems, chaps. 2–4; 735, on patriotism, chaps. 5: 1–25; 9: 8 to 10: 4; 5: 26–30; 735–732, on the Prince of Peace, chaps. 7: 1 to 9: 7; against Damascus, chap. 17: 1–11; before 722, against Samaria, chap. 28. With this arrangement other scholars substantially agree. Very manifestly no one who disregards the necessity of rearranging this material can possibly form a correct idea of Isaiah's life and work. Yet an understanding of the prophet as a man of the seventh or eighth century B. C., who advised kings and people on political questions, who kindled the religious enthusiasm or aroused the conscience of the nation because he applied the principles of righteousness to the solution of the problems which pressed upon it, is another necessary step to the understanding of his message for all time.

The prophets uttered eternal truths, but we can only understand what they meant to say by noting the particular occasion of each utterance. The promise of the Prince of Peace [Isa. 9: 6, 7], for instance, taken, as one often reads it, by itself, is simply a prediction of the Christ. So it is, but not primarily, or, at least, not specifically. It is the culminating promise through the prophet of a royal deliverer from the evils into which a vacillating king and a ruthless foe were about to involve his land. It was a stirring message, intended to arouse immediate hope and faith in Isaiah's own countrymen. It was, first of all, something uttered to them and in their interests. This fact is the only sound starting point from which one may determine its deeper significance. The very reasons which led them to accept and trust in Isaiah's assurances of immediate deliverance were, as a matter of historical fact, unsatisfied until the coming of Christ, and thus their expectation was carried through the centuries as an ever future hope.

Let us turn to the book of Job. Here, too, we need to classify. Job belongs to the group of wisdom literature to which belong Proverbs, Ecclesiastes, many Psalms, and perhaps the Song of Songs. Whether the book should be arranged before Proverbs or after it has a bearing on the purpose of the book, and consequently upon our understanding of its relation to Hebrew religious thought, but is not of supreme importance. The vital consideration is a literary one. The book of Job is a drama and must be interpreted as one. It is a very peculiar drama, however, its characters really representing ideas. The three friends of Job, for instance, represent three types of defective argument in reference to the divine significance of suffering. No one who realizes this will be able to commit the error of quoting any of their remarks as if representing the mind of God.

A closer study of the book will lead to a second conclusion. The arguments of these friends are apparently more or less sanctioned by other parts of the Old Testament. They represented religious views actually held. Bildad's oracular proverb, "The light of the wicked shall be put out" [Job 18: 5], is twice affirmed by the proverb writer [Prov. 13: 9; 24: 20], but Job in his reply [21: 17 ff, properly read] contradicts and refutes it as a general truth. It follows, therefore, that we cannot always rely on any one Biblical passage or verse to give us a complete Biblical truth. One part of the Old Testament often corrects or adjusts another part.

The study of the Psalter is peculiarly difficult, because there is so much of uncertainty. It is not difficult for the untrained student to see by careful study why Psalm 18 may have been uttered by David himself, as well as why Psalms 42 and 43 were probably written during the exile and why Psalm 137 was post-exilic. Consequently he does not have to satisfactorily classify every psalm in the Psalter in order to realize that the Psalter is an anthology, or, if one pleases, a collection of hymnals, a portion being of very early date and a portion of very late date, the remainder belonging somewhere in between.

What a fresh standpoint this gives for the understanding of the Psalter as a factor in the religious development of Israel! It registers, not merely the aspirations of one soul, but the devotion of consecrated men through many centuries. How such a discovery changes one's conception of the forces which influenced Israel in post-exilic times! Those days were far from being barren and unspiritual if there were always godly men who could produce immortal Psalms!

There must be a limit to these illustrations. They could be greatly multiplied. They prove this fact—that the study of the Bible from an historical and literary standpoint does not rob the student's Old Testament of any elements of real religious value. It serves to correct many obvious errors. It does much more. It throws a flood of light upon obscurities, it redeems a large number of neglected passages, it co-ordinates all parts of the Old Testament, but, chiefly, it makes it a book, not of 3,000 years ago, but a book of today.

The Home

REGRET.

BY MARY BINGHAM WILSON.

Before we knew that o'er our days of sunshine
Could come such shade,
Before we knew that in our midst an angel
His home had made,
How calm we were in our serene contentment—
Our skies how blue—
How light we held his living, loving presence,
Before we knew!

But now the sorrow of a vain regretting,
"Had we but known,"
Throbs sadly through our life of seeming calmness
In undertone.
O, could we hear once more the voice now silent—
So dear, so true—
As in the old sweet days of love and gladness
Before we knew!

SETTLING DOWN FOR THE WINTER.

BY MRS. MARGARET E. SANGSTER.

On this January day, when the clouds hang low and the snow falls soft and steadily, drifting under the fences and heaping the hollows, one has a distinct sense of the pleasure there is in settling down for the winter. Summer is by this time a beautiful memory, no more tangible than a dream that went with the daylight. Autumn's glorious procession is over; the splendor on forest and mountain vanished with the first real wintry storm, and the fruits and grains were long ago gathered in and cared for in barn and bin.

Here we are with a long period before us during which the family will move into closer quarters, or the house at least take on a certain resemblance to a fortified refuge from the onslaughts of tempest and cold. We can settle down for the winter without that sense of interruption from without, which is peculiar to other and less rigorous conditions. Winter is a strenuous and exacting season, but its frowning face is after all benignant in a way, and some of its grimmer aspects bring with them much of blessedness.

Now is the time for undertaking with confidence that long piece of work which was laid aside for the busy weeks, when summer engagements were pressing. It may be the beautiful rug, into which so many pieces are woven, each a souvenir of this or that family event—here a fragment of Emily's wedding gown, there a bit of Ezra's old blue topcoat, again a scrap from the dainty frock of a small, rosy-cheeked grandchild. Perhaps it is a tablecloth, or a spread for the bed in the guest chamber, which is to be embroidered all over in clusters of chrysanthemum or sprigs of sweetbrier. Such a piece of work becomes a valuable possession and is fit to be an heirloom. You can go on with it in comfort now that you have settled down for the winter.

A friend of mine, not particularly devoted to her needle, takes the winter for study, selecting a period in history and going minutely into the details of the home life, the social opportunities, the dress, the table and the several phases of the century she chooses. She makes a chart for herself, in which is entered whatever she discovers, and she writes her views of the notable people and events in her commonplace book, thus fixing in her mind that which most impresses her. Last year her field was the second century of the Christian era; this year she may, for a change, select a widely different period. But whatever her choice of a subject, she does her work thoroughly, and at the close of the winter feels that she has made a very decided advance in knowledge, and has also furbished up her mental weapons, so that they are facile and ready for use.

The winter classes in various lines are inviting to thoughtful women, and there are no more enthusiastic students than matrons past their prime. Indeed, one charming feature of our period is that its atmosphere is favorable to development as long as life lasts, and that there is no arrest of progress after school days are over and girlhood is in the background.

The close and serious study of current events is worth the attention of women who can compass some leisure during the winter. One gains breadth and reaps great advantages by keeping eyes and ears open to what is going on in the world in this wonderful time, when so much is happening, and the march of the nations is toward the coming in of Christ's larger reign on the earth.

In our winter settling down we cannot leave out of the account what we are doing in the church. Every Christian woman needs to do some direct personal Christian work, for her own soul's good, as well as for the help of others. What this work shall be in individual cases must be decided by the peculiar circumstances of each person and household; but we cannot be mere parlor-car passengers on the road; we must all take hold and help if our church, considered in its smaller local organizations or as a great aggressive unit, is to prosper. These winter months give us our opportunity beyond any other for steadily showing our colors, for faithful attendance upon meetings, and for that self denial which builds the Lord's kingdom. In other days and other years we may not have been so diligent or so devoted as we ought, but no matter, the past is gone and idle regrets are of no use; our plain duty is to

> Act, act in the living present,
> Heart within and God o'erhead.

A great deal of neighborhood and friendly sociability may go on during the cold weather, and this pleasant intercourse with our townspeople, and those whose homes are near ours, should be counted upon and cultivated. The Country Club, forming a center where the residents of a village or small town may come together frequently and informally, is the source of so much agreeable and congenial companionship that it should be prized when carried on under the right auspices. Not suffered to degenerate into a mere gathering of young people for amusement, but brought up to high efficiency by the interest and co-operation of the best persons, both men and women, in a place or neighborhood, the Country Club is one of the most admirable and useful social institutions of our day.

THE KID'S NEW YEAR'S RESOLVE.

BY MAC GREGOR JENKINS.

At the corner of Grant and Lincoln Streets the Kid held undisputed sway. It had taken months for him to gain the distinction, but now he was recognized as the "boss of de corner." He could swagger about at his own sweet will, undisturbed by the scowls of fallen leaders, who had bent the knee to him only after hard fought battles. The sweets of power came to him in the ready allegiance of smaller boys, who had been buffeted about by former tyrants, and accepted the Kid's uncertain rule as a matter of course.

His accession to power was not, however, a pleasure to all his subjects, and some were in covert rebellion. The apple-woman looked upon him as anything but a blessing, for he purloined her apples at will and always evaded capture. The cabman on the corner had descended from his box, whip in hand, so often in vain that he gave up all attempts to punish him, and submitted to jibes and missiles with a stolid indifference born of necessity. The switchman would find stones wedged into the street railway switches so skillfully that delays could only be avoided by the greatest watchfulness. In fact, every one whose path of duty or pleasure led by the Kid's corner came to know and dread him. By the instinctive cunning of the street Arab he had been able to keep free from the law, and he had still to learn the comprehensive quality of the legal phrase "malicious mischief," which every evil-intentioned boy of the streets dreads.

But the Kid was not wholly bad. He dispensed a rude sort of justice, which was meant to be fair, and he would do a kind thing for a friend as quickly as many a more fortunate lad.

But he was in power, and the sovereignty of Grant and Lincoln Streets changed with amazing rapidity. He had battled for his privileges, and he intended to avail himself of them. What is more, he intended to eclipse all his predecessors by the ingenuity of his mischief. He was in a fair way to do it, but for months his arch enemy thwarted him. The burly policeman, who represented law and order on the Kid's corner, was no vassal of his. With the utmost arrogance he had ignored all former rulers, and on the few occasions when he had devoted his undivided attention to them they had suddenly and mysteriously disappeared for longer or shorter intervals. The Kid, therefore, viewed the "copper" with suspicion, and reflected at great length how he could humiliate him. It was no easy task, for O'Brien knew well the ordinary pranks of the street Arab. So the weeks grew into months, and still the feud was on, and O'Brien was still in a measure master of the situation.

One frosty autumn evening, when the city was in a turmoil of a political demonstration, the Kid planned one of his most brilliant efforts. There was to be a large torchlight procession and Grant and Lincoln Streets were to be represented by a detachment of boys under the Kid's command. He had not applied to the regularly constituted officers for permission to parade, nor did the chief marshal know of this picturesque addition prepared to add interest to the parade. The Grant and Lincoln Cadets were to assemble privately and drop into the line whenever they could, do as much mischief as they could and make their limit of noise and then disperse. These were the instructions.

As the great procession with blaring bands and flashing torches swung down the street the Kid held his impatient cadets under control until a break came in the glittering line, then with a wild rush they formed behind one of the detachments and with a few battered torches held aloft they stepped proudly after the music. Their glory was short-lived for their presence attracted every boy on the streets and soon such a throng gathered, following and fighting for places in their ranks, that a marshal ordered the police to disband them. It was a short, sharp, incisive battle and the cadets vanished. The Kid, who had proudly led his company, found himself quite alone and unsupported in his struggle with an officer, and when fairly subdued he was not appeased to find that the iron hand on his collar belonged to O'Brien, the "copper" from Grant Street. With a few rough words of admonition the officer dismissed him, but the indignity rankled and for days the Kid was sulky and unhappy.

During the winter months life on the corner was uneventful. The cold drove even the boys indoors and the Kid, who had no indoors to go to save a box in an alley, roamed and shivered alone. His one amusement out of business hours (for he sold papers a few hours each day) was to wage war on the copper. He was made the target for snowballs and lumps of frozen earth and tormented in every possible way. Since the failure of the Grant and Lincoln Cadets to achieve fame the Kid had felt that his position as leader was not as secure as formerly.

One wet, foggy December afternoon, just as the lights began to make the street bright, he was standing in front of a bake-shop window with a bundle of unsold papers under his arm.

Suddenly he spied a benevolent looking old gentleman waiting on the corner for a car. The Kid thought it a good chance to play one of his favorite tricks. He advanced cautiously and dropped his papers into the gutter running with water. Seated on the curb near them he gave vent to very realistic sobs and leaned over in an attitude of grief and utter discouragement. The sound of his sobbing attracted the old gentleman's attention. After a moment's hesitation he came to him and put his hand on the boy's shoulder.

"What's the trouble, my little fellow?" he asked, kindly.

The Kid pointed dramatically to the soiled and worthless papers.

"That's too bad, my boy, but don't give in. How many are there?"

"Ten *Globes* and four *Heralds*," he sobbed.

The old gentleman took out his pocketbook. "Well, here's the money. I'll buy them all."

The Kid virtuously shook his head.

"Yes, let me," his friend protested. "Here, take it, and a Happy New Year to you," he added.

There was no further hesitation; the Kid stretched out his hand for the money. As he did so the gentleman's arm was seized by a gloved hand and a rough voice said: "Here, don't let him impose on you like that!" With a quick glance the boy saw O'Brien.

"But," protested the generous man, "the poor boy is in trouble."

But both the boy and the officer had disappeared. With a bound the Kid darted into the middle of the street. As he dodged between the passing vehicles his foot slipped on a car track and down he went in front of an approaching trolley car. The officer was but a step behind and he picked him up in time to stumble with him unhurt upon the fender of the moving car. He extricated himself from his dangerous position and carried the frightened boy to the sidewalk. Here the Kid made a dash for liberty, but the officer held him firmly. Threading his way through the crowd to a dark alley he stopped in a darkened doorway and thrust the boy into a corner.

"Now," he said, after a pause, "I've got you. I don't know what to do with you. You ought to be shut up. You've been the boss of this corner too long and you've made trouble enough. I've stood your mischief when perhaps I ought not to. I've hushed up complaints against you. I've been your good friend. And how have you paid me back? With stones and snowballs, lies and mischief. You are a mean little cuss and you know it. With all your swagger you're a little coward in some ways. But there's good in you, too, that's the trouble. You're plucky and kind when you want to be, and meaner than dirt when you want to be.

"And after all your other pranks now you try to lie and cheat to an old gentleman like you did tonight. That's what I call mean. I saw you and when I came up I said to myself I'd put you where you'd make no more trouble." O'Brien paused and mopped his forehead. Speech-making to bad boys in a dark alley was not his forte.

"Lem me go!" whimpered the Kid, now thoroughly scared.

"Yes," said O'Brien, "I'm going to, just this once, but I'll tell you why. Not for your own sake, by a good deal. I intended to arrest you, but when I saw you fall in front of that car I thought of a little kid I've got of my own who did that once and now he's only got one leg and he'll never run again. And he's worth ten such fellows as you. Something made me jump after you to save you just because I thought of my own little fellow who never did a mean thing in his life. Now go home and think it over." With this parting advice O'Brien returned to his official duties on the corner and left the boy stunned and tearful.

Then he realized his good fortune, that he was free, and a little of his old spirit came back. He started jauntily down the street. He tried to whistle, but for some reason he couldn't; he tried to swagger, but it was a dismal failure. In fact, the Kid was subdued. The more he pondered the more subdued he became.

At last he reached his home, and pulling aside the carpet which hung at the door he crawled into the straw-lined box. His chum was asleep, and the Kid pondered a long time alone in the dark.

Then he wakened his chum, a cripple he had taken pity on and allowed to share his quarters: "Say, Limpy, I'm through. Yes, I'm done. I ain't going to boss de gang any more. I got a right to do as I choose, an' I don't choose any longer. I'm through!" In answer to his chum's amazed questions he told his story: "Yes," he said, in conclusion, "dat copper is a white man; he's a dandy an' we never knew it. Come to think of it, I guess I'll stay boss while I can, but de gang has got to be bossed different. No more meanness for me!"

The next morning, as the bells were welcoming in the new year, the Kid pinned up in his box the following, written with infinite trouble on a scrap of soiled paper:

jan 1 1897

we, de undersined, dats me an Limpy do hearbi sollemly promis an agre never to du a meen ting agen unles we kan help it

Sined
The Kid
Limpy

AFIELD, ASHORE, AFLOAT, AFLYING WITH YOUNG NATURALISTS.

THE VERY BEST SPECIMEN OF ALL.

BY MR. MARTIN.

I have examined with special interest the various specimens of natural history exhibited from time to time, during the past year, in the *Home* Department of our paper, collected as they have been by enthusiastic experts from air and earth and the waters under the earth. But there has been one notable omission. Flowers of the field, fowls of the air, wayside weeds and seaside crabs have been vividly and beautifully described, but, although it may not seem very modest for me to say it, I am sure that neither Mr. Parkhurst's Heralds of Spring, nor Miss Tolman's Familiar Ferns, nor Mrs. Bucklin's roses and grasses and cranberries with their learned Latin names, nor even Mr. Rankin's Pile of Stones and Charles Upson Clark's Beetles begin to equal in real value and interest the natural history specimen I have in mind. I shall not give the Latin name of the animal—although I might do so—but try to describe it to you in plain English, so that when I have finished, you may be able to tell whether you have ever seen one of them or read of them in your books of natural history.

To begin with, the animal is found in all parts of the world—at least, in all countries I have ever visited or which I have read about in books of travel. Like most zoölogical species, however, they differ in color, size and characteristics, according to the climate or other surroundings. They are very much more numerous in India and China than in England or America, while in cold countries like Greenland, Labrador and Patagonia they are comparatively rare.

Strictly, he should be classed as a land animal, yet my careful observation shows that he gradually changes his habits and becomes to some degree amphibious. In his first years hating water, perhaps more than the young of any other animal, fighting against it and almost exhibiting symptoms of hydrophobia if it is brought near him, he afterwards comes to be very fond of it, and in the warm season may be seen paddling in it for hours together, and is even able, if necessary, to swim considerable distances, as would a dog or bear.

You may denominate him a quadruped or biped as you like, for in the first year or two of his life he walks on all fours as a quadruped should. But afterwards he is able to imitate the monkey—to which in other respects he bears a striking resemblance—in walking on two feet. They learn to travel very swiftly in that mode and I have actually seen them—when they might not have known I was watching—chase each other right merrily in an almost erect posture. Like the monkey, too, they are very agile at climbing. Although not perhaps strictly *prehensile* animals, they are yet so skillful in climbing trees and so fond of it that some naturalists have, I think, considered them as descended from the ancient tree-dwellers, but I do not know enough about evolution to give any opinion as to that. I ought to have said, however, that before they are strong enough to walk they are carried about by their mothers, although they are not classed, like the kangaroos and opossums, with *marsupialia*.

I have not mentioned their color. Have you ever seen a young Arctic seal? Pomiuk could tell you that when very young they are dressed in white—pure, soft white; so are the animals I am describing to you. Later their covering, like that of the seal, becomes darker, although in some countries it is said to be almost as bright colored as the plumage of the flamingo. As in the case of other species of animals common to different zones, their covering differs with the climate, their dress in polar regions being a thick fur, while in torrid latitudes it is extremely thin. I think there is even a difference in this respect between the summer and winter seasons of the temperate zone.

You know that animals are sometimes classified according to the food they choose, or their mode of eating it—*carnivora*, *herbivora*, *rodentia*, *ruminantia*, etc. I think these animals of ours belong to the *omnivora*, from the kinds and quantity of food they manage to consume. I do not think they are *ruminants*, for I do not remember seeing one of them "chew the cud." Their incisors are sharp, so that they are able to eat meat, and, although I have never heard them called "predatory" animals, I have more than once seen them catch other animals (both land and water animals) and devour them. They are certainly *rodents*, for they are good at gnawing—nuts of almost any kind being the favorite objects of their search. I have often seen them climbing trees to obtain them, as well as to help themselves to apples, plums and other fruit, to all kinds of which they are very partial. For this reason they are not in good repute with the farmers, who, however, seldom succeed in stopping their depredations, for they are as sly and nimble as a fox.

This reminds me to speak of a marked trait of these animals—their remarkable love of sport. I suppose this is characteristic of the young of all animal kind, but I am sure in none is it developed to such an intense degree as in this species. They not only play with one another in various and exceedingly funny ways, but they play with other animals as well. I saw one of them the other day—a little fellow which had scarcely got out of the quadruped stage—rolling over and over with a rollicking dog in the greatest glee, and both animals seemed to enjoy it equally well. Like the horses mentioned in the *Scrap book* column the other week, or like the monkeys—to which, I repeat, they are allied in many traits—their sport is all the better if there is a bit of mischief in it. The housewives as well as the farmers understand this, for they often find a jar of preserves or pan of doughnuts, which they have carefully put away in the cellar or pantry, broached and a part or the whole of its contents gone; Madam knows well enough who it is that, guided by scent or otherwise, had stolen in when all was quiet in the kitchen and accomplished the theft.

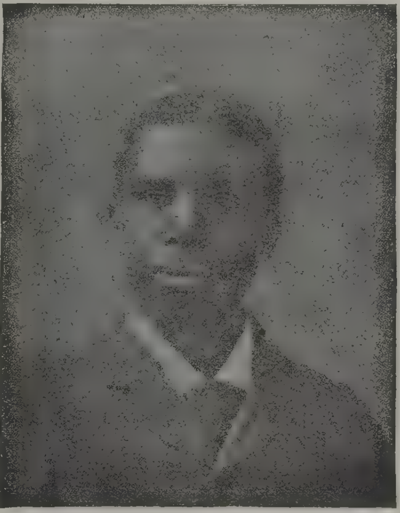
One other singular thing—these animals make more noise according to their size than any other members of the animal kingdom. If they were as large as hippopotamuses and had voices in the same proportion no ears could endure the sound! When many of them are congregated together at play their noise is something tremendous. Since I began this article I stopped to take a short ride on my wheel—lest a winter storm might end the bicycling season—and returning through a manufacturing village I suddenly encountered a company of these animals very near the road. Such chattering, such yelling, such screeching, such howling, such squalling, such resemblance to laughing hyenas, such combined chorus of uproarious vociferation, as startled me! But I rattled my bell and came past them unharmed.

This animal is very intelligent. I have been in Hagenbach's menagerie and seen the trained elephants and horses and tigers, but I do not believe any of them begin to be as capable of training as these creatures I am describing. In fact, they can be trained to know and do almost anything in the world.

In conclusion, I have only room to say that despite their mischievousness, their noisiness, their destructive propensities, they are really good-natured, amiable and affectionate animals. One learns to love them exceedingly and is generally loved by them in return. They have almost never been known to injure or molest any who treated them kindly. For my part, I do not hesitate to say that I would rather have a few of these animals as my friends and companions than all the pet poodles and even the pet pussy-cats in the United States!

THE POET AND HIS SONG.

The writer of this poem, Paul Laurence Dunbar, is a young Negro, whose parents were slaves, and who until recently has been earning an honest livelihood as an elevator boy. His poems first appeared as waifs in the newspapers of Ohio, his native State, and attracted the attention which they deserve. His father, who escaped from slavery by flight into Canada, taught himself to read and showed a remarkable fondness for history. His mother was freed by the events of the Civil War, and manifested a passion for literature, especially for poetry. After the father's death she struggled on in deep poverty, but with a mother's pride and hope in her son's genius. A most appreciative introduction to Mr. Dunbar's book, called Lyrics of Lowly Life, published by Dodd, Mead & Co., is written by Mr. Howells, in which he says: "If he should do nothing more than he has done, I should feel that he had made the strongest claim for the Negro in English literature that the Negro has yet made."



Paul L. Dunbar.

A song is but a little thing,
And yet what joy it is to sing!
In hours of toil it gives me zest,
And when at eve I long for rest;
When cows come home along the bars,
  And in the fold I hear the bell,
As Night, the shepherd, herds his stars,
  I sing my song, and all is well.

There are no ears to hear my lays,
No lips to lift a word of praise;
But still, with faith unfaltering,
I live and laugh and love and sing.
What matters yon unheeding throng?
  They cannot feel my spirit's spell,
Since life is sweet and love is long,
  I sing my song, and all is well.

My days are never days of ease;
I till my ground and prune my trees.
When ripened gold is all the plain,
I put my sickle to the grain.
I labor hard, and toil and sweat,
  While others dream within the dell;
But even while my brow is wet,
  I sing my song, and all is well.

Sometimes the sun, unkindly hot,
My garden makes a desert spot;
Sometimes a blight upon the tree
Takes all my fruit away from me;
And then with throes of bitter pain
  Rebellious passions rise and swell;
But—life is more than fruit or grain,
  And so I sing, and all is well.

◆

A little boy observed when asked why he remained on his knees after he had finished his prayers, "Well, mother, you know it says in the hymn, 'Satan trembles when he sees the weakest saint upon his knees'; so I thought I'd make him shake a little longer."—*Watchman.*

Closet and Altar

No life is complete which does not sometimes sit trustfully waiting to be fed by God.

All common things, each day's events,
  That with the hour begin and end,
Our pleasures and our discontents,
  Are rounds by which we may ascend.

Do you desire to learn the secret of a restful life, to learn how you can be a man or woman of Christly power? You can only become such in so far as Christ has power over you and takes possession of you. . . . You are to live a life of obedience to authority; a life in which there is but one dominating power—the omnipotent imperium of the Godhead.—*Webb-Peploe.*

No doubt the true conception of the eternal future includes the idea of perpetual development, the movement of the intellect into new regions of truth, the ascent of the moral life to loftier hights of righteousness, the increase of the fervor of love for God and for all those who will share our blessedness in him, the discovery from age to age of new and glorious forms of moral and spiritual life that will attract our affection and fill us with delight, the enlargement, the perpetual enlargement, of all those powers which find their exercise in the service of God and of those whom he has created. Rest and progress will doubtless be united in the perfect life.—*R. W. Dale.*

Thou who dost all things give,
  Be not thyself forgot!
No longer may thy children live
  As if their God were not!

But every day and hour,
  Since thou dost bless us thus,
In still increasing light and power
  Reveal thyself to us.
    —*W. H. Furness.*

Christ will come to thee, holding out his consolation, if thou prepare him a fit dwelling within thee. Many a visit does he make to the interior man, sweet is his communication with him, delightful his consolation, great his peace, and his familiarity exceedingly amazing. Give place, then, for Christ, and deny entrance to all others.—*Thomas à Kempis.*

Almighty God, we bless thee for the life that cannot die. Thou hast clothed us with a body which we must shed; it must return to the dust, but the soul which thou didst fashion in thine image shall live forever. The soul is blinded by the body. The body often overwhelms the spirit, but the body is only for a moment, its conquests cannot endure. Help us to claim our better selves, our higher manhood, and to live in all thought and feeling that is uppermost and therefore nearest God. We have often sinned against thee with the body when we did not mean to sin against thee with the soul. Save us, O Christ, from ourselves. Save us from our senses, and may we live and move and have our being in thee. Our burden is heavy, but it is only for a day. Give us joy in these thoughts. Deliver us from despair and all manner of humiliating fear. May we stand in the sublimity of trust and work in all the tenderness of childlike obedience. Lord, hear our prayer and let our cry come unto thee. Amen.

MEN'S HOUSEKEEPING.

BY AGN' B. ORMSBEE.

It is true that not all men keep house, but all mercantile business involves a great deal of genuine housekeeping, fully as exacting as that of women. Men not only cheerfully yield this field of work as being woman's peculiar sphere, but are the first to scout the notion that they are housekeepers in any sense of the term. Yet what is the constant cleaning, scrubbing, dusting, setting to rights which goes on nearly every day in our large stores, groceries and drug stores, to say nothing of the less regular sweeping, polishing and window washing that the lawyer, the real estate agent and all that huge army of business men in offices are repeatedly having done to keep their surroundings attractive.

But whether you recognize the relation between your own housekeeping and that of your wife and mother there is one point to bring to your notice, and that is why, having well begun, do you not continue the good work? Why do you not do your work more thoroughly? If woman's voting could possibly be so superficial as man's housekeeping it is well that she is at present debarred. Your brasses shine, your windows gleam, your counters are dustless, but how are your cellars and your back yards and your back stores? Almost without exception these out-of sight places are dirty, disorderly and too often filthy. How can men of refined personal habits bear to have the cellars of their places of business filled with rotting boards and packing materials, moldy papers and rubbish of all sorts, decaying and smelling to heaven?

And yet this is not a fancy picture, but a report of what exists behind the scenes of the majority of business houses in both city and country, if we could only see it. Such cellars, such workrooms, such dumping grounds of yards would not only bring down upon a woman's head the contempt of her kind, but a visit from the health officer. Look in the cellar of almost every grocer and see if it be not true that men do not yet understand that the laws of hygiene apply to both the inside and outside of the proverbial platter. Many a home is quarantined and its housekeeper criticised for the typhoid fever, diphtheria, malaria or rheumatism of the breadwinner, while, if the truth were known, there is here no mystery of Providence, but only a wondrous mercy that the damp and decaying matter that lurks beneath and behind the sale and workrooms of the unfortunate man has caused so little suffering.

◆

THE POWER OF SUGGESTIVENESS.

More is accomplished in this world always by the suggestions of motive and force than by the impositions of form and rule. He who believes in suggestion has trust in the vital powers of things. The whole world is waiting to start into far higher action than anything yet, if one could only touch its springs. This is the beauty, this must be the quiet satisfaction, of the lives of those obscure and patient workers who build nothing themselves, but who suggest the need and wish of building to other minds greater than theirs. Think of being the school teacher of Shakespeare, or Milton, or Pascal; and yet only a few antiquaries know the name of either. Surely there are last that shall be first. Surely this power of suggestiveness must always be the teacher's wisest and best.—*Phillips Brooks.*

Tangles.

1. WHAT WAS HER NAME?

'Neath hoary Egypt's glowing sun
A fresh young English rose once grew—
The Nile was white with lotus blooms,
But none so fair as my ONE TWO;
So long I tarried there in ONE,
Till love returned was my bright lot,
For though my dear girl's name was TWO,
Her heart, good luck for me. was not!

Now, puzzlers who can guess her name
From hints I've dropped will have the key
That, sages say, unlocks the door
To Egypt's oldest mystery;
For, since in ONE was found this TWO,
This TOTAL, oddly graven o'er,
Strange hieroglyphics have been read
That posed philologists before!

MABEL P.

2 METAGRAM.

The sea! The sea! All joy for me
Is in my white winged ONE;
A refuge true from cares that TWO.
With her I envy none.

Though skies be THREE, she dances free
Across the waters wild;
Unmoved I FOUR though breakers roar;
I am an ocean-child.

Let others praise the woodland ways,
The FIVE that hails the light;
I trim my sail to catch the gale,
And SIX the gull's swift flight.

Some count their SEVEN an earthly heaven.
Set round with palings straight,
But all the brine I hold as mine,
From Hebrides to EIGHT.

M. C. S.

3. WORD CHANGE.

In the following quotation from Lord Dufferin's recent speech at Belfast one letter has been changed in each word:

Duly in no rivine I think, oh no ratisfying en esseice than Mike tho malic test is she "Grabian Lights" if ran shriek go tie nartow licits or I semistress' attir of expaid so toe dimensious or I michty espire wheltering at im martially witsin ids cowtent-wreathing foods tee howly odes if she earts an id dogs wearies rings aid ruders tho hare phosen is nor sheir rood-free.

E. L. S.

4. TRANSPOSITIONS.

From early English history
We ***** full many a tale.
One tells of how a fair-haired slave
In Rome, exposed for sale,
Was seen by good Pope Gregory,
Who asked the prisoner's nation.
"Not ***** then, but *****," was
His Highness' exclamation.
Let not some modern ***** say
The legend is not true!
I'd rather far believe in all
The old myths—wouldn't you?

M. E. B.

5. ARITHMETICAL.

A certain number was multiplied by itself, divided by itself, added to itself, subtracted from itself successively. The square root of the sum of the product, quotient, sum and remainder was 20. Find the number. F. L. S.

ANSWERS.

114.—1. Rhode Island. 2. Delaware. 3. Minnesota. 4. Nebraska. 5. Massachusetts. 6. Montana. 7. Washington. 8. West Virginia. 9. Colorado.

115.—1. Sage. 2. Lilac. 3. Aster. 4. Rose. 5. Dahlia. 6. White Rose. 7. Valerian. 8. Snowdrop. 9. Verbena. 10. Sunflower. 11. Palm. 12. Wisteria.

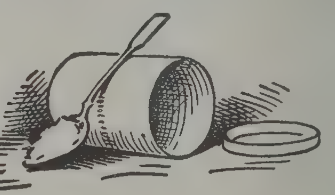
116.—1. Wo-men. 2. He-art.

117.—Chair, hair, air.

Among recent solvers are: Freddie B. Wright, Minneapolis, Minn., 110; Marguerite H. Rogers, Bar Harbor, Me., 110; Pearl, Salem, Mass, 110; D, Braintree, Mass., 108; Edward C. Smith, Worcester, Mass., 108; B. R. B, Medford Mass., 107; Old Fellow, Boston, Mass., 107, 108, 109, 110, 111; E. E. S., Melrose Highlands, Mass, 107, 108, 109, 110, 111; Once-in a-while, Framingham, Mass., 107, 109, 110; P. K. Francis, Winchester, Mass., 108; A. S. Lovewell, East Otisfield, Me., 108; S. E. Pearson, Dorchester, Mass., 108; Henry Lincoln Bailey, Middletown Springs, Vt., 108; Raymond, Portsmouth, N. H., 107, 110.

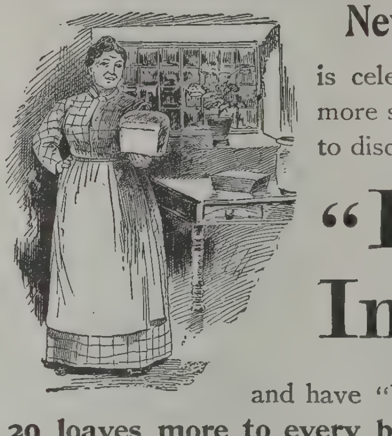
Of the six answers to No. 108 that are complete and correct—those of P. K. Francis, Henry Lincoln Bailey, A. S. Lovewell, S. E. Pearson, E. E S, Old Fellow—the neatest is found to be that of P. K. Francis, to whom the prize is accordingly awarded.

A. S. B. thinks the terms of No. 101 are inexact, and that "the only logical application of the given distance, two feet, is to the line between the two points (the bud and the place of its immersion), or, in other words, to the hypothenuse of a right-angled triangle, of which one foot is the perpendicular. On this basis the depth of water would be one foot.'



The Last Spoonful

of Cleveland's baking powder is as good as the first, pure & sure.



New England cooking

is celebrated, and it's going to be more so. Every housewife is going to discard poor flour and use

"Duluth Imperial"

and have "better bread and more of it."

20 loaves more to every barrel.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn

The Conversation Corner.

MY DEAR CORNERERS: Writing this on New Year's Day, I place the old interrogation at the head to remind you that our sign for 1897 will remain unchanged—*a question*—and our motto still the same: *ask, seek, learn.* (Do you not think these words are all the more appropriate and attractive because you find them among the sayings of Jesus?) The sign and the motto suit us all equally well, whether we be four or forty—or twice forty! If there are any who think they "know it all" now and do not need or care to ask and seek and learn other and better things—well, they are out of place among us Cornerers!

Here are a few **? ? ?** which have been waiting in the Drawer some time for an opportunity to ask themselves:

RHODE ISLAND.

Dear Mr. Martin: . . . I want to ask the Corner this question. Where can I find that poem which begins,

The boy stood on the burning deck,
Whence all but he had fled?

I think many of our older members must have spoken it in school and hope some of them can tell me. RUSSELL.

That's right, Russell; many old Cornerers have spoken *Casabianca* in public on the stage. It was one of the most familiar pieces for reading and declamation forty and fifty years ago—and since—as a host of our honorary members could testify. It is in many of the older school readers, but perhaps in none readily accessible to you. But you will find it in the third volume of the Heart of Oak series, a collection of classic English prose and poetry, which, I am sure, has been recommended to you before in the Corner (Heath & Co.; 50 cents).

The poem, as read or recited in school, used to excite our sympathies greatly at the thought of the boy who would rather die than disobey his father. I knew one little boy who was so much touched by hearing the piece that in making his evening prayer he added to his other petitions this: "O Lord, bless the boy who stood on the burning deck." Other of Mrs. Hemans's poems used to be much admired and often quoted, but are now said to be out of date. I have just asked two young college graduates about her *Hour of Death*, once so familiar—

Leaves have their time to fall,
And flowers to wither at the North-wind's breath—

but neither of them had ever heard of it! I hope our children will not forget Mrs. Hemans's beautiful poem on the Landing of the Pilgrim Fathers—which you remember is preserved in her own handwriting at Pilgrim Hall in Plymouth—

The breaking waves dashed high
On a stern and rock-bound coast.

And here is a similar question from a reader who is more than "twice forty":

VERMONT.

Dear Mr. Martin: I am not one of the Cornerers and am only a little more than eighty-five years old, but I have a scrap-book and wish to get a poem written by Mrs. Sigourney many years ago when there was some political trouble in South Carolina. It began with

Stars of my country's sky,

and ended—after the trouble was over—with

The Southern Cross looked brightly forth,
And the pole-star kept its place.

I thought that some grandmother of the Cornerers might have it and oblige your young correspondent. MRS. S. L. M.

I have looked over different editions of Mrs. Sigourney's poems, but do not find the one desired. But "grandmother" may have it in her scrap book! Mrs. Sigourney, like Mrs. Hemans, wrote many poems, widely read in their time, but in a whole volume I see none now that seems familiar, excepting "The Western Emigrant"—

An ax rang sharply 'mid those forest shades;

did not we read that in school boy time, perhaps in the "Village Reader"?

WESTMINSTER WEST, VT.

Dear Mr. Martin: I would like to inquire if the old Liberty Bell is not in Independence Hall, Philadelphia? I recently heard the statement made that it was not returned there after the World's Fair, but think it must be a mistake. I myself saw it at Chicago, guarded by the policemen who went with it from Philadelphia. I would also like to ask if any one has the poem entitled The Clerk of the Weather. CHARLES P.

I cannot answer the last question. I have kept daily record of the weather for nearly fifty years, but not in poetry! I "guess" the Liberty Bell is in Independence Hall, all right; the U. S. Army would have been called out if that sacred relic had not been returned. Charles will remember that there was a model of the old bell at the World's Fair, besides the original, and it was the former that was usually rung there—perhaps the model was kept in Chicago.

BROOKLINE, MASS.

My Dear Mr. Martin: . . . I venture to ask another question which may be answered in the Corner. Has the Duke of Westminster anything to do with the Bank of England?
W. B. S.

I find that the Bank of England has a governor and twenty-four directors, elected annually from members of the company. I do not find among the offices and titles of the Duke of Westminster any connected with the Bank of England. I wrote to a gentleman in Kidder, Peabody & Co.'s banking-house, and he courteously replies that he has examined the list of the directors and Westminster's name is not there. Very likely the Most Noble Duke leaves with the Old Lady in Threadneedle Street any extra money he may have, for an old Englishman who called on me the other day said that in his day the Duke of Westminster was the richest man in England, his income being commonly reported as a guinea a minute. (Against all the bother of taking care of so much money, he would have the privilege of doing good with the amount he did not need for his board and clothes—how many children and poor families and missionaries he could make happy! Supposing he gave away only one-half of his income, how much would he have to distribute every day? There is a **?** in arithmetic for you!) Let W. B. S. write direct to Mr. W. His address is:

Sir Hugh-Lupus Grosvenor, K. G., P. C., Duke and Marquess of Westminster, Earl Grosvenor, Viscount Belgrave, Baronet Grosvenor, of Eaton, in the co. palatine of Chester; Custos Rotulorum of the co. of London; hon. col. Earl of Chester's yeomanry cavalry and lieut. col. commanding Westminster rifle volunteers; supernumerary A. D. C. to the Queen, etc., etc.

JAMAICA PLAIN, MASS.

Dear Mr. Martin: Last summer I visited the Tower of London and think some of the Cornerers may be interested in what one of the guards told me. Among the crown jewels are twelve solid gold salt-cellars. They are about nine inches high and six inches in diameter and are made in different shapes to mark the various degrees of rank. The largest is in the shape of the White Tower, and is always placed at state banquets in front of Queen Victoria, at the head of the table. Starting from that the others are placed at intervals down the table and the people are seated above or below one of these according to their rank. It is the old custom, still kept up, of sitting above or below the salt. Does any one know the origin of the custom? EMILY D.

I remember that Jewel Room with its crowns and other royal regalia (although the guard did not tell me about the salt-cellars), and also those relics of the royal ambition and cruelty which make the history of the tower so terrible. It is very pleasant to make a pilgrimage to old England—and to read about it in the "Book of the Pilgrimage"—and we may rejoice in all that is good and true in "our kin beyond the sea," yet when I think of the infinite fuss and fashion and folly and the un-Christian spirit connected with the life of the nobility, and of a government by hereditary right rather than by merit, I prefer the simpler government and plainer ways of our republican country—what say you, Cornerers?

Mr. Martin

CORNER SCRAP-BOOK.

What Happened in 1896? Janus had two faces. So does January. In this month—and I am writing on its first day—we look backward and forward. Last January—if you pasted the Corner page in your scrap-books, you will find it under Jan. 30—we asked what would happen in 1896. Now we can look back and see what did happen. Can you make out the list? Besides the election of the President of the United States, after the most exciting and important campaign of this generation, what should go on the record? Venezuelan trouble amicably settled; system of arbitration to be arranged between England and America; Turkey still murdering its people, and the nations of the world looking on; the Cuban rebellion kept up; the coronation of the czar of Russia; the assassination of the shah of Persia; the discovery of X-rays—apparently one of the most important discoveries of the century; the deaths of two great English painters and of our most famous American authoress. What else do you remember of national note?

What Will Happen in 1897? It would seem certain that something must happen in Turkey. After the murder of 100,000 of his subjects, the sultan cannot much longer defy the sentiment of the world. We will look out for his dethronement or a European war. Something must happen in Cuba. Such atrocious warfare must stop, or there will be no people or property left in that beautiful island. The United States will not go to war with Spain, but we may have a hand in the settlement of the Cuban war. One thing we do know, that we are to have a new President and a new administration. It is a question of great interest whom the President selects as his advisers in the different departments of the Government. How many of you can make a correct list of the officers of the President's Cabinet? (I do not mean the men's names but their offices, as Secretary of War, etc.) You know that these are to be selected by the President and submitted to the Senate, immediately after his inauguration, for confirmation. What position will the new Administration take as to Cuba, Turkey, Hawaii? I suggest these **? ? ?**, so that you may have your eyes and ears open to learn the interesting and important matters ahead of us in the new year. Never mind the little news which will be forgotten in a week, but make note in your diaries, or your scrap-books, or your heads, the great things of government, of discovery, of civilization, of humanity. L. H. M

The Sunday School

Lesson for Jan. 24. *Acts* 3: 1–26.

THE LAME MAN HEALED.

BY REV. A. E. DUNNING, D. D.

The first Christian church began to be organized at Pentecost, the annual Thanksgiving Day of the Jews. What was to be its character? How would it differ from the Jewish Church? What would it seek to do for men? These questions were, no doubt, asked by the disciples themselves even more earnestly than by those who observed it from without. Luke has chosen this incident of our lesson to answer in part these questions. It shows us:

I. *The life of the new church.* Some months, perhaps, had passed since Peter's first sermon. The company of organized disciples had settled into the habits described in the last lesson [Acts 2: 42–47]. Further light is thrown on their daily life by this healing of the lame man.

1. They kept up the habit of public worship. At the daily hour of prayer Peter and John were going into the temple. So were the other disciples [Acts 2: 46]. They held services in their own houses. There they broke bread in remembrance of their Master, whom the Jews had condemned to death. They must have already realized the wide difference between their belief and that of other Jews. But the stability of the state required that the people should habitually worship God in the temple. Their own religious characters could not be maintained without public worship. They kept going to the temple till the Jews made them feel that they had no place there, and till they had stated worship of their own. That is manly Christianity. Those who purpose to serve God will worship him in public. They will keep holy the Lord's Day. They will honor him before the people.

2. They kept up habits of benevolence. Christ laid emphasis on men's duty to the poor. He fed the hungry and healed the sick. He taught his disciples that in the great judgment day their destiny would be decided by their treatment of the needy [Matt. 25: 34–46]. Beggars were to be met on every hand in Jerusalem then. They are there now. The Gate Beautiful is gone, but they are beside every gate that remains—blind, maimed, deformed, wretched. Instinctively beggars go where men worship God. They expect the greatest success there. It is their testimony to the character of the church. There were no hospitals then. The poor and needy depended on the compassion of individuals. The church of Christ has since then taught the world the beauty of organized charity. Orphanages, homes and hospitals claim from Christians what individual beggars had to ask for themselves from the early church, which was not denied to them.

3. Their benevolence was real self-sacrifice. Peter and John had no money. If they had possessed it, and had given it to the beggar, he would have been a beggar still. But they had something better to give, even the life and power of Christ which were in them. They set the poor man on his feet and made him able to help himself. This miracle typified the high service which the disciples of Christ are constantly doing. This man had been carried by others ever since he was born, and expected to be carried till he died. But that command, "In the name of Jesus Christ of Nazareth, walk," made a new man of him. His feet and ankle bones received strength. It is sometimes said that the very poor are not to be found in the church. That is because the church helps the poor who come into it to help themselves. They are not likely to remain poor. She puts heart into men, rouses their ambitions and opens ways for them to do honorable service, till they become as surprised at their own powers and as grateful to God as did the lame man.

II. *The message of the new church.* The healing of the lame man gave Peter a text for another sermon as effective in its way as his first one. Those who had been with Jesus had come to expect that he would heal the sick, restore sight to the blind and cause the lame to walk. It was a question whether after his ascension his authority and power would continue with the church founded in his name. Here was the answer. It was given:

1. To the needy. The lame beggar became a physically sound man through the name of Jesus Christ. His power was still among men. Those who needed him could come to his church as they had come to him in person, and with the same confidence. Healing the sick was not his business when on earth. He often sought to escape the crowd who came to him only to get the benefit of his miraculous power. Disease and death continued in the world through his ministry in it, with no appreciable change. His miracles were not the end, but only the symbol, of his mission. But they did proclaim to all who were in need that he was a deliverer and Saviour. He gave them, not silver and gold, but manhood. His followers found this their mission also. It is now our work to make the weak strong in him, to lift up the fallen, to give manhood to men through their faith in Christ and their devotion to him. So far as the church forgets its mission to the needy it loses its peculiar power. If the spirit of Christ departs from it only the dead body remains.

2. To the people. A lame man healed and renewed suggested a race redeemed and renewed. Only divine power could do that, the power of the Son of God crucified and raised again to life. The preaching of Peter at this time stands as a specimen of the gospel as it was proclaimed in those days of the beginning of the church. It is the same which must now be preached by those who represent our Lord. Some have thought that the idea of Christ as the Son of God and Redeemer of mankind was the result of ages of growth and that it was not the idea of the first disciples But no one, I believe, can study with unprejudiced mind these addresses of the apostles to the Jews without seeing that they attribute to Jesus Christ the highest possible authority and the supreme power of God. Through him they had healed one man. Through him they invited all their hearers to become new men that their sins might be blotted out. His name was to them above every name. His death at the hands of the Jews and by their consent was the greatest of crimes. They had killed the Prince of Life. His resurrection was the crowning evidence that Jesus also, like his Father, had life in himself. This was the substance of the gospel they preached. The promises of forgiveness of sins rested, and still rests, on these facts. Because Christ died and rose again, we have the assurance of "seasons of refreshing from the presence of the Lord." The prophets foretold him. God "sent him to bless you, in turning away every one of you from your iniquities." These are the glad tidings which have been believed by vast multitudes and have caused them to receive him as their Saviour and to give themselves to his service. These are the truths which we believe and teach.

THE CHURCH PRAYER MEETING.

Topic, Jan. 17–23. The Question of Partnership. Rom. 6: 12–23; Luke 22: 1–6; Matt. 27: 1–6; 11: 25–30; Gen. 5: 21–24.

Spiritual relations, upward or downward? The beginnings and the end of these partnerships.

(See prayer meeting editorial.)

I regard it as our duty toward humanity to declare that, so far as we are concerned, we will leave Russia a free hand, and leave it to her and to Austria to deal with Turkey.—*Henry Labouchère.*

HARPER'S WEEKLY
For January 2d
contained the first installment
of
A NEW NOVEL
BY
Mary E. Wilkins
ENTITLED
JEROME—A POOR MAN
It is the most important novel from her pen, and will appear in each week's issue for six months.
10 cents a Copy $4.00 a Year
HARPER & BROTHERS, Publishers, N. Y.

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who lives at a distance from shopping centers is often at a loss how to obtain the best household articles without a trip to the city; you can stay at home and obtain
SILVER ELECTRO-SILICON POLISH
Drop us a line with 15 cents in stamps or currency and a box comes to you promptly. "Uncle Sam" is our messenger and he will find you wherever you live.
A trial quantity by the same messenger costs nothing. It's unlike any other silver polish. Leading grocers sell it.
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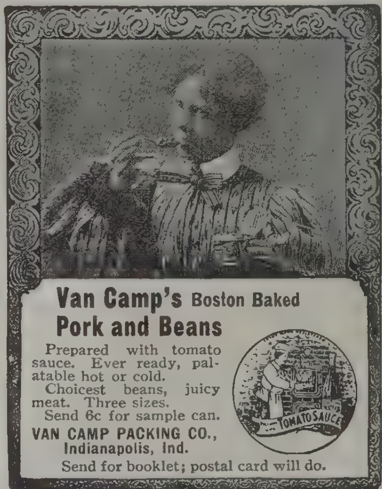

Van Camp's Boston Baked Pork and Beans
Prepared with tomato sauce. Ever ready, palatable hot or cold.
Choicest beans, juicy meat. Three sizes.
Send 6c for sample can.
VAN CAMP PACKING CO.,
Indianapolis, Ind.
Send for booklet; postal card will do.

CHURCH REMODELING.
THOMAS W. SILLOWAY, Church Architect.
10 Park Square, Boston.
Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a *specialty*, and tenders his services to committees who would practice economy, and where the means are limited.

PROGRESS OF THE KINGDOM.

HOME MISSIONARY WORK AMONG LOGGING AND MINING CAMPS.

(*Parallel with The Congregationalist's February Topic for Missionary Meetings.*)

Christian work among lumbermen and miners is carried on under conditions which distinguish it from missionary enterprise among the ranchers or Western farmers. The transitory character of the mining and lumber communities, which spring up in a day and as quickly disintegrate and disappear, constitutes the discouraging feature of work for these classes. The miner is a wanderer. Usually he is unmarried, and lives in a cabin alone or with one or two comrades, utterly apart from the softening influences of home, of wife and mother. If he has a family he seldom has a home of his own, but temporarily rents one of the rude huts erected by the mining company. His children grow up in the midst of a lawless, unsettled community, in mental and moral darkness as dense as the physical darkness in the underground region where he works. At any moment the mine may be exhausted or the "rich strike" upon which the miners have staked their hopes may prove a disappointment, and they must pack up their scanty household furnishings and join a stampede to some other place.

Even more rapid, perhaps, is the march of the lumber camp, and similar conditions of life prevail among the great army of lumbermen in Michigan, Wisconsin, Georgia, Alabama and Louisiana, as well as in the far Western States of Oregon and Washington. There are three distinct classes of workers in the lumber business—the mill men, the camp men and the river men. The latter are the smallest company but the most difficult to reach with Christian influences, as they flit from stream to river and from river to lake. In his book, The Minute-Man on the Frontier, Mr. Paddefoot draws a graphic picture of the founding and the breaking up of a lumber camp. He introduces us first to the primeval forest in all its beauty and tranquillity, then shows an army of brawny men of various nationalities invading the scene. Rude houses of logs, containing little but bunks one above another, are quickly erected. Men with axes and saws soon change the view. In a few weeks the grand old forest is a wreck, and but a few scrubby oaks or dwindling beech trees remain. The last picture is one of desolation. The buildings decay, the roofs tumble in and a few camp stragglers trying to get a living are all that are left. Solitude reigns supreme.

Among such a mixed and floating population as these miners and lumbermen, in communities so transient, the problem of accomplishing any permanent Christian work is indeed a perplexing and often disheartening one. But the loneliness, the temptations and vices, the lack of restraint, the absence of healthy resources attendant upon such a life makes the need of an uplifting and regenerating force all the more imperative. To our shame it has been said that the temptations and allurements of the saloon and the gambling house are always with these roving pioneers, while the church holds back, waiting for a settled community before she can hazard the chance of sending the gospel to a floating people. Mr. Puddefoot indicated some of the methods for helping these classes when he wrote: "These villages and camps ought to have good libraries, a hall well lighted, innocent amusements, lectures and entertainments, and in addition to this an army of men carrying good books and visiting all the camps." The mission churches and Sunday schools in the lumber and mining regions are as the irrigating streams in the Western prairies. Enterprises such as Auntie Gardiner's Free Reading-room at Red Lodge, Mont., are doing untold good and the hands of those who, like Rev. S. E. Lathrop of Ashland, Wis., are striving to secure fresh, attractive literature for such purposes should be held up.

As a typical enterprise among Western miners let us turn to the interesting work begun and carried on by Mrs. Alice S. Barnes, a plucky miner's wife in Castle, Mont. Her husband was one of the first on the ground when this camp, far up in the Rocky Mountains, was laid out in 1887, and he had control of the store and post office. The community was composed mostly of men among whom the saloon was a great factor. Mrs. Barnes was a member of the Society of Friends and an earnest Christian. She lost no time. Her own words best describe the energetic manner in which she, a woman and a stranger, undertook single-handed to inaugurate religious services: "I organized a Sunday school at once, but waited over one Sunday before saying anything of a church service. During the second week I ascertained that the one young lady of the town could sing and had a copy of the Gospel Hymns. I, too, had one, and considering that with my Bible sufficient, asked every one who came for the mail to meet the next Sunday evening in our unfinished store for service. We improvised seats with boxes and boards and had a congregation of twenty—seventeen men and three ladies."

This was the first of the regular Sunday evening services, which continued three years before a church organization was formed and were attended with astonishing regularity by fifty and finally by seventy-five men. This earnest woman begged the H. M. S. to send out a pastor for the congregation she had gathered and to whom she continued to preach until the long-waited-for missionary arrived. But times were hard, many of the people moved away and the new pastor soon became disheartened and left the field again to Mrs. Barnes, who is now a regular missionary in the employ of the C. H. M. S. It is good to read her glowing plea for "her boys," whom she characterizes as kind-hearted and generous to a fault, ever ready to protect a woman or a child, noble in many traits of manhood but too often fallen into habits of dissipation. Many of them she declares are intelligent and well-read, affable, courteous, brimful of strange stories of camp and field and all the wonderful romances which are a part of the adventurer's lot.

The remarkable work of Rev. James Hayes, himself a converted coal-miner, in the Coal Mine Mission in Indiana is so well known we need not in this article trace the development of congregations and Sunday schools, the establishment of reading rooms, the growth in temperance sentiment in Coal Bluff and its surrounding towns. But the influence of the mission in helping to solve social problems is worth noting. Before Mr. Hayes went to this field, strikes among the miners were always accompanied by riots, lawlessness and murder. The officials of the mining company testify that of late years there has been a marked change. The church and Sunday school have been largely instrumental in preserving property and promoting law and order. The pastors take such an opportunity to inaugurate some new line of activity in and around the churches. During a recent strike in one Indiana town the miners painted the meeting house, and the women recarpeted the floor. During the period of cessation from work there was not a single misdemeanor committed in the town.

An excellent idea of the difficulties of preaching the gospel in a new town in the woods may be gained from an article in *The Home Missionary* for June, 1896. The writer was sent to begin religious work in the heart of the pine region in northern Minnesota, in a community which promises to be the headquarters of an immense lumber business. Here he found only three buildings, with the exception of the railroad station, finished for use. Two of these were doing a thriving saloon business, the other, a hotel, was having an annex built for the same purpose. The preacher made himself known, and arranged to have services in an office of one of these buildings. When the time came he was obliged to summon up courage to interrupt some exciting games of cards which were going on in the room, and ask the attention of the players. Well might this worker say: "To be faithful to God, and yet not to arouse unnecessary antagonism on the part of such men, in such circumstance, severely taxes the skill of an ordinary mortal. An injudicious step, or an incautious expression, at the commencement of such a mission might necessitate one's having to take the next out-going train." But the missionary met with respectful treatment, and remained to see an important work opened.

Sources of Information.

The Coal Mine Mission in *The Home Missionary* for February, 1889.
The Gospel and Strikes in *The Home Missionary* for April, 1895.
Home Missions in a Lumber Camp in *The Home Missionary* for December, 1893, and January, 1894.
Mining and Lumber Camps in Montana in *The Home Missionary* for October, 1895.
Among the Lumber Camps of Northern Minnesota in *The Home Missionary* for June, 1896.
The Minute-Man on the Frontier, by Rev. W. G. Puddefoot.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Jan. 24–30. Our Failures and Successes. Luke 5: 1–11.

The ambition to succeed is a worthy one, provided we understand what true success is, and provided we employ proper methods. It is true that one may be a failure from a worldly point of view and a success as a Christian. And it is equally true that one may attain great outward success and fail utterly in his Christian life. At the same time growth and usefulness in one's vocation and progress in character often accompany each other. Such, certainly, is the ideal for us all. I like to think that Jesus was as good a carpenter as could be found in Nazareth in his day. He is honored when his disciples and servants fill their places in the world as creditably as other persons.

The passage referred to contains a parable as well as a miracle. It shows first that failure is often a necessary preliminary to success. These fishermen had come to the limit of their abilities. They had worked hard and long, but for naught. As we toil away at our different tasks and they grow harder instead of easier and comparative failure seems to crown the labor of a day or year, we are brought to understand our need of divine assistance.

Our extremity is Christ's opportunity, as it was by the Sea of Galilee, 1800 years ago. When Peter and the others admitted Jesus to partnership, he brought to the business an insight, a perseverance and a skill which they did not possess. He helped them in the undertaking which seemed to them most essential to their livelihood. If we admit Christ to a share in our plans, we have a right to expect that he will help us solve even the problems of daily bread.

When Christ had done this splendid thing for these fishermen, he asked them to help him. That is always the meaning of success in any calling. It is a challenge to better service. For instance, Christ helps a man to get rich. Favoring winds speed the vessels which he sends forth; laws of trade operate favorably; everything which he touches seems to turn to gold. Shall that man, having amassed a fortune through the good favor of God, forget that all the providences surrounding his life now summon him to follow Jesus, and become, in his way and through his special possessions, a fisher of men? The same law governs the use of every talent which Christ helps us to develop and perfect.

Parallel verses: Ex. 17: 11, 12; 2 Kings 5; Ps. 32: 5; Prov. 28: 13; John 21: 3–11; Phil. 2: 12, 13.

Literature

PROFANITY IN LITERATURE.

We were annoyed the other day by the profanity in The Story of the Second Mate, in the current number of *Scribner's Magazine*, and since then we have noticed a protest against it in a daily paper. The names of God, Christ and the devil are vociferated in a time of excitement described by the author with a freedom which too probably is true to life, but which is as offensive as it is wrong. The use of ejaculations, and strong ones, under such circumstances is natural and common. But there is no need of profanity, especially of such specially irreverent profanity. The editors of *Scribner's* should have insisted upon the alteration of these expressions before publication.

The natural defense of such utterances, should any defense be attempted, would be the claim that one object of such a story is to describe seamen as they are; that they do swear like that, and cannot be truthfully portrayed otherwise; and that no approval of profanity ought to be inferred from the failure to correct such expressions. But this would not be a conclusive answer. It is not necessary to illustrate the vices of the sailor to this extent in order to give a sufficiently complete and correct idea of him. And if it were, the result would not justify the method. The game would not be worth the candle.

Scribner's Magazine is usually not only above reproach but safely and heartily to be recommended for general reading, and we make our comment chiefly because the fact that such a publication has laid itself open to just criticism at all proves that a growing and evil general tendency in literature needs prompt correction. It is time to call a halt. In the interests of common propriety let such vulgarity as this profanity be cut out of books and magazines which profess to be morally respectable.

BOOK REVIEWS.

THE NICARAGUA CANAL AND THE MONROE DOCTRINE.

If anything be needed to disgust an intelligent man with the folly with which our international relations often have been managed, it can be found in this volume. The work of Dr. L. M. Keasbey of Bryn Mawr College, the book is a political history of the subject of American Isthmus Transit, the various schemes being described, the history of negotiations concerning them given and the relations of the Monroe Doctrine to the whole set forth from the point of view of a loyal advocate of the doctrine. It is hardly due to the successive secretaries of state for the last thirty or forty years, with perhaps one or two exceptions, that we as a nation possess at present an unexpectedly favorable opportunity to complete the Nicaragua Canal, which unquestionably is the most feasible of the five or six various routes from the Atlantic to the Pacific. And it is humiliating to read the pitiful story of the blunderings, blusterings and shufflings of our diplomatists whom England has continually and calmly outwitted.

It is not a brilliant chapter in our diplomatic history, and it is an instance of the undeserved intervention of Providence that we have at present no need of any complications with Great Britain if we go forward with the Nicaragua Canal, and no reason to anticipate any difference of a serious character. The question of the success of the undertaking seems chiefly a question of money. The author discusses the different routes and, by a process of elimination, shows the Panama and the Nicaragua Canals to be the only practicable ones. The scandalous history of the De Lesseps fiasco at Panama is set forth, and the fact that the canal now being constructed at that point must have locks after all, and on that account is inferior to the Nicaragua Canal, is explained. The only superiority of the Panama route is the supposed possibility of its construction at tide level, which feature now has had to be abandoned. The book is not a plea for the Nicaragua Canal any more than a scholarly comparison of the histories and features of the different canal enterprises, and of the relations of our Government to others in connection therewith.

We decidedly incline to the opinion that the author has made out his case that the Nicaragua Canal ought to be constructed, and at once, and under the control, if not also at the charge, of the United States; that no serious opposition is likely to be expected from foreigners, and that, if such opposition were to be made, we, nevertheless, probably ought to proceed with the work. Whatever Great Britain, which now is exceptionally well disposed to us, may think or desire, the present condition of European politics is so complicated and threatening that no foreign nation is likely to undertake to interfere with our construction of the Nicaragua Canal, unless some needless blustering in Congress or by our jingo press should exasperate it. We have no doubt that a Nicaragua Canal and, possibly, also a Panama Canal are to be constructed within the next fifty years, and the sooner the better, and they will largely revolutionize the carrying trade of the world. An immense advance in the commercial activity and prosperity of our country may be expected to ensue, and this book, in spite of some needless material, is a valuable contribution to the enlightenment of the public in regard to the whole matter. [G. P. Putnam's Sons. $3 50.]

RELIGIOUS.

The Old Testament and Modern Life [Dodd, Mead & Co. $1.50], by Rev. Stopford A. Brooke, contains a series of studies of Old Testament characters and the applications thereof to the life of our day. The preacher, it will be remembered, was formerly a member of the Established Church in England, but for some years has been a Nonconformist, apparently in closest sympathy with the conservative Unitarians. One of the most popular of London preachers, the cause of his popularity is evident to the reader of these pages. The insight shown in the study of the lives of Abraham, Moses, Samuel, David and Elijah, and even of some comparatively minor characters, such as Hagar, Judith and Deborah, and the lessons and suggestions drawn therefrom, as well as the choice language in which his thoughts are expressed, account easily for his hold upon both the literary and Christian public. The author accepts many of the conclusions of the higher criticism, but is far from being a destructive teacher, and the devoutness and practical quality of the interpretations and inferences alike render his volume eminently helpful. Indeed, it is not often that more stimulating spiritual suggestions come to one than those which are found in these sermons. The book is one which many ministers will value and which many laymen also will appreciate highly.

Another book of able and telling discourses is by the late Bishop Phillips Brooks, *New Starts in Life and Other Sermons* [E. P. Dutton & Co. $1.75], being the eighth series of his sermons. The author's sonnet entitled The Waiting City is printed in place of an introduction. The familiar characteristics of the distinguished and lamented preacher are all illustrated in this book. His clearness of thought, his practical, if not always conventional, views of truth, his profound desire to elevate and bless his hearers and his fervid and sometimes excessively rich flow of words will bring back instantly the personality of the great preacher to every reader who ever has heard him speak. Like all his sermons these will have a wide, lasting and beneficial influence.

Two little volumes by the late Bishop of Winchester, Dr. A. W. Thorold, deal with themes of common life with reference to the satisfaction of duty to the Almighty. One is called *On Marriage*, the other *On Money* [Dodd, Mead & Co. Each 50 cents]. They are wise, plain spoken and Christian essays such as everybody can understand and such as all should heed.——The sixth edition of Rev. H. T. Sell's *Supplemental Bible Studies* [Young Men's Era Publishing Co. 50 cents] is a practical handbook containing suggestions for studies in the structure, geography, institutions, times and doctrines of the Bible intended for teachers' meetings, Bible classes, educational institutions, etc., and the popularity of the book is justified by its serviceableness. In its small compass it comprehends a large amount of important material well arranged for easy use.——Mrs. T. B. Arnold's *Sunday School Commentary on the International Lessons for* 1897 [F. H. Revell Co. 50 cents] is a good example of thoughtful endeavor to promote the successful interpretation and application of the International Lessons and bears a strong resemblance to most of the other works of its class. It seems to have no striking individual features, but is well adapted for actual service.

BIOGRAPHIES.

My Reminiscences [Dodd, Mead & Co. $3.50] contains the recollections of Luigi Arditi, the famous musical composer and conductor, edited by the Baroness von Zedlitz. For sixty years Arditi has been one of the foremost figures of the musical world. He has known almost every musical celebrity, many of them on terms of intimacy. He has been professionally associated with a very large number of them. He has had both good and bad fortune during his career, and has maintained a cheery disposition and looked on the bright side of life successfully throughout. Honors have come to him, well-deserved and numerous, and in his old age he has set down for the benefit of his friends and the larger public the principal facts of his most interesting career. The book is chatty and unaffected and is almost free from the critical spirit which musical people ordinarily exhibit towards each other. Indeed, in some instances one suspects the author of deliberately suppressing what might have been truthful but disagreeable. But this is not a grave fault, if a fault at all. The introduction of a number of portraits, caricatures, facsimile letters, etc., adds interest to the work and the appendix contains the long list of Arditi's own compositions. The book is delightful from cover to cover.

Mrs. Gaskell's Charlotte Brontë, although a standard work, is not in all respects so faithful as it might have been. Partly to retell an always interesting, if familiar, story, and partly to correct what others have said in error, Mr. C. K. Shorter has written his volume, *Charlotte Brontë and Her Circle* [Dodd, Mead & Co. $2 50]. He has given indefatigable study to the subject, having enjoyed the assistance of his heroine's husband and other surviving relatives and friends, and has been able to introduce a very large number of hitherto unpublished letters and portraits. Certain mistaken statements in Mrs. Gaskell's volume in reference to Bramwell Brontë and others are corrected, and it is probable that the conception of Charlotte Brontë and her family here given will stand as the most accurate likely to be obtained and essentially truthful. The interest of the public in the heroine and all belonging to her, although probably not destined to be always as large as at present, is sufficient to justify such a work and the author has performed his task creditably.

JUVENILE.

Nearly a quarter of a century ago Archdeacon Farrar wrote a story for fathers and sons, entitled *The Three Homes* [E. P. Dutton & Co. $1.50]. It is the only book from his pen ever published without his name, and he has now acknowledged it. That it has reached a sale of 28,000 copies is a sufficient indication of its popularity, and undoubtedly it will continue to be a favorite book for boys for years to come. Their parents, also, may learn from it much of advantage in regard to wise methods of dealing with young men. It is a manly and Christian story, entertaining and even exciting, yet one which may be cordially commended.

The author of Probable Sons and other writings also has written *Teddy's Button* [F. H. Revell Co. 50 cents]. It is a bright and lively story for children, with a distinctly charming flavor. It will be liked and will have a good influence.——*The Log of the Lady Grey* [Bonnel, Silver & Co. 60 cents] is by Louise S. Houghton. This also is a short story, and describes a somewhat eventful yachting trip. The boys and girls are well described and their adventures are interesting. The story is well suited for the readers for whom it is specially meant.

EDUCATIONAL.

Prof. G. P. Fisher's *A Brief History of the Nations and of Their Progress in Civilization* [American Book Co. $1.50] is not an abridgment of his Outlines of Universal History, as it might be natural to suppose, although based upon it, but a large part of the subject matter has been rewritten. No more competent pen could be found for the composition of such a work than that of Professor Fisher, and the book illustrates well his ample knowledge, expert powers of discrimination and unfailing candor of temper. Special attention is paid to the mediæval and modern periods of history, and contemporary events in different countries between which mutual relations have existed are connected, as far as possible, in description. The most careful advantage has been taken of modern discoveries, and, so far as their revelations have contradicted or modified the truth of ancient traditional statements, these have been corrected. It would be difficult to name another work which covers the same extensive ground so comprehensively and at the same time so clearly and effectively. Intended for a textbook, it also will serve admirably as a work of reference, and many persons will enjoy simply reading it for the sake of the bird's-eye view of human progress which it affords.

Dr. O. J. Thatcher and Ferdinand Schwill are the authors of *Europe in the Middle Age* [Charles Scribner's Sons. $2.00]. It is one of the books written to supply the needs of the two earliest years of the college course, and the question whether such an addition to the long list of volumes bearing upon the same subject is justifiable will be answered in the affirmative, we are convinced, by all who examine the book. It is commendable in method and arrangement. The style is concise without being too terse. The balance between insertion and omission of details has been held with discrimination. It is supplied with helpful paragraph titles in heavier type, and in all respects it is well adapted to its end. We commend it to the attention of students of the period covered.

MISCELLANEOUS.

Mr. W. D. Howells has supplied the introduction to *English Society* [Harper & Bros. $2.50], by the late George Du Maurier, a volume made up of the artist's sketches, most of which appear to have been taken from the pages of *Punch*, but some of which have appeared in his books. Du Maurier had an individuality much more marked than that of most artists, and within his narrow range he excelled, but his range was exceedingly limited. The same faces appear and re-appear in this book upon different bodies and in different circumstances, and create fresh wonder that so accomplished an artist should not have exhibited greater inventiveness, but in their way they are masterpieces, and the jokes or other observations which they illustrate are exceedingly amusing. The volume makes a truly elegant holiday book, but one the charm of which is by no means confined to any particular period of the year. If placed in one's drawing-room, its popularity soon will become manifest by the evidences of use which it will show.

Historic Andover [The Andover Press. $1 25], by Mrs. Annie Sawyer Downs, is the poem which the author prepared for the 250th anniversary of Andover celebrated last May, and read, because of Mrs. Downs's illness, by Prof. J. W. Churchill. No writer could have been found better equipped, or more sympathetic, for such an utterance as this poem, and every page reveals her exceptional competency both as historian and as poet. Only one who has absorbed the spirit of the town for many years and has been close to the center of its intellectual and moral life could have done justice to the theme, which, while having much in common with the careers of other towns, also possesses special and even unique features. Her easy mastery of varied versification and her literary taste and skill render the poem one of more than ordinary significance, and one of the very best written for such an occasion which we ever have seen. It has been illustrated lavishly and beautifully with views of scenery, including also some taken in the English Andover, from which the town drew its name. It is printed and bound in handsome form, and the thousands scattered all over the land who have associations with Andover will prize it almost, if not quite, as warmly as the fellow-citizens of the author.

Irving's *The Alhambra* [Macmillan Co. $2.00] has been issued in what probably is the most tempting edition ever brought out, for the charm of the narrative has been increased by drawings from the pen of Joseph Pennell of the different places alluded to, and Mrs. Pennell has supplied an appropriate introduction. The book has reached us too late for holiday notice, but, although it is well adapted to be a holiday gift, its character and value are independent of season.——*Italy in the Nineteenth Century and the Making of Austro-Hungary and Germany* [A. C. McClurg & Co. $2.50] is another historical work by Elizabeth W. Latimer. To a greater extent than has been true always the author has studied history and imparted it in connection with the lives of great men. We do not mean that she has followed this plan to the exclusion of the examination of principles and the march of events, or that other writers have not adopted the personal method to a considerable extent, but only that in this volume it is conspicuously evident. There is no more graphic way in which to narrate history and the volume is based upon careful study and will take its place as not only historically instructive but more than ordinarily interesting. It is brought down almost to date, although in the latter portion it is open to the inevitable objection that history cannot be written safely until its events have passed somewhat into the distance. The book seems to be temperate, candid and worthy of commendation.

Mr. H. L. Koopman, librarian of Brown University, has embodied the fruits of his observations and experiences in a very serviceable little volume, *The Mastery of Books* [American Book Co. 90 cents], which consists of studies in reading and the use of libraries. It is judicious and practical throughout, and an important feature is a classified list of works which will prove serviceable to all desiring suggestions in regard to the formation of a library and their own intellectual development.——*A Man's Value to Society* [F. H. Revell Co. $1.25], by M. D. Hillis, is a series of studies on self-culture and character. We have not found in it much which is inherently novel, but this was hardly to be expected. But for its fresh and vigorous pictures and sometimes decidedly original manner of presenting the author's thoughts it is worthy of praise. Such subjects as the elements of worth in the individual, the physical basis of character, the use of books and reading, the science of living with men, etc., are discussed and the book seems to be one of the most rewarding of its class, and we are glad to recommend it.

MORE JANUARY MAGAZINES.

The advent of a new religious quarterly is, in the case of *The American Journal of Theology*, an event of no small importance in the current history of the Christian Church. Its list of contributors includes many of the most eminent theological and Biblical scholars in this country and in Europe. Its promise to offer only articles which make some real contribution to theological knowledge is well fulfilled in this first number, an admirably printed quarto of nearly 300 pages. Dr. Bruce of Glasgow writes on Theological Agnosticism, Dr. Gregory of Leipsic on Bernard Weiss and the New Testament, Dr. Briggs of New York on The Scope of Theology and Its Place in the University, Dr. Menzies of St. Andrews on The National History of the Sacred Books, Dr. Sanday of Oxford on The Life and Letters of F. J. A. Hort, and President Strong of Rochester, N. Y., on Recent Tendencies of Theological Thought. Critical Notes on Scriptural words and passages form a valuable department, while reviews of recent theological literature and of important theological articles in periodicals, each review being signed, furnish of themselves a very interesting outline of current religious thought. The scheme of President Harper and his co-workers is an ambitious one, but the array of well-known names of contributors as announced is impressive, and if future numbers are held up to the high standard of this one, this new quarterly will have great influence in shaping the thinking of students of theology and indirectly of the whole Christian Church. It is issued from the University of Chicago Press, at $3 00 per year or 75 cents per number.

The late Dr. G. B. Goode, the naturalist, is the subject of the usual biographical sketch with portrait in the *Popular Science Monthly* [$5.00]. Hon. D. A. Wells contributes the fifth of his papers on Principles of Taxation. Prof. Angelo Heilprin sums up Our Present Knowledge of the Antarctic Regions effectively. M. E. Ward's paper on Disinfection at Quarantine is of much interest in its way. Dr. W. L. Russell goes once more and to good purpose over the familiar ground indicated by his title, Consumption and Consumptives, and there are ten or a dozen other strong contributions. The editorials are excellent. But not all the "orthodox" by any means deserve the vigorous handling very properly administered to certain individuals in that entitled Anxious Orthodoxy.

The Educational Review [$3.00] has half a dozen sensible articles tersely and tellingly written by competent men. The illiteracy of American Boys is Mr. E. L. Godkin's topic, and his remedy is a change in the relative importance of studies. A. C. Armstrong, Jr., studies Philosophy in American Colleges, concluding that it has regained its former position in university life. W. C. Webster's first paper on Recent Centralizing Tendencies in State Educational Administration also deserves careful heed.

Christian Literature [$3.00] as usual has a couple of specially contributed articles, The Development of Doctrine in the Pre-Christian Church, by G. J. Low, and Prof. B. B. Warfield's eleventh on Augustine and the Pelagian Controversy. The others are well selected.

What is it in *The Cosmopolitan* [$1.00] which is so especially winning? Most of the leading magazines in these days are very attractive without and within, but more persons probably would pick up *The Cosmopolitan* first out of a miscellaneous pile of magazines than would select any other. Moreover, whoever takes up this number will not be disappointed in the contents. Striking contributions in one or another way are Murat Halstead's about The Farmers' College, the story of an unsuccessful experiment; The Famous Fête at Vaux, by Elizabeth W. Champney; and Mascagni and His New Opera, by Alma Dalma. Mrs. Sangster's poem, The Old Schoolhouse, also will not be overlooked, and the pictures deserve praise throughout.

The New England Magazine [$3.00] has sent out an uncommonly good number. It calls special attention to W. H. Winslow's account of the famous French architect, Viollet-le-Duc, and his work; to Henrietta E. Hooker's elaborate and most interesting portrayal of the history and work of Mt. Holyoke College; to Frances B. Troup's An English Heroine in the American Revolution, Lady Harriet Acland; and to H. C. Parsons's paper on Greenfield, Mass. These all are lavishly illustrated and full of fresh and forceful material. But the other contents also are commendable, and the article by E. J. Carpenter about The Bay Psalm Book deserves special heed.

Dean Farrar's Reminiscences of Lord Tennyson is the most important paper in the *Temple Magazine*, and another is a visit to President Kruger, the head of the Orange Free State in South Africa. Mrs. Walford and Mrs. Deland supply stories, and Mr. S. K. Hocking's serial, In Spite of Fate, is continued. Rev. F. B. Meyer furnishes a fine illustrated paper about D. L. Moody, and Mr. P. L. Parker one describing A Day in Canning Town, one of the poorer regions of London. The number is exceedingly interesting.

In *Lippincott's* [$3 00] the complete story is Stockings Full of Money, by Mary Kyle Dallas. Among the other papers of special interest are these: Are American Institutions of Dutch Origin? by S. J. Fisher; the Western Housekeeper and the Celestial, by Mary Hoskin; South Florida Before the Freeze, by R G. Robinson; and With the Whitefish Nets, by Allan Hendricks. *Lippincott's* continues to fulfill its adopted mission of providing light literature of a high order most successfully.

The Chautauquan [$2.00] devotes large space, as announced, to French literary matters, Jeanette L. Gilder, Prof. J. A. Harrison, John Gennings and Prof. F. M. Warren supplying papers on the French Academy, in which many portraits of members are included. Henry Houssaye writes about French Literature, and T. B. Preston about the Newspaper and Periodical Press of France. Eugen von Jagow treats of Superstition and Sorcery in French Society. How the Gothenberg System Works, by F. C. Bray, the Actual John Brown, by Dr. A. M. Courtenay, and the Age of the Poster, by Maurice Talmeyer, are three papers under the head of General Reading. The other departments are well filled, and the work of the editors and publishers is well done this time, as usual.

The first number of *The Month* [The Critic Co. $1.00], edited by J. B. and Jeanette L. Gilder, is of exceptional literary interest and value. It contains signed contributions from Messrs. Aldrich, Stockton, Rev. G. S. Lee, Dr. W. J. Rolfe, Bliss Carman and others, and portraits of Kipling, Pater, Nansen, R. H. Davis, Ian Maclaren, Ada Rehan and others. And its departments on art, music and the drama are as well filled as those more distinctively literary. The promise of a new and superior literary and critical publication seems more than likely to be creditably fulfilled, and such an acceptable candidate for favor cannot fail to receive a hearty welcome.

NOTES.

—— There are now only twenty-four cities or towns in Massachusetts without free public libraries.

—— Mr. Zangwill's successor in the *Pall Mall Magazine's* department, Without Prejudice, is Mr. A. T. Quiller-Couch, known in literature as "Q."

—— *Quo Vadis*, Sienkiewicz's novel which came out only two months or so ago and which we regard as the best novel of 1896, already is in its sixth edition.

—— Dr. A. Conan Doyle finds it a wise rule of authorship not to promise a piece of work for the future until he has completed whatever he may be occupied with at the time.

—— *The Symposium*, a monthly magazine which Mr. George W. Cable started not long ago, is to be discontinued, and Mr. Cable has accepted the editorship of *Current Literature.*

—— The Boston Athenæum with the co-operation of some other libraries is to compile an index of architectural plates found in artistic, architectural and kindred periodicals.

—— *The St. James Gazette* says that Queen Victoria is about to dictate and revise her autobiography and that it will appear this year. Certainly it will be an appropriate feature of the special recognition of the length of her reign.

—— A limited edition of a hundred copies of Mr. F. J. Stimson's story, King Noanett, with forty or fifty specially drawn illustrations by Henry Sandham, is soon to be issued at $100 per copy. It will be bound in inlaid leather.

—— The Tom Hughes Memorial Fund now amounts to almost $5 000. It is to be a life-size statue and will be erected at Rugby. No Americans have yet contributed to it. Dr. William Everett of Boston, however, has issued an appeal for gifts.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.

My Wife and I, We and Our Neighbors, Poganuc People and Pink and White Tyranny, Oldtown Folks and Sam Lawson, 2 vols., Religious Studies and Poems, Stories for the Young, etc. By Harriet Beecher Stowe. Each $1.50.

Life and Letters of William Barton Rogers. Edited by his wife 2 vols. pp. 427, 451. $4.00.

D C. Heath & Co. Boston.

The Princess. By Alfred, Lord Tennyson. Edited, with notes, etc., by A. J. George. pp. 217. 90 cents.

Living Age Co. Boston.

Littell's Living Age, Vol. CCXI. October, November, December, 1896. pp. 888. $2.25.

Fleming H. Revell Co. New York.

In the Tiger Jungle. By Rev. Jacob Chamberlain, M. D., D. D. pp. 218 $1.00.

An Introduction to the Study of the Acts of the Apostles. By J. M. Stifler, D. D. pp. 287. 75 cents.

Corn on the Mountains. By Rev. John Robertson pp. 300. $1 25.

The College of Apostles. By J. I. Vance, D. D. pp. 160. 75 cents.

American Book Co. New York.

Immensee. By Theodore Storm. Edited by F. A. Dauer. pp. 85. 25 cents.

Handbook of Greek and Roman History. By Georges Castegnier, B. S., B. L. pp. 110. 50 cents.

An Essay on Robert Burns. By Thomas Carlyle. pp. 90. 20 cents.

J. B. Alden. New York.

The Way We Did at Cooking School. By Virginia Reed. pp. 282 $1.00.

American Seamen's Friend Society. New York.

The Sailor's Magazine, Vol. LXVIII. pp. 384. $1.25.

J. B. Lippincott Co. Philadelphia.

The Sign of the Cross. By Wilson Barrett. pp. 303. $1.50.

Scott, Foresman & Co. Chicago.

Primitive Buddhism. By Elizabeth A. Reed. pp. 218. $1.00.

PAPER COVERS.

William Ware & Co. Boston.

The (Old) Farmer's Almanack for 1897.

Bible Institute Colportage Association. Chicago.

The Overcoming Life. By D. L. Moody. pp. 127. 15 cents.

MAGAZINES.

December. The Pulpit.

January. Bookman.—Philosophical Review.—Phrenological Journal.—Sailor's.—Cosmopolitan.—New England.—Appleton's Popular Science.—Treasury.—International.—Kindergarten News—Educational Review.—Chap-Book.—American Journal of Theology.—Christian Literature.—Good Words.

* * *

President Timothy Dwight of Yale returned Jan. 2 from a six months' tour in Europe. Accompanied by his family he visited Germany, Italy, France and England. His son, Winthrop E. Dwight, remains at Oxford for further study. The trip was purely in the nature of a vacation and President Dwight returns greatly benefited in health.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 18, 10 A. M. The Work of the Law and Order League.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

MIDDLESEX UNION ASSOCIATION, annual meeting, Ayer, Jan. 19, 9 A. M.

A WOMAN'S UNION FOREIGN MISSIONARY MEETING will be held in Clarendon Street Baptist Church, Boston, on Thursday, Jan. 21, at 2.30 P. M. Addresses will be given on the home and foreign departments of work by Mrs. Joseph Cook, Miss Louise Manning Hodgkins, Mrs. N. M. Waterbury and Miss A. B. Child. All ladies are cordially invited to be present

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Progress among our churches in the far Northeast is noted this week by the first step in self support.

If candidates for membership to our churches could be impressed more deeply with the fact that their best contributions to the spiritual welfare of the church they promise to support are not the only offerings necessary for its prosperity, our treasurers would be spared the necessity, which now becomes their duty in some cases, of reporting that much less than one-half of the members are pledged subscribers to the financial support.

Our second strongest center in the Bay State is indebted in no small degree to the energetic lead of its largest church. The mutual generosity of its members and pastor has been strikingly evidenced of late.

A Michigan pastor has made calls enough in a year to have met personally a large portion of the 13,000 residents of the city in which his field lies.

The hearty co-operation of various denominations in an Iowa church shows Congregationalism to be the solvent of the sects.

How many of our churches mean to deserve the Scriptural commendation applied to the one in the Hawkeye State whose fortieth anniversary we chronicle this week?

May success attend our valued contemporary, *Congregational Iowa*, in its new home, fresh dress and enlarged circulation.

How convenient and helpful for business men must be that 5 P. M. prayer meeting in Kansas City!

A struggling California church which has just built and dedicated a new edifice specifies among helpful results connected with the achievement these two: "We have learned what true Congregationalism is, through the help and fellowship of sister churches; and the community has learned that it was not competition but co-operation on which we were intent." Such knowledge as this must be of inestimable value in building up its spiritual house.

A suggestion for simplifying the programs of annual meetings comes from Nebraska.

For novel ways of celebrating Christmas consult our Kansas news.

One blessed result of a revival in the Golden State is the healing of a contention between two donominations. Today, as of old, no clearer witness to the presence of the Holy Spirit can be found than is expressed in these words: "Behold, how these brethren love one another."

CONSECRATION OF A GRANITE STATE CHAPEL.

The elegant new chapel built the past season by the South Church, Concord, N. H., was dedicated the evening of Jan. 7, with appropriate ceremony. Nearly 600 persons attended, and greatly appreciated the beauty of the surroundings and the varied and admirable program. It included an eloquent sermon by the pastor, Rev. H. P. Dewey, emphasizing for the church a good foundation, unity in diversity, a fitting adjustment of its parts, thereby giving strength, symmetry, harmony and beauty as it grows into a becoming temple for the Lord. Then followed a responsive service of dedication, a mutual prayer for pastor and people, and an original hymn for the occasion by an octogenarian of the church. The services throughout were impressive and enjoyable. After this followed a reception by Mr. and Mrs. Dewey in the ladies' parlor, a light collation and social hour in the dining-room. The ground area of the structure is 78 x 80 feet. It includes, above the audience-room of the chapel, a ladies' parlor, separated by portières, to be drawn when it is needed to give larger room for chapel purposes, a pastor's study and a library room. Below is the dining-room, with all its needed accessories. The inside finish is in Georgia pine. The entire cost of construction was $13,481, leaving from what was raised by the ladies for the purpose $140, to be used in furnishings. Entire harmony prevailed throughout the work. The people are to be congratulated on the result of their willing gifts.

THEOLOGICAL SEMINARIES.

Bangor.

The subject of the Bond Lectures for 1897, to be given by Prof. C. A. Young, Ph. D., of Princeton, is The Cosmos, Astronomically Considered.——During the Christmas recess several of the students preached in churches which they occupied last summer.——The Senior Class has had its opening lecture in pastoral theology, under Prof. J. S. Sewall.

Hartford.

The Junior Class has begun elective work, the Middle Class Homiletics and the courses on The Atonement, and Evolution and the Christian Faith, and the Seniors Ecclesiastical Dogmatics and the History of Congregationalism.——Special missionary meetings were held the first three days of this week under the lead of Mr. Luce, who was appointed by the Inter-Seminary Missionary Alliance to visit the different seminaries.——Several members of the seminary, assisted by friends from the city, gave a pleasant entertainment to the students last Saturday evening.——Mr. Van Dyke of Rutgers gave a lecture on Italian Art of the Renaissance Period last Saturday afternoon at Hosmer Hall. These lectures will be continued on Saturday afternoons in January. The students have been invited to attend.

Yale.

Last week the missionary society was addressed by the secretary of the Inter-Seminary Missionary Alliance.——Mr. Coolidge of the Senior Class is obliged to leave for Florida on account of ill health.——President Dwight is giving lectures on Corinthians to the Juniors. He returned Jan. 2 from an extended European tour.——Professor Curtis begins a new course in Old Testament exegesis, and Professor Brastow begins an elementary course in homiletics with the Juniors.——Mr. Briggs was the Senior Class preacher last week.

Oberlin.

Professor Bosworth offers a new course in special New Testament introduction, including an introduction to all the books, and special exegetical study in English of those books that are not studied in the various courses in Greek exegesis.——Professor Wright gives an elective course this term upon Comparative Religion and a course in Evidences of Christianity. He proposes in this course to use the material of his Lowell lectures.——Professor Gates offers a course in Old Testament Theology, required for students who do not take Hebrew.

Chicago.

The term opened Jan. 4.——Mrs. A. P. Stevens, deputy factory inspector of Illinois, addressed the conference Thursday afternoon on Unemployed Men and Overworked Children.——In connection with the appearance of the new *American Journal of Theology* it is of interest to know that earnest efforts were made to unite the Baptist, Congregational, Methodist and Presbyterian seminaries in the support of a joint theological review. The unwillingness of some of the professors in one of the seminaries to co-operate prevented the execution of the plan, which evoked much enthusiasm on the part of the other institutions.

CLUBS.

ILL.—The Edwards County Club held its annual meeting, Dec. 31, with Southern Collegiate Institute, Albion. More than 400 persons were present. An hour each was given to a conference of trustees and deacons of all the churches in the county and to one of S. S. superintendents and teachers. Topics were: Congregationalism in Edwards County, Our Power as Congregationalists, Our Hope as Congregationalists, Our Sunday Schools and Their Work. The exercises were interspersed with song and instrumental music.

NEW ENGLAND.

Boston.

Shawmut. Dr. W. E. Barton preached last Sunday morning on different kinds of sinners and different ways of saving them. Referring to recent remarks of evangelists concerning churches in Boston he said, very wisely, that while there may be men in the churches living immoral lives he did not know of any such, and that whoever speaks as though they were common or in any sense representative of the spirit of our churches speaks falsely and slanders the bride of Christ.

Berkeley Temple. The annual meeting last Monday brought cause for rejoicing in the report of the treasurer to the effect that the income of the year more than met the expenses, leaving a balance in the treasury.

BRIGHTON.—Rev. Dr. A. A. Berle delivered the sermon at the Lodge of Sorrow held by Knights Templars at the First Parish Congregational Church, Charlestown, last Sunday, in memory of their deceased members.

Massachusetts.

BROOKLINE.—*Harvard.* The church and congregation gave the pastor, Dr. Reuen Thomas, a pleasant New Year's reception, Jan. 5, in the parlors of the meeting house.——*Leyden.* This young church is steadily growing, its career of less than three months being marked by unusual enthusiasm and harmony among the members. There were three accessions at the last communion. The family character of the church may be indicated by the fact that last Sunday four generations of a single family were represented in the congregation.

CHELSEA.—*First* has recently become incorporated, its governing body now being a board of 15 directors. The new year began with special services during the Week of Prayer, preparatory to a three weeks' series of special union meetings with a neighboring Baptist and Methodist church. Miss E. W. Greenwood, superintendent of evangelistic work in the W. C. T. U., is assisting in the work.

SOMERVILLE.—*West* has become incorporated. The building presents an attractive and beautiful appearance. Nearly every seat on the floor has been rented. The pastor, Rev. Peter MacQueen, has begun a series of meetings on The Claims of Christianity in the Thought and Work of the World.

Gardner.—*First* held a successful roll-call and supper Jan. 7. About 300 were present. Reports were followed by a few earnest words from the former pastor, Rev. F. E. Ramsdell.

North Reading.—*Union* joined with the two other churches of the town for Christmas exercises and the Week of Prayer. The Ladies' Aid and C. E. Societies have both held successful occasions of a social nature of late. The pastor is Rev. E. E. Colburn, formerly pastor of the Christian denomination.

Magnolia.—The Week of Prayer was anticipated by a week of revival services. Two persons were added to the church, Jan. 3, on confession and two by letter. Increasing spiritual interest encourages the workers. Rev. J. E. Enman is pastor.

Boxboro.—Rev. A. B. Peabody, for five years pastor, resigned at the annual meeting. The church requested by vote that he remain, and he has accepted.

Lowell.—The Week of Prayer was more generally observed than usual, the churches having hitherto found the Passion Week more convenient for special services.——Pawtucket, First Trinitarian, Kirk Street, High Street and Highland have held well-attended meetings each evening, and the First is holding such services this week. In addition union meetings have been held each afternoon in the Y. M. C. A. hall, Rev. W. A. Bartlett representing the Congregationalists among the leaders.

Franklin.—*First* held its annual meeting, supper and roll-call Jan. 1. The reports indicated a healthy growth during the year, 30 members having been added to the church, 23 on confession. For benevolence $532 were contributed and $10,700 used in current expenses. The Sunday school and Y. P. S. C. E. have made encouraging increase in membership. Rev. C. W. Longren is pastor.

Norwood has had a year of prosperity with a happy combination of social and spiritual life. During the year 41 new members have been received. The S. S. primary department of 115 members is notable for its excellent work and the home department has been efficient in increasing the interest. With modern equipment, fine choir and well organized departments the church has a hopeful outlook. Many generous gifts of money have been given for benevolent purposes. The pastor is Rev. C. F. Weeden.

Worcester.—*Old South*, the largest church in the city, closed a year of unparalleled prosperity with a membership of 894 and began the new year by receiving 37 new members, 22 on confession. The additions last year were 75. The total benevolences were $2,800. The S. S. departments number five with a total of 710 members and an average attendance of 475. The three C. E. Societies enroll 225 members. The Ladies' Benevolent Society enrolls 127 members, and has contributed $430 toward the church debt and $163 to benevolence. The Ladies' Missionary Society reports 65 members, $235 and three valuable barrels of clothing given to missions. The Little Light Bearers number 80 members and have sent $60 to Capron Hall, India. The A. E. Associates, a band of young men for purely spiritual work, has 32 members and is specially active. The Men's Union, organized two months ago, has 180 members. At the parish meeting, Jan. 5, it was unanimously voted to increase the salary of the pastor, Dr. A. Z. Conrad, $1,000, and extend his vacation from four to six weeks, but he has refused to accept the increase in salary, stating that it is not money but enlargement of the church he wants, and that under the present financial stress of the country and benevolent societies it would be injudicious for him to accept an increase.——*Park* has added 30 to its membership the past year, 18 on confession, and has a present membership of 219. Benevolences amounted to $350. The S. S. membership has gained 70 and numbers 330. The Church Helpers report 1,200 calls made ——*Piedmont*. The resignation of Dr. Elijah Horr, to take effect July 1, at the end of four years of service, was a surprise not only to his congregation but to the entire city, where he has become greatly appreciated.

West Brookfield.—Last year's benevolences amounted to nearly $900. The Dorcas Society gave clothing and other things valued at $200 to home missions. Deacon Curtis Gilbert has retired after 20 years of service.

Winchendon.—*First* was encouraged by the addition of six young people on confession the first Sunday of the new year, making 32 additions during this pastorate. Rev. G. W. Jones is pastor.

Oxford has just passed its most prosperous year for a long time, all services being better attended. Twelve new members were added on confession and three by letter. The benevolences were $791. The Sunday evening service is evangelistic in character. The pastor is Rev. A. E. Bradstreet. At the annual supper a large number of the members responded.

Palmer.—*Second* has had a new system of finance this year and for the first time for a long period it closed the year wholly out of debt. It has also made a final clearing of its roll. The Protestant churches have united this month in a general effort to reach the whole town, sending out printed greetings to the Christian people, stating the conviction that the time has come to unite in a persistent, earnest effort. The Week of Prayer was a time of special preparation for the undertaking.

Springfield.—*First*. Rev. F. L. Goodspeed is preaching evangelical sermons on the Prodigal Son, followed by after meetings. The attendance is large. The kindergarten class of the Sunday school has grown into a distinct department, and has just received a piano in memory of a deceased member of the school. A special service was held the first Sunday in January for the promotion of S. S. classes. The school is being slowly graded.——*Eastern Avenue*. A revised manual has recently been completed, also a directory, the latter presenting several items of interest: a historic statement and pastoral letter, etc, being among them. The congregations are steadily growing and spiritual interest is manifest. The C. E. Society gave over 20 members into the church during the past year. A kindergarten department has been added to the Sunday school. Rev. R. H. Bosworth is pastor.

North Adams.—A new gilded cross, larger than the former, has been erected on the spire of the meeting house. It adds not a little to the beauty of the edifice and shows distinctly from a distance.

Maine.

Bangor.—*First* observed its 86th annual meeting with interesting exercises. After the business period an abundant collation followed and the program of addresses included helpful topics. The pastor is Rev. C. H. Cutler.——*Central* has just held its 50th annual meeting, Rev. John S. Penman, pastor. The vestry has been much improved the past year. A bountiful spread was enjoyed. A high tribute was paid to the sexton who served this church during nearly all its history. He died the past year. The additions last year numbered 16 on confession, 6 by letter.

Woodford feels the need of the enlargement of its building. The increase of the S. S. primary department has necessitated larger accommodations there. A new room for the library has been finished in one of the towers, at a cost of $100. A successful course of entertainments under the direction of the Ladies' Circle has just closed and with the proceeds new carpets are to be provided for the social rooms. This is the ninth year of Rev. E. P. Wilson's pastorate.

Durham.—The supplying of preaching under the care of a committee of Cumberland North Conference has gone on since early in the summer. Most of the work has been done Sunday afternoons by the pastors of the conference. Seven pastors have served from one to four times each, but at present some of the supplies are drawn from the Bowdoin College faculty or students. At least nine graduates of Bangor Seminary are pursuing undergraduate studies in Bowdoin.

Gray closed its first financial year under the present pastor, Rev. E. M. Cousins, with gratifying results. While the expenditures have been nearly double those of recent years, the annual meeting found all bills paid and a balance in the treasury. The pastor has been invited to remain another year.

Island Falls.—*Whittier Memorial* is the first church in Aroostook County to assume self-support and considering the hard times this was unexpected news to the Maine Missionary Society. The church has a new and commodious house and a convenient new parsonage. The pastor is Rev. H. H. Noyes.

Waterville.—The new pastor, Rev. E. L. Marsh, has begun work, and received a New Year's greeting at the annual supper and roll-call. On the resignation of the former pastor, Rev. G. Y. Washburn, the church passed an appreciative expression of respect for him as pastor and preacher.

Rev. I. S. Jones has closed his labors at Pownal. ——Farmington Falls has received a 500 pound bell from Mr. Leonard Atwood of Philadelphia.——North Bridgton had the gift of a beautiful chandelier last month from a former member.

New Hampshire.

Exeter.—*First*. At the annual meeting 60 answered to the roll-call. Eight have united with the church, four on confession. The benevolences amounted to nearly $3,100.——*Second*. During the past year 12 new members were received, eight on confession. The benevolent contributions were $1,285. The location of the contemplated edifice has not yet been definitely fixed, as the town has raised objection to its proposed location on account of injury to its property thereby certain to accrue.

Hillsboro Bridge.—During the past year the average morning congregation has more than doubled, showing an increasing interest and prosperity. Rev. F. G. Love is conducting a series of union evangelistic services this month. Rev. F. W. Burrows is pastor.

Peterboro.—*Union*. The annual meeting was one of the best. The reports were satisfactory and a small financial obligation was easily met. The roll call and annual dinner were well attended and enjoyed. The pastor is Dr. W. H. Gane.

Acworth had a large attendance at the annual gathering and many kindly greetings were exchanged. A generous feast was provided. *Congregational Work* is being well taken. Rev. C. O. Parker is pastor.

Nashua.—*First*. A service was held Jan. 10, commemorating the recent death of Rev. J. P. Pillsbury, whose home was here before he went to California for his health. Last year nearly $1,900 were raised.

Keene.—*Second* had 42 additions last year, 22 on confession. The Week of Prayer was well attended and helpful. Increasing interest was manifest.

Bennington has gained six members the past year. Expenditures for the year were $808, besides the cost of repairing the edifice.

Vermont.

The birthday party in Benson given by the ladies netted about $200.——The Ladies' Aid Society in Jericho has voted to buy a new organ and new hymn-books for the church.

Connecticut.

West Hartford.—W. H. Hall, for 17 years secretary of the Connecticut S. S. Association and one of its most efficient field workers, has resigned, as it will not be convenient for him to do the work from a New Haven office, as planned by the new committee, and under a reduced salary. His action is learned with universal regret.

Norwalk.—*First*. New Year's eve the ladies of the church tendered a reception to Rev. Dr. and Mrs. T. K. Noble. At the conclusion of the reception the annual meeting of the society was held and the pews sold for the ensuing year. A deficit of a few hundred dollars in the current expenses was removed in a few minutes by spontaneous subscriptions, except $100 which has since been contributed by absent members. During the past year the C. E. Society raised $1,000 and paid for a new roof and the painting of the edifice on the outside.

Hartford.—*South*. The annual reports show that larger collections have been made during the past year for the reduction of the debt and for charities than during any previous year.——*Glenwood*. The second annual report shows the church well started and the outlook is hopeful. A small debt has been raised during the year, and 22 new members added.

New Haven.—*United*. The Men's Club service, Jan. 3, was addressed by Mrs. A. N. Lincoln of Boston and Mr. R. W. Gilder, editor of the *Century*, on The Housing of the People. Last Sunday evening Mr. T. H. Russell delivered an address on Toleration.

Falls Village has had a helpful revival. Fifty persons have accepted Christ. Whole families are converted. The work began by holding meetings in the schoolhouses. Neighboring pastors have rallied to assist. Rev. C. W. Hanna is pastor.

Rockville.—*Union* had a large attendance at the annual roll-call, and 282 members responded. The church is in a prosperous condition. The new pastor is Rev. C. E. McKinley. Since last June the women have collected $1,300, by small monthly subscriptions, towards payment of a debt of $6,000 on the church building.

Windsor Locks.—At the annual meeting last week the various reports were full of interest and showed growth. Deacon Hayden read a paper giving some valuable reminiscences of the early history of the church. He alone of the organizers of the church is living. Rev. Richard Wright is pastor.

At the annual roll-call in Chaplin 121 members out of 139 responded.——Putnam sent away two barrels last year valued at about $80.——Rev. W. C. Martyn preached lately with great satisfaction in the First Church, Derby, for his father, Rev. S. S. Martyn.——Chester gave $613 for missions last year.——The Ridgefield C. E. Society has secured five-year pledges enough to provide for the church debt.——West Woodstock has called Rev. Frank

Rand, a returned missionary who was driven from one of the islands in the Mediterranean by the cruelty of the Spaniards.——Stratford reports a balance in the treasury for the year just passed.——Fairfield gave $1,300 for charitable work in 1896.

MIDDLE STATES.

New York.

SYRACUSE.—*Plymouth*, Rev. E. N. Packard, D.D., pastor, recently had a band of Christian workers from New York city to assist in the Week of Prayer. A large attendance resulted.——*Danforth*, Rev. H. A. Manchester, pastor, has had evangelistic meetings, conducted by Rev. M. S Rees, which were largely attended and will continue another week.——*Good Will*, Rev H. N. Kinney, pastor, has been making a considerable payment on its debt, a part of the amount being the proceeds from the Ian Maclaren lecture.

ROCHESTER.—*Plymouth*, Rev. W. F. Kettle, pastor, is making encouraging progress. Prof. J. P. Silvernail, of the theological seminary, has organized a young men's S. S. class, which is one of the popular features of the church. The pastor has also recently started a class that promises well. The mid-week prayer meeting has been recently revived, and the spirit is excellent. The morning congregations are steadily increasing. The Endeavor Societies are flourishing.

ORIENT.—This oldest church in the State at its annual meeting had encouraging reports. Additions last year numbered 25, all but two on confession. The benevolences amounted to $538. The roll-call was responded to quite generally. Rev. J. N. Taft is pastor.

CORNING shows great zeal in building a large edifice in these hard times, and is being spiritually and financially prospered. The exterior of the building is nearly finished and the whole is rapidly approaching completion. The pastor is Rev. N. E. Fuller.

BROOKLYN.—*Plymouth*, at its adjourned annual meeting last week, had an hour of practical illustrations and reports from its various departments. Dr. Lyman Abbott, the pastor, discussed the work of the future.

CHENANGO FORKS.—While the pastor and his family were absent at prayer meeting New Year's eve some friends gathered at the parsonage with many beautiful gifts.

BINGHAMTON.—*Plymouth* held evangelistic services during the Week of Prayer with the assistance of Rev. Thomas Clayton of Boston. Good results followed.

NEW YORK.—*Manhattan*. The quarterly report of the trustees shows a balance of $500 on hand after all expenses have been paid.

Sixty-five per cent. of the resident members responded to the annual roll-call of the West Bloomfield church.——The annual meeting in Wellsville showed advance in all departments last year.——The new pastor at Sidney, Rev. W. T. Edds, has begun work.——Each attendant at worship in Norwich Jan. 3, received a gift from the pastor, Rev. W. H. Scudder.

New Jersey.

CHATHAM.—The Ladies' Society has sent away a missionary box valued at $60. At Christmas the Junior Society packed a box of presents, valued at about $5, for the New York Flower Mission for sick and poor children. New Year's Day the pastor and his wife gave a reception to the congregation.

NUTLEY.—At the annual meeting a check for $90 was given the pastor, Rev. J. A. Fairley, by the congregation. The church expects to build on its newly secured lot in the spring.

PASSAIC.—Rev. W. I. Sweet begins this week a series of fortnightly addresses, illustrated by stereopticon, on his bicycle tour through Europe last summer.

EAST ORANGE.—*First* has received 15 new members. A recent pleasant occasion was a sleigh-ride social, under the auspices of the young people.

THE INTERIOR.

Ohio.

CLEVELAND ministers at the January meeting discussed: What Should We Expect from the Week of Prayer? with an opening address by Rev. Dr. H. A. Schauffler.——Most of the churches held special services last week, but an increasing number defer them until just before Easter.——*Union* in its 10 years' history has not lost a member by death until recently, when it was bereaved greatly by the death of a prominent member. The Sunday school now exceeds the seating capacity of the building.——*Trinity* observed the Week of Prayer with special meetings for men, women, young people and many of its older S. S. classes, in addition to the usual evening gatherings.——Under the untiring leadership of Dr. H. A. Schauffler of Bethlehem Church a promising new work has been started among the Magyars, the ruling race of Hungary, which is largely represented in Cleveland. Services are held in a building of the Evangelical Association, with assistance on Sundays from students in Oberlin Seminary. Prayer meetings are held in private dwellings. At some of the Polish meetings, conducted by Rev. John Dessup, many children from a new independent Polish Catholic Church attend with the full approval of their priest, who joins in patriotic meetings with the Congregational pastor.——*Hough Avenue*, after six years in the present building, finds it entirely too small for its growing congregation and Sunday school. It has purchased a new lot, 110 by 210 feet, about 400 feet west of its present location, and hopes to proceed at once with a new structure. The old lot is worth for business purposes not less than four times as much as it cost seven years ago and the removal will provide a balance of several thousand dollars toward the new edifice. The church has grown during the three years' pastorate of Rev. C. W. Carroll from 270 to 470 members. As a beginning of institutional work classes are conducted this winter in English literature, sociology and German. The new house will have a gymnasium and facilities for various lines of institutional work.

COLUMBUS.—*Eastwood* will be supplied for the present by Rev. Dr. J. C. Jackson, D. D., a prominent Methodist minister of the city, who is temporarily engaged in local benevolent work.

ROCKPORT is prospering under Rev. C. W. Rice. It has a strong C. E. Society, which raised over $100 last year for repairs on the building.

Illinois.

CHICAGO.—*Green Street*. Rev. J. P. Burling has resigned with the conviction that having been in his present field two years it would be better for another to cultivate it. The separation takes place with the best of feeling. The church was established by the City Missionary Society and although it has had an extraordinary growth it is not very strong financially.

JOY PRAIRIE closed the year without a deficit, as usual, and kept up well its benevolent record. In view of removals and financial losses not so much can be expected the coming year.

Bowen has just completed a parsonage costing nearly $2,500 without incurring debt.——Chandlerville is making similar provision for its pastor.

Indiana.

INDIANAPOLIS.—*Mayflower* at its annual meeting had an attendance which was a large proportion of the membership. Written reports from all departments showed the year to have been one of harmonious activity. Rev. J. W. Wilson is in his sixth year as pastor. During this time the church has relocated at a distance of a mile from its old site, purchased a lot for $7,500 and erected a substantial brick building which, when the main house is built, will serve as a chapel. The membership is now a little upwards of 200. The receipts for expenses last year were about $3,000, and the benevolences were $400. A small deficit was promptly made up at the annual meeting. The additions last year numbered 17.——*Southside* has taken on new life since Rev. F. E. Jeffery came in August. A strong Ladies' Aid Society, a large S. S. attendance and flourishing Y. P. S. C. E. and Juniors are good signs. A birthday party recently netted $30, and the ladies have raised $100.

ALEXANDRIA.—The new church is prospering under the efficient lead of Prof. J. C. Smith formerly of Butler College. He is much beloved and the congregations are growing. Worship is held in a vacant storeroom. Mrs. Haskell and Miss A. E. Sanborn of Michigan City have made gifts towards a lot. There are now 14 factories in the town with 4,500 employés part of the time. Singing books are needed and the church will pay expressage upon them.

HARRISON COUNTY churches, numbering three, located below Louisville, are now under the efficient lead of Rev. E. W. Murray. A new parsonage at Central has been erected and paid for without aid. The churches are being thoroughly organized for work.

Michigan.

GRAND RAPIDS.—The seven churches begin the year with courage. Their total membership is 1,700 and the total S. S. enrollment 2,400. Every church is well manned and the pastors meet weekly for conference.——*First* has made a net gain of 15 members besides sending out a swarm of 12 to form the seventh church and sustaining a loss of 20 by death. It has put $3,000 into improvements and paid off $2,000 of its parsonage debt. It has contributed $700 to build the Barker and East Churches, spent $300 in its Sunday school missions, $1,100 each in city missions and State home missions and $800 for foreign missions. The total benevolences aggregate nearly $8,000 and the home expenses $11,500. Its total S. S. enrollment is over 1,000.——*Second* rejoices in the eighth year of its pastor, Rev. J. T. Husted. It has gained seven members, has paid all its expenses and maintained its regular benevolences.——*Barker Memorial*, whose house and lot are a gift from First Church, began its independent existence Dec. 31 with 14 members and no debt, and a Sunday school of 120. It is located in a populous section a mile from any English-speaking church. A young layman, Mr. Van A. Wallin, has been the chief promoter of the enterprise. The pastor is Rev. C. I. Taylor.

DETROIT.—Seven of the nine churches observed communion this month, six receiving new members aggregating 64.——*Old First* received 26.——*Brewster* has had an encouraging year. Though it is the youngest church, it is fast becoming one of the strongest in the city. All departments of work are being pushed forward.——The latest monthly Ministers' Meeting had as the topic Conversation. The Round Table was entertaining and instructive.

PORT HURON.—*Ross Memorial*, organized less than a year ago, has now 91 members and a large Sunday school. It has started and maintains two mission schools with an aggregate enrollment of 200. The church is practically self-supporting. Rev. B. F. Brundage has made 4,300 pastoral calls during the year.

SAULT STE. MARIE.—Progress has marked the year just closed. There has been a steady increase of members, activity and consecration in all departments, and a newly formed Men's Sunday Evening League has been vigorous.

Wisconsin.

BELOIT.—The Week of Prayer was begun with a union fellowship meeting of deep interest, five churches of different denominations co-operating.——*Second* had a roll-call of the entire membership in connection with its annual meeting. The attendance was large, and letters from absent members were a feature of tender interest. The Endeavor Society served refreshments during the social hour that followed, and a series of half-hour watch night meetings brought to its close one of the most delightful and inspiring meetings ever held by this church. Sixty new members were added in 1896, 52 on confession.

MILWAUKEE.—*Hanover Street*, Rev. S. S. Mathews, pastor, had a pleasant review of the year Jan. 6. Besides paying the current expenses of the year, a mortgage debt was reduced by $4,100 and a floating indebtedness incurred several years ago by $400. Twenty-three new members have been received, a Boys' Brigade has lately been organized, the Ladies' Union has earned nearly $1,500, the two sewing schools showed a membership of 203, and the various other organizations seemed in usual activity. The pastor has lately started a Bible class, which meets in the main auditorium.

PLATTEVILLE.—Last year 46 accessions were received. During the Week of Prayer evangelistic services were conducted by the pastor, Rev. C. A. Wight.

THE WEST.

Missouri.

ST. LOUIS.—*First and Pilgrim* united in observing the Week of Prayer. Ballington Booth spoke to a large congregation in the latter church Jan. 3.——*Hyde Park*. The pastor, Dr. W. M. Jones, estimates that 50 persons professed conversion during the recent union services, about 15 of whom have united with this church.

KANSAS CITY.—All the Congregational churches in the city united in afternoon services during the Week of Prayer. held at 5 o'clock in the edifice of First Church, which is near the center of the business section.

Iowa.

BLAIRSBURG.—This church, five years old, with a membership of about 100, stands alone in a village of about 300 persons. Its first meeting-house, small and plain, was outgrown long ago by the congregations. Now a beautiful edifice, seating comfortably 300 persons and costing nearly $3,000, has been built, and was dedicated Dec. 27. Rev. A. W. Moore, the pastor, was assisted in the services by Rev. T. M. Price of Iowa Falls and Sec. T. O. Douglass, the former preaching the sermon, the latter raising $800, the sum needed to free the building of debt. At the evening service $300 were raised toward the debt on the parsonage. The various sects in the community cordially join in carrying forward this work.

MCGREGOR celebrated its 40th anniversary Jan. 3, 4. The pastor preached a memorial sermon Sunday morning, and letters were read in the evening from former pastors and members. Monday evening the program included papers on The History of the

Church, The Day of Small Things, The Sunday School, The Choir, The Woman's Missionary Society. This is one of the solid churches of the State, "steadfast, unmovable, always abounding in the work of the Lord."

SLATER.—Among the presents distributed at the Christmas festival was one to the church itself, which was a general surprise. Mrs. H. S. Caswell, of the C. H. M. S., learning that the pastor had asked Secretary Douglass for a second-hand communion service, asked the privilege of furnishing a set. The gift is heartily appreciated.

CORRECTIONVILLE, Rev. J. B. Chase, pastor, observed its fifth anniversary Dec. 28, in connection with the annual business meeting. Its struggles have been rewarded with a fair degree of prosperity. The membership has grown from seven to nearly 100, and a comfortable house of worship has been secured.

Congregational Iowa, which has been published monthly at Grinnell for the past 13 years, now moves to Des Moines. The sheet is to be enlarged, the form changed and the issue doubled. The editors are Sec. T. O. Douglass, Dr. A. L. Frisbie and Rev. Benjamin St. John.

CRESTON.—The Men's Club, organized a few months ago, is studying sociological problems and helping to solve the problem of the Sunday evening service. A fair recently held by the Ladies' Aid Society netted over $100. Rev. D. P. Breed, D. D., is pastor.

SIOUX CITY.—The pastor, Rev. M. W. Darling, never allows his people to forget Forefathers' Day. Though the church has lost more members the past year than in any previous one, its roll shows exactly the same number as a year ago.

The energies of the church at Hampton are largely concentrated on the building, which nears completion. Fifteen members united in 1896.

A powerful revival, with growing interest, is in progress at Salem, under the care of Evangelist Hartsough.——Meetings are also held at Thompson, led by Evangelist Fred B. Smith.——Special services at Hiteman, in which the pastor, Rev. Owen Thomas, was assisted by Rev. J. S. Norris, resulted in over 30 accessions.——At Quasqueton union meetings, under Evangelist Cordner, have been marked by over 15 conversions in Congregational families.

Minnesota.

MINNEAPOLIS.—*Robbinsdale.* More money has been raised this year than heretofore. The benevolences especially have increased. The church is making a steady growth under Rev. S. J. Rogers.——*Bethany.* The pastor's evangelistic band held meetings for two weeks with conversions and the quickening of members. Five persons were admitted on confession. The church is well organized for work, the lookout committee for strangers being especially useful.——*Thirty-eighth Street Mission.* The house of worship has been enlarged and rededicated, Pres. Cyrus Northrop giving the address. Rev. A. P. Lyon is serving here.——*Plymouth.* Dr. D. N. Beach made a flying trip East, returning for the January communion, at which 17 persons were received into the church, six upon confession.——*Lyndale*, upon petition of the families in a district just vacated by a Presbyterian church, has opened a branch Sunday school.——*Hartland*, which has been practically dead for years, has been reorganized with the addition of eight members and the prospect of permanent preaching and growth in the future. It is supplied by Rev. F. H. Oehler of New Richland.

WALKER.—The work has opened favorably under the pastorate of Mr. W. A. Kennedy. This being the only church in the place, it is attended by all classes. The residents assisted in the Christmas exercises and a present was given to every child in town.

LYLE is greatly strengthened by securing the new $1,000 parsonage. The Sunday school, which has been a union movement, is now under Congregational control. Congregations are increasing and the church is planning for a large spiritual advance.

HIBBING.—Rev. C. B. Fellows, who has been commissioned as general missionary, is in charge here. Work has been interrupted for some time and the financial condition of the country has affected the community unfavorably.

Kansas.

OLATHE.—On Christmas Eve, the 20th wedding anniversary of Rev. D. R. Steiner and wife, they entertained their people at the parsonage. During the evening a number of the guests secretly took possession of the kitchen, and substituted a fine range for the old cook-stove. In the dining-room they set a new table, fully furnished, from snowy linen to finger bowls, and arranged other valuable presents about the room. After recovering from their surprise the host and hostess expressed their hearty thanks.

ONEIDA, which lost its building by cyclone last May, recently dedicated a new one of modern style, which pastor and people have worked heroically to procure. Including pledges on dedication day and gifts expected from other churches, the cost of rebuilding is substantially provided for. State Evangelist Veazie began a series of meetings in the new edifice the day following its dedication.

TOPEKA.—*Central* spent Christmas Eve in an unusual and profitable way. A social for old and young was held, with an inexpensive entertainment. But a debt of $611 was quickly wiped out with cash. The year has been prosperous in all respects, and new spiritual fervor is observable since the debt was paid.

LAWRENCE.—*Plymouth* observed the Week of Prayer with more than usual fervor.——*Pilgrim* has held special meetings, with five conversions and growing interest.

Nebraska.

CRETE.—Rev. M. W. Morse, pastor, finding that the various activities of the church have so multiplied that it is impossible to bring their reports and the business of the annual meeting within the compass of a single evening, has adopted a new plan this year. The reports having to do with the spiritual interests of the church were given Sunday evening, Jan. 3, those dealing with finances and other business being deferred until the following evening. The various societies reported a year of progress; 29 persons have united during the year, 14 on confession. The roll has been revised, and many persons absent for years have been persuaded to take letters. Hence the membership reported, 301, is somewhat less than a year ago. Though a small deficit appeared in current expenses, owing largely to the long interim between the death of Rev. W. P. Bennett in March and the coming of the present pastor, it was understood that this amount would be raised in a few days.

Colorado.

LONGMONT.—Rev. H. E. Thayer has resigned, to take effect Feb. 1. During his seven years' pastorate the church has grown, and a new building has been erected. He has a strong hold upon the young people, has taken great interest in the country in and about Longmont, and through his efforts a church was organized at Ward, a gold-mining camp.

SILVERTON has had a prosperous year under Rev. W. T. Jordan. The membership has more than doubled during his pastorate, and the benevolences amounted to $222 the past year.

WEEKLY REGISTER.

Calls.

ALLISON, Alex. L., Old Mission, Mich., to Rondo and Wolverine. Accepts.
BOOTH, Edwin, Jr., from supply to pastorate at Clear Lake, Wis. Accepts.
BRERETON, John, Grandin, Mo., accepts call to Central Ch., Springfield.
BUGBEE, Rolla G., Wells River, Vt., accepts call to Athol, Mass.
CHAPIN, Chas. H., Minneapolis, Minn., to Paynesville. Accepts.
CHILDRESS, John F., Hillsboro, Ill., to Dongola and Mill Creek. Accepts.
DOANE, Frank B., Dayton, Wn., to Cheney.
GROVE, J. F., to Christ Ch. (German), Chicago.
HARDING, Wm. F., to remain a third year with Second Ch., Terre Haute, Ind.
HASTINGS, Allen, Bloomington and Rialto, Cal., to Lake Ave. Ch., Pasadena. Accepts.
JACKSON, Preston B., Billings, Mont., to Pilgrim Ch., Little Rock, Ark. Accepts.
KAYE, Alex. S., Brodhead, Wis., to Waverly, Ill. Accepts.
McCONNEHEY, J. R. (Meth.), to Harwood, N. D., where he has been supplying.
NOTT, Jairus L., St. Louis Park, Minn., to Benson.
PLANT, Geo., formerly Prim. Meth., to Mill Creek, Wis. Accepts.
RAND, Frank, a returned missionary, to W. Woodstock, Ct. Accepts.
ROBINSON, Chas. N., to Milford, Kan. Accepts, and has begun work.
ROGERS, Chas. H., Kenosha, Wis., accepts call to Mason City, Io.
SEWALL, Oliver D., Durham, N. H., to assistant pastorate Harvard Ch., Brookline, Mass. Accepts.
SIMPSON, Sam'l, to Elk River, Minn., where he has been supplying. Accepts.
SMALL, Henry E., Riverside, R. I., to Goshen, Ct. Accepts.
SMITH, J. Franklin, to permanent pastorate at Arcadia, Neb.
SOLANDT, James A., W. Stafford and Staffordville, Ct., to presidency of Theol. Sem., Foochow, China. Declines.
VINCENT, Thos. H., Southampton, Mass., to Pilgrim Ch., N. Weymouth. Accepts.
WALLACE, David, N. Troy, Vt., declines, *not* accepts call to N. Java and Johnsonburg, N. Y.
WARNER, Wilmond A., Pawlet, Vt., to Bethel.
WILLOUGHBY, Albert S., Pilgrim Ch., Creston, Io., to Nevinville and Good Hope.

Resignations.

AYER, Edward P., Bethlehem, Ct.
BARD, Geo. I., Walpole, N. H., to take effect March 1.
BARNEY, Lewis W., Greeneville Ch., Norwich, Ct., to take effect May 1.
BURLING, Jas. P., Green St. Ch., Chicago.
HAMPTON, Wm. H., Moravia, N. Y.
JOHNSON, Andrew, Swedish Ch., St. Louis, Mo.
JONES, Ira S., Pownal, Me.
KIMBALL, Jere., Hope Ch., W. Superior, Wis.
LAWRENCE, John A., Acton, Me.
MATTHEWS, Newman, Puritan Ch., Scranton, Pa., to take effect March 31.
MILLER, Sam'l D., S. Hartford, N. Y., to take effect May 1.
MILLIGAN, J. Porter, North Ch., Columbus, O.
MURRMAN, Adam, Eureka, Kan., to take effect April 1.
PARKER, Henry O., Flat Rock, Mich.
REDEOFF, Richard, Sherman, Mich.
RICHARDS, Howard A. N., Lakewood Ch., Cleveland, O.
SHARP, Robt. W., Thomaston, Ct.
THAYER, Henry E., Longmont, Col., to take effect Feb. 1.
WIGGINS, Aaron W., First Ch., New Cambria, Mo., after a pastorate of eight years.

Dismissions.

HASTINGS, Allen, Bloomington and Rialto, Cal., Jan. 4.

Churches Organized.

FONTANA, Wis., rec. 30 Dec., 16 members.
GRAND RAPIDS, Mich., Barker Memorial (Branch of First Ch.), rec. as independent, 31 Dec., 14 members.
HARTLAND, Minn., reorganized with eight additional members, 15 in all.

Miscellaneous.

BOYER, Virgil O., a graduate of Pacific Sem., will supply First Ch., Marietta, O., until March 15, when the pastorate of Rev. J. R. Nichols will begin.
FAIRBANKS, Francis J., and wife of Royalston, Mass., gave a New Year's reception to the people of First Ch. The attendance was unusually large.
FRENCH, Geo. H., and wife, Westmoreland, N. H., celebrated their silver anniversary Dec. 28. Among the gifts was a generous sum of money from the church.
HAYWARD, John S., who recently closed work at Benson, Minn., has removed to California.
KEBBE, David L., Emmanuel Ch., Springfield, Mass., was given a New Year's surprise party by 75 parishioners and friends, which proved a social and happy occasion.
MANK, Herbert G., of New Gloucester, Me., who broke his leg in November, was able to be carried to the church, Jan. 3, and to conduct the services.
McCALLUM, J. W., the pastor at Charlevoix, Mich., has been seriously ill with *la grippe*, in which all the members of his family unfortunately shared. All are convalescent and the pastor has been voted a short vacation to recuperate.
REID, Matt. D., has closed his labors at Gardner, N. D., and is invited to supply at Dawson.
TEAD, Edward S., and wife tendered a New Year's reception to their parishioners of Prospect Hill Ch., Somerville, Mass.
TOTTEN, Matt J., formerly of Rose Valley, N. D., is spending the winter with friends at Virden, Manitoba. Rev. M. H. Mayer (Bapt.), of Cleveland, O., is supplying the pulpit temporarily.
WEBSTER, Franklin G., and wife of Oswego Falls, N. Y., sailed for Bermuda Dec. 30. During their absence the pulpit will be supplied by Rev. Mr. Young of Oswego.

ACCESSIONS TO THE CHURCHES.

	Conf.	*Tot.*
CALIFORNIA.		
Etna,	—	5
Oro Fino,	—	6
Pemona,	13	19
Redlands, First,	1	9
CONNECTICUT.		
Bridgeport, Park,	3	11
Second,	7	12
South,	7	12
Bristol,	—	7
Derby, First,	3	8
Greenfield Hill,	3	4
Hartford, Asylum Hill,	8	12
Fourth,	16	25
Park,	2	8
Windsor Avenue,	5	12
Meriden,	7	10
Middletown, South,	—	3
Milford,	—	5
New Britain, First,	3	3
South,	11	11
New Milford,	3	5
N. Stamford,	11	11
Rockville,	8	11
Seymour,	—	8
S. Glastonbury,	6	8
S. Windsor, First,	—	4
Trumbull,	3	3
Winchester,	—	9
Windsor Locks,	—	6
INDIANA.		
Alexandria,	4	6
Andrews,	3	3
Indianapolis, Pilgrim,	1	4
IOWA.		
Exira, Pilgrim,	—	32
Hiteman,	—	32
Kingsley,	18	19
Ottumwa, Second,	14	14
Newell,	—	20
Quasqueton,	—	15
KANSAS.		
Junction City,	—	8
Lawrence, Plymouth,	4	4
MAINE.		
Bangor, First,	4	4
Hammond St.,	—	3
Calais,	9	9
Ellsworth,	4	4
Lewiston,	8	8
Skowhegan,	4	4
S. Paris,	3	4
MASSACHUSETTS.		
Barre,	6	6
Blandford, Second,	10	11
Enfield,	10	13
Everett, Mystic Side,	—	4
Fall River, Central,	2	7
Kingston,	2	4
Lenox,	7	10
Magnolia,	2	4
Malden, First,	6	18
Newton, Auburndale,	1	11
Eliot,	5	8
Royalston, First,	2	5
S. Acton,	1	4
Springfield, First,	6	24
Hope,	15	23
Park,	3	13
Turner's Falls,	4	8
Williamsburg,	2	3
Williamstown, South,	—	3
Winchendon,	6	6
Worcester, Hope,	9	9
Old South,	22	37
Park,	2	10
Piedmont,	2	4
Pilgrim,	10	14
Plymouth,	1	5
Union,	6	10
MICHIGAN.		
Detroit, Brewster,	—	15
First,	—	26
Fisher's Station,	12	12
Grand Rapids, East,	3	10
Greenville,	4	8
Pontiac,	—	3
Port Huron, Twenty-Fifth St.,	—	3
MINNESOTA.		
Clearwater,	—	4
Hartford,	—	8
Minneapolis, Park Ave.,	—	7
Plymouth,	6	17
Robbinsdale,	5	5
MISSOURI.		
St. Louis, Central,	6	6
Hope,	1	4
Hyde Park,	15	15
Pilgrim,	—	8
NEW HAMPSHIRE.		
Claremont,	1	3
Hillsboro Bridge,	—	8
Keene, Second,	—	3
Lancaster,	8	8
Littleton,	7	12
Manchester, First,	—	11
Peterboro,	3	5
Tilton,	9	12
NEW JERSEY.		
E. Orange, First,	—	15
Nutley,	8	9
NEW YORK.		
De Ruyter,	7	11
Norwich,	—	8
Wilmington,	—	10
OHIO.		
Cleveland, Hough Ave.,	4	10
Lakeview,	—	3
Pilgrim,	3	5
Union,	13	15
Collinwood,	4	8
Geneva, First,	1	3
Hudson,	2	9
Medina,	4	5
Rockport,	2	6
Strongsville,	3	3
VERMONT.		
Burlington, First,	2	6
Orwell,	3	3
Rochester,	5	5
Rutland,	2	6
St. Johnsbury, North,	1	4
South,	4	9
Worcester,	3	4
OTHER CHURCHES.		
Chicago, Ill., Pilgrim,	4	12
Philadelphia, Pa., Central,	12	19
Churches with less than three,	17	43

Conf., 522; *Tot.*, 1,158.

Total since Jan. 1. *Conf.*, 971; *Tot.*, 2,237.

CHRISTIAN ENDEAVOR NOTES.

Iowa workers, who have labored much among prisoners, are turning their attention to helping them after they are at liberty. They also propose to put Bibles, the Colportage Library and other books and papers in each county jail.

Extracts from the State laws as to Sabbath breaking, liquor selling and other evils are furnished the Florida societies by the superintendents of Christian citizenship work, together with an appeal that the societies see that these laws are enforced.

Two buildings, with a capacity of 17,000–18,000, have been secured for the San Francisco convention, and choruses are forming in different cities in California. The number of members on the different committees varies from five for the transportation committee to 900 for the reception committee. The Trans-Pacific Steamship Company has offered a special round-trip rate for the benefit of missionaries in China and Japan.

MR. MOODY'S BOSTON CAMPAIGN.

Mr. Moody says that he is pleased, very much gratified in fact, with the result of his first week of labor in Boston, and as the second week begins there are no signs of any setback. Tremont Temple has been crowded every afternoon, and there have been but few seats vacant at any of the morning meetings. Many of the attendants are women, as was to be expected, but they have not preponderated, and of those present not a few have given evidence of conversion or reconsecration. The choir, led by Professor Burke, has done well, and may be expected to develop even greater capacity to lead the great audiences.

The platform usually has been filled with clergymen from churches in and around Boston, Drs. Lansing, Little, Plumb, Thomas and other of our own churches being present to show their sympathy with Mr. Moody.

Mr. Moody has devoted the morning hours to exhortations calculated by him to increase reverence for the Bible as the infallible Word of God, and intended to provoke his hearers to more diligent study of the Bible and greater reliance upon it as a rule of daily conduct. At the afternoon sessions Prayer, Its Qualities and Powers, have been described, and a spirit of prayer awakened which has converted the vast audiences into prayer meetings throbbing with spiritual power.

In discussing these great subjects Mr. Moody has not used methods or advanced arguments which indicate that he has essentially changed since he last labored in Boston. He has the same unquestioning faith in God, in God's word and God's accessibility through the prayer of the penitent sinner or loving child that he used to have, and he sets forth his belief in the same blunt, and for many winning, way.

He has much to say about the dearth of spiritual life in the church and hard hits for sinners in high ecclesiastical places, all of which is true and needs to be said, and as said by Mr. Moody it can be taken as the faithful counsel of a genuine friend of the church. But as much cannot be said for the utterances of Sam Jones of Georgia, whom fate has brought to Boston at the same time to parade his vulgar scoldings.

Thus far the attendants at the meetings have contributed generously to defray the expense incurred, so generously that Friday afternoon Mr. Moody felt free to set aside the collection then taken to help him in his work of putting tracts and pious literature in the hands of all the incarcerated criminals in this country—a work, by the way, into which he is entering with all his heart and from which marked spiritual results have already come.

In fact, Mr. Moody just now is in love with the printing press and disposed to use its product lavishly for Christ. Hence his successful efforts to get and keep in touch with the daily press, which of late has shown unwonted zeal in reporting his addresses and spreading broadcast his views, so that rightly to estimate the influence of the work he is now doing you must trace to every remotest hamlet in New England the journals which go forth by the million each morning from Boston. *The Journal* each day has had a special message from Mr. Moody.

The attendance and enthusiasm on Monday of this week showed that the tide is still rising. Mr. Moody had spent the Sunday in New York addressing great mass meetings, but was as fresh and vigorous when he stepped on the Tremont Temple platform as if he had spent the Lord's Day resting. Professor Towner, who has worked so many years with Mr. Moody, is to have charge for the present of the chorus.

After the afternoon service, in response to a special summons from Mr. Moody, 300 or more local ministers met him for a conference. He submitted to them the question as to whether it is advisable to continue the present plan of day meetings only. General sentiment favored its continuance.

An amusing incident of this after-gathering arose from the effort of a Boston paper to secure a picture of the group of clergymen. When they were about to assume the proper facial expression some one shouted out, "Is this for the Sunday edition?" The man at the camera not responding definitely, the body rose with one accord and disintegrated so rapidly that the picture, if taken at all, must have been a curious affair.

◆

To me the modern newspaper is so vast and comprehensive that I can never contemplate its possibilities without becoming both interested and enthusiastic in the subject. Why, to be a real, capable and worthy journalist—wise, honorable and efficient—is to attain the highest plane of human opportunity and usefulness. To love and proclaim truth for truth's sake, to disseminate knowledge and useful information, to correct misimpressions, to enlighten the misinformed, to "feed an expectant and anxious people" with the occurrences of the world daily—indeed, almost hourly—to discover and correct abuses, to fairly and honorably advocate a great cause, in short, to mold and direct public opinion, which is always the mission of journalism, is surely the noblest of professions.—*Hon. William McKinley.*

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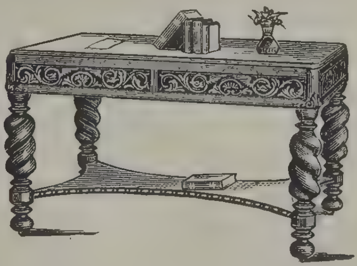
Mistaken.

In a bric-a-brac shop, half hidden among a heap of statues, furniture, cabinets, armor and trappings, a woman who was looking for curiosities noticed a quaint figure, the head and shoulders of which appeared above the counter.

"What is that Japanese idol over there worth?" She inquired.

The salesman replied, in a subdued tone: "Worth about $50,000, madam; it's the proprietor."

You see even art connoisseurs are sometimes led astray. But there is no chance of a mistake in regard to this table. Its genuine oddity is unmistakable.

From its veined Flemish top down through the old Dutch carved legs to the ball feet the true flavor is all there. The inside finish is bird's eye maple. The corners and edges are all rounded. The top measures 49 inches by 31 inches. The great lower shelf is but little less in capacity.

This is one of over fifty new patterns.

General Catalogue for 1897. Square octavo, 256 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps for postage.

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48 CANAL STREET, BOSTON.

GLEANINGS FROM OUR MAIL BAG.

DRUMTOCHTY IDEALS RUTHLESSLY SHATTERED.

Mr. Clifton Johnson's description, in *The Congregationalist* of Dec. 3, of Logiealmond, the "Drumtochty" of Ian Maclaren, has shattered at one blow many ideals. How I loved to read of this delightful glen, and well-nigh worshiped Weelum MacLure and the saintly Marget Howe. I could almost forgive the cunning speech of Drumtochty, which lied when it called a downpouring rain "a bit moist," for fear of having no adjective for the deluge, and covered up its good deeds by wholesale falsehoods to save a false modesty. How hard it is to have one's idols fall, like Dagon before the ark, and all their fair proportions dashed to fragments!—to find but one man recognizable, and he one of the minor ones, who says point-blank the books are two-thirds lies? Is there not enough of real pathos in life, enough of comedy and tragedy, too, that we must idealize in order to have our hearts touched?

I have been entranced by Balzac, laughed with Dickens, reveled in Sir Walter Scott, had my heart wrenched in Tess and tortured by the Manxman, but I got over them; but, somehow or another, I hate to give up Burnbrae and Hillocks, Saunders and the rest. I cannot bear to see Drumsheugh dragged into "the seconds" snoring drunk, and splendid Jemmy Soutar's legs tangled worse than they naturally were by the "dew of Ben Nevis and gatherings of Long John"; to feel that bonny sweet Marget Howe may dissolve into a common wife, and Elspeth McFadyen turn to a village gossip; to have a race of giants dwindle to ordinary men.

O, why did any one try to find Drumtochty and steal away the subtle essence of her sweetbrier? To have a tipsy doctor belaboring poor Jess as she flounders through the drifts of Glen Urtach is too much. Would that the mists from the Grampians had shrouded Drumtochty from mortal eyes, and at least left us fondly hoping it were true. Why should an artist go to draw pictures of it? Why not idealize the whole thing? Make Marget Howe's garden like Kew, with a palm house. The Drumtochty could be represented by the Missouri, Drumsheugh's house could be drawn after the plans of a feudal castle, and the Grampians—well, a few photos from the Yellowstone might answer. Why not? Why should the surroundings be taken as they are and the people lifted as far above the real as the above would be beyond the actual scene?

When one is idealizing life might be spared. Marget Howe need not have lost her boy, "the lad of pairts," but he might have lived to cheer his fond mother's declining years. But so it is. The ideal must be killed because the genius that brought it to life cannot sustain it. So even must Mrs. Humphrey Ward kill her hero just when he is ready for work, and our own Mrs. Ward's hero of A Singular Life must meet an awful death. Strip the ideal from history and how commonplace much becomes—but it would be real, it would be true, and that which was good would be emulated.

I do not mean by this that we should not have our ideals. We should never rise but for ideals. Thoughts come before deeds—but why take that which is common and low to form our ideals from? Why throw the glamour of genius over the commonplace? Such are some of the thoughts that come to me as the real mourning in the glen saddens my heart, with nothing left to comfort it but the honest guard of the Muirtown train.

W. G. Puddefoot.

PLACES STILL NEEDED.

Several interested readers would like to know more about the plan of placing Armenian refugees in American homes. Are the strangers received into the homes as guests, or boarders, or help? Where in Boston is the proper place to make inquiries and arrangements for receiving them into good families?

An Old Subscriber.

Perhaps 100 Armenian refugees, mostly men, have come to Boston during the last month or two, and quite a number have already found places. They become house servants or laborers, and in some cases take higher positions, for which many by native gifts and education are well fitted. In case no wages can be given, they are willing to work for their board, but a number have already proved themselves worthy of remuneration. Inquiries in reference to them should be directed to H. Bogigian, 22 Beacon St., or Mrs. Ruth Baker, 371 Tremont St., Boston.

CONGREGATIONAL WORK.

Your recent announcement of the new missionary monthly will give satisfaction to many who are interested in our missionary work. This is in practical furtherance of the wishes of the churches as expressed in the National Councils of 1889 and 1892 and is entitled to their support. When the intelligence concerning our missionary work is suitably arranged under one cover, it is to be hoped that it will be more carefully studied. A striking illustration of the lack of such study under present conditions was given in the recent meeting of a State conference, when a reference was made to office expenses in a statement of "per cent." and no one in the whole body was well enough acquainted with the subject to recognize what the "per cent." was of—whether of *contributions* from the churches or of *aggregate receipts* from legacies, invested funds, tuition, sales of real estate, etc. Our societies send to the pastors accurate and full financial statements, but there are so many different pamphlets that they seem to be all passed over with little attention.

D.

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costs more than other medicines. But then it cures more than other medicines.

Most of the cheap cough medicines merely palliate; they afford local and temporary relief. Ayer's Cherry Pectoral does not patch up or palliate. **It cures.**

Asthma, Bronchitis, Croup, Whooping Cough,—and every other cough, will, when other remedies fail, yield to

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—AT—
About Half Price

One of the largest and most reputable New York wholesale houses dealing in fine Lace Curtains is retiring from the wholesale business, and is closing out its stock at a Great Sacrifice, especially its line of high grade Curtains.

Our purchases from this firm last week were at a **Tremendous Discount,** and we are thus enabled to quote the following *remarkably low prices:*

$6.00	Brussels	Lace	Curtains	at	3.75
$9.00	"	"	"	"	5.00
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90 to 98 Tremont St., Boston.

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Any kind of meat, cooked or uncooked, for sausage, hash or mince-meat; lobster and chicken for salad; tripe, codfish, etc., with the

Enterprise
NEW
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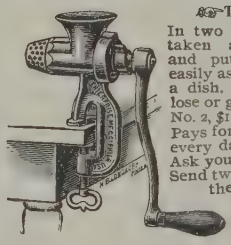

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In two pieces—can be taken apart, cleaned and put together as easily as you can wash a dish. No parts to lose or get out of order. No. 2, $1.75; No. 4, $2.25. Pays for itself. Useful every day in the year. Ask your dealer. Send two 2c stamps for the "Enterprising Housekeeper," 200 recipes.

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GLEANINGS FROM OUR MAIL BAG.

THE NEW BIBLE AGAIN.

A correspondent, after reading Prof. Irving F. Wood's article on the New Bible and Rev. C. W. Greene's criticisms in our issue of Oct. 22, is moved to ask Mr. Greene some questions:

In the first place, what does Mr. Greene mean by the "new Bible," or, as he seems to indicate that there are a number of them, What is "*a* new Bible"? What is "Dr. Driver's Bible," or "Dr. Briggs's Bible," and how do they differ from "*the* Bible"? He says we need a Bible of which we can say after reading any part of it, "Thus saith the Lord God Almighty." But there are many statements in the Bible which the Lord never uttered and never sanctioned. Notably Gen. 2: 3, 4. Would he explain this? In contradistinction to this he speaks of "robbing the book of its power over the soul and making it a *doubtful book*." What is there that is "doubtful" in his so-called "new Bible"?

He also speaks of the "fog of criticism," which makes "a young man full of zeal for God and love of the Bible" feel "his zeal cooling and his love dying." It is difficult for me to imagine a young man of this description, possessed of ordinary intellect and the ability to use it, being in any sense weakened because any number of men begin by honest search and careful study to clear up some of the erroneous ideas which have possessed us and our ancestors for generations past.

Permit me to say that I love the grand old Bible, *The Bible*, for there is only one, and never will be more than one, any more than there can be any other God or any other revelation of him. But this dear old Bible has been presented to us in a new and grander light in these later years, since men have been trying to find the truth and dispel the error.

H. D.

CHURCH LOTTERIES.

Do you think it right and proper to raise money at church festivals by voting on bedquilts, or other things, or to dispose of such articles by tickets, drawing and like methods, with the full expectation that a sum will be realized far in excess of the value of the article sold? J. A. H.

These methods of raising money violate the spirit, if not the letter, of laws against lotteries. Churches which adopt them greatly weaken thereby their influence in behalf of righteousness in the community.

HO! FOR THE PACIFIC COAST IN 1898!

Ever since the decision of the National Council to hold its next session in Portland, Ore., there has been manifest a new interest in the council and a new tone of hopefulness in the denominational life of the Northwest. No wiser movement than this has marked the action of the council since its inception.

The next logical step is to hold the annual meeting of the A. B. C. F. M. for that year in California. The two bodies have met in neighboring places and on consecutive weeks for fifteen years past, and the happy conjunction may have a felicitous effect if the Board, in '98, shall meet in the First Church, Oakland, whose new pastor, Rev. C. R. Brown, has just been elected a corporate member.

The Eastern brethren can be provided with transportation through the northern country and Puget Sound region to Portland, thence *via* Mt. Shasta route for 900 miles of coast line to California, and eastward by the Central, thus covering an immense area of home missionary territory, and giving the impulse of new life and quickened pulse to the entire Pacific slope. The benefit of this Western tour will be not less to the Eastern brethren, in affording an intelligent glimpse of this vast field, than to Western churches in the new vigor and wholesome cheer which will be imparted by their presence and wise speech. L. H. H.

$3,400.00 CASH AND PRIZES GIVEN FREE EACH MONTH FOR Sunlight SOAP WRAPPERS

As follows:

4 First Prizes, each of $100 Cash - - - $ 400.00
20 Second " " " $100 PIERCE SPECIAL Bicycles* 2,000.00
40 Third " " " $ 25 Gold Watches - 1,000.00
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Total given during 12 mos. 1897, $40,800.00

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2	New York State (*outside of N. Y. City, Brooklyn, Long and Staten Islands*).
3	Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.
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*The Bicycles are the celebrated **Pierce Special**, 1897 Pattern, m'f'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First Class Nickle Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

RULES.

1. Every month during 1897 in each of the 4 districts prizes will be awarded as follows:
The 1 Competitor who sends in the **Largest Number** of coupons from the district in which he or she resides will receive **$100 Cash.**
The 5 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Pierce Special** bicycle, price $100.00.
The 10 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's Gold Watch, price $25.
2. The Competitions will **Close the Last Day of Each Month** during 1897, Coupons received too late for one month's competition will be put into the next.
3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.
4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.
5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Brothers, Ltd., as final.

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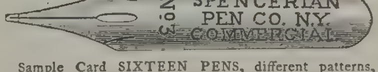
If you wish to select a STEEL PEN suitable for your handwriting



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Flower Food.
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YOUR DEALER should have this brand, but if he does not, mail eight 2-cent stamps to the . .
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Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Pupils. A young lady from the New England Conservatory would like pupils in piano and French. Address C. T., Box 66, W. Newton, Mass.

A Matter of Taste

That people who have tried different chocolates prefer
WHITMAN'S
Instantaneous
Chocolate
to all others. It is distinctively delicious—distinctively pure.
Your grocer has it in 1 lb. and ½ lb. tins.
STEPHEN F. WHITMAN & SON, Philada.

CURRENT THOUGHT.

AT HOME.

It is a virile, optimistic note which Theodore Roosevelt strikes in his *Forum* review of Brooks Adams's book, The Law of Civilization and Decay. He concludes thus: "While there is in modern times a decrease in emotional religion, there is an immense increase in practical morality. There is a decrease of the martial type found among savages and the people of the Middle Ages, except as it still survives in the slums of great cities, but there remains a martial type infinitely more efficient than any that preceded it. There are great branches of industry which call forth in those that follow them more hardihood, manliness and courage than any industry of ancient times. The immense masses of men connected with the railroads are continually called upon to exercise qualities of mind and body such as in antiquity no trade and no handicraft demanded. There are, it is true, influences at work to shake the vitality, courage and manliness of the race, but there are other influences which tell in exactly the opposite direction, and, whatever may come in the future, hitherto the last set of influences have been strongest. As yet, while men are more gentle and more honest than before, it cannot be said that they are less brave."

Rev. Henry Van Dyke in the January *Bookbuyer*, commenting on and reviewing Rev. Gerald Stanley Lee's book The Shadow Christ, says he admires it most for its "distinct and luminous utterance of the central truth of Christianity—the veritable incarnation, the inevitable and actual human life of God. That God himself has always been willing to do precisely that which he has required men to do, to live a finite, tempted, suffering life and to be good outside of heaven, in contact with sin and death, that he has really done this in Jesus Christ and accomplished his own will in and with and for humanity—this, it seems to me, is the core of prophecy and the heart of the gospel. Because God is light and love, because man is sinful and sorrowful, God could not help becoming man. This is the greatest truth in the world."

ABROAD.

The British Weekly, in which Ian Maclaren's work first appeared, commenting at length on The Cure of Souls, the book which contains his recent lectures at Yale Divinity School, says of its author: "He is now far beyond the need of mere eulogy, and the best service that can be done him is that those who feel that there is something wanting in his presentation of the gospel should say so with all affection and respect," and this its editor, W. Robertson Nicoll, Dr. Watson's intimate friend, proceeds to do. He misses the note of any passionate yearning for souls, any drawing of the line between the church and the world, and he finds Dr. Watson's references to the atonement "invariably unsatisfactory." Elsewhere in the same issue of *The Weekly* Dr. Nicoll says that during the past year he has heard twelve sermons by very young preachers, and in not one of them has he heard "the faintest approximation to saving truth, the faintest indication of how a sinner might find the Saviour." "To be conscious of no sin is the deadliest sin of all," said Carlyle, and there be many now who sin thus. Prof. O. A. Curtis, recently installed as professor of systematic theology in Drew Seminary, said in his inaugural address what few can honestly disclaim: "In Christian communities, and even in the church itself, today there is almost no sense of sin. . . . The very tone in which the average man now enters the kingdom is utilitarian."

Rev. Dr. J. Guinness Rogers, the Nestor and leader of independency in England, in *The Independent*, responds heartily to *The Guardian's* recent suggestion that "the first step towards reunion, and a step which is in our own power, is personal knowledge. If Churchmen and Dissenters saw more of each other they would, on the whole and in the long run, come to think better of each other" Dr. Rogers says, "The influence of centuries cannot be speedily effaced, nor is it to be supposed that men hold their principles so lightly that they will easily modify them under the gracious experiences of a kindly fellowship. But such fellowship has a sweetening, a mellowing, a widening influence whose beneficial effects cannot easily be estimated. I therefore heartily thank those who have made these advances, and can confidently promise that we, on our side, will show a like spirit of unity."

Michael G. Mulhall, the highest authority Great Britain has among statisticians, writing in *Good Words*, concludes an article on Progress in Locomotion in the Victorian Era thus: "Of all the errors that statesmen can fall into, the most deplorable and far-reaching are those that arise from ignorance of economic laws or from defiance of them. If Lord Melbourne, Mr. Baring or Lord Palmerston had taken heed, in 1837–40, of the inevitable result of handing over the means of transit of the three kingdoms to private companies, they would have boldly admonished Parliament of the tremendous monopoly that would thus be created. At this moment the agriculture, manufactures and commerce of Great Britain and Ireland are groaning under a tyranny that has no excuse or palliation except the sordid plea of big dividends for shareholders."

BRONCHITIS.—Sudden changes of the weather cause Bronchial Troubles. "Brown's Bronchial Troches" will give effective relief.

EXPOSURE to disease does not necessarily mean the contraction of disease provided the system is in a vigorous condition, with the blood pure and all the organs in healthy action. When in such a condition contagion is readily resisted and the disease germs can find no lodgment. Hood's Sarsaparilla is the best medicine to build up the system, because it makes pure, rich blood, and pure blood is the basis of good health. In cold weather it is especially necessary to keep up the health tone, because the body is subject to greater exposure and more liable to disease. Hood's Sarsaparilla is the safeguard of health.

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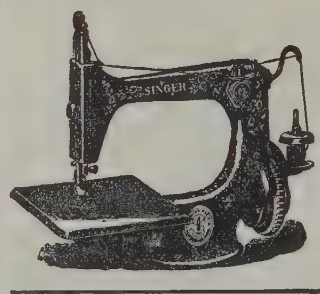

Simple and compact, this machine is more easily understood, its parts are better protected from dust, it has more room under the arm, and is capable of a greater range of work, than any similar device.

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has many points of preference that can easily be demonstrated by examination and comparison with similar machines.

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HOLIDAY GIFTS TO MINISTERS.

Massachusetts: W. B. Oleson, Belmont Church, Worcester, several volumes of standard authors; M. O. Patton, Prospect Street Church, Newburyport, generous gifts of money; D. E. Burtner, Boylston, a purse of money with other gifts; Dwight C. Stone, Gilbertville, sideboard, rocking-chair and picture; R. G. Woodbridge, Middleboro, $110 in gold; E. C. Camp, Worthington, handsome clock, with sum of money; W. R. Buxton, South Acton, $24; D. L. Kebbe, Emmanuel Church, Springfield, more than $25; E. S. Tead, Prospect Hill Church, Somerville, purse of money.

Maine: A. S. Bole, Turner, French clock and generous amount in bank bills; I. C. Bumpus, Sherman Mills, generous gift of gold and silver; C. S. Wilder, Limington, $25; R. B. Mills, Strong, gift of money; Donald McCormick, substantial sum of money; S. W. Chapin, Woolwich, young people of Nequasset, money for books.

New Hampshire: G. W. Lawrence, Plaistow, N. H. (and N. Haverhill, Mass.), $39; O. D. Sewall, Durham and Durham Point, valuable presents from both places; G. M. Hamilton, purse of money; Wm. Sandbrook, Rollinsford, Salmon Falls, Standard Dictionary with holder; J. H. Hoffman, Littleton, useful articles of wearing apparel and several loads of groceries.

Vermont: J. K. Fuller and wife, Barton Landing, two handsome chairs.

Connecticut: B. F. Case, E. Granby, $25; C. W. Morrow, Second Church, Norwich, legal tender, to be devoted to a fortnight's pleasure trip, during which the pulpit is to be supplied; J. P. Hoyt, Cheshire, $100: F. C. H. Wendel, Hadlyme, brass banquet lamp; H. C. McKnight, Sherman, purse of $40 with other gifts; J A. Solandt, Staffordville, generous remembrance.

New York: M. L. Dalton, Salamanca, beautiful set of china.

Indiana: O. D. Fisher, People's Church, Indianapolis, easy-chair, also, from Union Church, substantial gifts; E. E. Frame, South Church, Fort Wayne, provisions and $32 in cash.

Michigan: Morgan Wood, Plymouth Church, Detroit, $50; W. C. Burns, Stanton, fine Oxford Bible; J. J. Staley, Dexter, 42 quarts of canned fruits, with other good things.

Iowa: B. L. Webber, Aurelia, valuable clock; O. O. Smith, Traer, fine fur overcoat.

Minnesota: A. A. Davis, Lakeland, two parlor chairs; H. P. Fisher, Crookston, Gladstone's and Drummond's works; J. L. Jones, Clearwater, fine fur coat from the ladies of Winona church.

North Dakota: C. A. Mack, Cando, fur robe; G. S. Bascom, Hankinson, set of handsome chairs, beautiful china and (from the ladies of Dwight) a silk quilt.

Colorado: Charles Caverno, Boulder, gold-mounted cane, from the wood of the Whitman apple tree, near Walla Walla, Wn.

California: O. W. Lucas, Fourth Church, Oakland, rocking-chair and revolving bookcase.

◆

EDUCATION.

—— Even Chicago University has had to retrench, the deficit last year being $48,000.

—— Drs. Lyman Abbott of Brooklyn and Edward C. Moore of Providence are to preach at Cornell University during this term.

—— Benzonia College began its winter term with the largest enrollment of its existence. By new rules each student is placed on personal honor.

◆

Athleticism is a good thing, if kept in its place, but it has come to be very much overpraised and overvalued. True manliness is as likely to be found in a weak as in a strong body. Other things being equal, we may perhaps admit that a man with a highly trained and developed body will be more courageous than a weak man, but we must take this caution with us—that a great athlete may be a brute or a coward, while a truly manly man can be neither.—*Thomas Hughes.*

Marriages.

The charge for marriage notices is twenty-five cents.

WEAGE—WOODRUFF—In Oberlin, O., Dec. 25, by Rev. James Brand, D. D., Rev. Edward D. Weage, pastor of the Plymouth Church, Paso Robles, Cal., and Anna Z. Woodruff of Oberlin.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BELDEN—In Pleasant Plains, Dutchess County, N. Y., Dec. 28, Elizabeth P., wife of Rev. W. W. Belden, D. D., a devoted wife and a faithful laborer in the church She was highly educated and a gifted writer. For more than forty-two years she was a reader of *The Congregationalist.*

DUNGAN—In Otis, Col., Dec. 21, Mrs. Lucy M , wife of Rev. George W. Dungan. She will be greatly missed in the church of which her husband is pastor.

DUREN—In Minneapolis, Minn., Dec. 29, suddenly, Sarah W. Duren, widow of Rev. Charles Duren of Granby, Vt., aged 60 years

MAGOUN—In Grinnell, Io, Jan. 7, Elizabeth Earle widow of ex-President Magoun of Iowa College, aged 64 yrs. She taught for seven years at Mt. Holyoke, was for two years lady principal of the State University of Wisconsin, and after her marriage acted for a time as lady principal of Iowa College. She was interested in foreign missions and was the first president of the Iowa Branch of the Woman's Board of Missions for the Interior.

SLATE—In Bernardston, Jan. 9, Alice M., daughter of L. A. Slate, aged 20 yrs., 3 mos.

WELLS—In Kennebunkport, Me., Dec. 3, Mrs. Eliza Wells, widow of the late Deacon Issachar Wells, aged 93 years.

MISS MOLINA S. CAPRON.

A good and useful life ended Sunday, Dec. 13, 1896, when Molina S. Capron passed from temporal to eternal scenes. She was the daughter of the late Sumner E. and Sabra A. Capron, and a sister of Mary J. Capron, who was editor of *The Child's Hour* until her death five years ago. Miss Capron has always been a resident of Attleboro, Mass., and for forty years as a member of Christ's church she has served his cause well. She and her sister Mary were untiring workers in all benevolent efforts, both at home and abroad, and have left legacies to several Congregational benevolent societies.

Her last days were full of wonderful peace and she longed to be with Christ, which she knew was far better. She has joined the unbroken family circle on the other side. She has left behind the legacy of a true, earnest, consecrated life, and her church can truly say: "Her name is fragrant to all who knew her."

E. L. H.

MRS. MARY JANE FLAGG,

the wife of Mr. E. C. Flagg, died in Upton, Dec. 30, aged sixty eight years. She was a member of the First Congregational Church, the Woman's Christian Temperance Society and the Woman's Board of Missions. She was a faithful and loved Sunday school teacher, a devoted Christian, active and efficient in all the interests of the church and community. She was a faithful wife and mother, unusually kind to the sick and the poor, unassuming and discreet, and will be greatly missed and deeply mourned. The funeral services occurred in the church and were attended by an unusually large number of relatives and friends. Mrs. Flagg leaves a son, a husband and mother. The latter is eighty-eight years of age and very feeble. The family have the genuine sympathy of the village. "He giveth his beloved sleep."

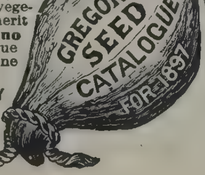
Enameline

The Modern STOVE POLISH.

DUSTLESS, ODORLESS, BRILLIANT, LABOR SAVING.

Try it on your Cycle Chain.

J. L. PRESCOTT & CO., New York.



GREGORY'S HOME GROWN SEEDS

are known the country over to be exceptionally reliable. They have a reputation of forty years back of them. They are sold under three warrants. It would not be wise to plant without consulting Gregory's Vegetable and Flower Seed Catalogue for it describes with engravings several new vegetables of great merit **to be found in no other.** Catalogue sent free to anyone anywhere.

J. J. H. GREGORY & SON,
MARBLEHEAD, MASS.

RHEUMATISM CURED.

The Great Remedy, Dr. Greene's Nervura, Always Cures it.

Mrs. Mary Meehan, West Concord, N. H., says:—"I was sorely afflicted with rheumatism for more than six months, and it seemed to affect my whole system, pains and stiffness of muscles and joints to which was added the more acute pains of sciatica.

MRS. MARY MEEHAN.

"It was with the greatest difficulty I could keep about my house. Having in mind the great benefit my husband received from the use of Dr. Greene's Nervura blood and nerve remedy, I concluded to resort to it. To my great joy it was completely successful, and by the use of only three bottles I was entirely cured, and my health has been perfect since."

If constipated, use Dr. Greene's Cathartic Pills with the Nervura.

Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing nervous and chronic diseases, can be consulted free, personally or by letter.

NEW MULTIFLORA ROSES.

With seed of these new Roses, plants may be had in bloom in 60 days from time of sowing. Plant at any time. They grow quickly and flowers appear in large clusters, and in such quantity that a plant looks like a bouquet. Perfectly hardy in the garden, where they bloom all summer. In pots they bloom both summer and winter. From a packet of seed one will get Roses of various colors — white, pink, crimson, etc.— no two alike, and mostly perfectly double and very sweet. Greatest novelty this year. **Fresh Seed 25c.** per pkt.—or for **40c.** we will send

1 pkt. **New Multiflora Roses.** All colors.
1 " **Moss Verbena.** Exquisite novelty.
1 " **Japanese Chrysanthemum.** All colors.
1 " **Weeping Palm.** Highly ornamental.
2 " **Pansy,** 1 New Scarlet, 1 New Giant Mixed.
1 **Resurrection Plant.** A great curiosity.
1 bulb **Spotted Calla.** Exceedingly lovely.
1 " **Montbretia.** Intensely brilliant.
2 " 1 **Rain Lily,** 1 **Variegated Tuberose.**
6 " **Fancy Gladiolus.** All different colors.
10 " **Oxalis.** Mixed colors. Also,

Our great 144-page Catalogue, and the **MAYFLOWER Monthly Magazine** for a year (64 pages and colored plate each month, devoted to Flowers and Gardening). Worth $1.50, but for trial

All the above for 40 cts., postpaid.

Or send us **10c.,** and the names of 5 or 10 people who cultivate flowers and purchase seeds or plants and we will mail you pkt. Rose Seed and Catalogue.

OUR CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants, and Rare New Fruits is the finest ever issued: profusely illustrated. Several colored plates, 144 pages. Sent FREE to any who order or who expect to, later.

JOHN LEWIS CHILDS, Floral Park, N. Y.

SEEDS Complete Catalogue of Best Seeds that Grow FREE to any address.

W. ATLEE BURPEE & CO., Philadelphia.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist.*

DRS. KIMBALL AND FARNSWORTH SPEAK.

Gray skies and wet streets did not prevent many friends of missionary work from gathering in Park Street Church on Tuesday afternoon, Jan. 5, at the invitation of the Woman's Board of Missions. Although the meeting was under the leadership of Mrs. Judson Smith, the three secretaries of the American Board and Editor Strong were also upon the platform, by their presence showing honor to the sister organization that is such a source of help.

After the usual opening exercises, prayer being offered by Dr. Smith, Dr. Grace Kimball, recently of Van, gave in a clear, concise, rapid way a fine outline of the political condition in Turkey. Of the two races in the country the Armenians are by far the most industrious and energetic. Sadly oppressed by the ruling government, taxed beyond measure, commerce restricted, it is small wonder that a party has arisen among the young men who have been educated in England and America to raise the people from their bondage. Their methods may not be wise, but their motives are not to be criticised by Americans, who revolted from their mother country. It is quite unjust, however, to call all the Armenians revolutionists, as it is probable that less than one-third of them know about the party.

The relief work, which was carried on so superbly last winter by Dr. Kimball and her fellow-workers, kept 20,000 persons from starving. Pitiless as it may seem, help was never given to one who by any possibility was able to provide for himself one meal a day. This succor was made possible only by the generosity of friends in Germany, England and America. Whether Russia takes possession of Turkey, or the sultan reforms his own government, there will still be an increasing demand for gospel teaching, and the support of our missions there should not falter. Dr. Farnsworth, who has given forty-five years of his life to that country and who hopes to return soon to continue the work, gave some startling comparisons between the number of deaths in the Civil War and in the recent massacres in Turkey. He urged renewed devotion and enlarged contributions. He spoke a good word also for the Armenian refugees in this country. Dr. Barton led in the closing prayer.

A pleasant subsequent event was a reception to Dr. Kimball in the rooms of the Woman's Board, which were made attractive by flowers and other concomitants of afternoon teas, as well as by several gay cloths brought home by Miss Child. Among the missionaries present, besides the speakers of the afternoon, were Mrs. De Forest and Mrs. Pedley of Japan, and Mrs. Browne of Harpoot. Consul Jewett of Sivas was also a guest.

◆

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them in connection with *The Congregationalist* at a special rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

Atlantic Monthly	$[illegible]
The Century Magazine	[illegible]
St. Nicholas	[illegible]
Scribner's Magazine	[illegible]
Harper's Magazine	[illegible]
Harper's Weekly	[illegible]
Harper's Bazar	[illegible]
Harper's Round Table	[illegible]
American Kitchen Magazine	[illegible]

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

A Cooling Drink in Fevers.
Use Horsford's Acid Phosphate.

Dr. C. H. S. Davis, Meriden, Ct., says: "I have used it as a pleasant and cooling drink in fevers and have been very much pleased."

Sozodont

SAVES THE TEETH FROM DECAY, THE GUMS FROM SOFTENING, THE BREATH FROM IMPURITY, THE POCKET MONEY.

"Σωζω" — TO PRESERVE. "Οδουτες" — THE TEETH.

DENTISTS OF DISTINCTION have recommended Sozodont: all leading Druggists sell it. If unable to obtain it from your Druggist, send 75 cents, the regular retail price, for complete package (large bottle of liquid Sozodont and box of Sozodont Powder) by express or mail, carriage prepaid in the U. S. or Canada; or same and 4-oz. cake of Sozoderma Soap (for the complexion) for $1. Address, HALL & RUCKEL, Proprietors, 215 Washington St., New York City.

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes, prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Cuticura

Soap is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.
"How to Prevent Face Humors," mailed free.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA REMEDIES.

Eclipse & Fairbanks WINDMILLS

We have just overhauled an Eclipse Windmill that has not had a cent put out on it for repairs for [illegible] years.

IS THIS THE KIND OF MILL YOU WANT?

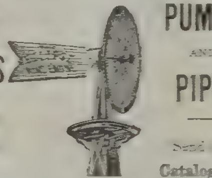
TANKS AND TOWERS

Estimates submitted on Complete Outfits.

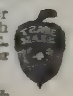
PUMPS AND PIPE.

Send for Catalogues.

CHARLES J. JAGER CO.
174 High St., Boston, Mass.



The Corn won't linger longer after it's treated with A-CORN SALVE. 15c. box — druggists or by mail. GIANT CHEMICAL CO., 305 Cherry Street, Philada.



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1 to 3 large bottles of

BISHOP SOULE'S LINIMENT

Cure severe cases after all else has failed. *One large bottle* will cure an ordinary case of

SCIATICA, RHEUMATISM or NEURALGIA

Originally prepared 50 years ago by the late Bishop Soule. Its success is wonderful.

No case so severe but there is hope in the use of Bishop Soule's Liniment.

USE ONLY LARGE BOTTLES FOR SCIATICA.
IT IS JUST WHAT YOU NEED.

Large Bottles, $1.50: Small Bottles, 75 cts.

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Cures While You Sleep, Whooping Cough, Croup, Asthma, Catarrh & Colds.

CRESOLENE when vaporized in the sick room will give immediate relief. Its curative powers are wonderful, at the same time preventing the spread of contagious diseases by acting as a powerful disinfectant. Harmless to the youngest child. Sold by druggists. Descriptive booklet with testimonials free.

THE VAPO-CRESOLENE CO., 69 Wall St.
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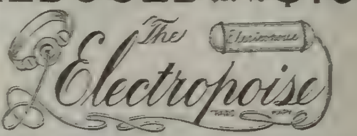
REDUCED FROM $25 TO $10



This Most Wonderful Treatment Now Within the Reach of All.
Circulars, Testimonials, etc., Free.

L. A. BOSWORTH, 36 BROMFIELD ST., BOSTON, MASS.
General Agent for the New England States.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN *THE CONGREGATIONALIST.*

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 8.

Mrs. Henry L. Albee, the leader, read the 121st Psalm and a passage from Mark, sixth chapter. She dwelt upon the sure relief in trouble which comes from God, and quoted Whittier's lines,

I know not where his islands lift
  Their fronded palms in air;
I only know I cannot drift
  Beyond his love and care.

Mrs. Billings testified to the presence of the Spirit in the prayer meeting of Suffolk Branch, held the previous day in the chapel of Shawmut Church from 10 to 4 o'clock, with different leaders for every hour; no matter what the topic chosen by the leaders of the successive hours, the theme proved the same—the power and presence of the Holy Spirit; and during the last hour, led by Mrs. Capron, the names of missionaries were called for who were personally known to any in her audience. Miss Kyle, following Mrs. Billings, spoke of the great number of missionaries thus mentioned, and thought the prayers for missionary wives left in this country by their husbands, and for mothers who had left their children here, specially helpful through the individualizing of the missionaries.

Mrs. Schneider spoke of the multitude in mission fields who, during this Week of Prayer, slipped out in the early dawn to the daily prayer meeting; of a cheerful note coming back from Turkey, there being audiences in two Gregorian churches in Aintab, listening and not willing to leave; in Oorfa six Bible women at work, 150 being taught in their homes and 1,400 in schools; the pastor and a deacon from Aintab preaching to crowds in Gregorian houses, Miss Shattuck herself having obtained permission from the bishop for the work to go on. From Hasskeuy Miss Gleason writes that Pastor Asadoorian had 150 women to hear him preach on a stormy, cold day—so different from the old days of indifference natural in a large, worldly city like Constantinople.

Mrs. Doremus Scudder of Woburn reported fifteen attracted to their missionary society this year. Mrs. Browne of Harpoot brought news of fifty villages in that field on the verge of starvation and death. The letters expressed gratitude for prayers and help, and they do not want either to cease. Miss Kyle read an interesting letter from Miss Farnham of Adabazar, which was followed by a prayer of thanksgiving for our Christian homes. Mrs. Noyes told of a little girl who sold fifteen prayer calendars. Mrs. Judson Smith mentioned the dream of Dr. A. J. Gordon, in which he saw a poor man in his audience and afterwards learned that he was Christ, the dream so influencing him that ever afterward his preaching was as if he saw Christ before him. She reminded her hearers that though the foundations of the Woman's Board had been laid with such skill and wisdom, yet the work would not continue unless individual members did each her part.

BRYCE'S TESTIMONY TO OUR MISSIONARIES.

With the record before us of the missionaries who have devoted their lives to save their fellowmen in Armenia, it ought to be unnecessary to say one word in their defense. But since, strange as it may seem, here and there false accusers, like F. Hopkinson Smith, beg an audience before which to calumniate these self-sacrificing men and women in the midst of their labors and trials, the testimony of Mr. James Bryce, M. P., who has been a member of the British Cabinet and is thoroughly informed on Turkish affairs, is well worth quoting. In the new edition of his work, Transcaucasia and the Ararat, he says:

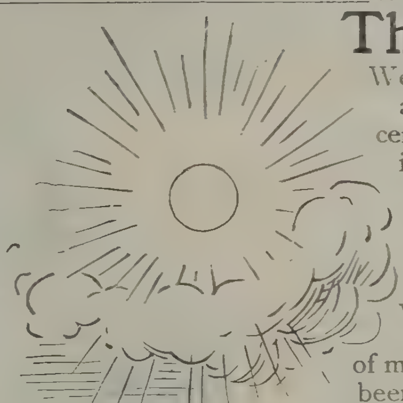
> I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire. They have shown great judgment and tact in their relations with the ancient churches of the land, Orthodox, Gregorian, Jacobite, Nestorian and Catholic. They have lived cheerfully in the midst, not only of hardships, but latterly of serious dangers also. They have been the first to bring the light of education and learning into these dark places, and have rightly judged that it was far better to diffuse that light through their schools than to aim at a swollen roll of converts. From them alone, if we except the British consuls, has it been possible during the last thirty years to obtain trustworthy information regarding what passes in the interior.

DON'T dally with rheumatism. Purify your blood and cure it at once by taking a course of Hood's Sarsaparilla.

A CURIOUS TABLE.—Art connoisseurs will be greatly interested in the lines of a new table of which we show an engraving in another column over the signature of the Paine Furniture Co. The design is strikingly original, the whole depth of the side being covered with vigorous carving. The legs are massive posts, carved in spiral flutings. There is a lower shelf, and all angles and corners are rounded. It is one of half a hundred new patterns just received by this firm.

Scott's Emulsion makes the blood richer and improves the circulation. It increases the digestion and nourishes the body. It corrects diseased action and strengthens the nervous system. In a word, it places the body in the best possible condition for preventing the germs of Consumption from beginning or continuing their work. In that one sentence is the whole secret. Book covering the subject very thoroughly sent free for the asking.

SCOTT & BOWNE, Chemists, New York.



The sun shines.

We all know that. And there's another thing that's just as certain, viz.: that with **Pearline** you have the easiest, the safest, the quickest, the most economical washing and cleaning.

Look at the millions of women who are using **Pearline**. Look at the hundreds of millions of packages that have been used. What more do you want in the way of evidence? If **Pearline** were not just what we say it is, don't you suppose that the air would be filled with complaints? 456

Millions NOW USE Pearline

A Vacancy

In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed. That is why every mother ought to have at her elbow a bottle of : : : :

Adamson's Botanic Cough Balsam

It never fails to cure Croup if taken at the first symptom. Usually it cures after the disease has made considerable progress. But it is wise to keep a bottle on the shelf all the time.

This good remedy also cures Coughs, Colds, Pneumonia, Bronchitis, Asthma, Hoarseness, Whooping Cough, Influenza and all diseases of the breathing organs. It *cures*, remember.

Large Bottles, 75c.
Small Bottles, 35c.
Trial Size, = 10c.
At all good drug stores.

Made only by F. W. KINSMAN & CO.,
Wholesale and Retail Druggists,
6th Av., cor. 39th St. and 4th Av., cor. 25th St., N.Y.

"EAST, WEST, HOME IS BEST," IF KEPT CLEAN WITH . . . . SAPOLIO

THE MOST DELIGHTFUL PORTIONS OF FLORIDA

ARE REACHED BY THE RAIL AND STEAMSHIP LINES OF

THE PLANT SYSTEM

THE PLANT SYSTEM

THE TAMPA BAY HOTEL, TAMPA, FLORIDA.

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THE TAMPA BAY, Tampa. The most magnificent resort hotel in the world. A veritable palace.
D. P. HATHAWAY, Mgr.
Open Dec. to April.

THE BELLVIEW, Belleair. New this season. Overlooks the Gulf of Mexico. Moderate charges.
W. A. BARRON,
Resident Manager.
Open Jan. 15, '97.

THE SEMINOLE, Winter Park. In the heart of the Lake Region. Has been for years a popular resort.
A. E. DICK, Resident Mgr.
Open Jan. 15, '97.

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THE INN, Port Tampa.
Built over the water. Delightful spot for rest and recreation.
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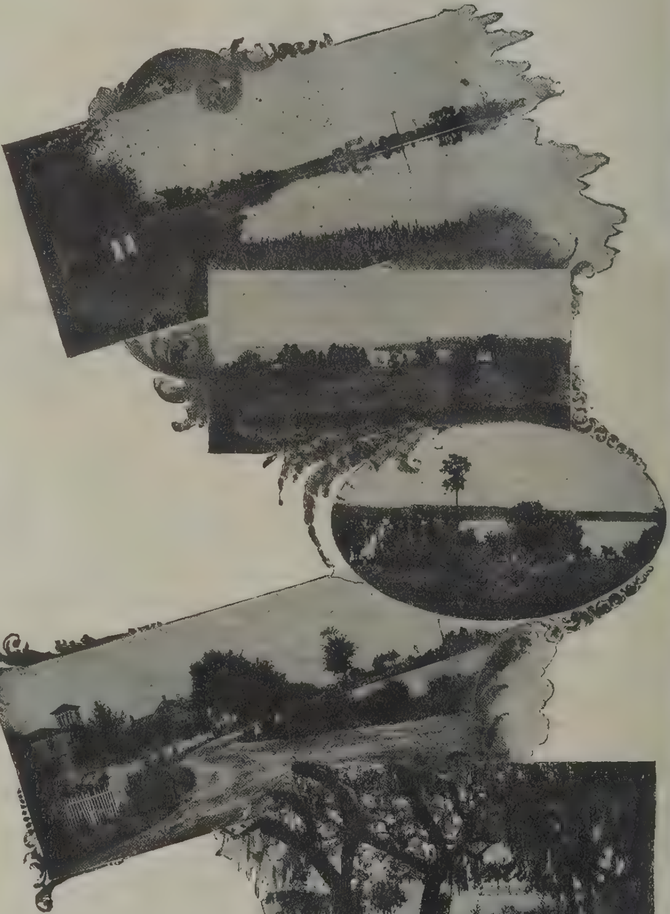

The West Coast of Florida combines to a more perfect degree the desirable features of an ideal winter resort region than any other section of America. The land is high and the air free from dampness. The Gulf of Mexico indents the shores with innumerable beautiful bays, adding variety to the scenery. There are almost endless forests of pine trees, adding health-giving qualities to the atmosphere. There are innumerable towns and resorts, all having attractions peculiarly their own. Good roads for wheeling; shooting and fishing unexcelled anywhere.

The most beautifully illustrated book on Florida ever issued sent to any address upon receipt of four cents in stamps.

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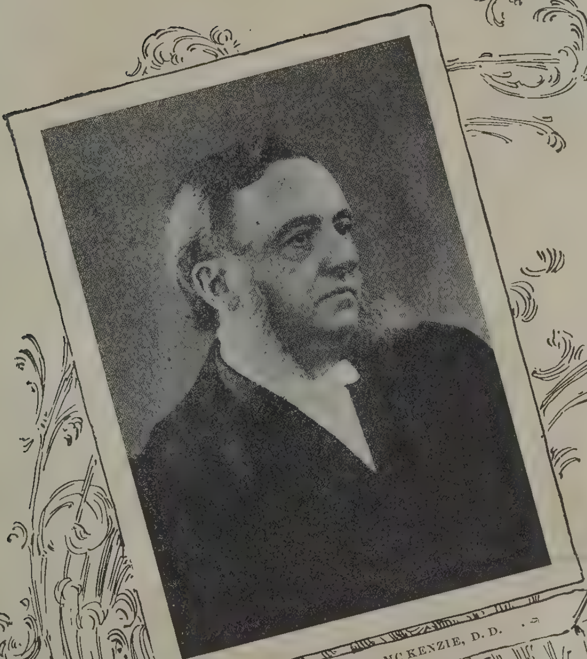
Volume LXXXII *Number 3*

THE CONGREGATIONALIST

Boston Thursday 21 January 1897



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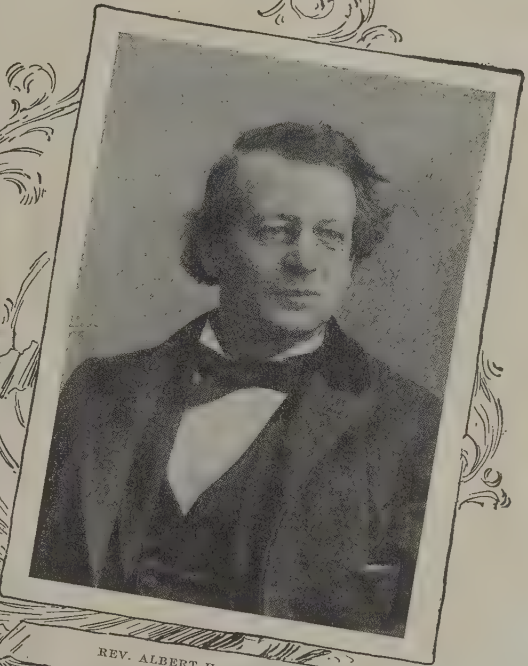

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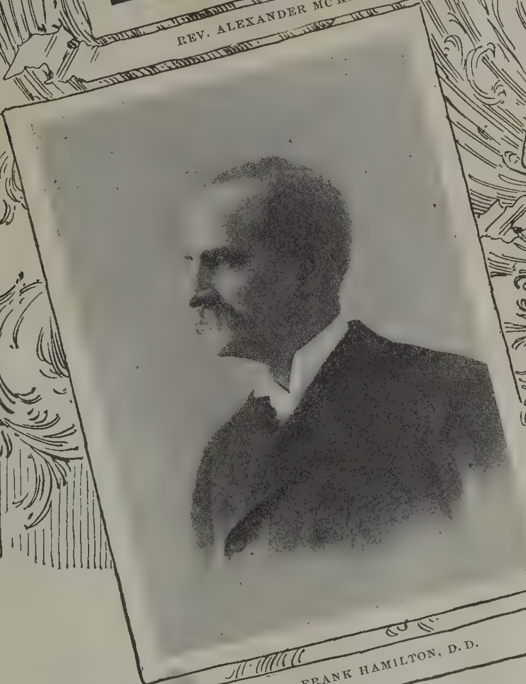

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Nile, Bermuda, Florida, West Indies, Holy Land, Egypt, Europe.
Programs ready, post free. Mention tour.
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BERMUDA, WEST INDIES, VENEZUELA and MEXICO,
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Sailing from New York Feb. 6, 1897,
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INTERNATIONAL NAVIGATION COMPANY,
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BROADWAY AND ELEVENTH STREET,
Opposite Grace Church, NEW YORK.
EUROPEAN PLAN.
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Old Point Comfort, Va.,
Recently improved and beautified, is now the most complete, homelike and comfortable resort hotel between New York and Florida.
Spacious and delightfully situated rooms, elegant private suites. Finest plumbing and perfect drainage.
F. N. PIKE, Proprietor.
A. C. PIKE, Manager.

HOBKIRK INN. Est. 1882. Camden, S. C. Dry sunny, piney-wood climate; little wind; warm house, open fires, sunny rooms; excellent cooking; ample grounds; house physician. References, circulars. F. W. ELDREDGE, Prop.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

American Seamen's Friend Society, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

James W. Elwell, *President.*
Rev. W. C. Stitt, *Secretary.*
W. C. Sturges, *Treasurer.*

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Room and Board in a clergyman's family may be secured by addressing B. A. H., *Congregationalist* Office, Congregational House, Boston, Mass.

WANTED. Men and women, on salary and commission, to introduce an article superior for its kind to any other and essential in the daily work of every household. Perfectly respectable business. State address, age and experience.
Dept. C, P. O. Box 2886, Boston.

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THE CONGREGATIONALIST
AND BOSTON RECORDER.
The Recorder founded 1816: *The Congregationalist,* 1849.

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Published every Thursday,
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Per Copy, 6 Cents. Per Year in Advance, $3.00.
Two Years in Advance, $5.00; Five Years, $10.00.
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One old and one new subscription, $5.00.
Club of Five, one at least being new, $10.00.
On Trial, 6 Months, $1.00; 3 Months, 25 cents.

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MR. MOODY'S SECOND WEEK.

The Tremont Temple audiences have reached the superlative degree of fullness, and the popular response to the efforts of Mr. Moody and his corps of helpers is measured now in part by the number of disappointed ones who would pass closed doors. The continuance of the centralization of efforts at and near the Temple has made the hub verily "the bull's eye of New England," as Mr. Moody puts it. The admission tickets, freely distributed for specific dates ahead, are ordinarily exhausted several days in advance. A glance at the large audiences makes it plain that suburban and country neighborhoods are to all appearances taking advantage largely of the special opportunity of hearing the Northfield preacher. The ministers also, judging from the platform attendance, have benefited more largely by the accommodations reserved for them.

The morning meetings have not been quite as large as those of the afternoon. They certainly have attained larger success than anticipated. The early meeting last Thursday, on the special day of fasting and prayer, was earnest and helpful.

The increase of numbers has enlarged the enthusiasm. The pressing and hurry at the entrance and through the corridors of the temple commence and continue more than an hour before the meetings. The song services, varied by selections of the chorus, congregation and soloists, has begun at an earlier hour than at first, and at the arrival of the hour of the meeting the fervor of praise is well fired.

What Mr. Moody would have on the part of Christians, judging from the general line of his talks the past week, he has expressed in the homely phrase: "Get up and go to work." He addressed the suggestion to parents, church members, neighbors, pastors—to all who would have power through the grace of God. No doubt he has already made more than a surface impression on the minds of his auditors. But while he is giving thanks for that Mr. Moody craves a deeper arousing. His courage is stimulated by signs here and hopeful indications in the adjoining towns and cities.

Mr. Moody gives hearty sympathy and frequent indorsement to Mr. Murphy's temperance campaign now going forward at Berkeley Temple every evening. Hundreds have signed the pledge there and at Faneuil Hall, where crowded noon meetings were held last week. Sam Jones having pre-empted the historic edifice for this week, Mr. Murphy has taken possession of a store on Bedford Street, in the heart of the business section, where he is speaking with good effects every noon.

The address of Mrs. Ruth B. Baker, who is securing homes for Armenian refugees, was incorrectly stated last week. It should be 171 Tremont Street, Boston.

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Volume LXXXII Boston Thursday 21 January 1897 *Number 3*

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TWO RECENT LETTERS FROM THE FRONTIER.

Another year has begun, so I think about my papers. I prize *The Congregationalist* very much. I thank you for sending it to me free; it is a great favor. I have been preaching for home mission churches. The church at —— does not pay me quite $400. Yet in view of the condition of the C. H. M. S. we did not apply for aid. Now I am in straits. I have grandchildren in —— College. I have been aiding them a little and they are working their way. I have preached fifty-two years, never been out of employ for a day. I am now seventy-eight years old, and I never wanted money more than now to help others, but I am now receiving the least I ever did for work. I shall be very thankful to have the paper continued.

By your courtesy through your missionary fund I have been an interested, instructed and edified reader of your paper, and now at the beginning of a new year I am wondering if it is right for me to continue to be thus on your list of beneficiaries. I was in hopes that in time I could subscribe and be independent, but salaries of Western missionaries have been cut to meet the conditions of hard times and droughts and storms. Mine has dropped from $800 when I first came here in 1890 to $525 now. I am trying to feed, clothe and educate five children. My oldest daughter is a volunteer missionary, fitting herself for the foreign work if the Lord open the way.

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MR. MOODY freely criticises ministers and churches, and naturally enough they criticise him. He perhaps would admit that he is as much open to criticism as they are. But no one can know Mr. Moody, or hear him speak or join with him in prayer, without the conviction that he loves the church with all his heart, that he longs intensely for the salvation of men, that he lives near to God and wants to get nearer to him. His impatience with Christians for not living holier lives and working more earnestly to win others to Christ is just the feeling that he exercises toward himself. He has long had, and continues to have, wonderful evidence that he is used by God to bring men to repentance for sin and into new life in Christ. We say, God bless him for that and bless his work. For every sinner born anew by the Holy Spirit through Mr. Moody's preaching and every Christian lifted to a higher plane of spiritual life we thank God. The church will survive unjust criticism from those who seek her prosperity, and will gain strength through every impulse toward holiness aroused by the trumpet calls of men who feel, as Mr. Moody does, the Word of God in their hearts as a fire shut up in their bones.

The colleges of the land, like the churches, may be looked at from two points of view. Without much trouble we could find indications of spiritual apathy and even of lapses from the moral code. On the other hand, tokens of genuine religious life and of whole souled devotion to philanthropic and Christian service are, when sought for, equally evident. Substantial testimony to this fact is furnished by the reports which appear elsewhere in our paper this week. They have been obtained from observers on the ground who in every case speak intelligently and fairly. The showing we submit is, on the whole, a favorable one. The amount of systematic Bible study and the hold which devotional meetings have upon the students are to be specially noted. There is evidence, too, in the support of foreign missionaries, of college settlements and of Christian work in and about their respective communities that collegians to-day are touched with the altruistic spirit of the age. Let us note these signs for good as the Day of Prayer for Colleges—Jan. 28—approaches, with due thankfulness to God that our colleges continue to be places where true Christian lives are led and whence go forth throughout the world purifying and uplifting influences.

To many the literary study of the Bible seems to be a hindrance to its spiritual use, and much of the opposition to the scholarly examination into the history and structure of the sacred books arises from a feeling that the divine messages which they are believed to contain are thus obscured. We are confident that all persons who on these grounds deprecate modern criticism of the Bible will find help by reading Professor Sanders's article this week on The Literary Approach to the Old Testament. We feel equally confident that those who have not read the preceding articles in this series will turn back to them after reading this one. The thought of God as presented to us in the Bible is interpreted and illuminated by discovering the human motives which prompted its expression and the circumstances which called it forth. The same Holy Spirit which moved men to utter it guides those who now seek to understand it, if they use to this end the means at their disposal. Professor Sanders shows practical ways by which Bible students may enter more deeply into its meanings and more clearly understand them. His suggestions will be welcomed by every devout seeker after God.

The glory of New Haven and of the State of Connecticut has been Yale University. One would think the citizens of that city would welcome the hundreds of thousands of dollars which have annually been given to increase the usefulness of its splendid institution of learning, and would seek with equal generosity to promote its success. Instead of this the assessors of New Haven have suddenly increased about eightfold the taxes on the property of the university, and if they are successful in collecting these taxes they will seriously cripple the university. The people of New Haven are not so poor that they need to rob Yale in order to provide for the needs of the municipality. If they were, we would still commend to them what Epictetus once said to his fellow-citizens: "You Athenians will confer the greatest benefit on your city, not by raising the roofs of your dwellings, but by exalting the souls of your fellow-citizens; for it is better that great souls should live in small habitations than that abject slaves should burrow in great houses."

In our Church News columns is a sketch of the fraudulent career of a man who for the last six years or more, under different names, has acted in the rôle of a Congregational minister. We have published this for two reasons: first, to put other churches on their guard against admitting this man into their pulpits, and second to call the attention of the churches to the ease with which a bad man may get into pastorates and even into ministerial associations. This man, who has never been ordained, by unscrupulous and continuous lying, has become successively pastor of three Congregational churches not far apart, and, after having been exposed and publicly expelled from the Cumberland Association in Maine, went across into Vermont with his family and, under another name, has served one of our churches for nearly a year and a half. This church, which has our hearty sympathy, is sadly injured through his wickedness. But we hope its members will stand together unitedly and soon secure a worthy pastor. If ministers were more careful to learn the antecedents of strangers who apply for membership in the associations and conferences, and churches took more pains to learn the history of candidates, these lamentable scandals would be prevented. In ninety-nine cases out of the hundred these candidates would be found honorable men. But all parties concerned suffer through the rascality of the hundredth man. We have known a man of this sort to have been expelled from a Baptist church, then from a Congregational church, then to appear in good standing in a Congregational association, next to accept a call to a Presbyterian church and at last to return to a Congregational church. In every charge he was a popular pastor and did much mischief. But the responsibility for these things rests with the churches and associations which allow themselves to be imposed on.

Only two weeks ago we announced that Colorado College, spurred on by Dr. Pearsons's conditional offer of $50,000 in addition, had raised $150,000. We are glad to follow this with the news that Pomona College in Southern California has secured subscriptions amounting to $100,000. Of this amount $25,000 was promised about a year ago by Mr. and Mrs. Harlan P. Page of Philadelphia on condition that the remaining $75,000 should be pledged by Jan. 15, 1897. California friends have raised $55,000 and Dr. Pearsons last week promised $20,000. Both these institutions are an honor to our denomination and to the country. We do not know of any colleges more worthy to receive gifts than these, and the raising of so large sums in times like these shows how highly Christian education is valued for the stability it gives to the nation.

Religious beggars are the most successful of all mendicants and do much mischief in hindering the work of genuine philanthropy. The more pious emotions they can show the larger their revenue. A case has recently been brought to light in England of a man who had been a Nonconformist minister, who for the last eight years has gathered in an annual income of $5,000 by begging letters and other fraudulent pretenses. He wrote to gullible religious people, telling them that he was doing a great work "with the object of advancing the glory of God," and that he was wholly without money. He even secured from Mr. Balfour a grant of $1,000 a year out of the national fund for deserving authors. But this last scheme finally led to his downfall. We have known persons who regularly prayed with and preyed upon the churches, whose friends indignantly repelled evidence that they were impostors. There are good men who seem to believe that the exposure of such frauds is a genuine injury to Christianity, and that it deprives the churches of earnest workers.

Another form of collecting money with the claim that it is for charitable purposes seems hardly less selfish, though it cannot be called fraudulent. We have known of several instances of financial agents of benevolent and educational institutions whose total collections were not more than sufficient to pay their salaries and expenses. They have gone on for years "working for the Lord" without turning a dollar into the treasuries of the institutions they represented above what they took out again, and have given up their labors only when compelled to do so by trustees whose patience was worn out. The patrons of these financial agents never see any reports of receipts and expenditures of the institutions to which they suppose they are giving which enables them to know what becomes of their money. But they listen to glowing accounts of "the blessed work of the Lord" in these institutions, and their indiscriminate giving makes them feel good. Meanwhile deserving and carefully managed academies, colleges and societies suffer reproach which is not their due from those who know that these practices are carried on, while their work seems prosaic as compared with brilliant general reports which will not bear the scrutiny of close examination.

Last week we animadverted, somewhat harshly, perhaps some thought, on the procedure which made Dr. Temple Archbishop of Canterbury. It is to be remembered that Canon Gore has publicly called the ceremony "a farce" and appealed for aid from secular agencies to relieve the church from the just charge of hypocrisy.

HONORED PASTORATES.

The three faces on our cover page are familiar and welcome to Boston audiences, and will be recognized by many of our readers throughout the country. It is a fact of much significance in the religious history of Boston and its vicinity that these three ministers are celebrating at this time anniversaries of their settlement in their present fields of labor, covering a quarter of a century or more.

Dr. McKenzie has been thirty years the pastor of the First Church, Cambridge, the latest of an honored succession of ministers reaching back 260 years. He is the one minister on the Board of Overseers of Harvard University, and the First Church always has in its congregation a large number of the students. Dr. McKenzie has long had national fame as an orator and, while he is always welcome at Cornell and Yale and other universities, he is not less popular as a preacher to the people.

Eliot Church, Roxbury, has well earned the title often given to it, the Mother of Churches. It sent off some of its choicest members in 1857 to plant what is now the flourishing Immanual Church, while within about two years of the time when Dr. Hamilton came to the pastorate, a little more than twenty-five years ago, it dismissed a colony to form the Highland Church and another to form the Walnut Avenue Church. The neighborhoods where these are situated, particularly the latter, have grown rapidly, while removals and deaths have taken many from the mother church. But its people have been loyal to their pastor, who has turned aside from invitations to other fields to continue in the work which needed him most. And in spite of losses Eliot Church has held its ground and maintained its honored position among the churches.

Walnut Avenue, the youngest child of Eliot, in its beginning in 1870 turned to Dr. Plumb of Chelsea and persuaded him to become its pastor. From Highland Hall, where he was installed, it moved in due time to its present location and erected a splendid edifice. A quarter of a century passed, pastor and people are wedded more closely than ever, and his loving ministrations are as dear to the children of those who called him to his office as they were to their fathers.

These three, with Dr. Herrick, who celebrated the quarter centennial of his ministry with the Mt. Vernon Church about a year ago, are, we believe, the only ministers of any Protestant denomination in Boston or its vicinity, except Dr. E. E. Hale, who have continued in their present pastorates for twenty-five years. It would be easy to show how their work has been cumulative, not only with their own people, but throughout the land. Their history is wrought into our benevolent societies, of which they have been and are directors. Their influence has been of great value to younger ministers who have come to work beside them. In civic reform, in temperance work, in revival seasons, in all that makes for the highest welfare of the community, they have had an influence more effective and permanent because they have come to be known and trusted through long and faithful service. It is a matter for congratulation to our denomination that these brethren have so long led their churches in work which has strengthened Christian-forces throughout the world, and that they turn to the future with good promise of years of continued usefulness.

THE TREATY OF ARBITRATION.

The treaty signed Jan. 11 by the official representatives of Great Britain and the United States is the culmination of efforts made by many prominent men in both countries during the last year to insure peace between them and co-operation in promoting the welfare of the world. Public sentiment in both nations overwhelmingly favors it. For such a movement the prayers of the Christian Church have long been united. Statesmen and philanthropists of many lands welcome it with joy. The business world sees in it a much needed assurance of the stability which is essential to prosperity. Everywhere it is hailed as a sign of a new era of peace on earth, good will to men.

It can hardly be supposed that the movement which has come so near to its consummation will be frustrated by the failure of the United States Senate to confirm the treaty. That it should be carefully scrutinized is right and necessary. Its provisions should be deliberately weighed, its possible defects discussed, its consequences carefully considered. The people will not be impatient of reasonable delay for this purpose. But the public sentiment which made the negotiations possible is far stronger now that they have resulted in a treaty agreed on by the highest authorities in both governments. That same public sentiment will guard against possible abuses of an agreement some features of which, as President Cleveland says, "will assume a tentative character looking to a further advance." It is made to the advantage of each nation as never before to guard the other's interests as well as its own. They now have unitedly taken among civilized governments a position of leadership whose responsibilities have at once removed farther than ever before the possibilities of war between them. And thus they have made war to appear more barbarous and unworthy as a means of settling disputes between intelligent and honorable peoples.

The Senate cannot remain in doubt as to what is expected of it in this matter. Pulpit, press and platform will speak concerning it with a unanimity rarely realized on any subject. Both nations will come to a new consciousness of national honor higher than any reached by victories won in battle—the honor gained by self-restraint, by guarding the larger interests of mankind, and by maintaining righteousness for all in the dignity of Christian manhood. By the consummation of this treaty we trust that the year 1897 will be among the most memorable in the history of the Christian era.

SUNDAY REST FOR WORKING MEN.

The movement for shorter hours for a day's work within reasonable limits has the sympathy of the public. Work is better done when those who do it are at their best, and men are not at their best when they are physically exhausted by continuous labor as long as they can bear it. But a weekly rest day is fully as important as reasonable limitations to the work day, and it is surprising that labor organizations have not more strenuously insisted on it. The classes of men who are compelled to work seven days every week are constantly increasing, and that mainly by the pressure of public demand. Street railways often do their heaviest business on Sunday. The habit of more extended travel on that day is growing, and Christians, even if they do not engage in it, are becoming indifferent to it. Merchants want their goods moved from one section of the country to another without delay. Many kinds of work in which the public are directly interested, such as track laying, road mending and building sewers, are pushed on Sunday as on other days on the ground of public convenience, and the slightest excuse is often counted sufficient. In many States Sunday excursion travel in summer, with the business of keeping open places of public resort, has reached enormous proportions. Of course private enterprise will more and more follow public custom.

In all these ways heavier burdens are laid on laboring men than they ought to bear, and the public is responsible for it. Much of it is done in defiance of law, which weakens popular respect for government. The *Railway Review*, discussing Sunday railroad work, says that employés are impressed with the idea that regard for law is a matter of convenience rather than necessity. They have a feeling that Sabbath hours are theirs, and when they are robbed of these they have a rankling sense of injustice which rises to the surface as an element imbittering strikes when they come to resist law in the effort to obtain what they believe to be their rights.

We believe that the law of God and the law of man's physical nature give to every one a weekly rest day. We believe it would promote the well-being of the State and of society to provide a statute law giving to every working man one day in seven for his own, and we believe that such a law, independent of the Sabbath question, would make for public safety and peace, and indirectly for the sanctity of the Lord's Day. Such legislation in Massachusetts, we are confident, would find hearty support.

OUR OWN CHURCH COVENANT.

A church's covenant too often is treated as if its acceptance were a mere formality, not intended to be taken very seriously. And the evident difficulty of keeping it faithfully and fully, especially in the cases of large churches, is allowed to justify its neglect. But such a mutual pledge is too grave to be dealt with lightly. It should be interpreted reasonably, of course. Its obligations are to be fulfilled with good sense and tact not less than with spiritual fidelity. It implies the exercise of sincere friendliness rather than of a critical, censorious spirit. But it is real and solemn. In the case of a small church, of which most, if not all, the members are mutually acquainted, to be faithful to it is comparatively easy; and in that of a large church, including several hundred members, in which only certain officials can readily know all personally, nevertheless it is each one's duty and privilege to promote loyalty to their common covenant as far as possible.

Of course the purpose of the covenant is to secure mutual spiritual harmony and coöperation. No one is supposed to have entered into it who is not in essential agreement with the Christian doctrines avowed by the church, with the common purpose to live a consecrated life, and with the necessary and proper aims of the church to win the unconverted to Christ and to carry on his helpful and beneficent, as well as his spiritually saving, work in the community. To these objects all who join in covenant pledge themselves, and the pledge implies, and often distinctly demands, mutual sympathy, confidence, forbearance, watchfulness and aid. It emphasizes the importance of the distinction which is insisted upon so rightfully in international strife between organized and guerrilla warfare. Any army, large or small and whether engaged in earthly or spiritual conflict, can accomplish more and accomplish it better if covenanted together than its individual members possibly can accomplish separately, even if animated by equal zeal.

The greatest benefit of a church covenant, however, lies in the tender, spiritual intimacy between individuals which it aids to promote. By bringing them closer in understanding and sympathy to one another, it brings them all closer to Jesus Christ. Words of consolation, encouragement, advice and even warning pass from one to another with a power which they would not have but for the mutual covenant. A genuine and proper *esprit de corps* exists and has immense value. The church in which the covenant is most of a reality is sure to be that most harmonious, energetic, fruitful and honored, not only for its deeds but even more for its spirit. "See how these Christians love one another," the ideal testimony to the success and value of a church, never is heard of a church the members of which are indifferent to their covenant.

CURRENT HISTORY.

The Anglo-American Arbitration Treaty.

This treaty, which in its complete form was first published in the *London Chronicle* and the *Boston Globe*, thanks to Secretary Olney's intimate relations with the gentleman who represents those papers in Washington, is now in the hands of the Foreign Relations Committee in the Senate. And notwithstanding the joy which the treaty has created in the hearts of the people in this country, it is possible, nay, even probable, that it may not be ratified by the Senate of this Congress. Several causes operate to cause this attitude. Secretary Olney's promulgation of the text of the treaty before it had been read to the Senate was an act characteristic of him, but it was unprecedented and impolitic, and not calculated to smooth the way for prompt or favorable consideration. His recent defiance of the Senate and contempt for its prerogatives have made new enemies for him and the Administration. The almost complete alienation between Mr. Cleveland and his party leaves him but few party champions in the Senate, and his persistent official and personal hostility to the silver propaganda has earned for him the enmity of men of both parties in the Senate. For these reasons it might seem as if it were unlikely that the treaty would be ratified at this session, but we are confident that if there were no other reasons for delaying ratification popular opinion would make itself felt in such a way as to cause the Senate to ratify. But there are men like Senators Davis of Minnesota, Gray of Delaware, Hawley of Connecticut and Morrill of Vermont who are opposed to ratification on grounds that merit careful consideration. They differ somewhat on details, of course, but their main contentions are that the results of arbitration in the past have not been entirely satisfactory to the United States; that King Oscar of Norway and Sweden is not impartial enough to be the person who shall name the final umpire; and that by the provisions of the treaty we would be compelled to arbitrate the Monroe Doctrine and all other contentions that we have stood for respecting the future course of events in Cuba, Hawaii, Alaska and Central and South America. It is asserted by those who favor the immediate ratification of the treaty that Great Britain has already accepted the Olney version of the Monroe Doctrine in the recently signed treaty respecting the settlement of the Venezuelan dispute, and that Great Britain either has been or can be committed to a satisfactory understanding respecting Cuba and Hawaii. Apparently there is to be careful consideration of the matter before action is taken, and no one can object to this. In so doing the Senate is justified. But final action should be based on conviction, not pique or hatred.

The comment of European journalists and statesmen upon the treaty is profoundly significant, indicating their appreciation of its significance, and revealing a disposition, especially on the Continent, to use it as the text for preaching the necessity of disarmament and ushering in the era of international peace. The moral significance of the prospective alliance few fail to discern, and speculation concerning its political bearing is rife, as might be expected. For European diplomats are not so dull that they cannot see that it may be the beginning of a defensive, if not offensive, alliance of English-speaking peoples. Once this is created any domination of the world by a Slav-Mongolian alliance is postponed—to say the least.

The Gold Standard and Currency Reform.

The convention of business men held in Indianapolis last week, in which were enrolled 270 delegates representing trade and commercial organizations from more than sixty cities in all sections of this country, will, we are sure, have a decided influence on the course of events in this country during coming years. It marks the beginning of a new era in our history. When representative merchants of Boston, Mass., Charleston, S. C., Dallas, Tex., and Minneapolis, voicing the opinions of business men in those communities, can meet calmly and plan how to bring pressure to bear on our lawmakers to secure legislation which will give us a stable monetary and a flexible and adequate currency system, then the era of sectional misunderstanding and of partisan blindness has begun to fade away, and a new and more prosperous period of our history has begun. There were radicals and opportunists in the convention at Indianapolis, and it was, therefore, all the more surprising and gratifying that, after strenuous discussion, the convention could adopt a platform on which all will stand. Below will be found the resolutions embodying the sentiment of the delegates:

> This conference declares that it has become absolutely necessary that a consistent, straightforward and deliberately planned monetary system shall be inaugurated, the fundamental basis of which should be:
>
> First, That the present gold standard should be maintained.
>
> Second, That steps should be taken to insure the ultimate retirement of all classes of United States notes by a gradual and steady process, so as to avoid injurious contraction of the currency or disturbance of the business

> interests of the country, and that, in such retirement, provision should be made for a separation of the revenue and note issue departments of the Treasury.
>
> Third, That a banking system be provided which should furnish credit facilities to every portion of the country and a safe and elastic circulation, and especially with a view to securing such a distribution of the loanable capital of the country as will tend to equalize the rates of interest in all parts thereof.

A practical plan for securing such legislation also was devised.

We cannot believe reports from Washington which describe Congressmen as indifferent to the proceedings of this convention. If they are found to be so it will simply confirm public distrust of Congress. Certain it is that if the representatives of the men who met at Indianapolis meet with anything like contempt or disrespect when they appear in Washington to press their demands, they can rally a constituency which will see to it that men are elected to Congress who will give ear to the business men of the country.

The Character of the United States Senate.

Senator Lodge of Massachusetts, in a recent article, contended that the United States Senate was quite as worthy of respect and confidence as it ever was, and Senator Hawley of Connecticut has just come to the defense of his colleagues in the same vigorous way. It doubtless is true that the senators drink less, fight fewer duels and are thriftier and more intelligent. But that they are as concerned with the public welfare, as able to deal with large questions in a profound way, and as near the common people as their ante-bellum predecessors were is not the opinion of many men without the Senate, whose perspective probably is better than men in the Senate. Nor is this strange, considering the two distinct types of men who have found favor with our State legislators of late. What valuable contribution to public life or debate on representative institutions can a "party boss" or a plutocrat make? And yet, these are the men that some of our oldest and best commonwealths persist in sending to the Senate. Each of the great parties is equally guilty, and the North is a greater sinner than the South. Nothing but a public uprising has just saved Illinois from having a ward-heeler put in the place of Palmer, and in line with a succession of men like Trumbull, Washburne and Logan. Pennsylvania has decided to give Mr. Quay a colleague who is to be his tool, not a servant of the people. Indiana will send an able Methodist lawyer, whose wealth has come largely from fees from corporations. Connecticut wisely decides to return Mr. O. Platt, but her conservative good sense only serves to accentuate the folly of some of her sister States. As for New York, the seven votes cast for Mr. Joseph Choate in the Republican caucus are the true measure of the degree of independent thought and patriotism which obtain among the Republican politicians of the Empire State. Hence Mr. T. C. Platt will return to the Senate, as his own choice, nominally the representative of his party and the people, but really the creation of venal underlings, whose votes he controls because he gives them patronage and pays their campaign expenses. Rev. Dr. Storrs has recently summed up the situation thus, and who will challenge the truth of his saying, "The State is disgraced, the legislature degraded and the moral cohesion of the Republican party gone utterly."

Who Shall Represent the United States in Turkey?

While politicians are speculating as to the *personnel* of Mr. McKinley's Cabinet, and while thoughtful men of all parties and in all walks of life are devoutly praying that he will call about him men of high character and positive convictions, it would be well also if some attention could be given to consideration of the character and ability of those who will represent us abroad. Already we hear rumors of decisions as to those who are to go to London and Paris. May it not be well also to think of Constantinople and our interests in Turkey? The present minister's incompetency and lack of character have made it all the more necessary that his successor should be a man of experience, sagacity, and sufficient sympathy with mission work to make him as alert in protecting missionary and educational interests as in guarding merchants and merchandise. Assuming that the new Secretary of State will be the right sort of a man, can he not have as an effective servant and subordinate in Constantinople an ambassador, not a minister, one who can by reason of his rank be taken into the confidence of the representatives of other Powers, and by reason of his ability and surroundings command the respect of the Turkish officials? As it is not probable that Turkey will raise her representative at Washington to the rank of ambassador, and thus make it possible for us under our present law to raise the rank of our representative in Turkey, can there not be special legislation, thus making it probable that men like ex-Secretary of State J. W. Foster, or ex-Ambassadors J. B. Angell and Andrew D. White would consider it less of a sacrifice for them to accept a nomination to this important position should Mr. McKinley proffer it? In any case, whether such legislation is secured or not, the man for us at Constantinople during the coming four years must be of the very highest type, and men who think so and have influence with the incoming Administration should at once make their convictions known in an effective way. It would be well, also, if our present competent and long-tested consul at Sivas, Mr. Jewett, now in this country on a furlough, could be promoted to the post of consul general at Constantinople.

A God-fearing Statesman.

The address of Hon. Bourke Cochran at the meeting of the Boston Merchants' Association, last week, will with difficulty be forgotten by those who heard it. It was surcharged not only with good sense and eloquence, but also with implicit faith in God and the moral law, as the following quotations from it will show:

> The road to wealth lies through obedience to the law of God. When the first man was excluded from a life of ease, the merciful God that sentenced him to support his life by labor showed him in that sentence how the penalty could best be borne. Nothing that man can make, nothing that he can enjoy can be his except through the product of his labor. The law which compels him to work he can neither evade nor revise. It has governed his being from the hour of his fall. It will govern him until the hour of his last judgment. . . .
>
> The true lesson in political economy is not to be found even in Adam Smith, certainly not in populistic rhetoric. We find it formulated on the shores of Lake Galilee 1900 years ago, when the Saviour of mankind declared that, next to the love of God, the supreme duty of man was to love his neighbor as himself. Economists, who in the light of civilization have studied the problem of life, agree today that every man must serve his neighbor as he serves himself. . . .
>
> How can a movement which is leveled against co-operation of man, which is based on distrust between the different elements of society, how can it ever hope to triumph over the government which is based upon these principles of truth and justice, truth eternal as the hills, which come not from man but descend from heaven? . . .
>
> So, whatever men may say and whatever men may do, however disturbances may arise to shock credit, however commercial panics may be precipitated by the incendiary utterances of persons raised to a brief authority, whatever clouds may darken the sky and whatever disturbances may agitate our thoughts, we know that in the end throughout this country truth, justice, law must triumph, because this Government is based on that word which was in the beginning, and that word was God.

Mr. Cochran was driven out of Congress because he failed to crook the knee to Richard Croker, Tammany's aforetime boss. He is now a man of leisure, devoting his remarkable talent to giving such inspiring utterances as we have quoted from. New York suffers because men like Choate and Cochran are excluded from Congress and men like Croker and Platt name their puppets. Perhaps some good Protestant reader may question the sincerity of Mr. Cochran's references to God, because, forsooth, he is a Roman Catholic. Let him recall what Lincoln said to those who described Grant as a whisky-drinker. Moreover, believe us. On New Year's Day morning we saw Mr. Cochran kneeling among the lowly and poor in St. Patrick's Cathedral, New York. If ever we saw humility, adoration, joy, tenderness on the face of a man, we saw it on his face then, and to witness the spectacle as a whole was to gain a new and profounder conception of the beauty and power of prayer as a tie uniting man to man as well as man to God.

How Woman's Suffrage Is to Win.

The campaign to secure woman's suffrage is to be waged on new lines, if we are to accept the statement made last week at the annual meeting of the Massachusetts Association:

> In the past, we have thought that what was needed was to convince people of the justice of woman suffrage. What we need now is not education so much as good *political tactics;* not agitation, but campaign work. If we are able to find among our workers a few minds of that caliber, the sun of this century, near as it is drawing to its close, may yet set on woman suffrage everywhere. It is like a rock on the edge of a mountain; it takes time and effort to get it over the verge, but once over, it goes fast. Men in Congress, not known as suffragists, say to us privately: "When woman suffrage becomes a *practical political* question, we will stand with you and fight for you."

This is the new scheme set forth by the head of the National Organization Committee. Our opinion is that this country is already cursed with quite enough "political tactics." As we understood the remarks as they were uttered in Park Street Church, they were nothing more or less than a plea for gaining a real or fancied right by the use of diplomacy, and that not always of the noblest type. Does the official correctly interpret the aims of her society, and if so we venture to ask whether Mrs. Mary Livermore's study of the temperance problem leads her to believe that it is well to enact into constitutional or statutory law that which does not rest upon the deliberate judgment of the electors? Where are the amendments to the Federal Constitution nullified which followed the victories of the Federal troops, which victories Julia Ward Howe did much to inspire, and where are they operative? The true friends of the woman's suffrage movement will insist upon continuing a policy of education, and not seek to enter the troubled, slimy pool of "practical politics."

Plague and Famine Stricken India.

Continental Europe, as well as Great Britain, is at last aroused to the awful character and portent of the horrors caused by the twin daughters of misery as they now go stalking remorselessly over India. France, Germany, Austria, Russia, Italy and Turkey have united in a call for an international conference at Rome to consider ways and means of preventing the bubonic fever from entering Europe. At last the British Indian officials realize their impotence and are clamoring for aid, and London's Lord Mayor's relief fund already is swelled to fair dimensions for ordinary circumstances, but pitifully inadequate in face of such a crisis. Soon we must show our traditional generosity and help in the humane work. All the resources of modern science will stand ready to combat the plague if it attempts to leave the Orient for the Occident, but apprehension of the plague should not swallow up pity for the starving, who as yet greatly outnumber the plague stricken. The Indian treasury is now feeding 3,000,000 natives employed on relief works, but the total population of the famine stricken districts is 81,000,000. Thousands are dying daily, and food for natives and foreigners commands extortionate prices. How little we realize the new and awful problems which our missionaries are facing in India—problems of finance, problems of sanitation, problems of submitting submissively to seeing converts starve, congregations dissolve and the work of years melt away! Yet if they cable or write for extra appropriations to meet the new emergencies, how can their importunate requests be met by officials who in almost every instance face treasuries whose coffers are empty, or likely to be ere the year closes?

NOTES.

Congress will do well to listen to the petition from the Massachusetts Historical Society asking that the old frigate, the Constitution, now lying at Portsmouth, N. H., be saved from decay or destruction.

The United States Supreme Court decides that those provisions of South Carolina's dispensary law, which forbid citizens importing liquor into the State for their own use, contravene the interstate commerce clause of the Constitution, and therefore are invalid.

The total exports of this country during the year 1896 were $1,005,878,417, and our imports were $680,556,233, creating a balance of trade in our favor of $325,322,184. May we venture to suggest to our legislators in Washington that they carefully consider this fact?

Germany is now Russia's ally at Constantinople in insisting that the sultan shall be given ample time to institute reforms, and Great Britain and Italy find it quite useless to insist on immediate armed intervention. There are many who think Russia will act independently in the spring, and an uprising of the Moslem population at any time would not be surprising to those who know how generally and quietly they have been purchasing arms of late.

The death of United States Minister Willis in Hawaii, Jan. 6, removes one, who, as a subordinate, was loyal to his chief in carrying out a policy in Hawaii which, nevertheless, did not meet the approval of the new republic or of the people of this country. But when the Administration ceased attempting to turn back the wheels of destiny and recognized the new republic, Mr. Willis began a career of mediation in which he won considerable popularity and respect for his personal character.

The February *Atlantic* will be notable for the article A Study of American Liquor Law, made by Presidents Eliot of Harvard and Low of Columbia Universities and James C. Carter, the eminent jurist. They conclude that "almost every sort of liquor legislation creates some specific evil in politics," and give the facts to support this contention. The article will go far toward accelerating the reaction toward more insistence by individuals on temperance for individuals and the use of social agencies other than legal to effect given ends.

Pope Leo is said to have declined to approve the Manitoba school compromise, nor will he order the Quebec hierarchy to cease interfering with Catholic laymen's politics; hence, the war will go on. In Mexico, however, wearied of the contest with the Diaz administration, and convinced that it is policy now to acquiesce in the *status quo*, Archbishop Averardi, delegated from Rome to investigate, has issued orders that the Roman Catholics must hereafter heartily support Diaz and comply with all reform laws governing ecclesiastical affairs.

The venerable Senator John Sherman of Ohio announces that he has been invited by Mr. McKinley to serve as Secretary of State. If Mr. Sherman had been named for Secretary of the Treasury, his nomination to a place in the new Cabinet would have given greater satisfaction. The problems which we face in our foreign policy demand the careful and prolonged investigation of data which no one as venerable and as feeble as Mr Sherman can give, and they call for a definiteness of purpose and force of character which he lacks. Moreover, in view of his utterances a year ago, denying the right of American missionaries in Turkey to protection, we question very much whether he can be counted upon to do what should be done in Turkey by the next administration.

IN BRIEF.

Mr. J. Pierpont Morgan of New York city has given $1,000,000 to the Lying-In Hospital of the metropolis. A superb gift to a noble cause.

An evangelist has recently been expelled from the Methodist Episcopal Church in Kentucky for persisting in holding revival services in a field occupied by another minister of the same denomination and against his protest. If this action could be imitated in all cases where evangelists attack the piety or capacity of pastors to whose people they preach, there might be fewer evangelists but more godliness.

Dr. George F. Pentecost, in his farewell to Marylebone Presbyterian Church of London, of which he has been pastor for nearly five years, explained that he was going to become pastor of a Presbyterian church in Yonkers, N. Y., "because I feel the hand of God upon me." Since then, however, the London Presbytery has spoken, and a cable dispatch announces that Dr. Pentecost will remain in London.

The Pacific, somewhat more than forty-five years old, follows its contemporaries by reducing the size and increasing the number of its pages. With its new editor, Rev. J. A. Cruzan, it starts out afresh to serve the churches and the cause of Congregationalism on the Pacific coast. It well deserves their support, and if they give it heartily the paper will do more for their prosperity than they can do for it.

The new Government silver two-dollar bill has a picture of a self-binder and the inventor of it, Cyrus H. McCormick. The advantages of paper money as an advertising agent have as yet only begun to be realized. If a new three-dollar bill is to be issued we propose that it be stamped with the heading of the oldest religious newspaper in the world, with the suggestion that it is good for a year's subscription—with a generous discount for clubs. We will furnish the heading.

Dr. Creighton, bishop-elect of London, has informed the officials of the National Council of the Evangelical Free Church, which will soon meet in London for its annual meeting, that he is sure the clergy and laity of the Church of England in the diocese of London will be glad to assist in entertaining some of the delegates to the council; and that he expects to have the pleasure of acting as host to some such in his Fulham Palace home. The partition walls are breaking down.

The reason for substituting at Yale a Sunday in place of the regular Day of Prayer for Colleges, as given in our reports of religious life at the colleges, is one which we should suppose would apply in other similar institutions. At Dartmouth this year, for the first time, a part of the day is given to recitations. At Amherst the main service on the Day of Prayer has always been, and still is, compulsory, and we presume this continues to be the custom at most of our colleges.

Honors for Rev. Dr. Charles Cuthbert Hall of Brooklyn, whom Andover Seminary unsuccessfully tried to win as an instructor of her youth, are accumulating. He is to edit the American edition of the *Expositor* and he has just been recommended as president of the faculty of Union Seminary, New York city, Rev. Dr. Thomas S. Hastings, the present president, being forced to retire on account of ill health. He will be elected and take the chair of pastoral theology which Rev. Dr. George Lewis Prentiss formerly held.

The death of Dr. Herber Evans, principal of Bangor College, Wales, removes from the ranks of British Congregationalists one of the most original and potent of its forceful men. He was a typical Welsh Nonconformist minister. The son of a miner, he never ceased to be a man of the people. Witty, eloquent, as most Welshmen are, pious and wise, he won the respect of men of all churches and all races. Two years ago he was honored by election to the chairmanship of the Congregational Union of England and Wales.

Christian Scientists claim to have wrought wonderful cures without recourse to medicine. A journal advocating this kind of healing advocates the gaining of an education by similar processes, and gives an account of persons who have become experts in music, art and mathematics without human teachers or books by "going into the silence some two hours each day and learning by inspiration from the Source of all knowledge." That is the first step toward abolishing schools and colleges. But when there is no longer need of teachers or books, what will be the advantage of getting an education?

By way of London we learn that no overtures to Rev. John Watson, D. D. (Ian Maclaren), from Broadway Tabernacle were made until the close of his visit here, and then were respectfully but decidedly declined. Dr. Watson told his congregation, in the first sermon which he preached to them after his return, its theme being The Divine Love, that nothing he saw or heard in this country, not even Niagara nor "the Spirit of God working in a new civilization," had impressed him as much as the story told him in historic Concord of how of late its citizens on April 19 decorate not only the graves of the Americans but the British who fell in the ever memorable conflict. Here, he said, was the testimony of a spirit of love and reconciliation which would make it forever impossible for the two kindred nations to resort to war.

Evidently Mr. Moody is so impressed with the peculiarly favorable conditions in this country for revival work that he is laying hold of the best material possible for deepening and extending it. Rev. F. B. Meyer has always been a favorite at the Northfield summer convocations, and though engrossed in his great work at Christ Church, London, he has been persuaded to drop it for a few weeks and come to this country. He will be here only ten days but will probably speak two or three times a day. He will begin his work in Boston Feb. 4, remaining here until the 7th, when he will go to Carnegie Hall, New York, being there from the 8th to the 12th. Dr. Meyer has been particularly happy in his addresses to ministers, and we doubt not that he will bring not only to them but to the rank and file of church members generally a special and important message.

The Mayflower Descendants who met in Plymouth last week to consolidate their New York, Pennsylvania and New England chapters, and elect officials of a general society or patriotic order, did well to do so, and that too just where they did. But may a criticism be ventured on the titles selected, which to us do not savor of Pilgrim simplicity? Governor general and deputy governor general may pass, but "secretary general," "treasurer general," "historian general," "elder general"—that is, chaplain—they are too *general*, if a play upon words may be permitted. It is a splendid fact that the descendants of the Mayflower are organizing to cherish and preserve the Pilgrim traditions and ideals, but in doing it they need to be democratic and simple, eschewing regalia, exorbitant initiation fees and dues, and all such barriers to the fullest development of their noble plan. Rev. Dr. Edward L. Clark of the Central Church, Boston, is one of the leading spirits of the new society.

The effort emanating from various denominational boards to secure simultaneous meetings last week in the interests of foreign missions seems to have met with more of a response in New York and Chicago than in this vicinity. Franklin describes in his Interior letter the large gatherings in Chicago. Twenty-two denominations were represented in a largely attended meeting in Carnegie Hall, New York, on Friday evening. Gen. J. A. Beaver, Dr. R. S. Storrs and Bishop Fowler made addresses. Dr. Storrs said that the church fails to grasp spiritual things with the old vividness and vigor. "It walks in embroidered slippers—it is not iron shod." In the multiplicity of claims on its interest and gifts it is in danger of remitting foreign missions to the rear. He urged Christians to wait in prayer, to have confidence in the power of God and not to be discouraged by temporary hindrances. We are glad to learn that the churches are not limiting themselves to the special dates at first selected. The present week is witnessing a number of such interdenominational gatherings.

While Berea College has not yet secured its needed endowment, it is scoring large successes in its educational work. The number of students from the North is steadily increasing, and the breaking down of prejudice and rise of educational ambition is marked by an unprecedented influx of Southern students the present term. A large proportion of these are young people who have been teaching in the public schools, which are in session only five months, from July to November. This is good material from which to form the constituency of a college. Professor Greenough of Westfield, Mass., has kindly consented to do some of the extra teaching required by this increase of students, and a cheap new dormitory for young men, on the English plan, has been erected through the liberality of Mr. Algernon P. Nichols of Haverhill. The movement for endowment is hindered by the necessity of securing money for current expenses month by month. President Frost spoke at Harvard Church, Brookline, Sunday, and will be in this vicinity for a fortnight longer. His appeals should find prompt response.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

The Field Museum.

The curator asserts that this museum will soon be able to display one of the finest collections in the world of African animals whose *habitat* is between southern Abyssinia and the equator. To this collection additions have recently been made as the result of a dangerous journey taken in the interests of the museum by Professors Elliot and Oakley. If strangers visiting Chicago would arrange for a day in this museum, they would be abundantly rewarded for their trouble.

Deepening Religious Interest.

Of this there are many signs. Not only are reports coming to the city nearly every day of revivals in small country towns, but the city itself seems to be giving more attention to religious subjects than usual. In response to a letter sent out by Rev. R. A. Torrey of the Bible Institute, many pastors were present at the large noon meeting in Association Hall Monday. At the close a committee of fifteen pastors was appointed to make such arrangements for revival services in the churches of the city as seem feasible and wise. Meantime meetings have been held daily at noon in Association Hall and with encouraging success. With two exceptions they have been led by Mr. Torrey, who is extremely fortunate in his methods of conducting them. He is no novice in revival work. As pastor of the Chicago Avenue Church, formerly Mr. Moody's, he has received into its fellowship during the last three years over nine hundred persons, nearly all of them on confession of faith. This year the additions are not less than last year. His preaching is simple and Biblical. After meetings are held and personal conversation secures favorable decisions in many hesitating minds. It would seem as if most pastors might gather more fruit than they do were they to adopt some of Mr. Torrey's methods.

Dr. Withrow and the Third Church.

Dr. Withrow has been pastor in Chicago ten years. He looks upon them as the best ten years of his life. His church has been responsive to his wishes, and earnest in its desire to do the Christian work for which a church exists. Its revenues for home work have been large and its contributions to outside objects generous. Since Dr. Withrow came to Chicago almost $440,000 have passed through the hands of the church treasurer. Meanwhile, Dr. Withrow has made not less than 10,000 pastoral calls. He has been president of the Presbyterian Hospital, one of the most important members of the Presbyterian League, and has written the comments on the Sunday school lesson, first for the *Interior*, and latterly, as affording a larger audience, for the *Record*. Chosen moderator of the last General Assembly, it is not strange that his church and his Presbyterian brethren in the city should desire to mark the completion of his ten years' of service as pastor. This was done in a way most pleasing to Dr. and Mrs. Withrow, in the parlors of the church, Tuesday evening, Jan. 12. As expressive in some sense of their regard for Mrs. Withrow, the ladies of the church presented her with an amethyst brooch surrounded with pearls, and fairly overwhelmed her with flowers. The program of the evening furnished addresses from persons representing the session, the trustees and the deacons of the church, and the Presbytery of Chicago. They were hearty, friendly addresses, and coming from such men as Dr. Gray of the *Interior*, Dr. McPherson of the Second Church, Dr. McClure of Lake Forest, and Dr. Meloy, a United Presbyterian neighbor, must have been peculiarly gratifying to Dr. Withrow, whose response was in complete harmony with the spirit of the evening. Many outside the Third Church trust that the health of the Doctor will permit him to serve the church at least ten years more, and that the second decade may, if possible, be even more fruitful than the first.

Missionary Rallies.

These were held Thursday and Friday evenings, one in the New England Church on the North Side, one in the Forty-first Street Presbyterian Church on the South Side and one in the Third Church on the West Side. Presiding officers in each case were of a different denomination from that of the church where the meetings were held. While the speakers were from the city, care was taken that all signs of a denominational spirit should disappear and that the addresses should be of a purely missionary character. At the rally in the Auditorium there was genuine missionary enthusiasm. The services were introduced by a chorus choir of our hundred voices. Dr. Withrow presided. The speakers were Dr. Willard Scott, representing the Congregationalists, Dr. A. C. Hirst, who spoke for the Methodists and Dr. P. S. Henson, pastor of the First Baptist Church. Each of the speakers was at his best. Such gatherings express the feeling of unity which actually exists among the followers of Christ far better than any formal resolutions and furnish a good ground for hope that the day is not distant when undue denominational zeal and sectarianism will pass away. It is thought that such a testimony as these meetings have presented will convince those who do not believe in missions of their power and usefulness.

Religious Life in Our Seminary.

It might be taken for granted that this would always be at flood tide. Experience proves that it is not. Last year, however, and this year, the spiritual life of our students has seemed to be deeper and more aggressive than in some previous years. A merely intellectual apprehension of the truths taught has not been deemed satisfactory. In the prayer meetings there has been manifest an ardent desire for a genuine spiritual experience and for a willingness to be led by the Holy Spirit, which has been gratifying and encouraging to the professors. Both instructors and students are looking forward with much interest to the Day of Prayer for colleges, which often brings with it an uplift for the Christian life of the seminary as well as for that of many of our colleges.

And at the University.

President Harper of the University of Chicago has expressed more sorrow over the lack of provision for the religious life of his students than over any other lack in the institution. As is well known, there is at present no place on the campus, or near it, where professors and students can all meet at any one time. The president has been anxious that some generous friend or friends should provide a chapel, or a building which should contain a chapel, large enough for the needs of the university, and be devoted wholly to religious uses. It is no secret that voluntary attendance at prayers has not been as satisfactory as was anticipated. Neither professors nor students have manifested the interest in chapel exercises which was desired. Recently there has been something like a return to the compulsory method. At least once a week every member of the university is required to attend prayers. Were Cobb Hall, where the students now meet, larger doubtless attendance would be required more than once a week. At present this is the best that can be done. Considering all things, those best qualified to judge think that the religious life of the university is quite as good as one ought to look for in present conditions. It is not what the president and many of his assistants and friends of the university desire, nor what it is confidently believed it will be in the near future. Still it is by no means at a low ebb. Divinity students and professing Christians in the university proper are making their influence felt more and more every day.

In the Northwestern University, in the Presbyterian Seminary and at Lake Forest Christian life is always kept in the foreground, yet not in such a way as to be repulsive or unnatural, but so as to make it clear to all that a follower of Christ is regarded as the highest type of a man. The same can be said of most of our colleges, not only of those under Congregational control, but of those controlled by any one of our evangelical denominations. In all these institutions the Day of Prayer is observed with sincere faith and hope.

Chicago, *Jan.* 16. FRANKLIN.

FROM INDIA.

Receiving the Election News.

There are occasions when in the wilds of Africa or in the interior of China one may still long for a nearness to the outer world. It must be, for instance, a great trial to any educated and patriotic American to have to wait for many days or weeks for the result of such an event as the recent presidential election. How near India is to the rest of the world may be illustrated by a recent event. A few of us Americans were exceedingly anxious to get the news of the great election in the States at as early a date as practicable. We clubbed a few *annas* together, sent them to the manager of a daily in Madras, requesting him to telegraph the first definite news of the election. By this means the thrilling and welcome words, "McKinley is elected President," reached us, three miles from the railway station in this remote part of the world, at 3.30 P. M. on Wednesday, which, be it remembered, was really before 5 A. M. of the same day at your progressive Boston, and before the election day itself had reached its midnight at San Francisco. Thus our hearts were cheered and our nerves set at rest before any but a select few in the States knew the issue of their memorable day's work. Before this same day was closed the money market of India throbbed with excitement over the same result. Our poor, miserable rupee has rejoiced and somewhat rehabilitated itself upon Bryan's fall. That we in India are one with our antipodal neighbors in the States no one can further doubt, and we trust that our mission work may speedily partake of the financial and other blessings which must flow to the States in the wake of this election.

Visitors of Many Kinds.

The "cold season" of India is upon us, and with it comes the increasing annual flood of foreigners who, for a few days or a few weeks, take possession of the land and then carry home their crude and often false impressions to their own countries and friends. We wish that a much larger proportion of these globe-trotters were earnest Christian men and women who, when they pass through places of interest, might have an eye to the study of live mission work as well as of moribund idolatry. Not one out of five of these good people, many of whom are earnest Christian workers at home, think of informing themselves on the spot of the missions which perhaps they help to support, nor of encouraging their missionaries in their labors. And these same persons will speak with oracular wisdom and authority on the subject of missions when they return home, and their words will tally with their conduct and remind one of the lecture on Snakes in Ireland. But not all travelers are such. The few come to learn and bring abundant cheer and inspiration to the missionary. They come, see and are conquered, and return to their homes as warm friends of missions. Would that their tribe increased! Others, in growing numbers, visit this land for a small season of vigorous Christian work.

A Welcome for Dr. Barrows.

The most notable of this class of visitors this season is Dr. Barrows. He will receive a large and cordial welcome and will doubtless wield a wide influence. Three things will conspire to this. In the first place, all Christian workers will give him a cordial *salaam* because of his well-known eloquence and Christian principles. They will also welcome him as the first representative of a new and excellent form of Christian work in this land—the Haskell Lectureship on Comparative Religion. The possibilities of this lectureship are great, and in the hands of Dr. Barrows will have an auspicious inauguration. He will doubtless find an exceptionally warm reception among educated Hindus. To them he is the founder and head of the Parliament of Religions, which they believe to have been the greatest advertisement and Occidental send off that their religion ever received. The missionaries do not care at present to discuss this question, lest it might seem to reflect upon the cordiality of the reception which they wish to tender him and his work. Certainly India is large enough and its 300,000,000 souls give scope enough for all departments of Christian activity and for the largest and most varied talents. All we ask is a consuming zeal for the salvation of these perishing millions.

Another good Christian worker has just come from Chicago for a more extended work among college youth in Calcutta, where there are scores of colleges and many thousands of bright and promising students. Professor White enters into a large field of work already opened in part by his brother, Mr. Campbell White of Y. M. C. A. fame. When we see these sturdy laborers coming to India from Chicago, and hear at the same time that that great city has thrown overboard the notorious Altgeld, we feel more than ever like accusing Mr. Stead of libeling the great Western metropolis.

The Famine.

The word famine, in connection with this land, brings dread visions of wide-spread calamity, emaciation, disease and death. The foreigner who has passed through a season of famine in any part of India will never forget the ghastly sights and sounds which made his heart sick and his life a burden to him. Hardly a year passes without some part of this wide peninsula suffering from drought and a failure of crops. And to a people who are ever living on the borderland of want and extremity the loss of one crop is enough to create distress, suffering and even a large mortality. Today the old famine cry is taken up and voices the condition of a very extensive territory, from the Himalayas on the north even to the southern presidency. Doubtless there is already much distress felt, and government is initiating plans for relieving the sufferers.

Relieving Features.

This Anglo-Indian government may be thanked for making such a terrible famine as that of twenty years ago a present impossibility. During these years it has spent millions of rupees in building railways by which food may be easily distributed to all parts of the land, and thus the most terrible features and results of famine averted. To add to the present trouble an old enemy in the character of the black plague, or, as it is more correctly called, the bubonic plague, has laid its heavy hands upon the city of Bombay, from which center of commerce it will doubtless be carried to many other places as it has already been carried to Calcutta. With a plague and a famine on its hands the government will find its sympathy, efforts and funds severely taxed during the coming months.

One of the most encouraging facts connected with the present distress is the readiness with which many native princes and gentlemen of means are organizing to assist in relieving the suffering of the poor. It is one of the latest results of Western influence, and encourages one to believe that the supreme selfishness, or at best the very narrow sympathies, of the past will, under the influence of a new faith and of a broader civilization, give way to a public spirit and a philanthropy the lack of which is one of the greatest evils of this land. A large company has been organized in Bombay, and another is being launched in Madras, with the view of importing and selling at cost price grains from other lands, as a measure of famine relief.

A Blundering Policy.

The Salvation Army in India continues to receive more attention of a certain kind and to be subjected to more criticism than it covets. An Irish Presbyterian of the Gujerat District has just published a book rehearsing his bitter experience with the army and revealing a state of things in that organization which will surprise many outsiders, but not missionaries. It shows that however good may be the motives of the Indian leaders of this movement their methods of work have been all along demoralizing and unworthy of any class of men who pretend to represent the faith and life of our Lord to this people. In this book of Mr. Gillespie's are collected the statements of a number of independent and thoroughly reliable witnesses which must carry weight with all intelligent readers, and challenge the investigation and speedy action of the general himself, unless he wills to become partaker of the guilt of his subordinates. The least that a disinterested witness of the performances of the army in India can say is that there has been a shocking amount of blundering in its management. J. P J.

The Literary Approach to the Old Testament.*

III. The Advantage of this Method of Approach.

By Prof. Frank K. Sanders, Yale University.

In the preceding articles the character of the Old Testament as a true literature and the methods of study which are based on its recognition have been given consideration. It remains to enumerate some of the advantages to be gained by the persistent use of such methods. Strictly speaking, the word "habit" would be better than "method," for there are as many good ways of approaching the books of the Old Testament as there are varieties of literary form within it, or differing purposes in the minds of those who wish to study it. There is no method of universal application. But there is such a thing as a right point of view, an established habit of seeking for certain characteristic or at least important features of any portion of the Old Testament that one may take in hand.

One feature of the Old Testament of inestimable value is well expressed by the saying that the Bible is the plain man's book. It came into literary being, little by little, because it expressed and met a real need of a living people; it has maintained its hold upon mankind because it voices the deepest needs of the heart of man today and rouses him to self-reliant, spiritual activity. Along its broad lines it was not the work of scholars, aiming to give expression to scholarly ideals, but of men of spiritual insight and force, with very varying scholarship, who spoke and wrote for the average man of their nation and on the level of his everyday experience.

The Old Testament, therefore, as a whole, is a literature adapted to people as they average. No one is too ignorant to comprehend its fundamental ideas, no one too cultured to appreciate them. No student of the Bible can afford, however, to neglect those rules and accessories of interpretation which we apply to every other world literature. The plain man can find in the Bible truth enough to meet his actual needs as a human being, but he is far from understanding all that is really there. He reads it like a child and with a child's advantages and limitations. The reverent student, who may or may not be scholarly, but is, at least, earnest and persistent, will follow after him and pick up many unnoticed gems which his predecessor took for pebbles. The Bible is a mine of marvelous richness to the systematic explorer. He must, however, do more than aimlessly wander to and fro.

The conception of the Old Testament as a gradually developed literature must govern any sound method of approach. The two ways of grouping its contents may be briefly restated. We may classify the different writings according as they belong to historical, prophetic, wisdom or other literature, and the books or portions of books under each head may be arranged by us, as far as may be, in the order of their appearance. We may also classify the varied contents of the Old Testament chronologically, grouping together and studying as a unit all the literature originating in a certain term of years.

To take a very simple example, the story of the building of the second temple [Ezra 4: 24 to 6: 22] requires the study of the exhortations and predictions of Haggai and of the visions of Zechariah [Zech. 1–8], all uttered in connection with this very event. Moreover, it is at least interesting to note, at the same time, that the Septuagint, or Greek translation of the Old Testament, ascribes Psalms 146–148 to Haggai and Zechariah. The best scholars do not agree in all the details of such classifications as these. None has ever yet been made that commanded universal assent. But the differences are only in matters of detail, not in the point of view. A real student should try to classify the different portions of the Old Testament as he studies or reads them. The habit is of more value than the particular conclusion reached. One who has a proper habit of study will in course of time correct his serious errors; one who has no method at all can never improve. It is, therefore, worth while to consider in greater detail the advantages of working, however imperfectly, along lines of study that recognize the historical and literary character of the Old Testament.

We gain at the outset an impression, which increases with experience, of the reality of the contents of the Old Testament. If it is genuine history, then its characters were living men and women; they struggled with such life problems as we must deal with, their achievements become a part of our available experience. If we can picture to ourselves, aided by researches into geography, archæology and Eastern social life, the scenes, the surroundings, the occasions of Old Testament utterances or writings, we get at once into sympathy with the writers and begin to share in the inspiring thoughts which overmastered them.

To enter thus into the real life of Old Testament times is invaluable for the student. He seems to join the throng at Bethel which stops to listen to the stern Judæan shepherd who left his humble home to utter the burning message he dared not restrain of the certainty of God's judgment, not only upon the foreign nations which set at naught his eternal laws, but upon equally guilty Israel. He glows with pride at the knightly deeds of Jonathan, he reproaches the craftiness of the youthful Jacob, the foolhardiness of King Josiah. He makes the Old Testament a part of the life experience on which his everyday judgments rest and ceases to idealize it away from life.

As a corollary of this the student soon comes to realize that the literature of the Old Testament is to a considerable degree the outgrowth of just such religious impulses and experiences as we of today have. Mankind has not greatly changed in 3,000 years. The personalities through whom the divine will was carried out were human beings whose doubts and fears, aspirations and hindrances were such as we know. Until we come to realize this the larger part of the Old Testament may as well be made up of fairy stories, for all its real influence in shaping our character or giving an impulse to our life.

In proportion as the Old Testament grows real and personal to the student, he is led to ask himself about the point of view from which the writer of a particular book or section put its contents together, and what it meant to its original audience. He begins to distinguish the messages of different prophets, to compare the respective historians of the books of Samuel, of the books of Chronicles or of Judges, to classify the Psalms in accordance with their widely differing contents, to note the various sections of the book of Proverbs by their different style and object. He loses nothing by this added accuracy and deeper insight. It simply leads him on to the appreciative study of many parts of the Old Testament which have been previously without meaning to him. Large portions of the Old Testament are of little use to a superficial student. The results he does get are inferior, and often do violence to the real meaning of the passage or book. But when he is persuaded to treat the Old Testament with as much respect and good sense and effort as he would employ in the interpretation of a passage in a classic of English literature, he will find the whole Old Testament gradually becoming his usable possession.

This constant habit of classification and inspection promotes a habit of intelligent comparison of Scripture with Scripture, which is fatal to the practice of mechanically or carelessly discussing it, and makes it increasingly difficult to misapply it. A mind thus trained eliminates from Scripture a good many of the teachings, types and even prophecies which some are accustomed to find there, but adds an indefinite number which they cannot even comprehend.

One of the valuable features of the historico-literary point of view is that it leads the student to think and read by logical paragraphs or sections and whole books, rather than by verses or by chapters. By some persistence and patience, one can easily fasten in his mind the general, logical outline of many of the Old Testament books, and can fix the leading theme of each one. Around this central theme can be grouped by degrees the related thoughts of subordinate sections in each book, until the general sequence of ideas throughout the Old Testament is fairly clear.

The one who has made some attainment finds it difficult to make use of verses or passages without regard to their primary meaning, but he receives solid compensation in the added significance and wider usefulness of the passages already familiar. One passage clearly understood in relation to its proper context as setting forth a certain thought becomes a center of suggestion and of further acquirement. The lack of opportunity to classify, and hence retain, the spontaneous thoughts which so often spring suddenly to the mind of the Bible student wastes much valuable and earnest effort.

The crowning result to which such a habit of study leads is the gradual appreciation of the most important key to that which is perplexing and that which is valuable in the Old Testament. Not a few of its readers omit large portions, others waste much time in trying to explain away those doings of Abraham, Jacob, Joshua, David or others which do not meet the New Testament standard of morality. There are few Bible teachers who are not importuned to explain these things.

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* Concluding article in a series of which the preceding articles appeared, respectively, Jan. 7 and 14.

But as soon as one understands that the Old Testament is the reflex of a nation's life, the record of a long process of divine education, by means of which the Hebrew people were enabled to embody for the world an ideal of God and of things divine, it becomes clear that the men of the Old Testament were fallible human beings. Their good and bad qualities had the same lame excuse of environment that we offer for our own drawbacks. Their enlightenment was very gradual. The study of the Old Testament from a historical standpoint brings out the educational process into bold relief. By emphasizing the wide difference between the religious development of the Hebrews and that of its closely related Semitic nations, it shows that there was a divine factor in this process.

In just what way this factor manifested itself, it does not affirm. The divine and human factors are possibly inseparable. As Wilderböer puts it, "that which from the human side is a progressive development will be from the divine side a progressive revelation." An all-wise Father brings new truth to the minds of men as soon as there arise those who are capable of grasping, assimilating and expressing it. False ethics, half-truths, imperfect ideas of every kind are to be expected, even in the Bible, as steps toward the truer and more perfect conceptions to which it gives expression.

By these various roads we gradually grasp the Old Testament revelation. Every part of it belongs to us, and is useful in some degree. As we become familiar with it, it is increasingly suggestive along the lines of religious thought, practical ethics, history and human life. It becomes a daily friend and companion, a source of never failing stimulus and of growing spirituality. Just because it is the record of a growth from the lowest to the highest stages of religious experience, it fits into the facts of life as a daily struggle toward God and gives us hope.

Since most of us require some aid in determining the historical setting and the significance of the different sections of Old Testament literature, it may be well to add that no commentaries will be found more helpful to the average student than the Bible Commentary [Scribner's. Old Testament in six volumes, $3.00 per volume] or the Cambridge Bible for Schools and Colleges [Macmillan. Most of Old Testament in seventeen volumes at prices from $1.25 to 40 cents]. These will help to answer all important questions. They occupy a middle ground between the severely critical and the hopelessly practical types of commentary.

But one's own results are better than those we get from a commentary. It is surprising how reliable are the judgments of the average Bible student when made directly upon the facts. One needs only to get the habit of asking himself these and other questions about any portion of the Old Testament which he may be studying: Through what kind of a man—prophet, priest, wise man or layman—did this paragraph or book come? To what class of writings does it belong? What is the general theme of the book in which it is found? How does it contribute to that theme? What did the book as a whole and this portion in particular mean to an Israelite of the time when it was first uttered or written? Does it have any added significance for us? Under what circumstances did this piece of literature take shape? What valuable ideas does it contain? Are they historical, political, sociological, theological or what? How do they bear on human life today? What measure of revealed truth do they convey? What is the logical place of this truth in reference to the whole body of religious truth revealed in the Old Testament?

The Bible thus read, classified and reflected over unquestionably approves itself to the willing student as at once a world literature of surpassing quality and power and a world revelation which can only have come from God.

RECENT WASHINGTON HAPPENINGS.

BY LILLIAN CAMP WHITTLESEY.

The Woman's Sabbath Alliance of the District of Columbia is the full name of an organization which holds but one meeting annually, but whose members are in a quiet and tactful way seeking to hold the Sabbath here as a day of rest and worship. Their declaration of principles deprecates Sunday traffic and entertainments and states that the members intend to have in their households on that day only such literature as will conserve the highest good. They agree also to consider the interest of those in their employ, providing time for rest and worship on the Lord's Day and suitable reading matter. Miss Morton, sister to the Secretary of Agriculture, is the president of the alliance. The wives of Justice Harlan, Justice Shiras, together with the names of Mrs. Frye, Mrs. Cullom, Mrs. Teller and Mrs. John W. Foster are on the list of vice-presidents.

Glancing over the congregation of stylish and prominent ladies gathered the other morning at the Church of the Covenant for the first annual meeting I could but think what a power for good such an audience represented. To some of these ladies giving a morning in the midst of the busy season means more than a gift of money, and to pledge their example and influence on the matter of Sunday dinners, receptions and newspapers is to take a stand which requires some courage to maintain.

It was not a meeting where the ladies occupied the pulpit or did much talking. The timid, dark-eyed president sat on one side of the platform, while Mrs. Hamlin, the wife of the pastor of the church and the first vice-president, presided.

A Methodist bishop, an Episcopal bishop and a Baptist college president were the speakers. Bishop Hurst, the projector of the new Methodist University, is a very plain and a very practical man. He spoke of the presence in the city of the thirty foreign legations. Many of the nations represented here have no Sabbath observance; ambassadors, ministers and *attachés* are watching us in this matter. Bishop Satterlee, the new bishop of the new diocese of Washington, is tall and heavily built. His speech this morning was labored. His first impression of Washington is that it is a religious city and that the Sabbath is outwardly well kept. He suggested to the ladies the preparation and distribution of a tract on the value of the Sabbath. Then he spoke of the power of prayer in this and all other good causes. Leaning over the pulpit, he talked earnestly, with none of the mannerism that might be expected from the recent rector of a fashionable New York church, just returned from a special mission to the Czar of all the Russias. President Whitman is a giant in physique and mental power. His splendid voice does not roll out platitudes, its trumpet tones are always inspiring and optimistic. Among other things, he said that a law expresses the high watermark of public sentiment. We should live up to what we have, then reach out for something better.

The following Sunday Dr. Hamlin, in the course of his sermon, said to his people: "Visiting, receptions and dinners on the Sabbath are un Christian and un-American. Perhaps we cannot expect our nation's guests from beyond the sea to conform to our time honored customs, though common courtesy would seem to require it of them. But may we not expect our own citizens to stand by our most cherished institutions?" Something of a local disturbance has been caused by an order of the district commissioners forbidding the crying of Sunday papers during the early morning hours. The Secular League has risen to the defense of the poor newsboys and has said some very unpleasant things about the churches, the ministers and Christian people generally.

A few evenings ago Bishop Satterlee gave an informal talk to the Churchman's League of the city. It was an account of his most interesting trip to Russia during the past summer. His object in going was to see the czar in person and present to him a petition asking for the interference of Russia on behalf of the persecuted Christians in Turkey. The mission was purely a religious one and was secret, though the paper had been signed by the representatives of 40,000,000 Christians in England and America, and was accompanied by a letter from the Archbishop of Canterbury. The affair would not be made public now had not a representative of a Chicago journal gotten hold of the facts and, violating the promise of secrecy, published the story full of misstatements.

The bishop said he waited some weeks in St. Petersburg before he accomplished the difficult task of a personal interview with the czar. When the important day came the Bishop said he was received into the summer home of the czar in much the same manner as he might pay a morning call in an American home. The czar and czarina gave him careful attention, both spoke English perfectly and were entirely noncommittal on the subject presented. Two days later he had a long audience with the Empress Dowager, sister to the Princess of Wales. The object of the bishop's visit to their country was, of course, not known to the Russians, but during his stay he was treated with the deference paid to dignitaries of the Greek Church, and when he left a large party attended him to the train, and the great choir of St. Isaac's sang a parting hymn. He was presented with a cross and chain of gold, and was asked to give his blessing to the crowd. Upon his return to England he was asked to Hawarden to spend an afternoon with Mr. Gladstone, who has taken a profound interest in the mission. Great are the triumphs of peace. While Lord Salisbury and Secretary Olney are negotiating the arbitration treaty which will make the closing years of the century famous, an American bishop by the concurrent wish of clergymen in England and

America undertakes a mission to Russia on behalf of persecuted Christians in a fourth nation of the world.

The present Chinese minister has been appointed to St. Petersburg. This week he and Mrs. Yang Yu gave a tea that was in the nature of a formal farewell to the many friends they have made here, both in and out of official life. The parlors and the great ballroom of the brown stone house on Columbia Heights, where the yellow flag, with the dragon on it, is generally flying, were crowded with people eager to see the beautiful stuffs and curios, as well as the possessors. The flowers and entertainment were in perfect taste, and the two Chinese tots, who stood by the side of their mother and ducked their heads and held out their hands with "How do" or "Good-by, good-by," had their full share of attention. Tonight's diplomatic reception at the White House follows the first state dinner, two more dinners, two more private and one public reception will end the social functions of the present Administration at the White House. The good times of the little people about their Christmas tree and the New Year's reception at the Executive Mansion were marred by no unhappy incident. Society is in a very agreeable mood. The thought of the incoming Administration makes a pleasant stir, while those passing from the stage leave many graceful memories.

Washington, Jan. 13.

DEACON DUDLEY'S SUNDAYS IN BOSTON.

II.

BY ALDEN ENDECOTT.

"We're going out on a new line altogether today," said the deacon, as he and his wife boarded a Huntington Avenue car.

"Yes," said Mrs. Dudley, plaintively, "and I only hope we shan't need to repent of it."

It was a beautiful morning, the Sunday following Christmas Day, and as the car stopped not far from the "First Church of Christ, Scientist," they descended to the street and joined the crowd moving toward a stately building of white stone, at the corner of Falmouth and Norway Streets.

"Do you think it's a really religious meeting that we're going to?" said Mrs. Dudley, rather anxiously.

"It looks like it," said her husband, sententiously, as they passed through the broad, arched entrance which was filled with a moving throng of well dressed people, many of them with Sunday school quarterlies in their hands. The old couple were courteously welcomed and escorted by an usher to seats in the side gallery. The audience room was cheerful and churchly, with softly tinted walls, light woods and stained glass windows. It was still early, but the building was well filled, and soon after the service began nearly every seat was occupied. There must have been not far from 1,000 persons present. As they had a little time to look about them, Mr. Dudley whispered to his wife that he felt rather shy among so many women. He counted the front row in the gallery. There were fifty-one persons and only ten of them were men. Young people were rare and there were no children. Next, he began to read the texts on the walls. Some were familiar, others strange, though they all had a Biblical sound as he repeated them. He noticed that they all bore the names of their authors, such as David, Paul, Jesus, John, Mary Baker Eddy; and the last named text-maker seemed to have her full share. For example, there were shining, in letters of gold, the words,

> Ye shall know the truth and the truth shall makes you free.—*Jesus.*

And next to it,

> The best sermon is the practice of truth and its demonstration through the destruction of sin, disease and death.—*Mary Baker Eddy.*

Mrs. Dudley took a hymn-book from the rack and opened it. Her eyes caught the names dear to her heart from her childhood—Watts, Doddridge, Montgomery and many others. But as she began to read the hymns she grew confused. They were the same, yet not the same. They carried her mind curiously away from the thoughts they had always suggested, though the same thoughts hovered about them. Then she noted that after each author's name were the letters "abr. and alt." She said to herself that if the writers of these hymns could have foreseen how their work was to be tinkered and altered, they would never have written them. She turned to the preface and read the explanation that the "hymns are not strictly scientific, as the committee were obliged to select very largely from hymns composed by those who were unacquainted with the teachings of Christian Science."

Just then the organ began to play softly, and soon the choir, of four male and two female voices, sang an opening piece. Then a hymn was announced, written by Mary Baker Eddy. It was in praise of Christ and ended,

> Thou the Christ and not the creed;
> Thou the truth in thought and deed—
> Thou the water, the bread and the wine.

On the platform were two pulpits, a man behind one and a woman behind the other. The man read for a Scripture lesson Isa. 11, and then the audience bowed in silent prayer. This was followed by the Lord's Prayer, repeated in unison by the audience, a sentence at a time, while after each sentence the woman on the platform read some words intended to be explanatory, from a book by Mary Baker Eddy. At least, they seemed to be read for that purpose, though whether meant to interpret the prayer to God or to the petitioners was not clear to the Dudleys. Another hymn, and the man and woman who led the services came forward and stood side by side in their pulpits. The audience produced their little books, called Christian Science quarterlies. A neighbor offered to share her copy with Mrs. Dudley. She noticed that the selections were those of the International Sunday School Lessons, interspersed with many references to passages in other books of the Bible and especially to a book indicated by S. & H. The man minister read the first verse of the lesson (which was on the birth of Christ, Matt. 2: 1–12) and then a number of parallel passages from the Old and the New Testaments, announcing each one as arranged in the quarterly. Next, the woman minister announced and read passages from Science and Health, a Key to the Scriptures by Mary Baker Eddy. These passages seemed to indicate that sin, disease and death exist only in the imagination and disappear before the truth as revealed by Mary Baker Eddy as darkness disappears before the light. Realities are not material but spiritual, and so the Bible must be interpreted. For example, of the birth of Jesus, the woman minister read, "The virgin mother conceived this idea of God and gave to her idea the name of Jesus." Of the star in the East she read, "The Day-star of divine science is followed by wise men as it shows the way to divine harmony."

The reading continued for about forty minutes and Mrs. Dudley could not understand the reason for having so long introductory services, though a possible explanation occurred to her as her eye fell on a statement in the quarterly—the testimony of a man in Council Bluffs, Io., that he had been cured of kidney disease by reading Mary Baker Eddy's S. & H.

The deacon was getting fidgety and anxious for the sermon to begin. But he sat as still as he could, for he saw that the audience were intent on the reading and seemed not to weary of the long passages from histories, Psalms and prophecies and from Science and Health. But at last the reading closed and the boxes were passed. "Now," thought the deacon, "we shall have a sermon from one of those two ministers or from both, and we shall know something about this religion." But after the collection the choir sang a selection. Next a hymn was announced and sung. Then the minister lifted his hands, the audience rose and he pronounced what he called the scientific statement of being. It was, in substance, an avowal that there is no such thing as matter, and that spiritual entities are the only realities.

As the audience moved out of the church the deacon said to a man near him, "Is this all?"

"All for this time," was the reply, "but at three o'clock this afternoon the same service will be repeated."

"Same hymns and readings?"

"Yes, just the same."

"But isn't there any other service?"

"The Sunday school meets now and the same lesson is gone over with the children. Then there is the Friday evening meeting when those who have been healed give their testimonies."

"Is there nothing else?" said the deacon.

"Not that I know of," said the gentleman.

"Then what's the good of coming?" said Mr. Dudley.

"Why, it takes your mind off of yourself, and if you have any disease you forget it or find you didn't have it. I've only been here a short time. I went to a Christian Science doctor and, after treating me a while, she told me to come here. It is doing me lots of good. I haven't felt so well for a year. I believe most of the people who come here come to get healed. It's really wonderful."

When the deacon and his wife stepped off the car opposite their boarding house his foot slipped and his ankle was badly twisted. His wife saw his face twitch with pain, but he walked up the steps to the door treading as firmly on one foot as the other.

"Jacob," she said, "doesn't your foot hurt you a good deal?"

"No, not really," he replied, with a suppressed groan. "If as nice-looking people as we saw this morning have supposed they are sick and have found out they were mistaken I ain't going to believe any accident has actually happened to me."

"You'd better let me suppose I am rubbing some liniment on your ankle," she said, as she went for the bottle. "It'll do me good to do it, anyway."

The Home

JUST FOR A LITTLE WHILE.

BY JULIA H. MAY.

If for the little while
That life has left to me fair fortune's smile
Could rest upon me; if my closing days
Could be like this October, all ablaze
With gold and scarlet; if I only might
Have hands both full of silvery delight,
And all that wealth can buy, or wealth refine,
Could be at my command at wish of mine,
Just for a little while!
My child, take what is given today—
A little money for a little way.

If for the little while
That life has left to me the Muses' smile
Could rest upon me; if my closing days
Could be like this glad morning, all ablaze
With sunlit fields and mountain tops of thought,
My poems be in every language sought;
If all that noblest genius can combine
Could come together at some word of mine,
Just for a little while!
My child, take what is given today—
A little knowledge for a little way.

If for the little while
That life has left to me, full many a mile
On land or sea, to east or west or north,
Across the world, I could at last go forth;
If I might mount the hights of Greece or Rome,
Instead of climbing little hills at home;
If I might all the Alpine mountains view,
Instead of watching shadows on Mt. Blue,
Just for a little while!
My child, take what is given today—
A little climbing for a little way.

If for a little while
I could be very rich; if pile on pile
Of gold or gems could be at last my own,
To take and keep, or to be let alone;
If I could have enough to give away
To every sufferer, bid the wanderer stay
And eat and drink his fill; if every eye
Looked up with gratitude as I passed by,
Just for a little while!
My child, take what is given today—
A little helping for a little way.

If for the little while
That life has left to me affection's smile
Could rest upon me; if my closing days
Could be, like starry evenings, all ablaze
With blessedness; if lips I loved could say,
"It is so good to be with you today";
If all that heart can hold of happiness
Could be my own, unfathomed, measureless,
Just for a little while!
My child, take what is given you today—
A little loving for a little way.

◆

General Porter's Campaigning with Grant in a current magazine has a singular instance of the great commander's imperturbability. It was in the Wilderness on the morning before the first day of battle. He was taking an early breakfast in his tent, almost alone and engaged in the last plans for the day, when a young newspaper reporter entered, uninvited, and seated himself at the table, remarking, "Well, I wouldn't mind taking a cup of something warm myself, if there's no objection," and proceeded to help himself liberally until he was filled. General Grant looked at him, but made no remark and "paid no more attention to the occurrence than he would have paid to the flight of a bird across his path." The incident is something more than a revelation of one of the elements of our great leader's success. It tells us a secret that may help us to succeed. Life is too short and our work in it too important to waste our time or nerves in noticing every little thing which is troublesome or wrong. Let the rude reporter drink his coffee—we must be planning our day's battle and fighting it. There are a hundred things in daily life, in the home and in business, which are not exactly right, and we may be easily tempted to stop and talk them all over and make a fuss about them; but we shall lose our time, perhaps our temper, and after all accomplish nothing—the fellow has got through and gone! Let us not fret ourselves overmuch about little doings or little doers, although they be evil; we are doing a great work, so that we cannot come down to them!

Another incident in the campaign of the Wilderness may yield us a hint, equally useful, although in a different line. A general officer rode up to Grant's tent and urgently expressed his fear that Lee might throw his army between the Rapidan and our forces and cut off their communications. General Grant replied with unusual vigor: "I am heartily tired of hearing what *Lee* is going to do. Some of you always seem to think he is suddenly going to turn a double somersault, and land in our rear and on both our flanks at the same time. Go back to your command and try to think what we are going to do ourselves instead of what Lee is going to do." The moral is close at hand. A bit of honest reflection may show us that we are making that same mistake in our wilderness warfare. It is easy to spend our time and energy in ascertaining and emphasizing what the enemy may do or is doing. But it is far better to "think what we are going to do ourselves"—and do it. Our present, everyday duty is usually plain enough, although commonplace or hard. Let us fight it out on that line, even if it takes all summer! The autumn will surely come in its own time, and we shall reap—if we faint not.

◆

APPLES OF GOLD.

BY KATE UPSON CLARK.

A young girl was passing her aged great-aunt one day when she suddenly stopped, laid her hand gently on the white head beside her and said, "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quaver in the brief acknowledgment of the spontaneous little courtesy.

Few of us realize the dearth of such attentions which the old suffer. Many of them have been persons of consequence in their prime. As illness and sorrow gradually weaken their spirits they retire into the background. They are no longer pursued by the honeyed words which interest or affection once heaped upon them. Too often they linger on in more or less cheerless obscurity until they die. Even if they are surrounded with what are called "the comforts" of life, they lack the sweet stimulus which comes from social appreciation.

"I was astonished to find what an interesting person that old lady is who lives at Mrs. D.'s," remarked one lady to another. "She seems to be an aunt or a great-aunt of Mr. D.'s, but she has always sat back in a corner when I have been there, and I never supposed that she knew anything in particular. Yesterday Mrs. D. appealed to her several times. It seemed to draw her out. She is remarkably intelligent and has had wonderful experiences of life."

"Did you think to tell her how much you had enjoyed talking with her?"

"No, that didn't occur to me."

The knowledge that her words and personality had so favorably impressed her visitor might have given the quiet old lady a pleasure which would lighten many weary hours. "There is no tonic like happiness."

A young man said to his mother: "You ought to have seen Aunt Esther today when I remarked casually, 'What a pretty gown you have on today, and how nice you look in it.' She almost cried she was so pleased. I hadn't thought before that such a little thing as that would be likely to please her."

"I never expect to eat any cookies so good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words, for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.

On the other hand, the old people in their turn have a responsibility. This thought was suggested by the remark of a wise old lady, who practices constantly her own theory.

"Few of us aged ones realize," she said, "how much we ought to exert ourselves as we grow older to make ourselves agreeable. We all know that as the years pass on we become more and more burdensome usually, and we would all wish to make as little trouble as possible. Our vivacity is largely spent, our minds often fail to respond to the talk of others and we feel weak and languid. But we can usually, unless really ill, manage to bathe and dress and even decorate ourselves carefully each day. We should feel that it is necessary to be far more particular in such matters than when we were younger. The time is generally ours if we can only muster the courage, and that we must get. We must take an interest in making ourselves presentable and agreeable."

Aged people, especially women, are often keenly sensitive in regard to their personal appearance. When they have taken great pains to look as well as possible, a word showing that their labor is appreciated cheers them sweetly. It is no stiff and perfunctory compliment which they long for, but the kind word which they know in their soul that they have deserved.

◆

GIRL CONSORTS.

BY M. A. FROST AND J. H. CAVERNO.

Bachelor's Hall, what a comical place it is;
Keep me from such all the days of my life!

We are not girl bachelors, we are girl consorts. If we must be imitations why model after so melancholy a failure as the bachelor man? Better the traditional old maid with tea and cats. We are girl consorts, two college women living in a small New England city and earning our daily bread by teaching. Whatever happens to a young man's fancy in the spring, a young woman's turns away from a boarding house. We had left ours for the afternoon; the sun and the bobolinks on the meadows, the river and the mountains beyond did the rest. We sat down on the bank to wait for the slow-moving ferryboat. "The sun shone on our heads and ripened all our unripe thoughts." We decided to go to housekeeping.

One of us knew of a suite of rooms which would be vacant in the fall, and before the lazy current had swung the boat across we were quite settled in our flat and had stored up anticipations enough to tide us over the two months' sentence which we had yet to serve in our "prison cell," "noisome dungeon," "gaol (with a g)." It was a dangerous experiment, and we knew it. We were not intimate friends, but we were graduates of the same college, teaching in the same institution along parallel lines, and we had some tastes in common. We were old enough so that we could say, philosophically, "If we don't like it, it's only for a year," instead of, "If we don't like it it will be a whole year!"

So called co-operative housekeeping was not considered for a moment, for were we not just escaping from a boarding house? We wanted to be an old-fashioned family, not a caravansary, and the joys which we imputed to our little flat were the family joys which were associated with all our memories of home. We had not been brought up in co-operative households.

"The sun set and all the ways grew dark," and we began to discuss finance. Neither of us felt that she could spend more for living expenses than she was already spending, namely, $8.00 a week. We knew that we could get the best table board for $4.25. Could we pay the rent and the other expenses incident to housekeeping with the remaining $3.75? We felt that we could not sleep until it was settled, and hurried back to inspect the flat and interview the landlord. He had not intended to rent the flat furnished, but finally agreed to provide such heavy articles of furniture as we would not care to own, most of them to be taken from his own household stock. With such partial furnishing, heat and light, the rent was to be $300 a year. We were saved.

We came back in the fall laden with such plunder in the line of table and bed linen, dishes and silver as we could collect from our families and friends, and went about our home-making. The flat consisted of five rooms, a hall and a bathroom. The two bedrooms needed only our personal belongings to make them comfortable. The dining-room was rather bare, containing only a dining table and chairs, but with the addition of a tea table, a sideboard, improvised from a bookcase, draperies and pictures, all left over from our boarding house days, it looked quite appetizing. The kitchen was practically complete, and we felt that our landlord had forever removed the stigma from his kind and us from the class of mere chafing-dish housekeepers by furnishing us with:

1 Daisy burner.
1 round gas stove.
1 cast-iron air-tight stove (for the consumption of garbage).
1 four-burner kerosene stove (with oven).
1 three-burner kerosene stove.
1 one-burner kerosene stove, in addition to one portable gas stove (for heating when the steam didn't work).

Our study we furnished entirely. We let our books do most of it and, if the testimony of our friends is to be believed, the result is successful from an æsthetic as well as an economic point of view. Why do co-operative housekeepers and newly married people always conceal their books?

But we have saved the best for the last. Envy us, ye flat-dwellers, who make calico curtains for your trunks and keep your firewood under the bed. We have a light, airy, accessible, *big* storeroom!

Before we had been in the flat a week the serpent crept into Eden. He lay in the form of rolls of lint behind the doors. We faced the servant problem and engaged a "scrub lady." She was to appear on a certain day to wash the windows. She came, she saw, she conquered. We were afraid of her from the first minute, but we made a bold front and handed her the rag. She looked at the windows and asked with interest how the outsides were to be washed. One of us timidly suggested that she herself usually sat on the window sill. "But I might take cold," she said. We were not impressed. "But who would take care of me if I had pneumonia?" she continued. We did not feel as if we could offer, so we turned on the steam, assigned her to a sheltered spot and handed her a scrubbing-brush. "But how can I go down on the floor with my rheumatics?" We fled down town and bought a long-handled mop. From the first it had been an open question which of us was the head of the house. We saw at once that if we kept that scrub lady neither of us would have the position.

When Israel was in bondage,
The Lord, he sent them Moses.

James came to us.

James was a little Englishman, willing, deft and scrupulously honest. We were always sure of the cheerful, "Yes, miss," whether a floor was to be scrubbed, windows washed, or tins scoured. He died last June, just as we were leaving the flat for the summer, and the day dragged strangely as we listened involuntarily for his quick step and ready, "Yes, miss." He killed himself in a fit of depression brought on by heavy drinking, and men said comfortably that so worthless a life was no loss to the community. We knew better than that. In our household his weak, tempted life had been a realization of the precept of his own church: "To do my duty in that state of life to which it shall please God to call me."

We have an American now, a veteran of the Civil War. From our youth up we have been trained to honor and revere the Grand Army of the Republic, and it does not seem quite right to ask a man, who has fought and bled and lost an eye for his country, to go down on his hands and knees and scrub our kitchen floor.

In the beginning we took all our meals out, but as time went on we mourned over the wasted opportunities of the dining-room, and all those stoves. Even German coffee at four in the afternoon did not satisfy our ideals. The more we thought about it, the surer we were that family life centered about "the family board." So in the late fall we began getting our own breakfasts and suppers, and the æsthetic and social gain has more than compensated for the labor involved.

We wish hereby to record our ineradicable hostility toward all extracts, condensations and capsules. We believe in home-made bread, chops, and thick, juicy beefsteaks. We have known an obstinate fit of the blues dissipated at once and completely by such a repast as Mark Twain describes: "A porterhouse steak an inch and a half thick, hot and sputtering from the griddle, dusted with fragrant pepper, enriched with little melting bits of butter, the precious juices of the meat trickling out and joining the gravy, the long white bone which divides the sirloin from the tenderloin still in its place, and a great cup of American home-made coffee with the cream a-froth on top."

We do not save money by getting our own breakfasts and suppers. What we formerly paid to the mistress of the boarding house for these meals is now put into the housekeeping pocketbook. We do not follow the rules for fifteen-cent-dinners-for-working men, nor make "savory stews." Our time is worth money and such concoctions would cost us more than the finest cuts of steak.

"Let us hear the conclusion of the whole matter." We have been consorts for three years. Financially, our experiment has been satisfactory. Socially, our home has been a city of refuge for our friends as well as ourselves. Personally, we have had to bear and forbear, as might have been expected—and as we did expect—in a household made up of two grown women, suddenly brought from a purely conventional into the most intimate relation. Yet the integrity of the family has been maintained, and we pride ourselves, not on our separate independence, but on our mutual dependence. We are not girl bachelors; we are girl consorts. And as the fairy stories say, "If you pass along that road you will still find them living there."

FOLLOWING THE FASHIONS.

BY LILY RICE FOXCROFT.

It is said that after the fire which swept one of our large tenement house districts last winter, those engaged in distributing relief found it almost impossible to give away cloaks and jackets with close sleeves. Miserably clad women would turn from them with contempt and go shivering out into the cold again rather than appear in garments so behind the style. That was certainly an extreme instance of the "tyranny of fashion." And yet, do not many of us recognize in ourselves and in our children tendencies which, but for larger means, might display themselves in as pitiable a form? We struggle against them in ourselves. Do we struggle enough in behalf of our children? Or are we, by our facile yielding where they are concerned, really largely responsible for the perpetuation of the weakness? We know that the early years are the years when habits are formed. Do we use those early years to form for our children habits of independence?

The temptation to follow the fashion is particularly strong when one is planning for children. They are so doll-like, and it is such fun to dress them. Their tiny garments cost so little, compared with ours, that it seems as if they might always be new and pretty. They are so imitative themselves—the dear little midgets—and begin so early to notice what other children have, and it is so hard to deny them.

And yet, again, is it not one of the first principles which we all have to learn for the right conduct of life, that there are differing lots and that each must adjust himself to his own? Sooner or later—if they are to escape the incessant and belittling worry that comes of the effort to live beyond one's means—the children must find out that they cannot have everything they see others have. Is it not better to find it out sooner than later? It is true that we can keep them, for a while, from finding it out. The baby whose mother trundles her carriage through the park may be quite indistinguishable, in all her dainty trappings, from those other babies that are attended by their nursemaids, and her mother, in her plain garb, may be equally indistinguishable from the maids. One little primary school girl may present about as gay an appearance on the last day of school as another, by pains and care on the mother's part. But the time will come when even pains and care and self-sacrifice must give up the struggle. Would it not have been better if it had never been begun, better if the child had been taught, as soon as she began to notice differences in dress and homes and opportunities for pleasure, that such differences are inevitable and that we can be happy in spite of them?

The temptation to strain a point, to spend more for a child than the family means really justify, is often very strong where social opportunities seem to be involved. The party dress, which is really out of all proportion to everything else in the domestic expenditures, looks very tempting to the parent who thinks of it as the "open sesame" to a bewildering succession of social delights. But even here there is another side to be considered. A social position which is reached by unusual expense must be kept by unusual expense. It is not the first step alone which costs, but all the other steps. Then, too, the opportunity which seems so attractive may not really lead to wider friendship, to larger culture, but only to dissatisfaction and discontent. For young people, as for their elders, the most enjoyable social relations must usually be with those of circumstances fairly corresponding to their own. Instead of making the extra exertion which would give the child a doubtful and precarious footing in the new circle of acquaintance, it might be the truest kindness to point out, once for all, that the occasion for exertion proved the undesirability of the acquaintance.

I know that many parents shrink from mention of money matters to children, partly from a desire to keep them care free as long as possible, and partly, perhaps, from a sense that the subject is a sordid one for innocent childhood. I do not think either of these considerations important enough to offset the good which certainly comes from training children early, not only to the right use of money, but to a right understanding of the relation which money bears to the material objects of ambition. By the time the little tot is old enough to express a wish for fur on her coat, she is surely old enough to be told that fur costs a good deal of money and does not last very long. And if she pleads that Marion has fur on her coat, what possible harm is there in telling her that Marion's papa has more money than her papa, and that Marion can have ever so many things that she can't? If Belle comes home from school in tears because she has to wear a colored petticoat, and Gladys says she never in all her life had on anything but a white one—poor Gladys!—she will not be any more unhappy for having it explained to her that Gladys's mamma can afford to hire help about her washing while hers can't.

We want to have the children's days sunny. But childhood's shadows do not always linger so long as we fear. Many of them would pass more quickly than they do but for injudicious sympathy with woes which it would be kinder to treat as slight. The child who sees its mother straining every nerve to keep it on an equal footing with children in obviously easier circumstances is made miserable by trifles that would not trouble one more sensibly trained at all.

Not what we would like to do, not what other people do, but what we can afford to do, is the question that constantly confronts us older people. There are other questions back of that—questions of fitness, of responsibility, of self-denial. But that question must be faced first of all, when a new expenditure is under discussion, if we are to lead honorable or honest lives. It is a question peculiarly vital, perhaps, among the temptations of a social democracy. There is no danger that our children will be too early prepared for it. There is great danger that they may not be prepared early enough.

MOTORS AND BICYCLES FOR SNOW AND ICE.

BY GEORGE ETHELBERT WALSH.

Not satisfied in making bicycles and motors that will travel rapidly and easily over good and bad roads, in the air, on the water and under the water, the modern inventor has now turned his attention to the construction of queer vehicles that will skim the ice and snow at a speed that will rival that of the swiftest ice boat. Models of these snow and ice bicycles and motor sleighs are placed on exhibition now and a few of them have been built for actual trial. If the introduction of the horseless wagon becomes general, the number of horses now in use will be reduced, and the invention of the horseless sleigh must of necessity follow if we are to enjoy this delightful winter sport at a moderate cost.

In anticipation of this state of affairs when it will be difficult to obtain horses to draw the sleighs, one inventor has constructed a model of a sleigh driven by a small motor similar to that in operation on the horseless carriages. The sleigh rests upon runners that glide smoothly over the snow or ice, and two large spurred wheels in the rear propel it forward. These wheels are lowered or raised by means of a lever so that obstructions can be avoided on the road. Where there is a hard sleighing surface, this sort of equipage could make excellent time. It can be driven across the ice just as easily as across the snow fields, for the spurred wheels have sharp prods that catch into the ice and secure a good hold.

In the States where snow covers the ground during the greater part of the winter such a horseless sleigh may prove a valuable acquisition to our present vehicles of travel. Where the snow hardens so on the surface that a sleigh with broad, flat runners can easily be supported on it, but which is not strong enough to support a horse, the motor sleigh may be operated successfully. It is even suggested by the inventor that logging could be conducted on a large scale in winter by employing these motor sleighs to haul the trunks of the trees down the frozen rivers to the mills.

On the same plan another genius has produced a one-man sleigh. The sleigh is nothing more than an ordinary long-runner affair, with a bicycle mounted on the top of it, minus the ordinary rubber-tired wheels. A chain runs from the sprocket to a small wheel under the sleigh which is provided with ratchet teeth. When the wheelman mounts his steed and moves the pedals as in ordinary bicycling, the sharp teeth cut into either snow or ice and propel the sleigh along. The speed to be obtained on smooth ice is something tremendous, and is not to be exceeded by a rider on a good cinder path.

These are the two principal forms of the snow and ice bicycle and motor sleigh, but there are many others that have found birth in the minds of inventors who would make a fortune by seizing time by the forelock. But, dismissing them for the present, the attention should be called to the various attachments that are promised for the ordinary bicycle. These patent arrangements are made for the purpose of converting the ordinary bicycle into a vehicle for winter use on snow and ice. One of the simplest winter attachments is in the form of a steel runner, which is fastened to the front wheel by means of stout brackets. The front wheel is secured in position so that it cannot revolve. The hind wheel is covered with a thick canvas or leather tire, studded with small, sharp brads. This peculiar tire can be put on over the rubber inflated tire, and is warranted not to injure it. When the pedals are pushed around by the rider the sharp brads of the hind wheel bite into the snow or ice, and the rider has the satisfaction of finding himself gliding across sheets of ice and down snow-packed roads at a pace that would make a horse envious. A break in front, which pushes down into the snow or ice, makes the journey less perilous.

A more complete outfit for bicycling on the snow and ice comes from a Western inventor, who probably knows what it is to travel before bracing winter breezes for many miles in a straight line. In addition to the front runner, he has one provided for the back wheel, which can be lowered or raised at will. When lowered, the bicycle stands upon two pairs of runners. Then a small mast and sail are erected in front of the rider, connecting with the handle bar, and the rest of the journey before the wind is made pleasant and agreeable. The wind is considered sufficient motive power to send the bicycle along at a fifty-mile speed.

One little boy reported that at New Haven, where he spent the holidays, each of the children had a Christmas tree, even down to the baby, and "all the trees were so low that they could see the presents and take them off themselves." The child's special gratification at that style of distribution has a sermon for parents and teachers. Why not arrange the children's trees that way, all the year? Cannot we take more pains to bring their duties, their lessons, their pleasures down to their level, so that they can see for themselves and understand what they are, so that they can with their own hands pick the fruit? Children like to be independent—sometimes they inherit that trait. To combine with it a sense of intelligent responsibility may be one effective way of lessening the friction of government and assuring their happy co-operation in our plans. Let us think how we should feel about it ourselves in the same circumstances! The golden rule is always worth trying, even with little children. It is a rule that is sure to work better, on the whole, than one made of oak.

Closet and Altar

No life is complete which does not sometimes sit trustfully waiting to be fed by God.

"Lo, I am with you alway, even unto the end of the world," is not an idle, not an unfulfilled promise. He is not with us merely as a thought, but as a life. He gathers us up into his own being. He floods us with it. There is inspiration here, certainly for any duty, for any endurance. The faith, Christ with me, can make the poorest and the hardest life luminous, joyous, glorious. —*Wayland Hoyt.*

If thou desirest Christ seek him in prayer and thou shalt find him. If in thy pilgrimage through this wilderness world thou art afflicted with spiritual thirst come thou in thy devotions to the spiritual rock, that is, Christ, and strike it with the rod of prayer and streams of divine grace shall flow forth to quench thy thirst and supply thy need. Dost thou wish to offer a pleasing sacrifice to God? Offer prayer. Wouldst thou hold constant intercourse with God? Take delight in prayer, for this is spiritual conversation between God and the devout soul. Wouldst thou taste and see that the Lord is good? Then constrain the Lord by prayer to take up his abode in thy heart.—*Gerhard.*

If we live in the Spirit we shall be led by him every day and every moment. What if you were to open your heart today to be filled with the Holy Spirit? Would he not be able to keep you every moment in the sweet rest of God? And would not his mighty arm give you a complete victory over sin and temptation of every kind, and make you able to live in perpetual fellowship with the Father and with his Son, Jesus Christ? Most certainly, this is the blessed life God has provided for us.—*Andrew Murray.*

'Tis what I know of thee, my Lord and God,
That fills my soul with peace, my lips with song;
Thou art my health, my joy, my staff, my rod,
Leaning on thee in weakness I am strong.

. . . .

More of thyself O show me hour by hour,
More of thy glory, O my God and Lord;
More of thyself in all thy grace and power,
More of thy love and truth, Incarnate Word!
—*Bonar.*

We thank thee, O Christ, that we are accepted in thee, and that there is no barrier to our free access into our Father's presence. We call upon our souls and all that is within us to bless and praise and magnify thee. May our earthly life be inspired with the spirit of heaven. May we go to and fro about our business as those who have seen the face of God, and have come down to earth with the light of the other world upon their faces. Prosper us, O blessed God, in all that we put our hands unto. May our hearts be filled with thy love, our lips with gentle, helpful words and our hands with kind, unselfish deeds. May those who see us take knowledge of us that we have been with Jesus. May the fragrance of his presence be shed abroad in every act. May the Holy Spirit keep us in this frame amid all the changes and chances of this mortal life, and may we come at last into the heavenly home, through Jesus Christ our Lord. Amen.

Mothers in Council.

We thank thee, our Father in heaven, that mothers are but children in thy sight. We would all come to thee as children, seeking a Father's blessing and guidance. Direct thou our paths, and not our paths alone, but those of the dear children whom we commit to thy holy keeping. They are ours. Thou gavest them to us, but we love to think that they are even more thine own—children of the covenant, for whom we claim covenant blessings. Be graciously near to them, wherever they may be. Thou knowest them all by name. Call them, as thou didst the Hebrew lad of old, until each shall answer, "Speak, Lord, for thy servant heareth." Fit them for service. Make them responsive to all the calls for unselfish living which fill our time. Make us, we beseech thee, more worthy as mothers to direct these unfolding lives as they seek to find their places in the world's work. Forbid it, Lord, that we should live unto ourselves. With all tenderness for those dearest to us in our homes, help us and our children still to live—in our humble way—for the world, this needy world to which thou didst give thine only begotten Son. To it, and so to thee, we give ourselves anew. Take the barley loaves, which in our poverty of heart we offer, and so enrich and multiply them by thine infinite power that many may be blessed through the offering. Hear and accept us, for Jesus' sake. Amen.

HYSTERICS IN INFANTS.

In the article entitled Another View of Self-control that appeared recently in *The Congregationalist* there were touches of saving grace, yet, on the whole, it was written, as a critic once said of Michelet in another connection, "with the cast-iron pen of the middle ages." Telling of her successful efforts to subdue a two-year-old girl who had been allowed by her parents to contract a wretched habit of screaming, the writer explains that by tying a cloth over her mouth and holding her hands she brought her to the point in fifteen minutes of "sobbing quietly." What a triumph for the science of good government! The "gag" has not lost its efficacy, and the trained muscle of an adult's arms in average good health is still capable of reducing a hysterical infant to a state of helplessness, even in this day and generation of spoiled children.

Now, to meet the probable rejoinder of anxious mothers that children must be made by some means to stop screaming, I answer, certainly they must, if the warfare between parent and child has advanced so far that screaming is his last resort as a means of expostulation. This is the true way of putting the matter. The child, under such circumstances, has been so injudiciously treated that it can conceive of no other way of relieving its feelings and giving vent to its general dissatisfaction than by an outbreak of emotional insanity. It is to be hoped that the time will come when the right relations will prevail between parent and child to such an extent that a screaming two-year-old will be an anomaly. But at present it is a far cry to the placid hills of justice, and we can only expect reason from exceptionally gifted minds.

Medical science, however, which comes to the rescue of nervous mothers, asserts that hysterics is a disease, whether it occur in adults or in children, and the remedies applied should certainly not be harsher in the case of the little child, almost wholly under the sway of emotions, than in the case of a grown woman, supposably educated to the pitch of understanding what is due to others, but who makes life unendurable to her entire family for a fortnight because she cannot have thirteen new hats. In the last instance there is a family council, with the assistance of a medical expert in nervous diseases, and everything that affection and kindness can suggest is offered up at the shrine. No talk of gags or ducking stools here. It is the end of the nineteenth century for women. But it is also the end of the nineteenth century for children, and what do the revised statutes of this period dictate as a remedy for hysterical infants? Soothing, emphatically, soothing, until the fit of insanity is past, and the subject in a condition to see things as they are. To the hysterical mind everything is distorted, friends seem enemies, and the least contradiction is unendurable. But, with judicious treatment, this mood is very transient. Don't let us prolong it by scuffling. The two great points to make in dealing with an angry child are, first, to win its confidence, and second, to establish good-nature. Any system that fails to do this fails utterly. We do not teach a child self-control when we force it to stop screaming; we only teach it self-repression. We do teach it self-control when we get it to look at things from a normal point of view, when we win it to good-nature and imbue it with the desire to do right.

But when an infant is screaming no time is to be lost; every scream it utters is a distinct injury to it, morally and physically. Stop it, then, and by the quickest means. And decidedly the quickest means is kindness, affection, sympathy. Take the little one in your arms and talk to it in tones as winning and gentle as if you were conciliating indignation in your best friend. "A soft answer turneth away wrath" was not meant only for adults, nor does it fail with children, except where they distrust its genuineness. There is a frightful sticking power in the ancient idea that offenders against law must be subjected to torment, and it will be long before some rigidly conscientious minds see that what is most desired in training children is not to make them do this or that thing, or stop this or that thing, but to help them to become rational, well-balanced, kindly-dispositioned men and women. Obedience to parents is not in itself a cardinal virtue. Obedience to right, to truth, to decency, to human affection, *is* a cardinal virtue, and in so far as parents represent these they may justly claim submission. Not the submission of the slave, yielding to force, but the cheerful yielding of the disciple, the pupil, the affectionate, trustful child, that has never known a break in the confidential relation established in infancy by right means and through the largest interpretation of the doctrine of law.

FLORENCE HULL WINTERBURN.

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Heroes in history seem to us poetic, because they are there. But if we should tell the simple truth of some of our neighbors, it would sound like poetry.—*G. W. Curtis.*

A good rule—"Buy the Best."

Cleveland's
Baking Powder

The Conversation Corner.

I HAVE letters on various subjects from all of the members represented in this family group "hugging the stovepipe," as the little Vermont boy described it. We will give the place of honor, as usual, to the report of our share in the Armenian Orphans' Fund, which has now reached *one hundred dollars*, and that amount has been paid in. Those of you who are accustomed to the use of the multiplication table may discover that we now have therefore ten children provided with happy, Christian homes in Armenia, even though we do not know their names. One little girl in western Massachusetts sends me an autograph letter, apparently written in ancient Egyptian characters, thus interpreted:

Little Grace M. wishes me to tell you that she has earned ten cents for the little Armenian orphans by keeping her doll corner in order and by getting the bath ready for her baby brother every morning. She wishes she could have all of those six orphan girls right here in this house, but she says, "Don't send for the boys," for we have enough already. (She is the only girl with four brothers.)

GRACE'S MAMMA.

Another letter, just opened, is from that little girl in New York State who, you may remember, wrote us, a few years ago, a letter in that same language, which her mother translated as her desire to have us find "her little heathen girl Florence." You remember we succeeded in finding "Florence" in the Okayama Orphanage in Japan —*O Hana San*, which, being interpreted freely, means, the *Corner Flower Girl.* But the present letter is not in Ethiopic or Sanscrit character at all, but in plain English, written in that new and beautiful "vertical hand," which children are learning now—I fervently hope it may yet be adopted by some of my older correspondents!

Dear Mr. Martin: I thank you for the Christmas gift you sent me. [It was nothing but the "Corner Party" souvenir.—MR. M.] I thought you had forgotten me, and I felt sorry. I pray for you every night and for my little heathen girl Florence. Do you know anything more about her? We have never heard from the box we sent her. I have been one term at the school in ——. I hope I can go again in the spring. Do you think you will ever come this way? [How are the roads for bicycling in your region?—MR. M.] Yours with love,

KATHRINA C.

Two or three days ago, when in the printing office, D. F. went to the whistling tube and told me that some one wanted to see me down stairs; I thought it might be his plan to end the call, but I found in the editorial rooms the other O Hana's father, but I forgot to ask him whether he saw our Okayama protégées. Elizabeth P. would better tell us about them some time.

OAK PARK, ILL.

My Dear Mr. Martin: I am going to ask if I may join the Corner. I am ten years old. My mother has been reading me the Corner ever since I was a little boy. Our cellar is flooded up and I have to wade in and put on coal. In our Christmas exercises I was a Quaker boy.

SAMUEL R.

I am going to answer that you may be a Cornerer and that you are one as per certificate mailed to your address. Don't risk yourself in that cellar without a raft and a life preserver!

FITCHBURG, MASS.

Dear Mr. Martin: . . . [The first part of this letter is taken up with an earnest request that I would "coax" that "Youthful Cornerer" (the tenement house girl) who wrote a Corner piece about a year ago, to write more, say, a description of D. F.'s summer home, or "give up coasting some Saturday afternoon and write a composition on something in Boston she may know about."] One more favor I'd like to ask. Can you tell me where I can find a copy of an old hymn beginning,

Hark! ye neighbours, and hear me tell
One now strikes on the belfry bell?

There are twelve stanzas, each illustrating some Bible fact or doctrine.

MISS H.

Yes, I can tell you about that. I heard it recited in a mission Sunday school in British America, between thirty and forty years ago, and it was contained in a small paper-covered book. Hold on a minute! . . . I have it on one of those "top shelves." It is the "Canadian Sunday School Reciter," published in Toronto, by James Campbell. The title is *The Watchman's Song*. It is said to be taken from *Autumn on the Rhine*, and to be a favorite song of German watchmen while on their nightly beats. Every verse ends with the chorus:

Human watch from harm can't ward us—
God will watch and God will guard us;
He through His eternal might
Give us all a blessed night.

I will give one stanza as a sample:

Hark! ye neighbours, and hear me tell,
Two resounds on the belfry bell!
Two paths before mankind are free;
Neighbour, choose the best for thee.

This is perhaps the hardest one; I think the children could find out the others—let them try it some Sunday afternoon, not of course supplying all the words, but seeing what Scripture incident or truth would go with each number. If you choose, give us the result. The letters from the gentleman and the aged lady on the right happen, both of them, to concern the Bible too.

NEW HAVEN, CT.

. . . In the Bible of my boyhood were written some lines in pencil and they are nearly obliterated, and I would like to ask if any of your Cornerers can supply the whole. There are six lines in all.

Lo! here a little volume, but great book,
Much larger in itself than in its look;
It is in one rich handful; heaven and all
Heaven's royal host encamped—

REV. ——.

The other writer has passed her ninetieth birthday, but asks any of us to

. . . tell who wrote an old Bible hymn, having this chorus,

That old-fashioned Bible, that dear, blessed Bible,
The family Bible that lay on the stand.

It was sung by Deacon B. in New Hampshire more than fifty years ago, and I heard it sung more than sixty-five years ago when I was visiting in Vermont.

L. M.

I sent the query to a Granite State deacon who, I thought, knew all the religious songs of the century, but he did not know this one. Somebody's memory may have kept both of these pieces.

Several children write about their Christmas presents, but I have only room for one boy, up in the Connecticut Valley:

Dear Mr. Martin: . . . Our school gave each of the old ladies at the old ladies' home a bouquet of flowers. The best present I had was an umbrella and a satchel. Johnnie got two games he is very much delighted with. One is the Messenger Boy. My Sunday school teacher sent each of us scholars a calendar; mine was a lantern calendar, the months being painted on lanterns. I will send you our pictures and a sample copy of the medicine I am selling. It is for colds, grip and other purposes. I wish you would give it a trial.

WILLIE M.

These grip powders arrived just in time; they have been right before me on my table ever since, and Mr. Grip is loosening his hold. (You are at liberty to use this recommendation in any way you think proper.)

Mr. Martin

CORNER SCRAP-BOOK.

Queen Victoria's Dolls. The *Youth's Companion*—which is always sure to pick up everything of real interest and value to children, blessings on the dear old paper!—has a remarkable item to the effect that the queen of England and empress of India not long ago ordered that the dolls with which she played when a child should be publicly exhibited and photographed. Some of them are dressed in the costumes of English soldiers and sailors of that time. She probably little thought, when she was dressing those dolls, that, seventy years afterwards, she would be the sovereign of all the British soldiers and sailors in the world! Such acts of kindness as this show true royalty of character and make her endeared to all the children of the realm.

The Queen's Cane. It is said that in later years she has used a staff of British oak, originally made for Charles II. When she began to use the cane it had a plain gold top, but when she needed something affording a firmer grip there was added a queer little Indian idol, which had been captured, with other spoils, at the fall of Seringapatam in 1799. What progress in government, in humanity, in religion, is brought to one's mind by the thought of wicked King Charles's staff and the little god of heathen India, now held in the hand of a powerful Christian queen!

The Queen Is Rich. She has always been considered an excellent financier, has been very economical—that is, has not squandered money —and is said to be worth over a hundred millions of dollars. All the royal family—and it is not a small one—have large annuities from the government, and of course all her traveling expenses, which are immense, are paid from the public funds. It is doubted whether her eldest son, who, should he live a few years, will be *King Albert*, will keep so carefully or spend so judiciously the enormous fortune which will descend to him.

The Queen Studies. Because she is a queen, Victoria does not spend her time in luxurious ease. She is an indefatigable worker in the great affairs of state which are under her control. She has learned several European languages, including some of the country dialects of Germany, and in recent years has learned the Hindustani, because it is the vernacular of millions of her subjects.

About Writing to the Queen. Should any of our Scrap-bookers have occasion to address Queen Victoria, they must remember not to fold their letters. On no account will any communication which has evidence of having been folded ever reach her Brittanic Majesty's hands. The mistress of the robes, whose duty it is to attend to her correspondence, will return you any such letter, if it is of sufficient importance—as it doubtless will be—with instructions how to forward it. Use thick, glossy white paper, and inclose it in a large envelope without folding. Sign your full name—no anonymous letters received by royalty!

Queens and Queens. The New York papers had considerable to say, a few weeks ago, about the marriage of Ella Collin of that city to Col. John F. Hobbs, a native of South Carolina. But Mr. Hobbs is the king of the cannibal island of Illika, the location of which you will do well to ascertain. After the Lutheran pastor had pronounced them husband and wife, King Hobbs proclaimed his bride queen in the language of his kingdom, the translation being, "I take you, Mealie, to my royal house, and make you queen of my throne of the women." It is the custom in Illika for the wife of the sovereign to rule over the women of the realm—a plan it might be well to introduce into this country.

L. H. M

The Sunday School

LESSON FOR JAN. 31. *Acts* 4: 1-31.

THE BOLDNESS OF PETER AND JOHN.

BY REV. A. E. DUNNING, D. D.

We come now to the first conflict between the new Christian and the Jewish Church. The disciples of Christ belonged to both bodies. The Christian Church was still within the Jewish. But the healing of the lame man showed to the priests and officers of the temple how rapidly the new sect was growing. The followers of him whom the chief priests had put to death had within a few months increased to 5,000 people [v. 4]. What was the first issue of the conflict thus renewed, and how did it develop the courage of the apostles? To answer these questions we consider:

I. *The efforts to arrest the growth of the church.* The perils from which the priests thought they had delivered themselves by killing Jesus suddenly appeared greater than ever. In their alarm they precipitated the first formal conflict with the new sect and were defeated.

1. The charge against the apostles. The priests put Peter and John into prison over night, and next morning they were brought before the same tribunal which had condemned Jesus to be crucified, and no doubt for the same purpose. It was a kind of family party [v. 6]. There was Annas and with him Caiaphas, his son-in-law, and his kindred. Their ambition was to get and hold public offices. Their enemies were those who stood in the way of their ambition. For this reason they had put Jesus to death, and for the same reason they sought to kill his disciples. The only charge they could bring against these two men was blasphemy. The only basis for that charge was that they had healed a beggar. These men had done a good deed. Their accusers sought to prove that it was prompted by a bad motive. There was an old law [Deut. 13: 1-5] that if a prophet appeared to work a wonder successfully, using it as the ground of an appeal to go after other gods, he should be put to death. Jesus of Nazareth, risen from the dead, was to their minds another object of worship than Jehovah. If they could prove that the lame man had been healed by appealing to the power of Jesus they might convict these men under that law. This, then, was their line of examination. They began by asking, "By what power, or in what name, have you done this?"

2. The defense of the apostles. Peter told them that the thing of which they were accused was not a mere wonder, but a good deed. No one could deny that. Then Peter boldly avowed that the deed had been done in the name of Jesus Christ of Nazareth, whom they had crucified. The fact that his name invoked could heal the lame man showed that he was still living. But he was not another god whom they were persuading men to worship. He was the Son of God risen from the dead. He had himself claimed to be the fulfillment of one of their own Old Testament prophecies [Comp. v. 11 with Matt. 21: 42] in being the rejected stone which alone could complete the temple of God. He had wrought the works which only God could do, and thus had shown himself to be the Son of God. Through his disciples he was still doing the same works. He thus proved himself the only Saviour of men. Through his name the lame man had been healed. Only through his name could men be saved.

3. The efforts of priests to silence the apostles. The Sanhedrim could not condemn Peter and John in the face of their argument. To do this they would run greater risks than to let them go free. The only thing they could do was solemnly to command them not to speak in the name of Jesus. When the apostles declared that they could not and would not keep silent, the priests could only reiterate the command. They must have realized that they were defeated. It was the old battle of organized authority against the living spirit. The apostles had shown that they had something of great value to give to the people. The priests had nothing to offer to offset it. The people had found what they needed, and they laid hold of it and glorified God. The priests had to let the apostles go [v. 21].

II. *What were the grounds of the apostles' confidence?* We put these grounds in the order in which they are stated, increasing in importance to the last.

1. The fellowship of believers [v. 23]. They had a company of sympathizers, and as soon as they could they went to their own. So will every one do who really witnesses for Christ among men. One of the first steps of those who believe on him is to enter into the fellowship of his disciples, and the first business of every church is to infuse courage into its members to testify of Christ.

2. The habit of united prayer [v. 24]. First, the apostles told their experiences to their brethren. Then they all turned to God as the source of courage and asked that they might "speak thy word with all boldness." That prayer meeting is wonderfully suggestive. One could hardly go from such a gathering without increased courage to witness for Christ. Why do not our churches more fully realize that their prayer meetings are sources of power whose limits are determined only by the faithfulness of their members?

3. Confidence in the Holy Scriptures. Their prayers centered round the Word of God. Their text was the Second Psalm. God uttered it, they believed, by the Holy Spirit, through the mouth of David. The conspiracy of heathen kings against God's anointed had been again illustrated by the Jewish rulers and would also be in vain. What were traditions and governments and ecclesiastical powers as opposed to the will of God? Christians jealously guard the Scriptures because in these books they find God. The hope of our time is that the study of the Bible may bring men into closer relations with God, so that a generation may rise up with apostolic confidence and boldness, facing with the Word of God the intrenched selfishness and self-confidence which opposes the universal acknowledgment of Jesus Christ as King of kings.

4. Faith in Jesus as the Messiah [vs. 26-30]. To the apostles the purpose of God in history, the promises of the prophets and the hope of Israel were all to be fulfilled in Jesus Christ. Here was the secret of their steadfast courage. Their enemies had taken note from their manner and spirit that they had been with Jesus. But only those can understand their courage who have themselves been with Jesus.

5. The gift of the Holy Ghost. This crowned all their other experiences. They prayed that they might have boldness to speak the Word of God. In answer to their prayer they were filled with the Spirit and spoke with the conviction and emphasis which they desired.

Thus, in this first conflict between the old religion and the new, the old lost much and the new made an immense gain. The old attempted to repeat the tactics by which it had crucified Jesus. The new had gained through the resurrection of Jesus and the descent of the Holy Spirit. It showed against the attacks of the old that from the highest source it received power to satisfy men's needs.

It is along these same lines that Christians must work to display the power of God and conquer the world. Let them study sympathetically what he is doing to heal souls and purify society. Let them, in the confidence of Christian fellowship, talk of their difficulties and triumphs. Let them pour out before the throne of God their faith, their fears and their needs. Let them open their hearts to the incoming Spirit till each life becomes obedient to his impulses and the whole church acts with united energy under his guidance; and the voice of opposition will be changed to praise, and the sunlight of truth and righteousness revealed through Christ will spread through the world.

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CHURCH REMODELING.
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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Annual Report of the C. C. B. S. The Church Building Society closed its financial year Dec. 31 and held its annual meeting Jan. 14. The receipts during 1896 were $132,967, or $8,600 less than in 1895. Last bills have been paid on 119 church buildings, ten less than in 1895; and on forty-five parsonages, three more than in the previous year. The shrinkage is due in part to the hard times, but may also be attributed to the efforts to raise the debts of some of our other Congregational societies. Churches and individuals say that as the C. C. B. S. never has any debt they must help the organizations which are in arrears, forgetting that though the Building Society has not borrowed money at the banks it is further behind than other departments of missionary work. A meeting house for every church organized is its motto, but 219 churches were organized in 1895 and there were already 773 with no house of worship. From forty to seventy applications are on hand all the time. During the past year twenty-three churches and thirty-six parsonages have refunded the amount loaned them by the society and so placed themselves on the roll of honor.

The A. B. C. F. M. as an Education Society. Dr. A. N. Hitchcock is responsible for the surprising statement in the current *Missionary Herald* that the combined roll of students in all the Congregational schools, colleges and academies in the United States would not equal the army of youth now gathered in the mission schools of the American Board. The more than 1,000 foreign mission schools and colleges have over 50,000 pupils. Adding to the enrolled students in the thirty-nine American colleges regarded as Congregational all the scholars under the care of the A. M A. and of the C. E. S., as well as the students of the seven Congregational theological seminaries, we have not more than 30,000, possibly only 28 000. The number of pupils in the Congregational academies is not known, but it would require 250 of them with an average of 100 pupils in each to bring the total up to the number of youth now under instruction in the schools of the American Board. Yet this educational work is only one branch of the Board's activities. We recommend Dr. Hitchcock's entire article on Congregationalism in Foreign Missions to every loyal member of the denomination.

A New Ceylon Church. Every advance step in the matter of self-support is to be welcomed, especially in India, where it means a supreme effort on the part of the poor parishioners. A new church of forty-seven members has recently been organized in Nunavil, a few miles from Jaffna. At the same time the new meeting house was dedicated and a pastor ordained and installed. The pupils in masonry of the Industrial School in Tillipathy went to Nunavil during a vacation and spent three weeks in building up the brick walls of the parsonage. The door and window frames of both church and parsonage were also made by pupils in the Industrial School. Mr. Smith of Tillipathy writes that the new pastor and his wife are among his most beloved and valued helpers and friends. The church starts with an unusually large membership and it is already paying all but five rupees of its pastor's salary. This is the second colony sent out within eighteen months from the Chavagacherry church, two miles distant.

A New Gazaland Missionary. A letter dated Mt. Silinda has come from Miss Gilson, who started for this station of our East Central African Mission last March and, after some delays, completed in September the long, wearisome journey. She and Mrs. Bates are the first women who have ever been through the Chimanimani Pass, the most difficult part of the route inland. Of her new home Miss Gilson writes: "I wish you could look in upon my hut. It is about sixteen feet in diameter. The doors and window-shutters are made from packing cases and I am sure of a constant supply of fresh air. I have the great luxury of a fireplace. The walls are eight feet high and it must be twenty feet from the floor to the apex of the roof. Mrs. Wilder will not allow that there is any heroism in living here, but when I look at one of the lion skins on the floor and recall the fact that the owner of the skin was shot at nine o'clock one morning within a stone's throw of my door I do not agree with her."

American Board Treasury. The financial statement of the A. B. C. F. M. for December looks a little more encouraging, but it will be seen that during four months there has been a decrease of $21,155 as compared with the corresponding period last year. But for *The Congregationalist's* fund for Armenian orphans the December decrease would be larger.

	Dec., 1895.	Dec., 1896.
Regular donations,	$42,469.28	$32,622.13
Donations for special objects,	6,525.62	19,949.37
Legacies,	6,473.80	5,655.22
	$55,468.70	$58,226.72
	4 mos., 1895.	4 mos., 1896.
Regular donations,	$121,762.21	$100,606.77
Donations for special objects,	15,991.61	29,954.45
Legacies,	27,063.59	11,241.52
	$164,817.41	$141,802.74

THE WORLD AROUND.

A Wide Survey. Each year we value more and more the accurate, carefully compiled statistics to be found in the American Board Almanac. The fullest and latest summary of Protestant foreign mission work throughout the world is worth noting. An aggregate income of $15,549,243 is reported by the 267 societies having in their employ 12,011 missionaries and 60,164 native laborers. The whole number of communicants is 1,221,175. The totals compared with those of last year show an increase in contributions of about $1,100,000, though in the United States there has been a decrease of about $70,000. The communicants have increased by about 64,000. The British societies record a large falling off in the number of native laborers, largely owing to the fact that the war in Madagascar has so interrupted mission work that no reports are given from that island. The number under instruction is given only by the societies of the United States and Great Britain, which report 695,197 pupils.

A Critical Time in Korea. Mrs. Isabella Bird Bishop is convinced that there is a genuine and earnest movement toward Christianity in Korea. In a recent letter from Seoul to Dr. Ellinwood she urges the need of more workers in the Pyeng Yang district in western Korea, a region which was the center of the brutal persecutions of native Christians as late as 1894 but is now freely open to missionaries. This testimony from such a traveler as Mrs. Bishop means not a little: "The Pyeng Yang work, which I saw last winter and which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. It shews that the Spirit of God still moves on the earth and that the old truths of sin, of the divine justice and love, of the atonement and of the necessity for holiness have the same power as in the apostolic days to transform the lives of men. What I saw and heard there has greatly strengthened my own faith." But not only in Pyeng Yang but in Seoul and elsewhere there are hopeful signs. Mrs. Bishop declares that only those can know who are on the spot how wide the door is opened in Korea. "Very many are prepared to renounce devil worship and to worship the only true God, if only they are taught how; and large numbers who have heard and received the gospel are earnestly craving to be instructed in its rules of holy living. I dread indescribably that unless many men and women experienced in winning souls are sent speedily that the door which the church declines to enter will close again and that the last state of Korea will be worse than the first."

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Jan. 31–*Feb.* 6. Endeavorers Loyal to Christ—What Will They Do? John 13: 31–38; 8: 31.

This subject is happily phrased, because it points Endeavorers to the supreme object of their loyalty. Great as their movement is, it is not the only mighty Christian force at work for humanity. Honored as their leader has been and ought to be, he would be the last man to desire the millions of Endeavorers the world over to put their loyalty to him in the same rank with their loyalty to Christ. The higher allegiance must always encompass and support the lower. Vast conventions, splendid machinery, skillful officers would not save Christian Endeavor from going the way of other institutions that forgot their divine purpose if it should ever live for self and not for its Lord.

Perhaps one reason for the institution of Christian Endeavor Day was that the far-sighted men in charge of the movement wished the rank and file to think occasionally of the leading ideas and commanding ideals which brought the movement into being and which have caused it to prosper thus far. The loyal Endeavorer, therefore, will try to understand and carry out the large yet simple basal plan of the organization. "Is our society keeping to the purpose with which it started? Does it really understand what Christian Endeavor is—what it is meant to do for those within its ranks and for the outside world? Am I, as an individual Endeavorer, fulfilling the covenant which I have taken, serving the society on committees or in an official capacity as I ought to serve it?" Questions like these will test one's loyalty, and Christian Endeavor ought to be judged not alone by the expression of it which the world sees, but by the noblest thought of it which was ever in any one's mind.

But something more is needed than to grasp the original idea. Loyal Endeavorers will seek to adjust the idea to the circumstances surrounding them. New fields of service have already been entered, which perhaps did not occur to any of that group that met in the Portland parlor sixteen years ago to form the first Endeavor Society. Better politics, world-wide missions, the overthrow of the liquor traffic—these are some of the desirable things which one by one have come to appeal to Christian Endeavorers. Other applications of the one central idea will surely be found. Certain changes and adjustments may profitably be made in many local societies. Loyalty means both holding fast to that which is good and sloughing off that which is outworn.

Parallel verses: Prov. 14: 31; Matt. 10: 32, 38, 42; 25: 31–46; Acts 7: 54–60; Heb. 6: 10.

THE CHURCH PRAYER MEETING.

Topic, Jan. 24–30. Our Own Church Covenant. 1 Cor. 12: 12–31; Ps. 61; Heb. 10: 19–25.

What is its purpose? To what does it pledge us? How can we make it attractive by obedience?

(See prayer meeting editorial.)

The work and importance of the Tuskegee Negro Conferences have now become so widely known and recognized throughout the country as a means of showing the colored people how to get upon their feet that the friends of the Negro will be glad to know that the next session of the Negro Conference convenes at Tuskegee, Ala., under the auspices of the institute, Feb. 24. On Feb. 25 the Workers' Conference of representatives from leading Negro schools will be held. These Negro Conferences, composed of seven or eight hundred of the farmers and mechanics of the colored race, furnish a rare opportunity to study at first hand the Negro's condition and progress from year to year.

Literature

BOOK REVIEWS.

GOVERNMENTS AND PARTIES IN CONTINENTAL EUROPE.

A student of political science and history finds the study of political parties of the first importance, and the varieties of governments and their different influences upon parties and upon political thought and effort in general are themes no less engrossing and significant. The present work, by Mr. A. Lawrence Lowell, is an important contribution to the literature of this subject because of its great ability and also because the literature of the sort is comparatively limited. The work is simple in outline but profound in research and reasoning. Some of the leading continental countries are taken up one by one—France, Italy, Germany, Austria-Hungary and Switzerland—and the political institutions and parties of each are described in their origins, their history and their workings. Thus the opportunity of comparison between democracies like France and Switzerland and monarchies like Italy, Germany and Austria are furnished.

No reader, unless previously informed, can fail to be surprised by the intricate, complicated mutual relations of political parties within the same nation, and it is a signal proof of Mr. Lowell's eminent ability that he has managed to render his pages so lucid. He has mastered his theme, and has enabled his readers to comprehend it in even its most perplexing features. To the American reader the differences between our own republican institutions and those of the French and the Swiss, respectively, are of intense interest, and we have risen from the perusal of the book with the feeling that, grave although the problems are which American statesmen still have to solve, they can be no graver than those which exist in countries often asserted to possess a civilization more stable than ours. Indeed, if the condition of things which exists in France politically existed here, we are confident that the charge of crudeness, superficiality and insecurity in our political institutions and methods would be made against us far more generally and earnestly than at present. As for the so-called strong nations, they, Germany especially, in many respects are in a worse plight than the republics, and what the outcome can be no one may venture to prophesy.

Mr. Lowell confines himself properly to the rôle of the narrator. He has given the clearest possible account of the political institutions of the countries considered—how they came to be what they are, their excellences and their defects, and of the actual manner in which they operate—and to some extent he has allowed himself, although with the utmost discretion, to suggest what the future seems likely to bring forth. Such a work, of course, appeals to a limited circle of readers—those who are distinctively students of political affairs. They will appreciate its thoroughness, its clearness, its perfect candor and its practical suggestiveness, but many portions of the book appeal strongly, not only to this comparatively limited body but to one much larger.

For example, the story of Prince Bismarck's leadership in German politics is the most distinct and satisfactory which we ever have seen, and it is contained in a few pages. The relations of Austria and Hungary, which the general public does not know much about, and which are not only important but possess positive picturesqueness, are here revealed in an intelligible and delightful series of chapters. The story of Crispi, the famous Italian prime minister, now fallen, is another example of effective and enlightening work. And in a different way the explanations of the frequent interpellations in the French Chamber of Deputies and the use of the initiative and the referendum in Switzerland illustrate the wider, but equally practical, interest of the treatise.

We do not see much difference between the different nations described in respect to the advantages of either democracy or sovereignty. Undoubtedly, the republican system, as illustrated in Switzerland, comes nearest to the ideal of what a government ought to be, but, as Mr. Lowell points out, the conditions in Switzerland afford a superior opportunity for the attainment of success, and do not exist in France or even in the United States—countries so much larger, and in our own case so much more heterogeneous than even Switzerland, that comparisons hardly can be made with fairness.

One thing is obvious, the growing tendency in all the countries considered towards the extension of popular influence upon, and participation in, the government. Although this is not evident everywhere, nor to the same degree where it is apparent, the tendency towards the increase of popular control seems undeniable, and nowhere is this more plain at present than in Germany itself. He would be foolish indeed who should anticipate the speedy or complete transformation of imperial or monarchical institutions into democracies throughout Europe, nevertheless, further vital changes are likely to come in time, and when they begin in one country there is no knowing how rapidly they will appear elsewhere. England, not being a continental nation, is not included in the scope of this study, but frequent and useful comparisons with English institutions are made, and the work is one of the most able, trustworthy and in every way rewarding to the reader which exists upon its subject. [Houghton, Mifflin & Co. $5.00.]

RELIGIOUS.

The Gospel of the Divine Sacrifice [Dodd, Mead & Co. $1.25], by Rev. Dr. C. C. Hall, is termed by him a study of evangelical belief with some conclusions touching life. It is a reverent, thoughtful, helpful study of the atonement, its cause, its extent, its characteristics and its relation to the divine sovereignty. It is carefully conservative theologically without being fettered by the past, but, although most evangelical Christian people will agree with it in the main, some of its positions may be regarded as unsatisfactory. For example, we do not feel so sure as the author seems that his effort to show that the atonement is universal is a success. The book is one which no Christian can read without experiencing a spiritual uplift and impulse and of course it is intended primarily for Christian readers. It is not so well adapted to aid the unconverted who are thoughtfully inquiring into the subject of the book.

A Boy and the Christ [Eaton & Mains. 60 cents] is by Rev. F. C. Haddock. In the form of a biographical sketch, gracefully written, it contains some touching features and sets forth the spiritual struggles of a soul searching for peace and ultimately finding it. It has some tasteful illustrations.——Rev. H. D. Kimball, D. D., is the author of *Beyond the Horizon* [Eaton & Mains. $1.00], in which the subjects of existence after death, the intermediate state, the resurrection, the judgment, heaven, etc., are discussed. The author takes cheerful and inspiring views and writes with caution and discrimination. We do not feel that he has added much to popular knowledge of the subject, but his theme is one on which the human mind dwells often, and such a study of it in such a spirit promotes discreet and inspiring convictions in regard to it.——*Bible Study by Books* [F. H. Revell Co. 60 cents] is another volume by Rev. H. T. Sell, which is admirably adapted to help Biblical students, since it sets forth the facts about the dates, authorship, authenticity and contents of the successive books of the Bible. It is an excellent handbook for ministers and for the laity as well.

STORIES.

In a *Triumph of Destiny* [J. B. Lippincott Co. $1.25] Julia H. Twells, Jr., has written a vigorous but recklessly improbable novel. Up to the latter part of the book it is a fine piece of work, not only in conception, but in execution. In the portrayal of character, of scenery and all the essentials of an artistic piece of work it excels, but it is too much to ask the reader to suppose that the heroine ever fell in love with Jim. This climax is as unnatural as it is disappointing. The reunion of husband and wife either should not have been consummated or it should have been accomplished less grudgingly on the author's part, but, in any case, although the devotion of Jim to Helen is not unnatural in itself and is finely portrayed, the sympathy and regard of the heroine for him should not have been allowed to develop into love. For such a woman might pity, respect and even admire such a man as Jim, but hardly could love him.

White Sand [Merriam Co. $1.25], by M. C. Balfour, is a story of low moral tone but fairly well written. Indeed, as a piece of work it is somewhat striking here and there, but we cannot commend it otherwise. The blunders of an absent-minded, but also a noble-minded, man and the reckless and sinful selfishness and treachery of a frivolous society doll hardly are worth the attention here paid to them. It is hardly possible to believe that such a man as the hero could make such a fool of himself over such a creature as the principal heroine, and, although it may not be impossible, to describe the process was hardly worth while.

It is a comical vein which Mr. C. E. Raimond has worked in *The Fatal Gift of Beauty, and Other Stories* [H. S. Stone & Co. $1.25]. His heroines are beings in low life in London and he has given the reader the benefit of his rare skill in minute and interesting studies of boarding house keepers, servant girls, etc. There is a good deal of human nature in his pages.——We might use almost the same language of *Meg McIntyre's Raffle, and Other Stories* [Copeland & Day. $1.25], by A. F. Sanborn. A little lower grade of life is described, the tramp and street rough elements receiving considerable attention. But one sketch, Baucis and Philemon, deals with the bright and pathetic side of humble life most touchingly. The author possesses genuine ability both as a student and a painter of his fellowmen.——A graceful and tender little sketch, entitled *Sir Knight of the Golden Pathway* [$1.25], by Anna S. P. Duryea, is issued by Messrs. G. P. Putnam's Sons. It deals with a beautiful boyhood and the reader finds himself inspired to simple and sincere Christian service. The book is prettily gotten up.

If we are right in interpreting the motive of Mr. E. I. Stevenson, author of *A Matter of Temperament* [American Publishers' Corporation. $1.00], to be the inculcation of the theory that the artistic temperament is in some sense unmoral and therefore not to be governed by ordinary rules of conduct, we take exceptions. It is a popular theory in some quarters, but utterly mistaken and most mischievous. The story is one of unrighteous love and disloyalty to one's friends and is not even interesting in any notable degree. We do not commend it. ——Equally must be condemned *A Game of Consequences* [Merriam Co. 75 cents], by Albert Kinross. Its literary brightness and ability must be conceded, but it is morally low-toned and thoroughly objectionable. ——*The Tiger Lily* [Cassell Co. 50 cents], by G. M. Fenn, is equally open to criticism and is a morbid and unwholesome book, although a dramatic and exciting story.

The Crime of a Century [G. P. Putnam's Sons. 50 cents], by Rodrigues Ottolengui, also deals with crime and tragedy, but in a more useful fashion. It has two aims: one, to show that it is better to solve the problems of crime by studying facts, to whatever conclusion they may lead, than to adopt a theory and endeavor to make facts prove it; the other, to illustrate the influence of heredity upon the criminal class and to correct in some respects the attitude of society toward wrongdoers. The story is one of the best accounts of detective work which we have read, and abounds in surprises.——*With Fortune Made* [D. Appleton & Co. 50 cents] is by Victor Cherbuliez and describes the tantalizing manner in which a French millionaire deals with his heirs and, without being especially engrossing, is amusing and makes some useful suggestions.

Karine [A. C. McClurg & Co. $1.00], translated by Emma A. Endlich from the German of Wilhelm Gensen, is a historical novel describing the expulsion of the Danes from Sweden by Gustavus Vasa and his assumption of the Swedish crown. His love story also is interwoven. It is a vigorous and likewise a graceful tale, instinct with patriotism and picturesque in manner. ——In *Daybreak* [G. H. Richmond & Co. $1.50], by James Cowan, the familiar artifice of a dream is employed again to describe life in Mars, and also to express the author's notions of the condition of things in the moon. The pleasant narrative also is an essay and discourses on social problems. It depicts an ideal civilization, which is not beyond the bounds of possibility in most respects, but which it will take generations, to say the least, to attain upon this planet. The tone of the book is high in all respects, and the author has handled his material skillfully.

Amy E. Blanchard is the author of *Taking a Stand* [G. W. Jacobs & Co. $1.25], and her story deals with the brave efforts of a family suddenly reduced to poverty, and especially with the adventures of the son in his successful effort to secure possession of remote property which had almost been lost. Without obtruding its moral it cannot fail to have a good influence.——*Appointed Paths* [James H. Earle. $1 25] is by Mrs. Annie S. Perkins. It describes some bright young people and their experiences and adventures, and is readable and entertaining. It exerts a distinct Christian influence, and was evidently intended for the Sunday school library.——An addition to the growing list of Scotch books is *The Land o' the Leal* [Dodd, Mead & Co. $1.00], by David Lyall. A Scottish village and its inhabitants are described, and the author exhibits genuine power and delicacy. The book is different from Dr. Watson's stories in some respects, especially in the less general use of the Scottish dialect, but the same shrewd, sensible and pathetic human nature is evident throughout. It is a choice book and will be popular.

Another volume in the Witch Winnie series, by Mrs. Elizabeth W. Champney, is *Witch Winnie in Holland* [Dodd, Mead & Co. $1.00]. The heroine visits that interesting country and pursues the study of art, and some of her former companions reappear. The always noteworthy features of Dutch life are brought well to the front and from every point of view the book is full of interest, especially for the young. The humorous element is not wanting and is a pleasant feature.——*That First Affair and Other Sketches* [Charles Scribner's Sons. $1.25] is the work of Mr. J. A. Mitchell, editor of *Life*, and contains five short stories somewhat original in conception and more than ordinarily pleasing in form. It is light literature pre eminently, but it is good work in that line, although we should prefer some other subject for the first sketch than a matter so momentous to the human race as the fall of our first parents. There are a number of illustrations.——Messrs. S. R. Crockett, Gilbert Parker, Harold Frederic, W. Clark Russell and Q. have contributed an essay apiece to make up the volume, *Tales of Our Coast* [Dodd, Mead & Co. $1.25], which is a striking book. Its contents appeared first in *The Idler* and their vitality, faithful local color and literary picturesqueness will win them many readers.

MISCELLANEOUS.

A new volume in the Story of the West series is the *Story of the Mine* [D. Appleton & Co. $1.50], by C. H. Shinn. The great Comstock lode in Nevada is his subject, and he discusses mining in general by describing this particular mine. History and poetry alike are illustrated in the story of the early miners and their life. The discovery of mines, and this mine in particular, the fluctuations of fortune, the perils of mining, the mechanical and scientific development of the business, the days of its great prosperity and of the enormous fortunes made by some, the character of mining communities, and all sorts of kindred themes, are treated in an orderly narrative from the point of view of a practical expert who is also a lucid and discriminating writer. The book does not stimulate the reader to go West and embark his fortune in mining as quickly as possible, although it reveals the possibilities which exist for those who know how to take advantage of them. Illustrations make clear what is set forth and the book will be regarded as authoritative.——The *Adams Cable Codex* contains a list of cipher words used in cable dispatches and their meanings. It is very valuable for travelers abroad who may need to send messages across the ocean. In a single message it may save many times its cost, which is only twenty-five cents. A new edition has been issued by F. O. Houghton & Co., steamship agents, Boston.

Plants and Their Children [American Book Co. 65 cents], by Mrs. W. S. Dana, is intended and well fitted to interest the younger children in botany. It may be used either as a text-book or as a reading-book, and in simple language and short chapters it describes a large number of plants, flowers and fruit. It will develop the habit of observation and promote an intelligent comprehension of plants even in the very young. Miss Alice J. Smith has illustrated it freely and very well.——Allen & Greenough's *Shorter Latin Grammar* [Ginn & Co. $1.05] is an abbreviation of their well-known complete grammar. It condenses the substance of the larger volume and follows the same general lines. It is an example of superior scholarship, and its practical serviceableness hardly needs to be asserted.

Plane Geometry [Silver, Burdett & Co. 75 cents] is from the pen of Mr. G. D. Pettee of Phillips Academy, Andover. Whether or not the work succeeds in taking a step in advance in rendering the study of its subject more intelligible, it certainly is a textbook abundantly deserving of hearty approval. The author is a successful instructor and his method has been justified by its fruits. The book is equipped with all the usual collateral helps and is handsomely printed.——*The New Arithmetic, Part I.* [Ginn & Co. 40 cents], by W. W. Speer, is for teachers rather than for pupils. It strikes us as leaving too little at some points to the teachers. A teacher who needs to be definitely taught to devise and propound the question, "At one cent each, how many postal cards can be bought for three cents?" hardly is prepared to teach. Yet the book contains much which is suggestive, and there may be many who will find most of it valuable.

MORE JANUARY MAGAZINES.

Two or three of the leading reviews are unusually tardy in reaching us. One is *The Review of Reviews* [$2.50]. In The Progress of the World it offers a summary of the leading events of 1896, one of the best which has been published. A strong paper is How Not to Better Social Conditions, by Hon. Theodore Roosevelt, called out by a letter from Hon. Thomas Watson of Georgia. Another is a symposium of Practical Suggestions from Students of Finance, by Professors A. T. Hadley, J. L. Laughlin, F. W. Taussig, Presidents W. F. Slocum, C. K. Andrews and others. The miscellaneous material in the number is timely, and a large number of portraits of persons just now specially prominent are supplied, such as Dr. Storrs, Hon. Joseph H. Choate, the late William Steinway, the European Ambassadors at Constantinople, the new Bishop of Peterborough and Messrs. Roosevelt and Watson.

The Vicomte E. M. de Vogüé leads off in *The Forum* with a very eulogistic and instructive sketch of Pope Leo XIII., which appears to overrate the pope's sagacity in some respects but which gives a fairly good idea of his character and work, and points out clearly the deadly mutual rivalry of the two great parties within the papacy. Mr. O. D. Ashley's article, Middle Ground on the Tariff, is as timely as it is sensible. We wish every member of each house of Congress could be induced to read it attentively. Ex-Governor Cornell of New York proposes, as a remedy for the paralysis to business caused by our presidential elections, the lengthening of the president's term of office to six years. This hardly seems adequate to the cure sought. The other contributions are quite diversified in topics—*e. g.*, Modern Composers in the Light of Contemporary Criticism, by Alexander Moszkowski; American Archæological Work in Greece, by J. Gennadius; and Intercollegiate Debating, by Prof. R. C. Ringwalt.

In the *North American* Hon. H. C. Lodge's analysis of the votes cast in the last national election, Hon. T. W. Russell, M. P.'s, account of Root Difficulties of Irish Government, and Mr. Andrew Carnegie's study of Mr. Bryan as a Conjurer are prominent. But equally significant are Mr. E. J. Kelley's Strikes as a Factor in Progress, which claims that all strikes, whether they succeed or fail, benefit working people in the long run; and J. E. Milholland's The Danger Point in American Politics, which he declares to be the caucus. It is high time that this fact were appreciated as it ought to be. Mr. John Codman argues The Folly of Differential Duties, and Mr. Poultney Bigelow discusses The German Press and the United States.

In the January *Atlantic* [$4 00] there are several striking contributions, *e. g.*, A Century of Social Betterment, by J. B. McMaster, most encouraging in its delineation of both material and moral progress; Dominant Forces in Southern Life, by W. P. Trent, a penetrating examination of present conditions prophesying the splitting up of the "solid South" along economic lines of cleavage; Park Making as a National Art, by Mary Caroline Robbins, an interesting study and summary; and The Poetry of Rudyard Kipling, by Prof. C. L. Norton, recognizing him, some will think too readily, as continuing the great succession of royal English poets. Paul Leicester Ford's serial, The Story of an Untold Love, and Charles Egbert Craddock's, The Juggler, go on enjoyably. J. J. Chapman offers a first paper on Emerson, Sixty Years After, and the other contents also are valuable in one or another way.

Several of the religious magazines also have come somewhat late to hand. *The Presbyterian and Reformed Review* [$3.00] has a sketch of Melancthon, of whose birth the 400th anniversary falls on Feb. 16, by Dr. E. D. Warfield. Rev. L. H. Cobb discusses The Fellowship of Goods in the Apostolic Church convincingly, showing the absurdity of the frequent claim of the communists. Prof. William Alexander treats of Dogmatic Theology and Civilization and the value of the former to the latter, and Prof. B. B. Warfield of Christian Supernaturalism. A lighter but very good article is Dr. H. D. Jenkins's on The American Lyceum. The book notices, as always, are able and constitute one of the best features of this publication.

Biblia [$1.00] contains the latest news about Egyptian exploration. Some space is filled by a communication from Rev. Dr. W. C. Winslow, pointing out that radical changes in the make-up of the American management have been made without properly consulting the American subscribers. ——*The Sunday Magazine* has papers by Dean Farrar, entitled God's Autograph of Blessing; by M. B. Phillips, delightful Personal Reminiscences of Archbishop Benson; by F. J. Crowest, on Chorister Boys and Their Lives, etc. It is as readable and attractive as ever.——Edna Lyall's new story, Wayfaring Men, begins in this issue of *Good Words*, and William Black furnishes Some Recollections of Carlyle's Talk, T. H. Allbutt writes of Chess and Chess Clubs, M. G. Mulhall describes Progress in Locomotion during the Victorian Era, and the high standard of the magazine is well maintained. It is less distinctly religious than the *Sunday Magazine*, but has a religious department.——*The Open Church* [50 cents] has an elaborate account of The New Era of Church Work in New York City, by Dr. F. M. North. The Judson Memorial and St. George's Churches, the Broome Street Tabernacle, with their manifold appliances and agencies for good, are described and illustrated. A fine bird's eye view of this sort of work in New York is afforded. This is the principal feature of the month.

The New England Historical and Genealogical Register [$3.00] presents a portrait and sketch of Daniel D. Slade. Another leading contribution is by the late Hon. M. A. Richardson, LL D., on The Government of Harvard College, Past and Present. The specific historical and antiquarian material is excellent and varied. Such a magazine does a solid work.——*The Philosophical Review* [$3 00] is published for a distinct class of readers. The Psychology of Effort, by Prof. John Dewey, and Prof. D. G. Ritchie's second paper on The Relation of Logic to Psychology are good examples of the material for vigorous thought which it offers.——*Education* [$3.00] has articles on Manual Training in England and America, The Teaching of Sanitary Science in Schools, A Distinctive American Education, Aims in the Study of Literature, etc. Dr. Mayo's study of the New American Academy is one of the more striking contributions. ——*The Kindergarten News* gives graphic sketches of Mrs. Mary S. Gregory—with a portrait—and of the late Mrs. Sarah B. Cooper of San Francisco. There also is much distinctively kindergarten material and some more general. Mothers and teachers will value it.

The Book Buyer [$1.00] seems to increase in value and interest with every issue. Its news, criticisms, portraits of authors, etc., are delightful to every one who has literary tastes. William Morris is the principal star this month.——*Littell's Living Age* [$6.00] recently has reduced its price from $8 00, has introduced several new and tempting features, and evidently is starting upon a new era of popularity.——*Donahoe's Magazine* [$2.00] contains considerable general and some distinctively Roman Catholic material and is edited with enterprise. It is well illustrated.——*The Chap Book* [$2 00] maintains well its distinct individuality, aiming to be entertaining and striking without becoming sensational. If it has crossed the boundary at times, it has returned, and its unique quality, if somewhat perilous, also is its special attraction. ——*The American Kitchen Magazine* [$1.00] has a somewhat broader range than the title indicates, and deals with many other features of household life as well as cooking. It is well adapted to its purpose.——*The Musical Record* [$1.00] fills an equally wide field, dealing with musical matters of both great and minor significance, and with intelligence and success.

NOTES.

—— Here is Robert Louis Stevenson's direction to Dr. A. Conan Doyle, accompanying an invitation to Samoa: "You go to America, cross the continent to San Francisco, and then it is the second turning to the left."

—— Mr. Horace E. Scudder is writing a life of the late H. O. Houghton, the eminent Boston publisher, of which a private limited edition will be printed.

—— *The Chap-Book* is to alter its form and to assume one much like that of *The Saturday Review*, also becoming "a magazine of critical review in literary affairs."

—— The entire Halliwell-Phillips collection of Shakespeariana has been secured by Mr. Marsden J. Perry of Providence, R. I. Its estimated value is $100,000.

—— Mr. T. B. Aldrich's many readers will be pleased to learn that the late Hon. Henry L. Pierce left to him or members of his family about half a million dollars.

—— A bronze bust of Oliver Wendell Holmes, by Richard E. Brooks, and a colossal bust in marble of Whittier, by William O. Partridge, have been placed in Bates Hall of the Boston Public Library.

—— Miss Victorine T. Artz of Chicago has given $10,000 to the Boston Public Library for the establishment and support of a Longfellow Memorial Collection. This, however, is not to consist of Longfellow's own works, but merely is named in his honor. Its contents are to be valuable rare editions of books and original manuscripts.

—— The late Dr. John Ellis of New York left $20,000 to the American Swedenborg Society for printing and binding Swedenborg's Arcana Celestia, which is to be given away free to all clergymen and students who ask for it. He also left $10,000 for the translation of Swedenborg's writings and their distribution among Swedes in this country, Italy and Sweden.

BOOKS OF THE WEEK.

Leach, Shewell & Sanborn. Boston.

Lowell's Vision of Sir Launfal and Other Poems. Edited by Mabel C. Willard. pp. 114. 25 cents.

Shakespeare's As You Like It. Edited by Katherine Lee Bates. pp. 234. 35 cents.

Ginn & Co. Boston.

Selections from the Works of Sir Richard Steele. Edited by George R. Carpenter. pp. 203.

Silver, Burdett & Co. Boston.

Notes on the Greek Text of Paul's Epistles. By James R. Boise, D. D., LL. D. pp. 582. $2.00.

Little, Brown & Co. Boston.

Annals of King's Chapel. By Henry W. Foote. Vol. II. pp. 690. $5.00.

Andover Press. Andover.

Historic Andover. By Mrs. Annie Sawyer Downs. $1.25.

Macmillan Co. New York.

Gulliver's Travels into Several Remote Nations of the World. By Jonathan Swift. pp. 405. 50 cents

Christianity and Idealism. By John Watson, LL. D. (Canada). pp. 216. $1.25.

W. B. Ketchum. New York.

The Tool Basket for Preachers and Teachers. pp. 100. 50 cents.

American Book Co. New York.

The Story of the Romans. By H. A. Guerber. pp. 288. 60 cents.

E. B. Treat. New York.

Ideal Young Men and Women. By David Gregg, D. D. pp. 109. 50 cents.

PAPER COVERS.

Directors of the Old South Work. Boston.

Complete List of the Old South Lectures and Leaflets.

Johns Hopkins Press. Baltimore.

History of the Tobacco Industry in Virginia from 1860 to 1894. By B. W. Arnold, Jr., Ph. D. 50 cents.

Wendell Phillips Memorial Association. Boston.

His Last Battle. By J. H. Jones. pp. 49.

Macmillan Co. New York.

The Attitude of the Church to Some of the Social Problems of Town Life. By Rev. W. Moore Ede. pp. 131.

Fleming H. Revell Co. New York.

The Christian Endeavor Hour. By T. G. F. Hill and Grace L. Hill. pp. 63. 15 cents.

Bible Institute Colportage Association. Chicago.

Kadesh-Barnea. By Rev. J. W. Chapman, D. D. pp. 121. 15 cents.

Damrell & Upham. Boston.

Yosemite as I Saw It. By Dr. Cora A. Morse. 50 cents.

MAGAZINES.

January. Book Buyer.—Sunday.—Forum.—Review of Reviews.—North American Review.—Book News.—American Kitchen.—Musical Record.—Open Church.—Donahoe's.—Puritan.—New England Historical and Genealogical Register.—Preachers'.—Bulletin of Books Added to the Public Library.—Biblia.—Presbyterian and Reformed Review.—Music.

Religious Life in the Colleges.

Encouraging Reports from Various Institutions.

SMITH.

It has always been the rule at Smith to leave each student free to attend on Sunday the church to which she has been accustomed, in preference to requiring attendance at a service in the college. For the last eight years or more a vesper service has been held at five o'clock Sunday afternoons in Assembly Hall. Started at first as an experiment, it has always been largely attended, and now the hall is often crowded. The service is simple and varied from week to week. Praise always forms a large part thereof. Sometimes President Seelye speaks, whom the students always hear gladly; again one of the professors, or a visitor from out of town, or the music of the organ as interpreted by Dr. Blodgett may bring the gospel message without word of mouth.

Various societies connected with religious work in the college from the first years were amalgamated by the Class of '93 into the Smith College Association for Christian Work. This has as its object "to promote spiritual life among the students and an active interest in benevolent work." It includes the Missionary Society, College Settlement Association, Needlework Guild and the workers in the Home Culture Clubs. Each society has its own officers and conducts its separate line of work, reporting to the association at certain intervals. Class prayer meetings are held every Sunday night in the parlors of the houses.

The chief work of the S. C. A. C. W., aside from these branches, is done in its weekly prayer meetings and the committees connected therewith. These meetings are held in Music Hall and are well sustained. Members of the various classes, members of the faculty or pastors of the city churches act as leaders. Any member of the college is welcomed, and faculty as well as students take an active part in this service, which has become to many a source of much spiritual help. Though well sustained last year the meeting has been still more so this year, through the renewed interest engendered among a number of its members who were delegates to the conference at Northfield the past summer.

Classes for the study of missions meet two evenings in the week, and on Sunday a number of classes meet for special Bible study. When these facts are considered it must be borne in mind that all the societies are purely voluntary, and are formed to meet the needs of the students as they themselves formulate them. It will thus be seen that they indicate a healthy Christian feeling, and a desire to have growth in spiritual life keep pace with intellectual development.

X.

WILLIAMS.

Religious work at Williams is being carried on along much the same lines as in previous years. There are some encouraging signs of a deepening of the general religious life. Bible classes conducted systematically by the four classes among themselves have been unusually successful, and there seems to be a growing interest in the study of the Bible. The lives of Christ and Paul are being studied, and there is a good average of attendance and, in some cases, what amounts to enthusiasm.

The Y. M. C. A. is in good condition, numbering in membership not far from one-half of the student body, and finds very little friction from the non-religious men. Faithful work is being done by a few men in the outlying districts as in past years. A large proportion of the students are church members.

While there is no marked evidence of anything very unusual in religious work or results, it can be safely said that the moral tone of the college is sound. Immorality is not popular. That the religious atmosphere is healthful on the whole is shown by the unusual degree of freedom among the students in the manly discussion of religious questions. The college has raised in the neighborhood of $900 the past year for the missionary work of two of its graduates, Dr. Washburn at Pasumalai, South India, and Dr. Tracy at Marsovan.

WELLESLEY.

The religious foundation of Wellesley College is well known. It is believed that changes which have been made in social and religious organization relate to form rather than to spirit. The college preachers still represent various denominations and still call together attentive and responsive audiences. Students are expected to attend this Sunday morning service in the chapel, or some other public religious service. Attendance upon morning prayers is still required. The Sunday vesper service attracts large numbers.

About seven-tenths of the students of the college are church members. Before Wellesley had passed her first decade a Christian Association was formed for the purpose of strengthening Christian fellowship and effort. The hold that this organization has today upon students may be inferred from the fact that for several years in succession a student has been elected to the presidency. Through its devotional committee the association provides for a midweek meeting or address, through its missionary committee for an address on Sunday evening. By means of these Thursday and Sunday evening meetings a wide range of missionary and benevolent work is represented. A member of the faculty is chairman of each of the two above named committees.

Following the demand for specialized instruction daily Bible classes long ago gave place to regularly trained instruction in Biblical history, literature and interpretation, with appointments once or twice a week. Yet the Bible is still the wonted guide and inspiration. There are at present in the college, organized and maintained by students, twenty-two classes for the devotional study of the Scriptures. In like manner some of the appointments for prayer and private devotion yielded to the exigencies of development. But the spirit which animated the founders and their devoted associates proved to be still potent, and year after year groups of more than two or three have gathered for prayer at times and places of their own.

The Christian Association is expecting to send this year an especially strong delegation to the meeting of the International Young Women's Christian Association at Northfield. Through the association and other organizations which work side by side with it various benevolent and missionary enterprises gain eager and intelligent recruits. Evidence is not wanting at Wellesley that philanthropy is earnestly putting herself to school. The idea is gaining ground that the benevolent impulse finds its mark not less surely when it has been controlled by thought and squared with experience.

C.

MT. HOLYOKE.

Within the last two years there has been a fresh awakening in religious interest at Mt. Holyoke, and perhaps at no time in its history has there been more of vital life or of effective Christian work. The Young Woman's Christian Association, with a membership of about three-fourths of the students, is thoroughly and systematically organized, the work being so distributed among the various committees that a large number are brought into active service, and their best energies are called forth.

Most worthy of note are the earnestness and large attendance which mark the devotional meetings, both general and class, and the enthusiasm in the Bible and mission study classes. These weekly classes are conducted wholly by the students, under the leadership of certain of their number. There are three mission classes and five Bible classes, with an entire enrollment of eighty-seven members.

The Mt. Holyoke Missionary Association, founded sixteen years ago and now connected with the Hampshire County Branch' maintains its interest in practical work, while the Volunteer Band meets weekly for prayer and conference. The missionary interest is strong. Within a few months three recent graduates have gone to fill posts in Chile, Japan and China.

Distinct from this voluntary work is the required Bible study of the regular curriculum, which is planned with the purpose of forming an intellectual basis for the more thorough devotional use of the Bible. For several years Biblical literature has been an established chair of instruction. It is of interest that four Mt. Holyoke graduates have completed the theological course at Hartford Seminary, and are engaged in Christian teaching or missionary work, while four others are now taking a similar course with like purposes.

R. C.

YALE.

During the past year perhaps the most marked deepening of interest lies in the increase of attention to Bible study. An address at the opening of the fall term by Professor Purves of Princeton was largely responsible for this. This was supplemented by an earnest address by Professor Jacobus of Hartford at the opening of the present term. An especially strong committee, under the direction of the general secretary of the university Y. M. C. A., has had this in charge. There is a present average attendance of about 225 of the undergraduate students at the regular Bible classes. Owing partly to the opening of a special department of the Y. M. C. A. in the Sheffield Scientific School, the Bible classes in that undergraduate department have doubled this year. Its need is new quarters, with the same facilities which Dwight Hall offers to the academic students.

Yale has a system of her own for Bible study, arranged five years ago by the present general secretary of the Y. M. C. A., Mr. William H. Sallmon. It is issued in book form and is being adopted by many of the larger colleges. The system is permanent and progressive. During the Freshman year the life of Christ is studied. This is followed in the Sophomore year by a study of the parables and miracles. The apostle Paul is the subject for the Juniors and the Seniors take up character studies in the Old Testament.

The meeting in Dwight Hall every Sunday evening is the popular religious gathering of the university. The attendance this year has been unusually large. At the opening of the term Dean Wright of the college spoke for the first time in public on a religious subject. He has a strong influence on the men, and his words had the weight that always attaches to the utterances of a "silent" man. These meetings are addressed by such men as Drs. Teunis Hamlin, Henry Van Dyke and Alexander McKenzie. Regarding the preaching in the college chapel those in authority are consulting more with the students than formerly in the choice of preachers. The mission work of the Y. M. C. A., its Boys' Club, the Yale Mission, the Bethany

Sunday School and other departments are in good condition.

A fact of especial encouragement is that the present Freshman Class has taken hold of the religious work of the university with unusual interest. Its prayer meetings are largely attended. Indeed, it is the testimony of Seniors, who have had four years in which to make comparisons, that there is a better moral influence and spirit than they have ever seen. Immorality as a concomitant of "college life" is decreasing. To be sure there is a class of men who still make this a factor, but they are given their true status more and more.

Probably at least two-thirds of the undergraduates are either active participants or are in real sympathy with the Dwight Hall work. The religious life in the theological and other graduate departments adds to the general tone of the university. The graduate Bible class, composed of graduate law and medical students and taught by Professor Duncan, has been full of interest. The presence of Ian Maclaren for two weeks at the opening of the fall term did much to brighten the religious life of the university.

Regarding the Day of Prayer for Colleges, the announcement may seem strange that Yale does not observe it this year, but substitutes for it the Sunday of the regular Week of Prayer for Young Men. The day had come to be more a holiday than a holy day. The students, if they had cuts enough to spare, went away to spend the day at home or with friends. It thus lost its significance and it was deemed better, for this and other reasons, to substitute another day. C. S. M.

AMHERST.

"The Church of Christ in Amherst College" held its annual meeting Jan. 14, and as it completed a few months ago its seventieth year of existence the occasion was of more than usual interest. Dr. W. S. Tyler, the loved and honored veteran, was not present to respond to his name in the roll-call, as he no longer goes out in the evening, but the fact was recalled that he has been a member of this church almost sixty-nine years. Even this record is surpassed by that of Dr. Elias Riggs of the Bible House in Constantinople, whose membership is still with the Amherst Church, his name being last on the list of "charter members" of the church in 1826, headed by the name of President Humphrey.

The reports of the various church officers and committees for 1896 show that in quiet ways much is being done for the cause of Christ in the college and its neighborhood. The work of Zion Chapel, our colored mission, and of the other outlying stations is prosperous and encouraging. The religious work of the students now centers largely in the Y. M. C. A., which has lately found pleasant quarters in the large room in Williston Hall, formerly occupied as the chemistry lecture-room, and which is actively conducting Bible study for all the classes and a missionary study class meeting weekly.

Since the late pastor, Dr. J. E. Tuttle, left for his new and inspiring field of labor in Worcester there has been manifest an encouraging disposition to close up the ranks and to make the most of the agencies for religious work left to us while waiting for his successor. The pulpit has been filled very acceptably several Sundays by Professor Genung, and Dr. McKenzie, whose presence always brings a blessing, was here once last term and is to preach on the Day of Prayer for Colleges. The vesper service at five o'clock Sunday is, hereafter, to include a ten-minute address, which will give the service more character and attractiveness.

It is long since the college has received so severe a blow as came to it last week in the death of the honored alumnus and former trustee, Gen. Francis A. Walker. His record as a student here was one of uncommon brilliancy, and now for a quarter of a century he has continually conferred new honors on his *alma mater* by his distinguished public services in many fields. His fine personal qualities were such that they who knew him perhaps forget his high honors in their sorrow for the man as their friend. F.

DARTMOUTH.

No single circumstance has contributed more to the development of a wholesome religious spirit at Dartmouth in recent months than the personal labors of one of the younger graduates, who has been on the ground since the opening of the autumn term. Mr. H. O. Aiken was taken from the staff of instructors at the Hill School in Pottstown, Pa., to perform practically the work of a college Y. M. C. A. secretary, like that which has been a feature of religious life at Yale ever since Dwight Hall was established. Mr. Aiken teaches several hours a week in the local high school, but that function is subordinate to his work with the college men. This consists in aiding them in organizing and carrying on their religious work, and in helping them, so far as he is able, in the problems of their personal religious lives. He has proved to be exceptionally well adapted to these difficult and delicate tasks, and has quickened the religious life of the college in many ways.

This year the observance of the Week of Prayer took on a novel character. For several years past Holy Week has been observed instead of the first week in January, but owing chiefly to Prof. C. D. Adams a new way of marking the week was found, and the outcome abundantly justifies the change. Whereas the ordinary topics might have brought together only a few, the special program, in which both members of the faculty and citizens of the town participated, caused the assembling of large and extremely interested audiences. President Tucker spoke one evening on The Growing Capacity of Village Life, ex-President Bartlett surveyed the World Wide Work of Christianity on another evening, and on still other occasions the relation of business men to the religious forces of the town and of the young people were considered. Most of the collegians were absent on their vacations at that time, but the college, as well as the community, are yet feeling the beneficial effects of this series of meetings.

The system of preachers from abroad has prevailed at Dartmouth for several years, and is considered altogether the best and most fruitful plan. President Tucker selects the occupants of the pulpit with a view to secure a strong and varied series of discourses.

BOWDOIN.

The strong factor in Bowdoin's religious life is its Y. M. C. A., founded in 1883. Since then it has been a source of much spiritual power within the student body, and is today an inspiration to many. Its weekly prayer meetings of forty-five minutes' duration are well attended. Ample time is given for testimony and exchange of ideas on the subject, and the meetings are a blessing to all who go.

The association's Sunday afternoon meetings are well attended also, and are especially helpful to many non-Christian students. The churches of Brunswick are doing a good work among the students, particularly through their Sunday evening meetings. The Christian men in college are highly respected and are wielding a strong influence.

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Some Presbyterian pastors, remembering the deliverances of their General Assembly on the subject of temperance, propose to protest in a vigorous way against the disregard of temperance which characterized the recent Princeton sesqui-centennial banquet. Dr. T. L. Cuyler says of it: "Princeton trustees ought to know better. If McCosh had been alive he would have vetoed such an astonishing blunder. It was a foolish deference to the fashions and customs of distinguished foreign guests."

News from the Churches

Meetings to Come.

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

Benevolent Societies.

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the **Massachusetts Home Missionary Society**, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

To churches and ministers who become restless after a few months together, we commend the following utterance of a Nebraska pastor at his recent anniversary celebration: "I have come into contact with three generations—those who in trial and struggle laid the foundations; their children, who have shared with me the joys and sorrows of a lifetime; and their grandchildren, now approaching manhood and womanhood." Thrice happy church and pastor! Who would not covet such an experience as this?

It is a pleasant thing for members of the church to take part in inducting its pastor into office. We hope, however, that in the instance mentioned this week the fellowship of the churches is assured, though they do not appear to have been invited. The expression of such fellowship is always to be desired on such occasions.

Among the brightest monuments to the memory of President Magoun of Iowa College is the little church which he founded, now just dedicating a new edifice. Success to all colleges and presidents whose influence is so beneficent and far-reaching.

A fact brought out in the historical review of the New Hampshire centenary merits special note: One in fourteen of the church edifices of the State are 100 years old or more—a larger proportion than in any other State.

All honor to the churches which attain self-support or close the year without debt, in this trying time of financial stringency. Such an achievement means far more now than it would in an era of prosperity.

A North Dakota church marked its tenth anniversary in a way which effectively extends its influence throughout the community.

Clean rolls of members may well be considered an important element at the beginning of the new year.

The spirit of Congregational extension has now touched Worcester, Mass., favorably.

Whitman College has reason for gratitude to an Ohio church.

A HILL TOWN CENTENNIAL.

In the town of Rindge, N. H., which borders on the Massachusetts line, is a meeting house whose steeple and belfry can be seen from every point of the compass for miles away. It stands among clustering hills as it has stood for 100 years and seems to have their strength. Noble men and women,

> Whose faith and hope and mighty deeds
> Still fresh instruction give,

have made this meeting house illustrious. It was dedicated Jan. 11, 1797. On Jan. 11, 1897, the church appropriately observed its centennial anniversary. The large audience-room was well filled for the opening exercises at 2 P. M. Beautiful decorations caught the eye at once, "Welcome" in large evergreen letters across the front of the organ being most conspicuous. The pastor, Rev. J. P. Richardson, presided. The musical part of the program was specially pleasing, Mrs. R. E. Holgate of Dr. Foster's church, Winchendon, being the organist. The opening hymn was supposed to have been written by Mrs. Seth Payson, wife of the second pastor of the church and mother of Dr. Edward Payson. Dr. Foster read the Scriptures and offered prayer. The welcoming address was by Deacon H. E. Wetherbee.

An historical address by the pastor recounted the growth and progress of a hundred years of church life. It will doubtless be preserved, as it should be, in pamphlet form. These few sentences will indicate something of its scope: "New Hampshire is the banner State for unabandoned Congregational meeting houses 100 years old." "A new distinction is to be accorded the Rindge sanctuary as she crosses the 100 year line. Hitherto, she has been one of New Hampshire's 180 Congregational churches. Now she is one of her fourteen centennial churches."

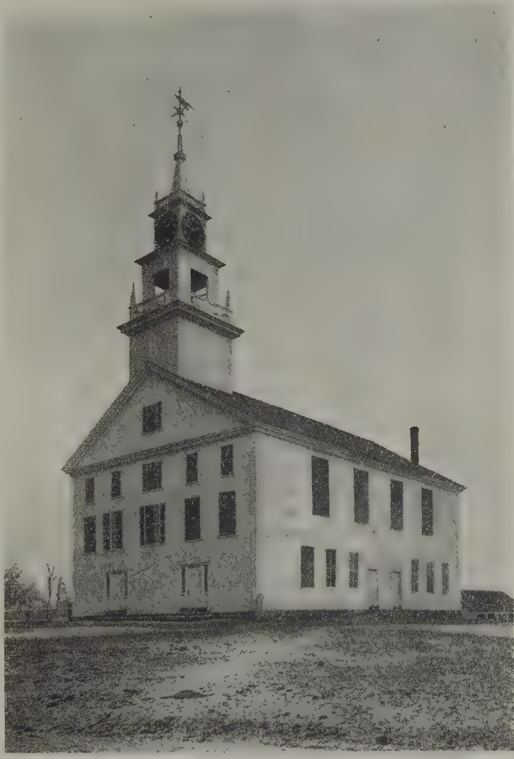
The list of those raised up in Rindge for the service of the church includes Edward and Phillip Payson, sons of the second pastor of the church. Two others became ministers' wives, one of them being known to the world as Elizabeth Prentiss. Three of Phillip Payson's sons became ministers, two of whom are now living. Asa Rand, brother-in-law of the Paysons, was of this flock. His son, Rev. Dr. W. W. Rand, is secretary of the American Tract Society.

Following Mr. Richardson's address Rev. F. G. Clark of Plymouth, N. H., a former pastor, spoke tenderly of his time, recalling incidents both amusing and pathetic. Letters were read from Governor Ramsdell, Rev. Dr. H. A. Hazen, Dr. C. F. P. Bancroft, the venerable Dr. G. L. Prentiss and many more. At the conclusion of the afternoon exercises Mr. Richardson invited the guests to look over the historic parsonage. A bountiful supper was then served in the large vestry.

At the evening service the sermon was preached by Rev. R. A. Beard, D. D. Broad in its intellectual grasp, strong in uplifting power, evangelistic in spirit, it was worthy of the occasion. The text was in 2 Sam. 22: 31, and "The perfect way of God" was the theme. He said that there is probably no other spot in New Hampshire from which so many illustrious men and women have gone. What made these men and women, the long roll of which has been read today, so illustrious? It was the faithful preaching of the everlasting gospel.

Following the sermon reminiscences and remarks were in order. H. Porter Smith of Cambridge spoke from the standpoint of a summer boarder and of a New Hampshire minister's son. He related the impressions of his boyhood and told many anecdotes of the ministers in this section of the State whom he remembered at his father's home when they came on "an exchange." Rev. Dr. Burnham, pastor of this church for forty-six years, was called to mind as a small man physically, but one who could appropriately respond, as did Dr. Watts when his small stature was alluded to,

> Were I so tall to reach the pole
> And grasp the ocean in my span,
> I must be measured by my soul,
> The mind's the standard of the man.



CONGREGATIONAL CHURCH, RINDGE, N. H.

Measured by this standard, Dr. Burnham was a man of grand proportions. Anecdotes and quaint sayings were related of such men as Humphry Moore of Milford, "Father Savage" of Bedford, William Clark of Amherst and others. Rev. Mr. Burroughs, editor of the New Hampshire *Record*, spoke of the inspiration of this occasion. Several laymen followed him, and this memorable anniversary closed with singing a hymn written for the occasion by Mrs. Martha J. Heywood, daughter of Dr. Burnham. VISITOR.

A MOTHER CHURCH HONORED.

Probably no religious anniversary has occurred west of the Missouri River combining so many elements of interest as that observed, Jan. 10, 11, at First Church, Lincoln, Neb., celebrating the thirtieth anniversary year of the existence of the church, the twenty-first of the settlement of the pastor, Rev. Lewis Gregory, and the tenth of the occupancy of their present beautiful house of worship. The exercises commemorated not only the life and work of First Church as connected with the other local Congregational churches, and the relation of the pastor to the various interests of the city, but to some extent the denominational work in the State.

At the morning service the first day the three other English speaking churches of the city—Plymouth, Vine Street and Butler Avenue—united with the First, the mother of all. Rev. John Doane of Plymouth, Rev. A. F. Newell of Vine Street and Supt. Harmon Bross assisted in the service. The pastor preached a historical sermon. Strong and sympathetic in its delineations of early life in a new State, paying glowing tribute to the memory of early workers, tracing briefly the growth from decade to decade, it bore upon its full tide the deep and hearty love of the pastor for his flock.

The church was formed Aug. 19, 1866, antedating the organization of the city and the admission of the State into the union. Pastorates were brief in the early history of the work. With the location of the State capital churches multiplied, and when Mr. Gregory took charge in November, 1875, there were only fifty-four members and a small building mortgaged for $2,000. His business ability was soon manifest in extinguishing the debt and in rapidly improving conditions. In 1883, the membership having reached 225, the project of a new building was agitated, and in the autumn of 1886 the edifice stood complete, costing, with a beautiful pipe organ, $24,685. Of this all but $3,000 had been paid at the time of dedication.

In 1887 several members were spared to help organize Plymouth Church, and the mother contributed generously toward the purchase of lots and the erection of the house of worship. In 1890 other members were sent with the Godspeed of the mother church to form the Vine Street branch, and help was given in the purchase of land and in paying for the edifice. The same story was repeated in 1895 in the beginning of Butler Avenue Church. First has also aided largely the German Church, organized in 1889, and the Swedish, organized in 1896. The latter still worships in the basement of the First edifice.

The early records do not show fully the story of the work, but in the twenty-one years of Mr. Gregory's pastorate the contributions for home expenses have been $110,656 and for benevolence $32,828. The number received to membership has been 1,054, of which 941 have been welcomed by the present pastor. Of these 332 came on confession. Of the total accessions 496 have been dismissed and 86 have died. The present membership is 472; at one time it reached 500.

In the evening Rev. A. F. Sherrill, D. D., of Galesburg, for seventeen years pastor of First Church, Omaha, and familiar with all the history of early Congregationalism in Nebraska, made a felicitous address. Monday afternoon a rally of Congregational forces of the region was held, when representatives of State organizations, the press, the daughter churches, of educational, missionary and other interests testified to the valuable work of the church. In the evening all the resident members of the church and congregation, numbering nearly 600, were invited to sit at the banquet board. Seldom has there been a more delightful occasion. Members of the church who had cast in their lot with the new Congregational churches came back for a day of delight, and two hours of wit and wisdom followed the feast of good things. A silver plate with an etching of the church was presented to Mr. Gregory, the tribute of a grateful people to a beloved pastor. B.

TWO FORTHCOMING ANNIVERSARIES.

The exact date of the completion by Rev. B. F. Hamilton of a quarter of a century in the Eliot Church pulpit was Nov. 9. Plans for a celebration were then well under way, but the sudden death of Mr. C. W. Hill, the chairman of the committee of arrangements, caused a postponement of festivities until now. Next Sunday Dr. Hamilton will preach a historical sermon reviewing his twenty-five years' pastorate. On the following Wednesday a reception will be tendered him. This is the only co-pastorate covering as long a period as twenty-five years ever known in the denomination. Despite the severe depletions due to colonization and to natural causes, the membership of the church today—496—is as large as when Dr. Hamilton began his work.

Dr. McKenzie's anniversary sermon will be preached next Sunday morning and the exercises in the Sunday school will have a bearing on the occasion. On the Monday evening following a general parish reception will be held in the chapel.

DR. PLUMB'S PRESENTATION.

Owing to the comparatively recent celebration of the twenty-fifth anniversary of the organization of the Walnut Avenue Church, whose life exceeds by only a few months Dr. Plumb's present pastorate, he intended to take little notice of his own personal anniversary, but his people were not disposed to let the month of January pass without commemorating the event. Quietly and vigorously they planned and carried out a presentation which took Dr. Plumb entirely by surprise. The annual meeting last Thursday night, which was unusually well attended, proceeded with the regular reports and routine business, after which Charles E. Aldrich took the floor and introduced a feature not on the program. Representing himself as commissioned to make specific charges against the pastor, whose face now began to assume a puzzled expression, he went on to accuse him of being faithful, sympathetic, devoted, and, in fact, of exhibiting all those traits which endear a pastor to his people and make him a power in the community.

Mr. Aldrich then brought forward a beautiful plush case, which when opened disclosed twenty-five twenty dollar gold pieces. These were arranged on a velvet background in such a way as to form the initials A. H. P. They had come fresh from the mint at Philadelphia. In addition a purse of $125 was presented, making the total gift $625 or twenty-five dollars for every year of service. Dr. Plumb responded in his own tender and felicitous way. Appropriate letters, recognizing Dr. Plumb's usefulness in every direction, were read from Dr. Arthur Little and Dr. Judson Smith, the latter one of Dr. Plumb's own parishioners.

The church this week is holding extra services, which Rev. C. I. Scofield of Northfield, formerly of Texas and a favorite co-laborer of Mr. Moody's, is conducting. The successful observance of this delightful anniversary and the prevalence in the church of a revival spirit are the best guarantees that the relations of pastor and people will continue to be as harmonious as in the past.

FORGERY AND LYING.

In 1890 a man who represented himself as a minister, David Martin by name, became pastor of the Congregational church at Cornish, Me. It seems probable that he came from a Baptist church in Michigan, where he bore the name of McGowan. In 1893 he was called to Cumberland Mills and was settled with that church by council. In March, 1895, the Cumberland Association of ministers, on investigation, found that he had never been ordained, that he had presented forged papers and had persistently lied about them. He claimed to have come from Scotland, where his credentials were dated. But the paper on which they were written had the mark of a manufacturer in Westbrook, of which town Cumberland Mills is a part. The handwriting was David Martin's, and one of the envelopes containing them bore this note from the postmaster: "This letter came under cover from Peak's Island, U. S., and is remailed by request." The association voted to expel him from membership because he had obtained standing in it and in the churches "by continuous misrepresentation and confessed falsehood." The resolutions of the association referring to the case were printed in *The Congregationalist* of March 21, 1895, and in several other papers.

David Martin shortly disappeared from Maine. Not long after Alexander S. McGowan presented himself before the Congregational church at McIndoes Falls, Vt., and, after preaching two Sundays, was engaged as permanent supply. It was only recently discovered that Alexander S. McGowan and David Martin are one and the same person. On New Year's Day the church voted to dismiss him, refusing to hear him again. At the demand of the officers, he offered his resignation, to take effect at once, stating that he did this to accept a larger field of labor. Strange as it may seem, it is said that after the exposure several of his admirers united in a flattering testimonial, which he took with him, and he has a scrap-book full of complimentary notices and letters from churches where he has preached. The Caledonian Association, at its regular session in St. Johnsbury, Jan. 12, passed the following resolution:

> Caledonia Association puts on record the fact that Alexander S. McGowan, known also as David Martin, did not at the time of his engagement by the church at McIndoes present his credentials to the conference committee nor to this association; and that neither body is responsible for his ministerial standing.

THEOLOGICAL SEMINARIES.

Yale.

The Senior address last week was by Mr. S. Knapp, Jr., on The Portrayal of Religion in Current Fiction. Mr. Knapp has been elected president of his class.——The third lecture of the Leonard Bacon Club was by Dr. W. S. Rainsford on Some of the Opportunities and Difficulties of a Clergyman's Life Today. The next will be given Feb. 11, by Dr. G. A. Gordon, on Phillips Brooks.——The Senior Class in sociology will accompany Professor Blackman to New York early next month to study methods and work.

Bangor.

Pres. W. D. Hyde of Bowdoin will give the annual address before the Rhetorical Society in May ——E. S. Rivard, '97, recently gave an interesting illustrated lecture on Venice, under the auspices of the committee on literary culture.——Jan. 13 the Senior Class had its final examination in the course of Old Testament Theology.——The Middle Class has begun elementary work in homiletics with Professor Sewall.——The Juniors have begun a course of 17 hours in Greek philosophy under Professor Paine. ——The members of the Senior Class have been assigned subjects for essays on important historical subjects connected with their regular work in church history.

Oberlin.

The anticipated lectures upon Japan by Rev. C. A. Clark, for several years Oberlin's missionary, were given last week.——The observance of the Week of Prayer is deferred a fortnight to avoid the confusion of the opening of the term. Many of the students join the churches and work earnestly at this season.

CONFERENCES AND ASSOCIATIONS.

MICH.—Grand Rapids Association decided at the fall session to hold four gatherings during the year. The first winter gathering took place at Hudsonville, Jan. 11, 12. The topics were: Three Essentials of a Good Christian Worker: (*a*) Truth, (*b*) Tenderness, (*c*) Tact; The Prayer Meeting—How Can We Make Better Use of It? Rev. Harry Appleton preached the sermon.

CLUBS.

MASS.—The Berkshire Club had as speakers at its meeting in Pittsfield Mrs. Booth-Tucker of the Salvation Army, and Rev. H. S. Johnson, a Baptist, and Rev. W. L. Tenney. E. S. Rogers, Esq., was elected president and A. R. Smith, Esq., secretary. The attendance at the banquet was large and many friends beside enjoyed the exercises later. The club is well sustained in its regular meetings and is unusually prosperous financially.

The Old Boston Club held its annual meeting at Hotel Vendome last Monday following the precedent of preceding years in having for guests the city pastors. They spoke with great freedom of the difficulties and problems of their work, and their addresses were of great interest.

NEW ENGLAND.

Boston.

The Ministers' Meeting will be omitted for the present, the resumption of the regular sessions being left with the committee of arrangements. Owing to the numerous special meetings of interest to ministers in the vicinity, the Monday gathering has not been largely attended of late.

Immanuel held its 47th annual meeting last week, 450 members being present. A pleasant reception preceded the roll call, and the business session concluded the meeting.

CHARLESTOWN.—*First* is held in fond remembrance by a large constituency, as shown by the recent roll-call. A good number who for various reasons had absented themselves manifested vigorous interest. A new manual and membership list shows well for the opening of the 265th year of the history of the church. By special vote at the recent annual meeting the A. B. C F. M. and C. H. M. S. will receive aid the present year. The devotional meetings are earnest and spiritual. The new pastor, Rev. C. H. Pope, is proving attractive to a growing congregation.

ALLSTON.—Last year was prosperous, and the new year begins hopefully, 21 new members being received Jan. 3, 14 on confession. Rev. J. O. Haarvig is pastor.

DORCHESTER.—*Pilgrim* held its annual meeting Jan. 12, with 275 present. Its growth has been remarkable in recent years. Its membership is nearly 450, with a Sunday school of about 400 and a branch with 80. It raised for all purposes last year nearly $15,000, of which about $2,000 were for benevolences and $4,500 for a new organ. The pastor, Rev. W. H. Allbright, D D, has been with this people for seven years and they have made a noble record.

Massachusetts.

REVERE.—*First*, at its annual meeting, had written reports from representatives of the different departments, showing the church in a flourishing condition. The meetings during the Week of Prayer were more largely atttended than for years. A deep spirit pervades the church. Revival meetings are conducted by the pastor, Rev. W. S. Eaton, every Sunday night. A large chorus leads the singing. Never have the Sunday evening audiences been so large as at present. *The Pastor's Helper*, a monthly publication, is a welcome visitor in many hundreds of homes in the parish.

MALDEN.—*Maplewood.* Rev. and Mrs. W. A. Evans have sustained a great loss in the recent death of their little son, Walter Harvey, a rarely attractive child, six and a half years of age. Their other child has also been seriously ill, but is now convalescent. Many losses by death have befallen this church the last year, but sorrow and sympathy have intensified Christian fellowship. The church has just been incorporated, the spiritual condition was never better, and all look forward to an earnest and successful period of aggressive work.

NEWTON.—*Auburndale.* A normal course of five talks has been arranged chiefly for the benefit of teachers in the Sunday school, although the invitation to attend is made general. Each talk is to deal with some principle of teaching and will be given by an expert. The speakers include Mr. J. W. McDonald of the State Board of Education, Mr. R. G. Huling, head master of the Cambridge English High School, and Prof. W. C. Boyden of the Boston Normal School.

GEORGETOWN.—*Memorial* has a balance in the treasury and no unpaid bills. The benevolences were $424 last year, an increase of $61. It was unanimously voted to extend indefinitely the period for which the present pastor, Rev. C. J. Tuthill, is engaged.

ARLINGTON asked for $2,000 the last Sunday of the year for recent repairs on the house of worship, which added 60 sittings to the audience-room besides providing for other improvements. The response was hearty and generous and freed the society from all indebtedness. Six recent additions, five by letter, are reported. Rev. S. C. Bushnell is pastor.

WORCESTER.—*Piedmont* reports 25 additions the past year. The annual church reception was held Jan. 15, with an attendance that filled the rooms. ——*Pilgrim* leads the city in the number of additions the past year, 78. On the debt $1,900 have been paid, and the year closed with a balance. The Sunday school is organized into six departments and has an average attendance of 483. The first year of Dr. Alexander Lewis's pastorate has just closed. ——A largely attended meeting at Adams Square, Jan. 15, appointed a committee on ways and means, with a view to organizing a new Congregational church in that locality. The project has the hearty indorsement of the Baptists, who have the only church there now.——The Reform Club celebrated its 21st anniversary Jan. 15. Over 1,500 persons have signed the pledge through its influence.

Brookfield at its annual roll-call had a large response. Eleven new members were added last year. A new piano has been purchased for the chapel. Rev. E. B. Blanchard is pastor.

Fairhaven.—At the annual meeting the church adopted resolutions appreciative of the earnest service of the pastor, Rev. Dorrall Lee, who is about to close his work, and extending to him kind wishes and sympathy.

Northampton.—*Edwards*. Great rejoicing followed the announcement last Sunday that Edward C. Bodman of New York has given $5,000 for a new organ. His father was a prominent member of the church and the son has always maintained a deep interest in its welfare.

Lenox.—Since May last Rev. A. Bouteiller of Pittsfield has held services every two weeks with French Protestants and has gathered an interesting audience. He is working under the auspices of the Massachusetts H. M. S. Several of his congregation are descendants of the Huguenots. A pleasant entertainment was given at the close of the work of the year.

The North Reading church receives $2,000 from the late Harriet Flint of Wakefield.——Pittsfield. Lenox and Great Barrington have joined the roll of churches which hold an annual meeting, with reports interspersed with social, musical and prandial exercises. They report good times at these annual gatherings, which, according to votes passed at all the meetings, appear now to have come to stay.

Maine.

Portland.—*State Street*. President Gates of Amherst made an admirable presentation of the Indian question, Jan. 13, under the auspices of the Woman's Maine Indian Association. That society supports a missionary for one of the tribes.——*St. Lawrence Street*. Mr. A. L. Blake has presented the church with a thousand dollar chime of bells for the new edifice rapidly nearing completion. The set consists of 10 bells and will be the only set in the city. Several beautiful memorial windows are also to be donated, one of them by the Y. P. S. C. E. and one by the Sunday school.

Bath.—*Central*. The pastor, Rev. A. Frederic Dunnels, teaches a large, newly-organized manual training class among the boys of his congregation for the moral value of such work and as a means of deepening interest in the church. He hopes that by thus bringing the work before the public it may ultimately be introduced into the public school system of the city.

New Hampshire.

Keene.—*First*. The annual reunion had an attendance of 306, while 40 absent ones sent messages. The new monthly, *Congregational Work*, enters 252 homes of this congregation. The Week of Prayer was marked by an unusual spirituality. The meetings continued every evening last week, the pastor, Rev. W. G. Poor, receiving ready assistance from his helpers. The ladies are filling a second barrel for a home missionary family at the front. The Sunday school begins the new year with a quiet enthusiasm and increased numbers and interest.

Marlboro.—Union meetings for two weeks with the Methodist church have been spiritually profitable. The Endeavor Society and Epworth League took a prominent part in the services As a result of this quickening, the churches have voted to engage the services of Rev. Ralph Gillam for an evangelistic campaign the first two weeks in March. Meanwhile the Congregational pastor, Rev. J. S. Colby, will preach specially to the young on every Sunday evening till the evangelist arrives.

Henniker.—Deacon Horace Childs, for many years an ardent supporter of the church, has given to the society the dwelling long rented for a parsonage. Though nearly 90 years old, and unable to hear a word of the public service, he is one of the most regular attendants on Sunday and at the midweek meeting.

Francestown has been sorely bereaved in the death of William R. Sawyer at the advanced age of 90. He was a man of great energy and a strong supporter of the church. Last June he and his wife celebrated the 61st anniversary of their marriage. She survives him, but now lies critically ill.

Center Harbor has received from the late T. C. Gordon a legacy of $400. At any time that the church ceases to exist it reverts to the N. H. Missionary Society.

Dunbarton.—The church held this year its first annual roll-call, about two-thirds of the membership of 100 responding. The reports were encouraging.

The benevolences of Lyme showed an increase last year, and those of Meriden amounted to $225. ——Special services in Rye, Atkinson, Barnstead and South Seabrook have resulted favorably, especially during the Week of Prayer.

Rhode Island.

Providence.—*Plymouth* holds special evangelistic meetings, following the Week of Prayer, during four evenings of each week.——*Pilgrim* had a profitable supper and roll-call. Responses were heard or read from a good proportion of the membership. Morning meetings during the Week of Prayer were conducted by the pastor, who used Dr. Gordon's Ministry of the Spirit as a text-book for devotional readings. At the evening services Bible readings were helpful.——*Free Evangelical*. Rev. J. H. Larry is preaching on The Saloon, Its Friends and Its Foes. A question box is used at each discourse. The down-town location of the church makes its work specially valuable.——*Highland*. The necessary legal steps for incorporation have been completed, and voluntary offerings with no rented seats support the work. The S. S. attendance last year averaged 114

Barrington.—The first roll-call and banquet was a great success, the majority of members responding. The church building has new electric lights and the parsonage a new furnace. The pastor, Rev. Norman Plass, gave an illustrated rendering of Ben Hur in the town hall last month, the proceeds of which were devoted to Christmas gifts for Western missionaries.

Cranston.—*Edgewood* is much encouraged by the general interest among all churches of the State in aiding its project of a new building. Rev. D. T. Torrey is pastor.

Pawtucket held two union meetings with the Free Baptist Church in the Week of Prayer. At the Christmas festival $35 were given to the Armenian Orphans' Fund.

Connecticut.

New Britain.—*First*. The receipts from Sunday collections last year were $2,005. The S. S. roll numbers 382.——*South*. A deficit of $1,500 was reported at the close of the year, and $1,200 of it were raised at the annual meeting, and the remainder is being subscribed by members of the church and parish.——*Bethany* (Swedish). Fifty persons have been added to membership during 1896, leaving the present membership 252. The late H. P. Strong was for 32 years a deacon of the church and one of its foremost supporters.

Meriden.—*First*. Forty-three have united with the church the past year, and the yearly reports give evidence of a flourishing condition, spiritually and financially. Rev. Asher Anderson is pastor.——*Center*. By the recent raising of $10,000 the church begins the new year free from debt. The Sunday evening service has been modified by adding more music, and abbreviating the sermon to an address conforming with the music in theme and treatment.

East Hartford.—*First*. The largest annual meeting since the organization of the church was held this year. It was voted that, as the first records of the church were in 1699, although it is probable that the church was organized in 1664, the 200th anniversary should be celebrated in 1899. The trustees were instructed to make an effort to clear the church of debt and make necessary repairs on the house and surroundings. The oldest living member joined in 1827.

Glastonbury.—The past year has been prosperous. More than enough pledges were received to pay the running expenses. The benevolences amounted to $2,025. Of the $2,229 pledged to raise the debt and make necessary repairs, $1,493 have been received. The new steam-heating plant cost about $800, and repairs and painting to the amount of $250 were done besides. It was decided to enlarge the choir gallery and redecorate the walls of the chapel.

Waterbury.—*Second* has had a year of great prosperity. The membership has increased nearly to the thousand mark, being 991. The various benevolent offerings were over $6,000, an increase of almost $1,000 in spite of hard times. Rev. Dr J. G. Davenport is pastor —— *Third*, although only five years old, is strong along all lines and has a present membership of 100, being a net gain for the year of 11. Rev. F. P. Waters is pastor.

Bethel held its usual reunion at the beginning of the year. Over 300 members took lunch together. Addresses were made by the pastor, Rev. H. L. Slack, and others upon the encouraging work of the year. Twenty eight members, all but two on confession, have been added during the year, and 255 during the present pastorate. The S. S. room has been enlarged and a kitchen added to the lecture rooms of the church during the autumn.

New Haven.—The branch of the Woman's Board of Missions met in Center Church, Jan. 12, and was addressed by Mrs. Nikambe of Bombay.——*United*. The Men's Club service was addressed last Sunday evening by Pres. W. J. Tucker of Dartmouth on Who Is Your Great Man?

Talcottville.—At the annual meeting the 30th anniversary was observed. The church has spent during its existence over $50,000, and its benevolences to date amount to $31,531, the largest sum expended in this way by any Congregational church in the county.

East Haddam.—*Hadlyme*. In the annual reports the totals are small, but the percentage of increase is large. The benevolences, $92, show an increase over last year of 25 per cent., and home expenses, $628, denote a reduction. Rev. F. C. H. Wendel is pastor.

Norwich.—*Second*. The reports presented at the annual meeting of the Ecclesiastical Society showed it to be in a prosperous condition. Seven gentlemen were admitted to membership, making the present number 75.

New London.—*First* has a S. S. membership of 425 and a C. E. roll of 113. During the 10 years of Dr. S. L. Blake's pastorate the net gain in membership has been 212.

Whitneyville added 13 on confession and four by letter last year. The Sunday school rejoices in possessing a new square piano.

A Men's Club was organized and maintained with interest last year in First Church, East Windsor. The benevolences were above the average.——A new parish house is in prospect in Third Church, Torrington.——Winchester spent $900 for repairs last year.——The Congregational, Methodist, Baptist and Advent pastors at Bristol are exchanging pulpits for a month.——Kent is practically quarantined on account of scarlet fever.——The Litchfield Sunday school has contributed $25 each to the Armenian cause and home missions.——Winsted is considering the starting of a new building fund.——By the acceptance of the call to West Woodstock by Rev. Frank Rand, Willington is once more left without a pastor.——Plainville has voted almost unanimously to return to the old system of selling the seats in preference to the free pew system.——West Torrington has voted to increase the salary of the pastor $100.

MIDDLE STATES.

New York.

Brooklyn.—*Lewis Avenue* reports steady growth. Losses have been more than counteracted by larger gains. The pastor is Dr. R. J. Kent.——*Lee Avenue*. Rev. J. B. Clark, the pastor, has been granted a three months' leave of absence, and is now traveling in southern California. He will visit various resorts of the Pacific coast, finally arriving at San Francisco, where he will remain for some time. Mr. Clark last June fell from his bicycle and sustained a compound fracture of the skull. He recovered sufficiently to resume his pulpit work, but his physicians advised a longer period of rest. He will doubtless return in full vigor to enter his seventh year of service here.

West Groton.—Rev. John Cunningham, the pastor, has just passed the 77th milestone of his life and is a remarkable example of a youthful man. He is greatly beloved by his people and respected by his brethren. He has been 30 years in his present pastorate.

Syracuse.—*Danforth*. This part of the city is being much moved by the revival conducted by Mr. and Mrs. Rees.——*Geddes*. The Men's Society has arranged a lecture course in which Dr. Edward Taylor was the opening speaker.

Binghamton.—*Plymouth*, pastorless for nearly four months, has extended a hearty call to Rev. Thomas Clayton, formerly of New Berlin, Ct. The church has been carefully kept together and shepherded by Dr. Edward Taylor.

Jamestown.—*First* is prospering under the pastoral care of Dr. A. L. Smalley, who entered upon his second year Jan. 1. The congregations are steadily growing and the church is well organized for aggressive work.

Lisle has completed the 100th year of its existence and is preparing to celebrate.——The work at People's Church, Buffalo, is so encouraging as to continue the special work of Rev. H. E. Gurney an-

OLBROOK LIBRAR
PACIFIC SCHOOL

other week.——Cambria is holding special services for two weeks.

THE SOUTH.

District of Columbia.

Washington.—*First* held its adjourned annual meeting Jan. 14. The 16 societies reported the work as thoroughly organized and showing a gratifying growth. A committee was appointed to consider the expediency of introducing individual communion cups.

THE INTERIOR.

Ohio.

Cleveland.—*Mt. Zion*, under the efficient leadership of its new pastor, Rev. J. H. Moorland, finds its congregations largely increased and its S. S. rooms uncomfortably crowded.——The work of the Ohio and national H. M. Societies among Bohemians, Poles and Magyars is full of promise, and it is with great regret that the societies have been obliged to reduce the appropriation for the coming year 10 per cent., when every interest of this important work demands enlargement.——*Archwood Avenue* reopened its enlarged building with a week of special services, culminating Jan. 17. This is the oldest Congregational church in the city, having been organized in 1819. The new addition is 56 x 54 feet and includes a main S. S. room with nine classrooms and a pastor's study. The entire main floor can be opened together and gives a seating capacity of nearly 600. The space was fully occupied several times during the reopening week. The lower floor has large parlors, cloakrooms, a kindergarten-room, dining-room and kitchen. The building is heated throughout by steam. The entire cost of the improvements is $7,000. A balance of $1,200 remaining unpledged was promptly met with more than $100 additional, Jan. 10, after a sermon by Pres. C. F. Thwing and an address by Sec. J. G. Fraser. The present pastor is Rev. J. W. Hargrave, to whose courage and leadership this new building is largely due. The original building was erected when Mr. Hargrave was pastor of the church before, in 1879. ——*Plymouth*. Rev. L. L. Taylor has been confined to his home for several weeks by illness, and the pulpit has been supplied by Professors H. C. King and E. I. Bosworth of Oberlin.——*Trinity* held its January communion the Sunday following the Week of Prayer and received 18 new members on confession, a total of 35, nearly all heads of families.

Mansfield.—*First* devoted the day to the needs of Whitman College last week Sunday. Miss Virginia Dox presented the subject to large congregations, and though no collections were taken the immediate result was a contribution of over $300. The ladies pledged $100 and the C. E. Society the same amount in memory of the late pastor, Dr. Hubbell. Various members of the congregation gave the rest. Rev. E. B. Fairfield, the pastor, gives 100 volumes from his valuable library to Whitman, also defraying the expense of transportation to Walla Walla.

Steubenville.—The annual reports show the financial year to have been the best in the 21 years of the church. A steadily increasing spiritual growth is believed to account for it. An unusual proportion of men at the prayer meetings is encouraging. During this pastorate the church has been relieved of a long standing debt. The pastor is Dr. Joel Swartz

Rootstown had a good attendance at the annual roll-call and dinner. Fourteen persons were admitted to the church Jan. 13, seven on confession. The next week a collection was taken sufficient to pay the debt of the church and leave a balance. The Week of Prayer meetings were to be continued a second week. Rev. C. N. Queen is acting pastor.

Sandusky.—The past year has been the most hopeful in the history of the church. The S. S. gain is 109 and that of the C. E. Society 40. In spite of the hard times a large sum has been raised and all the national societies were remembered. The congregations continue large. Rev. C. A. Vincent is pastor.

North Bloomfield labors under the depressions usual in declining rural communities. The church held, Jan. 9, 10, a Bible Business Institute of four sessions, with helpful themes. The parts were taken mostly by laymen of different denominations. The attendance was large. Rev. C. N. Pond is pastor.

Toledo.—*First*. The departure of Rev. D. M. Fisk to St. Louis is a great loss to the city. He has had wide influence during his pastorate.——*Central*. By the resignation of Rev. Charles Hyde two important positions in the city are left vacant.

Lakeville.—Fifty-two persons joined the church recently, nearly all on confession. Old and young are responding and this whole farming community is being moved. No special meetings have been held.

Illinois.

Fall Creek.—*German*, Rev. G. L. Brakemeyer, pastor, reports gratifying progress, 126 members being received during 1896, all but five on confession. The congregations continue to increase. On improvements $300 were spent and $800 to diminish indebtedness. Lots have been purchased for a parsonage.

Indiana.

Glezen.—*Hosmer*. Rev. Thomas Smith has had a useful pastorate of six years in a needy home missionary field. The membership has increased from seven to 90, and the Sunday school taxes the capacity of the house. A parsonage has been erected. The spiritual influence of the church has effected a great reformation in a hitherto neglected community. Mr. Smith is the recipient of many gifts from the friends of home missions. He removes to Washington to secure advanced school privileges for his children.

Indianapolis.—*Plymouth*. The institute work for the winter is under headway. Prof. Frederick B. Starr of Chicago University is delivering a series of six lectures. Pres. B. T. Washington lectured recently for the church.——*People's*. Neighboring pastors are assisting Rev. O. D. Fisher in protracted meetings.

Terre Haute.—*First*. Rev. C. H. Percival, the new pastor, has begun work with good congregations. The friends of this historic church rejoice that the vacancy caused by Dr. J. H. Crum's resignation has been filled so soon. In benevolences and influence the church stands in the front rank.

Macksville.—Rev. John Harden enters upon his fourth year under encouraging conditions. He also supplies a Presbyterian out-station, and thus makes a field naturally weak self-supporting. Mrs. Harden is a valuable help among the young people and in the Sunday school.

Alexandria.—Prof. J. C. Smith is lecturing among neighboring churches on Jamaica, where he and his wife were formerly missionaries. His purpose is to increase the building fund.

Bremen has been pastorless for some time, and has borne a discouraging financial strain. Services are again resumed. Rev. H. D. Leland, a Presbyterian, is the supply.

Michigan.

Grand Rapids.—*South* changed pastors during the year, but has maintained its membership, increased its Sunday school, and looks forward with new hope, under the leadership of Rev. F. E. York. ——*Smith Memorial* enjoys the ministrations of Rev. F. G. Blanchard of the class of '96, Oberlin Seminary. He uses his own printing press with good results. A gain of 20 in membership is noted and the church presses toward self-support.——*Plymouth*, whose pastor, Rev. R. M. Higgins, has gathered and organized a church at Conklin, has held its ground in membership, paid off part of its debt and met its obligations. Its share in the benevolences is $116 to home and foreign missions. ——*East* has moved its site a mile west and erected a neat house recently dedicated, in the building of which its pastor, Rev. W. H. Underhill, labored for three months with his own hands. Its membership has increased to 50 and its outlook was never so good. It starts the new year with large accessions.

Port Huron.—*First* closes the year with large accessions, and has dismissed 25 to form the new Ross Memorial Church. The church has raised and expended a large amount and closes the year with a balance. Rev. H. R. Williams has been called as an associate pastor. Rev. Thomas Chalmers is pastor. ——Three new mission schools have been added to the Congregational forces here, one provided with a building. There are in the city three organized churches with pastors, two parsonages, one church house, two other mission chapels and seven Sunday schools.

Bay City.—The Week of Prayer was observed with much interest. About 30 of the members met with the Essexville church in a communion service recently, and are holding meetings occasionally to revive this struggling work so long without a leader. Rev. C. T. Patchell is pastor.

Hart shows good progress during the year, 20 members having been added. The Ladies' Auxiliary contributed $275.

Conklin, organized nine months ago, has much more than doubled its 14 original members.——Special efforts in Addison and Stanton are effecting good results.——Romeo and Grass Lake find all bills paid for last year and a balance left.——St. Clair received 39 accessions, all but two on confession, at the last communion.

Wisconsin.

Clinton reports a year of progress in every department, especially in the midweek prayer meeting and Sunday school. The net increase in members was 21. This church sustains two extra neighborhood prayer meetings. The spiritual condition was never better.

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THE WEST.

Missouri.

ST. LOUIS.—*Hope*. The services begun during the Week of Prayer have been continued for a second week under the leadership of Dr. W. M. Jones, pastor of Hyde Park Church. The presence of the Holy Spirit has been manifest.

Iowa.

GRINNELL.—At Newbury, a little village a few miles to the north, the people are rejoicing in the completion of an attractive and convenient house of worship. For 16 years or more they have met in a schoolhouse. The church owes its existence to the labors of the late President Magoun, who often preached for it and used his influence in its behalf. From a series of special meetings now in progress much is hoped. Beginning the last of January, the Grinnell church will hold special meetings for which preparations have been made with great care. A series of college prayer meetings is also planned.

NASHUA.—This church is united under the energetic ministry of Rev. H. C. Scotford, who began his second year as pastor Dec. 20. The congregations have filled the house of worship, and the advisabilty of enlarging or of building a new one is suggested. Forty-seven members were added in 1896, many of them heads of families. The roll now numbers about 247. The annual meeting was held Jan. 7, and reports revealed progress in spiritual, financial and social lines.

MONTICELLO.—Four churches are reaping the fruits of union revival services by Evangelists Hartsough and Haudenschield. The recent additions to membership aggregate 150, of whom the Congregational church has received 46. Many heads of families are included. The aid of the young people's societies has been a marked feature.

IOWA CITY.—The pastor, Dr. M. A. Bullock, has been quarantined for three weeks on account of his child's illness with scarlet fever. Meanwhile the pulpit was supplied by members, and the Week of Prayer was observed as usual. For nine years Dr. Bullock has served this church, an important one because located in a university town.

MASON CITY.—During the three years' pastorate of Rev. F. G. Wilcox 175 members were added to the church, the net gain being 115. Rev. C. H. Rogers of Kenosha, Wis., began pastoral work here Jan. 3, Mr. Wilcox having accepted a call to Monson.

EXIRA.—Rev. H. L. Wissler, the pastor, has developed a country preaching station into a church of 32 members, six others standing pledged to unite. It has not yet been recognized by council.

KINGSLEY.—An ingathering of 19 members came at the close of a series of meetings, in which the pastor, Rev. G. A. Conrad, was assisted by Rev. R. W. Jamison of Sioux City.

AURELIA raised in 1896 for all purposes, including repairs, improvements and payments on parsonage, $1,100. Rev. B. L. Webber has two out-stations in the country.

Second Church, Ottumwa, Rev. J. R. Beard, pastor, in 1896 received 65 new members.——The family of Rev. A. G. Washington, pastor at Blencoe, now occupies the parsonage, just completed.——Bethlehem Church, Davenport, has purchased a pipe organ.——Since the revival meetings at Newell, conducted by Evangelist F. B. Smith, 48 members have united. Rev. W. G. Johnston is pastor.——Special meetings are in progress at Chester Center, Rev. C. W. Stark of Genoa Bluffs assisting the pastor, Rev. J. K. Shultz.

Minnesota.

ALEXANDRIA.—The Week of Prayer was observed with the week following in special meetings. Much interest developed. The work on the circuit, under the pastoral care of Rev. G. F. Morton and supported in part by individuals of the Alexandria Church, is prosperous. Mr. Morton preaches in six localities. In one an organization will be effected at once.

PRINCETON observed with much profit the Week of Prayer. It gave $150 last year to missions, and has just purchased a new piano for the Sunday school. On a recent Sunday one of the leading merchants took a stand as a Christian.

Kansas.

ARKANSAS CITY.—*Pilgrim*. At the annual business meeting reports from all departments were gratifying. Each has met its obligations and closed the year with a balance. The church year began with a new pastor and a new congregation. The acquaintance has ripened into a friendship mutually beneficial, and a year of prosperity has bound pastor and people closely to each other. A unanimous call was extended to Mr. Shaw to become permanent pastor, which he accepted, and the church installed him Jan. 6. After prayer by the moderator, a number of short addresses were made, all by members of the church family, and for that reason the service was peculiarly tender and impressive.

KANSAS CITY.—*Pilgrim* is enjoying a weekly Bible study, conducted by the pastor, and is enlarging its influence in the community by opening a reading-room in its building.——*Chelsea Place* pledged $100 Dec. 20, to pay all deficits to its former pastor, Rev. W. B. Fisher, whose health has obliged him, since last summer, to take secular work. Mr. Fisher still preaches for the church on alternate Sunday evenings.——*Bethel* is vigorous in its spiritual work among the unchristianized masses living on the bottom lands between the two Kansas Cities.

AXTELL has become so weakened by removals that the few remaining members have decided to disband, and have given a deed of the property to the C. C. B. S. During the entire 15 years of its often pastorless existence a Sunday school has been maintained. The spiritual work has been excellent at all times.

WHITE CLOUD, Rev. P. B. Lee, pastor, is self-supporting, and is constantly gaining in strength and influence for good. The field is a difficult one on account of the long absence, till recent years, of vigorous Christian effort. A new sentiment is awakening in the community in favor of Sabbath keeping.

ALTON, which has had no pastor since September, vigorously maintains its work by lay effort. It has a Sunday school and C. E. meeting and a live mid-week prayer meeting. The Ladies' Society is taking this time of comparative freedom from expense to put the building in excellent repair.

SYCAMORE.—State Evangelist Veazie began revival services Dec. 31. A large and interested congregation greeted him. This church is mainly supported by gifts from ladies connected with Plymouth Church, Brooklyn.

JUNCTION CITY.—A Y. P. S. C. E. of 18 members has been organized, and the spiritual interest continues. The church has provided systematically for all expenses and is giving gratifying evidence of renewed life.

Salina is enjoying a quiet revival, resulting in conversions.——Haven has recently painted its building. Systematic effort has nearly extinguished a debt, and the church is progressing spiritually.——The pastor at Valencia preaches also at Willard, where no other religious services are held, and much interest is manifested.——By recent arrangement, Rev. H. L. Marsh of Oneida will also supply at Capioma.

Nebraska.

WAVERLY, which has been supplied for three or four years by Professor Lowe of the Wesleyan University, has united with the local M. E. church for a season of special meetings, under the lead of Rev. G. J. Buck.

North Dakota.

OBERON.—The church enters upon the new year in a prosperous condition. The membership has been increased. The benevolences, amounting to over $114, are far ahead of any previous year and cover the objects represented by our six societies. The "parish library," started in September to mark the 10th anniversary of the organization of the church, has over 100 bound books and is now open to the public. Books and magazines for this library are solicited and may be sent to Rev. O. P. Champlin, pastor.

GARDNER.—Rev. N. P. McQuarrie is holding a series of evangelistic meetings which are accomplishing much good, though the work has been retarded by deep snow and severe cold. Rev. E. H. Stickney has assisted.

PACIFIC COAST.

California.

SAN FRANCISCO.—*First*. The revised roll will bear 763 names, only 180 having been dropped. At

Continued on page 105.

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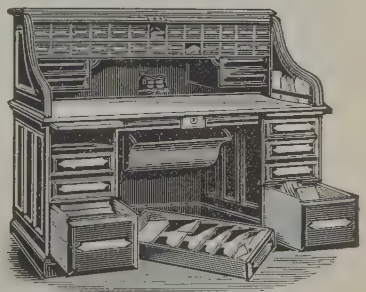

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THE BUSINESS OUTLOOK.

Reports fail to indicate any marked improvement in the movement of merchandise, but men who are in a position to note the first throbs of returning animation are very pronounced in their opinions that the country is at the threshhold of a great and enduring period of prosperity. The stock market, which always discounts coming events, has ruled exceedingly strong, and Wall Street men as a class are bullish and very hopeful of the future.

Hence, while trade has not yet started up to any extent, it will probably be but a few weeks before the demand will assume very satisfactory proportions. Collections continue somewhat slow, and this fact is apt to bias the judgment of many business men as to the situation. Already jobbers in the large cities report an increased demand for dry-goods, boots, shoes, hats and hardware for spring delivery. Some salesmen on the road are also sending in very fair orders.

Another favorable factor is the larger purchases of wool by Eastern manufacturers. Cotton goods, however, continue unsatisfactory in price and movement. The cure of the cotton goods situation appears to be a period of vigorous curtailment of production, steps towards which are now being taken. In iron and steel a better feeling is reported. While there have been few actual changes, there is not the apathy on the part of consumers which was so noticeable during December, and there seems to be more of a disposition to consider purchases. The production of pig iron continues to increase from month to month.

The increase in the Treasury's stock of gold, at a time when it usually falls off because of gold exports, is a factor of great significance and importance at the present time, so also is the large international balance of trade in our favor. The latter is in the vicinity of $140,000,000, and constitutes a broad basis for national prosperity. In conclusion, it can be stated that there is every indication of a rising market for security values and a very strong feeling with regard to the copper stocks on the Boston Stock Exchange.

HOLIDAY GIFTS TO MINISTERS.

SUPPLEMENTARY LIST.

New Hampshire: W. B. Tappan Smith, Auburn, purse of over $25.

Connecticut: Evan Evans, New Preston, $50; J. D. Smiley, South Britain, $30.

Illinois: J. F. Parsons, Rantoul, fine study chair and parlor lamp.

Iowa: S. J. Beach, Cedar Falls, gold watch; W. L. Brandt, Doon, fur overcoat; F. E. Carter, Clear Lake, gold watch, a set of china and other gifts; G. S. Rollins and family, Edwards Church, Davenport, many valuable gifts, among them Alford's Greek Testament; W. H. Klose, Monona, many gifts, including a beautiful clock; B. L. Webber, Aurelia, a handsome clock.

Wisconsin: T. W. Barbour, Palmyra, tree loaded with pound gifts, and from Bark River, an out-station, a rocking-chair.

Missouri: J. R. Adams and wife, First Church, Bevier, china dinner service and other gifts.

Minnesota: G. E. Soper, Alexandria, Remington typewriter, sleigh, harness and robes.

South Dakota: W. C. Cleworth and wife, Willow Lake, a set of dishes.

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THE CONGREGATIONALIST,
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Continued from page 103.

the New Year's prayer meeting as many different persons took part as there were minutes in the hour.——*Plymouth.* At the annual meeting of the society the receipts of 1896 were reported as exceeding the expenses, for the first time in several years.

OAKLAND.—The annual gathering of pastors and their families in the suburbs on the east side of the bay was held at the seminary New Year's Day with large attendance and hearty enjoyment.——*First* held a prayer meeting on New Year's morning, 400 being present.

During the recent vacation of Rev. E. W. Stoddard, the women of the Martinez church repaired the parsonage.——North Church, Berkeley, paid $200 on its debt last year.——Rev. J. R. Knodell, recently of San Bernardino, helped Rev. William W. Scudder at Alameda during the Week of Prayer.——Twenty-six persons have joined the church at Tulare during the last year.

Washington.

SPRINGDALE dedicated a meeting house, Jan. 10, free of debt, Rev. E. J. Singer preaching the sermon. This church is within seven miles of the early foreign mission station of Rev. Messrs. Cushing Eells and E. Walker—Tshimakain, now known as Walker's Prairie.

SPOKANE.—*Second* added 49 members last year, 38 on confession, bringing the membership to 167. The church debt has been reduced $500. The Congregational church membership of the city increased 40 per cent. during 1896.

The annual reports of the Medical Lake church, Rev. J. D. Jones, pastor, show a net gain of nine members. The Ladies' Aid raised $199.

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AYER, Chas. L., to Bethlehem, Ct., where he has been supplying. Accepts.
BLOM, K. J., to Wesley, Io. Accepts.
BUTLER, Frank C., Edmonds, Wn., to St. John and Endicott.
BUTLER, Wm., Byron, Cal., to Lincoln. Accepts.
CADMUS, Wm. E., Hingham, Mass., accepts call to Elyria, O.
CHATFIELD, Geo. A., Coal Creek, Col., to LaFayette. Accepts.
CLAYTON, Thos., Boston, to Plymouth Ch., Binghamton, N. Y.
DOANE, Frank B., Dayton, Wn., accepts call to Cheney.
DUDLEY, Willis E., S Natick, Mass., to Niagara Falls, N. Y. Accepts, to begin Feb. 1.
HERRICK, Edward P., First Ch., Tampa, Fla., accepts call to State missionary work among the Spanish and English.
HUNT, Chas. R., Chicago, accepts call to Union, Io.
HUNTINGTON, John C., Minneapolis, Minn., to Barnesville. Accepts.
LAWRENCE, John A., after a four years' pastorate at Acton, Me., to Machiasport. Accepts, and has begun work.
McLELLAN, T. C., formerly of Brooklyn, to United Ch., Newport, R. I.
MARTIN, Moses M., Allegan, Mich., to supply at Ypsilanti.
MOFFATT, T. Clemence, Palisade, Neb., accepts call to Wymore.
PLATT, Dwight H., Goodland, Kan., to Smith Center.
POLHEMUS, Cornelius H., late professor in Tabor College, Io., to S. Broadway Ch., Denver, Col.
REID, Matt. D., late of Gardner, N. D, to Dawson and Tappan for a year.
SHAW, Wm. B., to permanent pastorate of Pilgrim Ch., Arkansas City, Kan., where he has supplied for a year. Accepts.
SHEAFF, Robert L., Union, N. H., to Barton, Vt., for a year. Accepts.
SMITH, John H. B., to permanent pastorate at Wadena, Minn.
SMITH, Thos., Hosmer Ch., Glezen, Ind., to Washington, same State. Accepts, to begin Mch. 1.
SMITH, W. B. Tappan, Auburn, N. H., to First Ch., W. Newbury, Mass. Accepts, to begin at once.
STEWART, Wm. R., Firsh Ch., Britt, Io., accepts call to Medford, Minn.
STUMP, Geo. E., to remain at Moville, Io., another year.
SUMNER, Fredk. A., Glenwood, Minn., to Little Falls.
THURSTON, Oakley B., Cedar Springs, Mich., to Reed City. Accepts, to begin Feb. 1.
WILLIAMS, Horace R., late of Richmond, Mich., to be associate pastor of First Ch., Port Huron.
WILLIAMS, J. B., Chicago, to Cooper Ch., San Francisco. Accepts, and has begun work.

Resignations.

BARTLETT, Ernest C., Central Ch., Chelmsford, Mass., to take effect Jan. 31.
DAVIES, Chas. H., Etiwanda, Cal.
DAVIES, Dan'l D., Windham, O.
FISK, Dan'l M., First Ch., Toledo, O.
HYDE, Chas. L., Central Ch., Toledo, O.
LANDERS, Warren P., Middleton, Mass., to take effect Sept 1.
McSKIMMING, David D., Plymouth Ch., Youngstown, O., *withdraws* resignation.
PHILLIPS, John W., Bakersfield, Cal.
PINKERTON, Wm. A., E. Dorset, Vt.
ROGERS, Alfred H., Mound City, Ill.
SHAW, Gilbert A., Deer River and Denmark, N. Y., to take effect Mch. 1.
SPENCER, Edward G., Penacook, N. H., to take effect Mch. 31.
STURTEVANT, Julian M., New England Ch., Aurora, Ill.
STUMP, Geo. E., Moville, Io.
THOMPSON, John K., S. Woodbury, Vt.
WILLIAMS, Ashley J., Plainview, Minn.
WOOD, Fred. C., Mancelona, Mich.

Dismissions.

CADMUS, Wm. E., Hingham, Mass, Jan. 13.
HARRIS, Chas. E, Jr., Moorhead, Minn., Jan. 12.
SIMS, Thos, Bond St. Ch., Toronto, Can., Dec. 30.

Churches Organized.

PILGRIM, near Exira, Io. 32 members.

Miscellaneous.

FELLOWS, Chas. B., Minneapolis, has been appointed evangelist and general missionary by the Minn. H. M. S., and is now at work in the Iron Range.
GORDON, Chas. E., and wife gave a New Year reception to their parish in Lyme, N. H.
LYON, F. Emory, has closed his work at Pilgrim Chapel, Madison, Wis., and will devote all his time to the Ch. in Sun Prairie, residing in Madison.
ROY, Jos. E., Western secretary of the A. M. A., has recently given stereopticon lectures at Central and Pilgrim Chs., St. Louis.
STEMEN, John A., Minneapolis, is just recovering from several weeks' illness of typhoid fever.
STURTEVANT, Julian M., of New England Ch., Aurora, Ill., after five weeks of malarial fever, is rapidly recovering his usual vigor and will seek a change of climate.
WOOLLEY, Jos. J., tendered a New Year reception to the congregation of Park Place Ch., Pawtucket, R. I. The large attendance manifested the warm affection of his many friends. An orchestra and refreshments added to the good cheer of the occasion.

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MR. MOODY'S PITHY SAYINGS.

ON THE TREMONT TEMPLE PLATFORM.

I pity the minister who has to go outside the Bible to get subjects to draw a crowd.

If God doesn't use me here in Boston to help the churches my mission will be a failure.

There never was a time in my life when I believed so strongly in the necessity of regeneration in man—being born in the Spirit.

Don't be cast down. If you know any hopeful thing go and tell it to everybody you know. If you know anything discouraging go and tell it to the Lord.

I say to you here, and I say it in love, that nine-tenths of the church members are without power. I don't say they are not Christians, but I do say they have no power.

There are Bostonians who have not yet learned that Jesus is risen. They do not understand that he has come out of the grave to draw all men unto him.

A COUGH should not be neglected. "Brown's Bronchial Troches" are a simple remedy and give immediate relief. Avoid imitations.

AS A MATTER OF PRECAUTION.—A prudent man will, simply as a matter of precaution, keep a bottle of Adamson's Botanic Cough Balsam in his house. For coughs and all throat and lung troubles it is both a preventive and a cure. Sold by all druggists.

MOST WELCOME WEDDING GIFT.

"Mother's Machine"

With Latest Improvements. Lightest Running, Easiest Managed.

Greatly aids domestic bliss.

The SINGER MANUFACTURING CO.

ALMOST A COMPLETE WRECK.

But the Wonderful Dr. Greene's Nervura Made Him Well.

Charles H. Stevens, South Effingham, N. H., says:—"I was about prostrated in health, extremely nervous, limbs stiff in the joints, my bowels were bloated badly, and my breathing was terrible. I could not stoop without losing my breath. In fact I was almost a complete wreck, and could do but little work of any kind.

CHARLES H. STEVENS, ESQ.

"I commenced to take Dr. Greene's Nervura blood and nerve remedy, and at the end of one week I had lessened in girth about my bowels two inches and now my girth is five inches less, and I am able to do a full day's labor. I tell you, if it had not been for Dr. Greene's Nervura blood and nerve remedy I should have been dead before this time, and I can therefore give this wonderful remedy the highest praise"

If constipated, use Dr. Greene's Cathartic Pills with the Nervura. Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing nervous and chronic diseases, can be consulted free, personally or by letter.

Leading dealers everywhere sell

FERRY'S SEEDS

Don't risk the loss of time, labor and ground by planting seeds of unknown quality. The market is full of cheap, unreliable seeds. FERRY'S SEEDS are always the best; do not accept any substitute. Seed Annual Free.

D. M. FERRY & CO., Detroit, Mich.

SEEDS New Complete Catalogue of BEST SEEDS that Grow mailed FREE to any address. W. ATLEE BURPEE & CO. Philadelphia.

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BRECK'S POULTRY AND SWINE MEAL *"Makes hens make money."* Used by the most successful Judges and Poultrymen in the United States. Enough for 30 hens one month delivered anywhere for $1. "Points for Poultry Raisers," 4th edition, 64 pages mailed free. Please mention this publication. Everything for Farm, Garden, Lawn Joseph Breck & Sons, Boston, Mass. Manufacturers of Poultry Supplies.

You will realize that "They live well who live cleanly," if you use . . . . SAPOLIO

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 15.

Miss Kyle, field secretary of the board, presided, and read 2 Cor. 4. An echo from the meeting of the previous Friday had rung in her ears, "In order to win others to Jesus we must first win them to ourselves," leading her to speak of the winning power of the Christian life, as manifested in the Christian's daily life, in the part of missionary service which is performed here at home and in the lives and work of missionaries in the foreign field. The personal power of the missionary was illustrated by the case of one in Japan who bore the discomforts of a disagreeable journey with so much patience and serenity that a non-Christian looker-on came the next morning to purchase a copy of the Bible, the book whose teachings had made this woman what she was; also by Miss Morrill's early experience in China when she said, "I cannot talk to the women, but they smile at me and I smile back."

The calendar topic for the day was Prayer for Missions in Turkey, and reports were given from different stations. Mrs. J. K. Browne read a letter from Mrs. Barnum of Harpoot, in which she spoke of the orphans, from 15,000 to 20,000, in their field and of the two houses which have been hired for their use, one for the boys, the other for the girls, in that city. Mrs. Barnum and Mr. Ellis are a special committee to look after these children. Miss Bush has found great occasion for anxiety concerning such children in her visits to Egin and other places. Dr. and Mrs. Thom and Mr. and Mrs. Larkin had arrived at Mardin, during the latter part of the journey Dr. Thom traveling by a different route from the others, because the shorter route threatened so much danger to him. Mrs. Thom had courageously volunteered to make this part of the journey alone, when upon the eve of her setting out Mr. and Mrs. Larkin unexpectedly joined her.

Miss Lamson spoke of the school work as going on regularly in the midst of so many unusual demands, and read a letter from Miss Daniels of Harpoot, written with a "heart full of joy at the way in which the Lord has cared for our school." They were first trying the experiment of self-government in the college, and so far it had worked well. New members join the Christian Endeavor Societies almost every week. Miss Daniels spoke of Miss Emma Barnum's efficient help and of Miss Seymour as having "the very hardest work, because all the women go to her with every need." Miss Lamson also read a letter from Mrs. Raynolds of Van, who is now in Ooroomiah and doing what she can for Armenians who have taken refuge there.

Mrs. Fairchild read a letter from Miss Gleason at Hasskeuy, who "would not change her place and work with any one." In the house which was looted by a cruel mob she and Miss Cull have re-established housekeeping as well as they could, and are dispensing comfort as they may to the depressed, stricken people about them. She says, "If we can only help them spiritually, how happy we shall be! Do pray earnestly for this."

BIOGRAPHICAL.

REV. JOHN H. WORCESTER, D. D.

Dr. Worcester died at Burlington, Vt., Jan. 15, in the eighty-fifth year of his age. He was the son of Rev. Leonard Worcester, and was born at Peacham, Vt., May 28, 1812. He graduated from Dartmouth College in 1833, was a tutor at Dartmouth from 1835 to 1836, and after studying divinity was ordained as pastor of the Second Congregational Church at St. Johnsbury, Vt., in 1839. In 1847 he became pastor of the First Church at Burlington, Vt., which he served for seven years. After leaving the active ministry he conducted for several years a select boarding school for young ladies. He received the degree of Doctor of Divinity from the University of Vermont in 1866. Dr. Worcester had, in a marked degree, many of the traits of the family to which he belonged. Of strong intellectual powers, his preaching was characterized by great vigor and grasp of truth. A strict logician, his sermons were most convincing and were yet marked by deep tenderness of feeling. He was greatly beloved and honored both as pastor and as citizen by the people among whom he had dwelt for a full half-century. Dr. Worcester was father of the late Prof. John H. Worcester of Union Theological Seminary, whose death in the prime of life deprived the church of one who gave promise of great eminence as a theo logian.

CHARLES H. FORD.

Mr. Ford, who died Jan. 8, was born of missionary parents in Syria in 1856. He was principal for thirteen years of the Calhoun School, Chicago, and as a teacher was held in high honor. He was a member of Union Park Church and interested in reforms of every kind. He was an ardent student of science. His highest ambition was to be useful and his daily life was an exhibition of the spirit of the kingdom of God.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BARROWS—In New Bedford, Jan. 10, Deacon Isaac N. Barrows, in his 82d year. For sixty-three years he had been an active and efficient Christian worker, and for more than twenty-five years he was deacon of the Trinitarian Church. He was of a sunny temperament and endeared himself to all who came in contact with him.

DICKERMAN—In Newton, Jan. 10, at the home of her niece, Mrs. D. B. O. Bourdon, after a brief illness, Mary Ives Tuttle, widow of Henry G. Dickerman of Mount Carmel, Ct., aged 76 yrs.

LEAROYD—In Danvers, Jan. 15, John S. Learoyd, for thirty years superintendent of the Maple Street Sunday school and prominent for many years in the Boston Superintendents' Union, aged 64 yrs.

WAITE—In Brattleboro, Vt., Jan. 17, Lucretia E. Waite, aged 73 yrs. She was one of the oldest members of the Third Church and a woman of strong character.

WILDER—In Wellesley Hills, Jan. 13, Mary E., wife of Charles T. Wilder.

SLEEP FOR SKIN-TORTURED BABIES

And rest for tired mothers in a warm bath with CUTICURA SOAP and a single application of CUTICURA (ointment), the great skin cure. This treatment will afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails.

Sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. ☞ "How to Cure Skin-Tortured Babies," free.

Every Humor From Pimples to Scrofula cured by CUTICURA REMEDIES.

For Catarrh Hay-Fever and Cold in Head
ELY'S CREAM BALM CURES COLD IN HEAD
CATARRH
ROSE-COLD
HAY FEVER
DEAFNESS
HEADACHE
ELY BROS NEW YORK

ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City

Scrofula is a word you don't quite understand, but if you talk with your doctor, he will tell you that it is generally believed to be due to the same cause which gives rise to Consumption. It appears mostly in those who are fat-starved and thin, usually in early life. A course of treatment of Scott's Emulsion with the Hypophosites wherever Scrofula manifests itself, will prevent the development of the disease. Let us send you a book. Free.

SCOTT & BOWNE, Chemists, New York.

In the selection of food care is exercised to secure the best. No attempt is made to disguise, by flavoring in cooking, the taste of decayed meat or vegetables. Why not this same care in the selection of Cod Liver Oil?

Peter Möller's Cod Liver Oil

is kept free from contamination and all impurities during process of manufacture—hence it is free from all disagreeable taste or smell so common in Cod Liver Oil.

Ask for Peter Moller's Oil, and see that the bottle—a flat, oval one—bears our name as agents. Notice the date in perforated letters at bottom of the label.

Schieffelin & Co., New York.

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(Sciatic Rheumatism or Neuralgia of the Hip.)

1 to 3 large bottles of

BISHOP SOULE'S LINIMENT

Cure severe cases after all else has failed. *One large bottle* will cure an ordinary case of

SCIATICA, RHEUMATISM or NEURALGIA

Originally prepared 50 years ago by the late Bishop Soule. Its success is wonderful.

No case so severe but there is hope in the use of Bishop Soule's Liniment.

USE ONLY LARGE BOTTLES FOR SCIATICA.

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LAST SUNDAY IN BOSTON PULPITS.

The International Arbitration Treaty furnished the theme for a number of preachers, and their utterances concerning it were uniformly emphatic in its praise and favorable to speedy action by the Senate. Dr. Reuen Thomas of Brookline felt that the two governments should act in the matter as two individuals of intelligence and not as pugilists or bullies. Rev. A. A. Berle, D. D., of Brighton, considered it a particularly bright omen in contrast to the present condition of war-burdened Europe.

Naturally the evangelistic labors of Messrs. Moody, Jones and Murphy occasioned pulpit comment. Dr. Lorimer at Tremont Temple, Rev. I. J. Lansing at Park Street and Rev. Peter MacQueen of Somerville spoke hearty words of praise, though Dr. Lorimer justly condemned wholesale charges of crime against church officers and members unsupported by facts. On the other hand, at least two Unitarian clergymen, Rev. L. W. Sprague and Rev. E. E. Hale, D. D., deprecated the probable effects of such abnormal religious movements, while another Unitarian, Rev. John Cuckson, admitted that certain persons were thereby reached and blessed. An Episcopalian rector in Winchester, Rev. J. W. Souter, said that the rescue idea which these evangelists make prominent is quite the opposite of the Episcopal idea of the religious life as a growth, and that even if many desirable results follow the campaign there should be no abatement of the normal work of the church.

Rev. A. S. Gumbart, D. D., a prominent Roxbury Baptist, criticised Ian Maclaren's creed now being circulated by the Brotherhood of Christian Unity, and said that the implied teachings of many of Maclaren's stories are anti-Scriptural. A new congregation, mainly of Back Bay people, is being gathered at Steinert Hall on Boylston Street by Rev. S. R. Fuller, who was recently deposed, at his own request, from the Episcopal Church, by Bishop Lawrence. Dr. Fleischer, the liberal Jewish rabbi, invited to his pulpit a Unitarian clergyman, Rev. S. M. Crothers—a somewhat exceptional action on the part of a Jewish rabbi. Rev. E. A. Horton, D. D., spoke to the audience of young men that gathers every week at the Y. M. C. Union concerning Benjamin Franklin. At the Lincoln House, one of the South End college settlements, Hon. T. J. Gargan, prominent in Boston politics, inaugurated a series of proposed Sunday afternoon talks to the working classes by an address on Good Citizenship.

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TIDINGS FROM OUR ARMENIAN ORPHANS' FUND.

Amount received during the week ending Tuesday noon, and acknowledged in detail by individual receipts	$582.96
Previously acknowledged	21,401.87
Total	$21,984.83

The following letter, dated at the Bible House, Constantinople, Dec. 28, 1896, and written by Rev. George F. Herrick, D. D., is the first full report we have received of the disposition and reception of our Orphans' Fund. It will be eagerly read by the hundreds of persons in this country, who contributed to the fund:

> We have watched with deep interest the rapid growth of *The Congregationalist's* fund for Armenian orphans. The appeal these poor children have made has found a response which means something in the line of applied Christianity from England, Germany, Switzerland and France, as well as from those in our own land who have so generously and so promptly responded to your appeal.
>
> The first $500 you sent went to Harpoot, and the next $1,000 went in answer to a pathetic appeal from Bitlis. Since then Harpoot and Sivas have been taken up by German and Swiss friends; Cæsarea and Oorfa had already been largely aided from Germany; Brousa is, we expect, to be taken up in the spring by the Swiss. The sum in our hands this morning was something over 3,000 Turkish liras [a lira is $4.40], besides the $550 designated to Oorfa. The balance, over 3,000 liras, will be used here. I trust that through you the generous givers, who have made their own Christmas happy in thus remembering the Lord's poor children, will receive the thanks of all the missionaries and of thousands of children and of their widowed mothers, whose New Year will be made happy by these gifts. The large sum has been divided as follows, and I have had the great pleasure of sending an unusual Christmas and New Year's greeting to nine of our interior stations. I have put the missionaries to whom the money has been sent in direct communication with you, and in due time you will hear from them:
>
> Van, 600 liras.
> Marash, 400 liras.
> Mardin, 300 liras.
> Aintab, 300 liras.
> Hadjin, 100 liras.
> Bitlis, 400 liras.
> Marsovan, 400 liras.
> Erzroom, 300 liras.
> Brousa, 200 liras.

◆

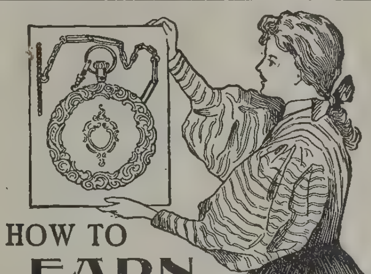
EVANGELISTS IN BOSTON.

The impressions made by newspaper reports of the addresses of some who are now conducting evangelistic meetings in Boston are a grief to not a few earnest Christians, as a number of letters we are receiving give evidence. One of these, a young pastor in a New England city, says:

> Really I am convinced that they are doing a work greatly to be deplored, and putting upon the churches a burden of discouragement and abuse which they can ill afford to carry. The denunciation of the churches, the vulgarity of thought and expression, all reach to the uttermost parts of New England. As yet it is to be doubted whether their gospel message, much less any strong spiritual influences, have forced their way across the Charles River. Certainly these are the last things one hears discussed in our city as men speak together about the workers in Boston.

T.

An Argument for Business Men.—The average business man does not hesitate a moment on the question whether it is wise to have a telephone, an office boy, printed stationery, etc., for the better conduct of his business, and yet he is satisfied to do his business at a poor, inconvenient desk, where the chances of error in the confusion of papers is very great. There is not a business man in this city who will not be interested in the latest desk offered by the Paine Furniture Co. in another column.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W. G. BAKER . . Pays You . . Well to Introduce
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Express or freight paid if cash is sent with order. Send address on postal for Catalogue, Order-sheet and particulars.

W. G. BAKER (Dept. 18), Springfield, Mass.

Quick as Thought
No time lost with
WHITMAN'S
INSTANTANEOUS
CHOCOLATE.
Taste, flavor and quality the best. Put up in pound and half-pound tins.
Stephen F. Whitman & Son,
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GOOD HEALTH NEVER GOES ON WET FEET

Wet feet are always running for the doctor. Colds, pneumonia, consumption—they're the children of wet feet. The best life insurance is a pair of dry feet,—and the dryest feet are in

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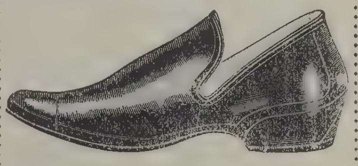

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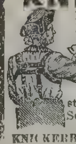

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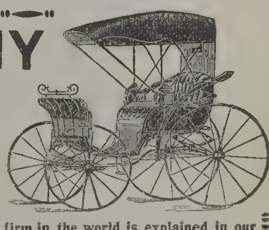
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ASSETS.

Cash on hand, in Bank, and Cash Items	$991,914.44
Cash in hands of Agents and in Course of Transmission	1,091,613.65
Rents and Accrued Interest	26,027.46
Real Estate Unincumbered	459,575.00
Loans on Bond and Mortgage (1st lien)	1,375,500.00
Loans on Collateral Security	10,800.00
Bank Stock, Hartford, Market Value	356,036.00
" New York, "	319,045.00
" Boston, "	75,357.00
" Albany & Montreal, "	79,780.00
Railroad Stocks	844,120.00
State, City, and Railroad Bonds	4,374,929.00
Total Assets	**$10,004,697.55**

LIABILITIES.

Capital Stock	$1,250,000.00
Reserve for Re-insurance	4,894,406.84
Reserve for all Unsettled Claims	595,898.56
NET SURPLUS	*3,264,392.15*
Surplus to Policy-holders	*4,514,392.15*

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Volume LXXXII *Number 4*

THE CONGREGATIONALIST

Boston Thursday 28 January 1897

In connection with PARABLES IN PICTURES, Part I, in Home Department.

A·Sower·went·forth·to·sow

WHAT MR. MOODY SAYS

ON THE TREMONT TEMPLE PLATFORM.

I'd rather have a drop of God's power than all the intellect in Boston.

Don't say you're too weak. Say you're too lazy. That's what's the trouble.

If you will tell us how to be more useful you are just the men to go in on that line.

I have little sympathy with the idea that God gives us eternal life and then starves it out of us.

The world is looking out for the best things, and what we want is to show them that the religion of Christ is the best in the world.

Work without love is like a clock without hands. You may put it in a golden case and set it in diamonds. It will not be worth anything.

A Scotchman said it took two to convert him. He explained that the two were the Almighty and himself. "Well, what did you do?" "Well, I did all I could against it and the Lord did the rest."

Men are trying to save themselves by the law. They say that if they do the best they can it will come out all right. That is true in one sense, because if you do the best you can you lay hold on eternal life.

I hope every man who is living a double life in Boston will either be converted or get out of the church. . . . If there is one man in the church tearing down as much as others are building up what are you gaining?

If no one were to be saved except on his faith that he was worthy there would never be another soul saved in this world. Christ has not promised to deal with those that are worthy, but with those that are unworthy.

Some people seem to think that drunkenness and licentiousness are the crowning sin. The crowning sin is unbelief. All the wretchedness, misery and woe of the world has come through the door of unbelief. May God sweep it out!

Sometimes I've been asked to go into some dark room to get messages from the dead. I say no, thank you. I'm not going to dishonor the Holy Ghost by sneaking into some room and turning down the gas. I've got the Holy Ghost and the Book.

A man said they had had a great revival in his church.

"Have you?" I asked. "And how many have been taken in?"

"O," was the reply, "we have not taken any in; we have put out a lot."

There are Christians who have to do a lot of climbing. They go on the low level all their life and in the evening of it they have a lot of climbing to do. That is what grace is given for—to lift us to the high level where the air is clear and where you get better views.

I have just received a letter asking when I'm going to pitch into the Catholics. Well, I'll tell you; just as soon as all the Protestants are converted, but I'm afraid it won't be this week, and at present we've got enough to do to attend to our own business.

Some people think they are to get grace enough at one meeting to last a lifetime. I heard a man say that he hoped to get enough out of that series of meetings to last him a lifetime. I told him he might as well expect to get enough at breakfast to last him a lifetime.

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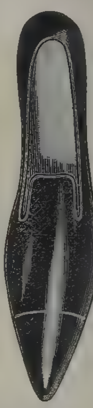

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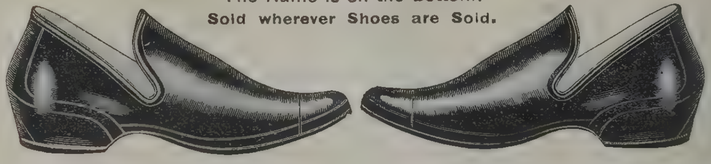

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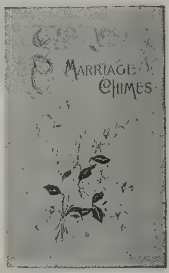

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DURING the next week in hundreds of churches appropriate notice will be taken of Christian Endeavor Day, which falls on Feb. 2 and marks the completion of sixteen years since the first society was founded in Portland. We have only to quote the most recent figures to show what a tremendous development this vine of the Lord's planting has had. The official enrollment of the societies in December showed the number of members to be 2,836,740. There were then 47,279 societies. During the last year for which figures are obtainable 231,900 young people joined the evangelical churches of the United States from the Y. P. S. C. E. Since 1889 the churches have received a grand total of 1,048,235 members from this source. Though having wheels of energy and enthusiasm, and driven by the zeal of youth, the Christian Endeavor car has not moved forward apart from the agency of the Holy Spirit. Those who know most concerning its growth are convinced not only of its divine origin, but also of divine guidance since its formation. The illustration is found—aside from the immense amount of good directly accomplished in individuals and in churches—in the rise and development of various lines of effort now carried forward in the name of Christian Endeavor, such as the missionary and good citizenship movements. These did not originate in any central office, but by the suggestion of the Spirit in the hearts of young people loyal to Christ their leader.

There seems to have been a significant contrast between the interdenominational missionary rallies held Jan. 15 in Chicago and New York. The Auditorium in the former city was crowded in every part with an enthusiastic throng. Carnegie Hall in New York presented a discouraging array of empty seats. In both meetings the character and talent of the speakers were calculated to draw great audiences. The addresses in New York were not less impressive than those in Chicago, and certainly as a whole were more pertinent to the occasion. We notice that Chicago papers point to the meeting in that city as evidence that interest in missions is increasing. Some New York papers argue from the Carnegie Hall meeting that the cause of missions is losing its hold on the people. In all probability New York Christians are as interested in missions as those in Chicago. The true inference, which churches, not less than business and benevolent enterprises, need to reflect on, is that the best cause and the best men united will not succeed without judicious advertising. With it weak causes and bad men often command public attention and control public action. The churches still underestimate the value of the newspapers and of men who know how to put the work of the churches before the people.

The letter from Dr. Bradley on another page expresses a conviction shared by many, as shown in recent letters received by us, that the expenses of the Congregational Home Missionary Society ought to be substantially reduced, and can be without impairing the efficiency of its administration. It ought not, in these times, to require from $80,000 to $90,000, in addition to amounts expended by auxiliaries, to gather and distribute the annual receipts of the society. Only urgent necessity could justify a steady annual increase of expenses in the face of an accumulating debt and heavy reduction in appropriations for the field. We understand that the directors now realize this condition, and have decided to reduce the expenses of administration for the coming year, beginning April 1, by about $20,000, or twenty two and one-half per cent. They also feel compelled to reduce the appropriations for the field about seventeen per cent. It is better to make these reductions in advance than to go on accumulating a debt, and the example now set by the H. M. S. will, we trust, be carefully considered by other societies. The churches will heartily approve the most earnest efforts for economy and will respond more liberally as they see that their gifts are used with greatest care.

Negotiations have been for some time in progress looking to closer union between Congregationalists and the churches who have taken the name "Christian." During the present month a resolution was offered in the Christian Church at Marion, Ind., to secure a Congregationalist pastor as a step toward union with our denomination. The resolution was not passed. But, according to the *Herald of Gospel Liberty*, which reports this case, some churches of that body seem to be contemplating similar action, which is earnestly opposed by others on account of their attachment to the name "Christian," to the exclusion of every other name. Our brethren in that body of churches hold that their use of the name Christian to distinguish them from other denominations is standing for a principle. Why should they not keep the name, while Christians and Congregationalists act together in localities where it will be for the general advantage of the kingdom of Christ? We see no insuperable difficulties in the way of churches of both names uniting in local associations and conferences. Both denominations are Christians by profession and Congregationalists in polity. Where two churches bearing the two names can with advantage unite as one, why should not the new church take the name most acceptable to the majority? If that name should be Christian, we think Congregational churches would be glad to unite in fellowship with that church. But any attempt to force union only results in greater division. The guiding principle must be, "Love doth not behave itself unseemly, seeketh not its own."

Nothing that we said in a recent In Brief can be construed as a condemnation of charity organization work, nor as an unqualified plea for a return to the old methods of impulsive, unintelligent giving, for we believe that on the whole the newer and more rational methods prevent much waste and avoid fostering mendicancy and pauperism. But there is ever the danger that those who operate the charity organization machine will become enamored of the machine and forget the end for which it is created, and there is ever the danger that those who supply the machine with its fuel and water may come to feel that in so doing their duty is done. There will always be those who can only be truly helped by the touch of a personality not machine-labeled, and there will always be those also who can only give feelingly, not rationally. And as with these the impulse is born of sympathy and love, the responsibility must rest very heavy upon him who dares to say that such impulses should invariably be strangled by reasonings as to the probable effect of the gift upon its recipient.

About this time the New Englander is dreaming of the delights of a tropical climate and planning, or wishing he could plan, a visit to a summer clime. If he cannot get away, let him reflect on the fact that for all the year round, the climate of New England furnishes a variety, an exhilaration and a stimulus to physical and mental vigor which for a healthy life is to be chosen as far and away beyond the monotony of unending summer. Let him contrast these brilliant January days, with glassy lakes over which the skaters glide, or white roads along which sleigh bells sound their merry chimes, with this picture of Cuba, drawn by an American consul:

Noon lies panting in shadowless heat. Night falls as suddenly as the curtain when the play is done. Morning flashes in a moment upon a world that is bathed in a chill and clammy dew. As you sit fanning yourself in a windless time, you wonder if it has always been so, and life and its functions still gone on. There is a knowledge, but not a realization, that these airy habitations will never be closed for stress of weather, that the gathering of a household in the firelight will never be seen, that summer means only the monotonous splash of endless rain, seas of mud and limitless mustiness and green mold, and that winter is only a little more wind, boundless dust and the ripening of the orange.

The Church of England Missionary Society is using, with great success, a method of educating the public which could be adapted by our missionary societies just as well as not. In fact, in a tentative way, it already has been tested in this country by the A. M. A. and such institutions as Hampton Institute and Tuskegee. The theory is simply this. Gather together in a popular place of assembly, in cities like Birmingham, Bristol and Manchester, a collection of costumes, implements and models, illustrating the daily life of the foreign missionaries and the people among which they labor. In short, set up a missionary museum and put in charge of it retired or relieved missionaries, men and women entirely competent to instruct and inspire those who attend. Admit teachers and pupils in public and church schools at a nominal charge. So much for the theory. What has been its practical outcome in Great Britain? In Birmingham 100,000 persons paid an admission fee. In Bristol Nonconformists vied with Anglicans in their desire to see and profit by the exhibition, and already Wesleyan clergymen are calling on their missionary society to adopt the idea and use it in increasing intelligent interest among the Wesleyans.

The world confronts men with seeming impossibilities that they may vanish at the approach of faith. Such an impossibility escape from the Egyptians seemed to the people who were hemmed in by the mountains and the sea. So the conquest of the cities of the promised land looked to the spies. So the army of the Midianites appeared at first to Gideon. So, no doubt, the work which our Lord had undertaken appeared to Judas when he had once assured himself that there were to be no miracles for private gain or political effect. In these instances we have both faith and unbelief confronted with seeming impossibilities, which to the one became opportunities of glorious victory and to the other means of humiliating defeat. Our tasks, indeed, are different, but the principle remains the same. If the first question with us be of possibility and only then the question of God's will occurs, we shall inevitably sustain the overthrow of those who did not dare to venture. If we begin by making sure that it is God's will, the question of possibility becomes one for him and not for us to answer. His wisdom sets no wanton tasks—the very economy with which our Lord administered his miraculous tasks assures us of that—and if it be his will that we should perish in obedience—or even be made fun of, which with many is the more dreadful alternative—we may be sure that there is some good reason for our perishing. Seeming impossibilities in God's service are but a challenge to our faith. If the Red Sea hems us in our duty is to go forward without question at his word, assured that he will find or make a way.

CHURCH UNION IN BOSTON.

The union we have to speak of is of Congregational churches. It is one of the two outgrowths of the Pilgrim Association, organized about four years ago. The other is the Municipal League of Boston, which has already accomplished much good. The Congregational Church Union, which held its first anniversary at the Old South Church last Thursday evening, was composed of delegates representing a large number of churches. The occasion may, and we trust it will, prove to be an event of great importance in Congregational history.

The problem of Greater Boston is as much an ecclesiastical as a civic problem. The population of the cities included in the Metropolitan Water District has increased during the last twenty-five years from about half a million to nearly a million. By means of rapid transit the people who used to live in Old Boston have scattered widely through the suburbs. Their residences have been taken for business uses or for tenements for the poorer classes. The problem how to maintain the old churches, which are suffering depletion, and how wisely to plant new ones in the sections to which Congregational families are moving cannot be left to each church to work out for itself. The necessity of united action is evident.

The generous aid of the Old South Church and the wise use by the Massachusetts Home Missionary Society of the Swett bequest, now nearly exhausted, have brought forth results which are seen in the fact that the growth of Congregational churches in this district has been greater during the last ten years than in the preceding fifteen years. Yet in the quarter of a century the percentage of gain in membership in these churches is smaller than that of any of the other Protestant denominations except the Unitarian. To maintain our prestige and take advantage of the rare opportunity offered by the rapid expansion of the city, all the churches must act in harmony and under the guidance of their ablest men.

The work before the Church Union is a difficult and delicate one. It must not undertake too much. Some of the churches at the South End might, perhaps, wisely be consolidated, but that can take place, if at all, only through the free action of the churches themselves and in their own way. They may take counsel of the union when such a step is seriously contemplated, and we hope they will find it to the advantage of all interested to do so. There are new fields which invite immediate occupancy in several of the suburban sections. But the hearty co-operation of the neighboring churches will always be necessary to successful movement, and the union must choose wisely the opportune time to offer its aid, and to interest the churches in the effort. It can act only so far as it has the hearty approval and support of all the churches represented in it. Indeed, its work must often be discussed in all their meetings.

The union has been formed and has begun its work under very favorable auspices. It sprang up because of a general conviction that its work was needed. From the first, the Boston Congregational Club has been interested in it and has heartily approved of it. It has followed thus far the example of organizations for similar purposes in Chicago, St. Louis and other cities. It has left to our honored City Missionary Society all the work in the way of visiting and relieving the poor hitherto carried on so successfully by that organization. The officers of the union are men of experience, are widely representative of our churches and have their hearty confidence. They have already done a service of great value in placing before the churches more extended and accurate statistics of the district in which work is to be done than have ever before been gathered. To keep the churches informed of what is needed, to follow their judgment and at the same time stimulate their zeal and guide their action, is to insure success.

The first and most imperative duty of the churches in this region to the kingdom of God is to make Congregationalism strong in this greater Boston. It is and must continue to be the greatest source of supply from which our work in our land and in the world draws its funds. It must be the spiritual center from which courage and sympathy go out to willing workers everywhere. The truest revival is that which brings these churches to a high sense of their responsibility for giving the gospel to the world and helps them to the greatest efficiency for doing it. For this purpose this union has come into being. May it win and keep the fullest confidence of the churches, and lead them to large growth in the new and greater city which is already becoming a reality.

TRIAL BY JURY.

An important criminal trial in this city recently has called forth considerable adverse criticism, not only of the verdict in that case, but also of the jury system. Some of this criticism has been hasty, if not also ignorant. But some of it has come from intelligent, law-abiding, public-spirited citizens, who believe it their right to comment in a proper spirit upon public matters, and who, without the least desire to weaken the authority of law, regard it as entirely proper to inquire whether the practical application of law may not be improved.

We offer no opinion as to the justice or injustice of the verdict in the case of Mr. Bram. But we take frank objection to the claims made by some that the public has no right to utter itself about such a matter, and that by such utterances the majesty of law is lessened. The assumption, which has become too common, that the law and its official administrators are above criticism is fast bringing it and them into a mischievous relation towards the public. It is an evil quite as dangerous as any popular criticism upon them is likely to become. The disposition to browbeat witnesses, as if they were only less guilty than criminals, and to treat juries as though they were children needing to be ruled with a strong hand in order to compel a verdict, although perhaps less conspicuous than it used to be, still exists, and very naturally and properly provokes public indignation and needs to be sternly repressed.

That the jury system is by no means the ideal method of securing justice is plain. Yet, as has been said, it seems to be "the best system ever devised on the whole." But the question whether its operation may not be improved is fair and pertinent. If it be true, as is declared, that men of the best education and largest intelligence are not desired as jurymen by lawyers, that is an evil which may be, and should be, remedied. The best men obtainable are not too good to render justice, especially when life is at stake. Nevertheless, we believe that—so-called professional jurymen apart—our American juries average well in ability, good sense and fairness.

But, with all due deference to legal authority, we take exception to a suggestion made in a quotation by the court in the recent trial, not in so many words, indeed, but by almost necessary implication, if the text of the official language were reported correctly. It was that the minority of a jury sometimes, if not usually, ought to acquiesce in the judgment of the majority, even if not thoroughly convinced, rather than compel a final disagreement. Probably no such impression was intended to be conveyed by the court. That, nevertheless, seems to many a fair inference from its language as reported.

Such a suggestion seems to set at naught the real object of trial by jury. This is not to obtain a unanimous verdict of some sort, desirable though that may be, but to ascertain and declare the truth. If the truth be that six, or three, or even one, of the jury have failed to be convinced as the others are, that is the fact, to make which known was the object of the trial. Court, prisoner and public have the right to know that the evidence did not convince the whole jury, and was not strong enough, under our present system, to convict. The accused especially has the right to whatever advantage the jury's failure to agree may secure him. It is as truly a juryman's duty to refuse to agree to the conclusions reached by his fellow-jurors until he too has been honestly convinced of their soundness as it is to do his very best to weigh the evidence fully and impartially in order to reach the right conclusion.

But this view, if accepted, it may be urged, would greatly add to the number of the disagreements of juries, and thus would render many new trials necessary at heavy cost. That, however, is of comparatively small importance. But there is a remedy which has been suggested more than once and which deserves more heed than it has received. Matters relating to the welfare, and even the safety of the State are determined under our political system by a majority vote. Are the individual or corporate affairs with which our courts deal, even when human life is involved, so much more important than those of the whole commonwealth or nation that they cannot be settled safely in the same way? If our jury were composed of eleven men and if a majority, or perhaps a two-thirds, vote were to determine the verdict, it is more than possible that many of the absurdities and graver evils of the present system would disappear and without any essential sacrifice of justice. The expedient of substituting the frankly avowed rule of such a majority of a jury for that semblance of unanimity which often appears to be only an unconfessed illustration of majority rule certainly is worth a trial.

Furthermore, the practice of compelling a jury to depend wholly upon memory of the evidence in making up their verdict might be modified wisely. When a trial has lasted from several days to two or three weeks, as some continue—and those, ordinarily, the most important—it is practically impossible for jurymen to remember all of even the most vital testimony distinctly. As it is one main object of a trial to put the evidence fully and clearly before them, it is manifestly inconsistent, not to say absurd, not to give them the benefit of so much of the stenographic report, which court and counsel are permitted to use, as contains what was said in their presence. In most instances, the power of consulting it would enable them to frame their verdict much more quickly, intelligently and fairly than they can at present, and this surely is very much to be desired.

THE NEED OF THE HOUR.

In nearly all churches there are problems of skepticism, weak faith, indifference and inactivity in Christian service clamoring for solution. In most congregations there are persons who dislike a positive gospel. They do not quite believe in man's lost estate, in the necessity of forgiveness through a crucified Saviour, of regeneration through the agency of the Holy Spirit. With many the form of so called sound words has lost its effectiveness. With most men mere assertion or dogmatism is offensive. The chief need of today is that this condition of things should be removed, for, while certain changes in expression may be necessary, truth has not changed. Man is still a sinner. He cannot gain eternal life apart from the aid of the Holy Spirit. Apprehensions of truth, and even of the nature of the work of the Saviour, may not always remain the same, but Jesus Christ himself is the same, yesterday, today and forever. Believers today ought to be better able to present him to their fellowmen than those who lived in the sixteenth, or in the eighteenth, century. Every year brings new witness to his power and grace. His promises to give the Spirit to those who ask for him are verified before our eyes. We can no more deny this than we can deny the ordinary experiences of daily life. This gift of the Spirit can bring new life to the churches, and it is needed today as no other. Skepticism cannot be met by argument or counter assertion. Spiritual power alone can overthrow it. It cannot survive in a spiritual atmosphere. Neither can indifference, nor so-called Christian inactivity.

Spirituality is more easily felt than described. Indications of the presence of the Spirit are seen in a clearer discernment of the truth, in what is really an intellectual illumination, not only as to the nature of truth, but as to its applications to individual needs, and its power to change favorably, when accepted, communities, and even states and nations. A holy emotion often accompanies this perception of the truth, a more fervent love for him who is its representative and its revealer, a greater delight in devoting one's self to his service. There is also an almost irresistible impulse to engage in Christian service. Let this spirituality in thought and feeling, which in general is confined to a few persons in the local church, become the possession of the entire church, how soon financial difficulties are removed, social estrangements healed, the miasmatic fogs of unbelief dissipated, and the church made, what it professes to be, not only the conscience of the community, but the source and impulse and standard of its best life. With a spiritually-minded minister, a spiritually-minded church has little difficulty in maintaining itself whatever be its location. It can even endure the severe strain to which many city churches are subjected through the removal of so many of their members to newer and more fashionable districts. Ability is acquired to win the vast working population which crowds into the places left vacant. The old church, with its open doors, its warm Christian atmosphere, its words of welcome, its earnest sermons, its friendly meetings of conference and prayer, its opportunities for consultation on any matters of practical interest at almost any time, becomes a center of moral power to which the weak and tempted gravitate in ever increasing numbers. But this is only when the ministry of the church, its official boards, in fact its whole membership, are of one mind as to the value of the gifts they are commissioned to impart, when they act upon the conviction that the church exists solely to save men and fit them for life here and hereafter. Such a church does not ask its minister to preach sensational sermons, to strive to catch the crowd, but to preach sermons which will be of service to those who hear them. Here little is heard of unbelief, for there is constant evidence in the lives of those present that God answers prayer, nor are there complaints of the exclusiveness of certain circles, or of the unwillingness of so many to take part in Christian work. In response to the petitions which are offered in every gathering for prayer, the Spirit has come and seems to be directing those who are bearing testimony for Christ. This spiritual life, with its power, is not something reserved for the few. It is offered to all who desire it, and are willing to comply with the plain Scripture conditions upon which it is bestowed.

GROWTH BY CONSECRATION.

This is the sort of growth which an individual Christian or a church should rank most highly. Growth in external prosperity and apparent influence is desirable, but of minor importance. Growth in the membership of a church also is desirable but may be a cause of weakness rather than strength. Even in respect to methods of Christian service, those applications of the gospel to life which specially characterize the institutional church, it is equally true that, unless their multiplication and prosecution be accompanied by a steady growth of the spirit of personal consecration, they are almost sure to fail of their intended result.

True consecration promotes concentration of spiritual purpose. It increases definiteness of aim. It enlightens the judgment. It develops skill in interpreting the divine will. It brings one into closer, sweeter sympathy with Jesus Christ and quenches selfishness and unholy ambition. It teaches intelligent, hearty dependence upon the Holy Spirit for both individual progress and for that of the church. Without such concentration, enlightenment, wisdom, sympathy and childlike trust there can be no real, reliable, spiritual growth. With them there cannot fail to be.

The wise, efficient grasp and use of spiritual opportunities follow naturally. Such opportunities present themselves constantly. God opens doors and suggests pathways of usefulness in his name as fast as we are prepared to enter them. And each in some manner proves stimulating and developing by the new experiences to which it leads. In spiritual things pre-eminently growth depends upon activity and advance. Not to go forward never means to stand still. It always means to recede. We need the enlargement of ability, the increase in fertility of resource, the special encouragement due to the consciousness of noble endeavor made, if not of actual success attained, if we are to grow solidly in grace and service.

This enrichment of spirit is the best consequence of growth through consecration. How conspicuous it was in Jesus himself! How evident it becomes in the disciples and the other early believers as we study their histories! As we learn to know the Almighty better, by giving ourselves more unreservedly to his service, we inevitably absorb and reflect more of his Spirit. We learn to look at all things more from his point of view. We become possessed by the same aims which he cherishes, and the pertinence and beauty seem increasingly evident of that figure of speech which Jesus used when he said, "I am the vine. Ye are the branches" Our very being and nature become one with his, and his spiritual lifeblood flows in our veins.

CURRENT HISTORY.

The Arbitration Treaty.

Resolutions in favor of ratification of the treaty, passed by representative merchantile and ecclesiastical organizations, together with letters and telegrams from individuals, have rained in on the senators since it became apparent that base motives might influence certain of them to defeat the treaty. Senators capable of such action naturally protest against the right of petition and chafe under public criticism. Senators incapable of such action and forced to suffer for their colleagues' sins just as naturally protest against what seems to be distrust of them cherished by their constituents. Senator Hoar belongs to the latter class, and his speech in the Senate last week deserves attention. If he means to deny the right of the people to express their opinion and their right to petition for prompt attention to and as speedy ratification of the treaty as is consistent with dignity and safety, then he is not fitly representing Massachusetts in the Senate. But if he is intent on asserting the constitutional right and *duty* of the Senate to carefully examine the treaty, amend it if necessary, and so act as will conserve the best interests of the greatest number, then he is to be commended, for it is the Senate's duty to examine and confirm treaties, and even though we are at a time in our national history when the Executive overshadows the Senate in force and character, the people of this country have not decided to put it in the power of any one man to shape irrevocably our future destiny.

The latest reports from Washington do not indicate that the treaty will pass at this session, but its final ratification is assured if amended. Secretary of State Olney appeared before the Foreign Relations Committee last week and stated his reasons for believing that the treaty does not and should not commit us to arbitrate any questions without the realm of international law, such as the Monroe Doctrine. He pointed out, what has been overlooked by many critics of the treaty, that questions of territoriality are to be determined by a tribunal whose decision, to be decisive, must have at least two of the three American members in its favor. The unqualified commendation of the treaty as it now stands by jurists like James Bryce, George F. Edmunds, F. R. Coudert, Charles P. Daly counts for much with the plain people, who feel it to be imperative that the treaty in substantially its present form should be ratified. They will see to it that any omissions or clauses prejudicial to our highest interests are rectified five or six years hence. The thing to do now is to ratify, realizing the spirit back of the treaty which decrees that mother and daughter no longer shall scandalize the family of nations by displays of anger or threats of violence. The English-speaking family has too much work to do in the future to waste energy or temper in internecine warfare. Moreover, 1900 years after Christ's advent peace should reign somewhere on earth.

Destitution and Luxury.

Discounting as much as may be necessary the reports of destitution that come from Chicago, it still remains true that there as everywhere this winter is peculiarly severe in its test of the rich, the formerly well-to-do and the poor. For many it marks the culmination of the strain that has been endured for years and now has come the breakdown. For others it marks the era when instead of giving to help others they, too, must ask for aid. For others it means another season of penury, idleness and despair. And yet withal our legislators go on nonchalantly introducing bills calling for new appropriations and additional constant drafts on the public's purse. Many of our multi millionaires flaunt their possessions, give little or no attention to their fellowmen's needs, and plan for extravagant "functions," choosing the most wasteful way of spending their wealth. All honor, then, to any executives like Governor Powers of Maine who insist that it is as necessary for a State to practice economy in times like these as it is for its citizens; to any State officials like Comptroller Roberts of New York State, who calls a halt in State expenditures and shows that whereas the population of the State has only grown twenty-eight per cent. since 1880 its appropriations for State expenses have increased nearly 103 per cent.; to all clergymen who, like Dr. Rainsford of St. George's Church, New York city, dare to say, first to their people and then to the public at large, that these are not the days when people of wealth can, either as a matter of policy or principle, indulge in balls or receptions which scandalize the community by their vulgar, cruel, selfish ostentation. All honor, too, to Dr. Rainsford's brethren in the Christian ministry in New York, who, now that he is under fire for speaking out boldly, are standing by him in his appeal. The most dangerous citizens of this country today are the vulgar, sordid, selfish rich and their minions who sit in legislative halls.

Non-Partisan Civil Service and a Free Ballot.

Large majorities seem to have made certain Republican leaders mad—mad not in the sense of indignation at abuses which exist and need rectification, but in the sense of insanity—desire to strengthen the machine at any cost. In New York they are planning to "take the starch" out of the Civil Service Law, to use Governor Black's expression in his inaugural, and in Massachusetts a bill is now before the legislature, indorsed by Secretary of State Olin, which attacks the Australian ballot law in a vital way, and if passed will be a retrograde step, damaging to the reputation of the State and discreditable to the party which fathers it and permits its enactment. The essence of the proposed law is that section which permits one "x" to be made at the top of the list of party candidates which will carry a vote for every candidate of the party so marked. The present law shields every voter from the prying eyes of either political boss or employer. He is out of the reach of intimidation. He must discriminate in the case of every candidate who is offered for his suffrage. The proposed plan destroys the safeguards of the voter and prevents the State from securing the benefit of a discriminating vote upon every candidate who is presented. If the bill were to pass it would require a voter to remain only a few seconds in his booth to make his "x" at the head of his ticket. If he were in the booth more than those few seconds it would be presumptive proof that he were not voting the straight party ticket. The purpose of the law to encourage independent voting would be practically destroyed.

Ante-Mortem versus Post-Mortem Philanthropy.

Dr. D. K. Pearsons can sit back in his chair and chuckle as he contrasts his method of doing good with his surplus wealth, and the method chosen by Samuel Tilden and Daniel B. Fayerweather. The latter died in November, 1890, leaving a fortune of $2,100,000 to twenty American colleges, which bequests were paid without any litigation. By the terms of the will as originally drawn the residue of the estate, then amounting to $2,500,000, was to be divided equally among the same institutions to which direct bequests had been made. But the will was altered, and the residue was bequeathed to the three gentlemen serving as executors, with an understanding that they were to distribute it in the manner originally indicated by Mr. Fayerweather. This understanding they disregarded. They proceeded to distribute the money among institutions not named by Mr. Fayerweather, and, in short, treated the money as if it were their own, not his and held by them in trust. Naturally the institutions thus discriminated against began a suit to test the legality of the executors' action, and they won in the lower courts. Last week the New York Court of Appeals, the court of highest resort, affirmed the decisions of the lower courts and decreed that the twenty institutions named originally in the will were to receive the residuary estate, now amounting to $3,000,000. Unfortunately, this is not the end of the matter. Relatives of Mr. Fayerweather, who it was thought had been appeased, now are proceeding to test the right of Mr. Fayerweather to disregard them, and notice of another suit has been filed. Hence the institutions benefited by the Court of Appeals decision must wait still longer for their money, the estate must defray more legal expenses, and a corps of eminent lawyers, already historic by reason of its size and quality, representing the many interests, will have another opportunity to earn fat fees. Dr. Pearsons's money goes where he wishes it to go, and little, if any, of it goes to court officials and lawyers.

Great Britain's Parliament in Session.

The British Parliament reassembled Jan. 19, and thus far the ministry has suffered less from criticism than had been predicted, the coalition between the Irish Unionists and Nationalists on the issue of unjust taxation proving to be less effective than was anticipated. Lord Kimberly, as Lord Rosebery's successor as Liberal leader in the

House of Lords, will not be a very formidable opponent for Lord Salisbury, but Sir Vernon Harcourt, as the Liberal leader in the House, may be counted on to use every effort to defeat the ministry in its scheme of compelling ratepayers to support denominational schools. The Soudan campaign, the responsibility of the British South African Company for the Jameson raid and Lord Salisbury's foreign policy are sure to be discussed with much acrimony before the session ends. Sir Vernon Harcourt's praise of Lord Salisbury's settlement of the Venezuelan dispute and negotiation of the arbitration treaty could not have been more cordial had they been the work of a Liberal minister, and everywhere in Great Britain there is a feeling of relief and joy that the two peoples are about to agree to pioneer the world into a sane and Christian method of adjudicating international differences of opinion. Of course, as Lord Salisbury has pointed out, it is understood we are not living in a "millennian" dispensation, and that no treaty, however wisely drawn, could restrain a Napoleon or a Bismarck. But the people also feel with him the intolerable burden of taxation which present day armaments demand and they have reason to hope that the ratification of the treaty will do much to lighten the burden, not only in countries directly affected by the treaty, but in those which will profit by the influence of the example of Anglo-American comity.

The Situation at Constantinople.

The publication in London last week of a British Blue Book, giving Lord Salisbury's correspondence with Russia and the other European Powers relative to the method of coercing Turkey, is said to have convinced the British public that he has done his entire duty and retrieved his reputation as an astute diplomatist. Neither the correspondence itself nor the course of events in Constantinople warrant any such opinion. Queen Victoria, in her speech at the opening of Parliament, expressed the situation exactly: "The conferences of the six ambassadors to the Porte are still proceeding." Not until action supplements or takes the place of conference will the situation in Constantinople change. Both Russia and Germany, not as allies especially, but for selfish purposes, are standing out against anything like forcible intervention, and if no reforms are wrought and the sultan is permitted to pursue the demoniacal tenor of his way Christendom will have to bear the responsibility, for is not the czar the head of the Greek Church and is not the Emperor William God's vicegerent in Germany?

The Indian Famine.

Steps have already been taken by our Federal officials to guard against the plague, and the New York State Board of Health is taking ample precautions to prevent its gaining a foothold in the metropolis. As was indicated by us last week, the European Powers are moving swiftly and effectively, and all vessels from India and Red Sea ports, from this time on, will be carefully inspected at all European and American ports. Latest reports from Bombay do not indicate that any successful method of coping with the plague has been discovered. The British officials in India have ordered all religious pilgrimages stopped, and that will do much in preventing the spread of the contagion. Those on the ground in India describe with considerable enthusiasm the methods and the vastness of the scheme of relief work, but they also agree that there is a large field of work open to private philanthropy. At last the necessary official sanction for soliciting funds from the British public has been secured, and the lord mayor's relief fund now amounts to $750,000, which seems large until it is compared with the amount given at the time of the last famine, or until it is set side by side with the work to be done. Then it seems quite insufficient. Given an adequate amount of money and the problem is by no means settled, for the distributors of aid have to encounter customs, prejudices and hatreds, even, which render the task almost insurmountable.

NOTES.

Much of the proposed legislation against "trusts," now being thrust before our legislators, suffers from suspicion of the purity of the motives of those who father it.

Bills are before the legislatures of Indiana and Nebraska forbidding football, and the corporation of Harvard University has decreed that Class Day no longer shall be marred by the brutal scrimmage around the tree. The pendulum is swinging back.

Times have changed. Inventors nowadays, more frequently than they used to, profit by their wit. Grant Bramble, a telegraph operator and station agent at Sleepy Eye, Minn., has just received $6,700,000 for all patent rights, foreign and domestic, on a rotary engine in which steam is applied as water is in a turbine. An English syndicate is the purchaser.

The Administration has decided that the Government will foreclose on the property of the Union Pacific Railway, the reorganization committee of the railroad guaranteeing a minimum bid of $45,000,000, which the Government agrees to accept in lieu of its claim of $70,483,812. In making this agreement the Administration probably has accepted as true the saying that "half a loaf is better than none," but there are those who feel that the public's interests might perhaps have been guarded better.

Our Interior letter gives an estimate of Illinois's senator-elect. The rejection of Senator Peffer of Kansas by the legislature of that State, and its choice of an ex-Confederate soldier, is an omen of changed and changing conditions in the Middle West. Senator Pritchard's success in the North Carolina legislature insures his return to the Senate, is a victory for the Watson faction of the Populists, and apparently makes it certain that the Republicans in the next Senate will have votes sufficient to pass a protective tariff bill.

The organization in Boston last week of the American Irish Historical Society indicates that the time has come when men of all sections and all faiths can unite to see that justice is done to a people whose contributions to our national history and life have not been insignificant. It has for its president Rear Admiral Meade of the United States navy. On its executive council are men like Theodore Roosevelt, Augustus St. Gaudens, James Jeffrey Roche, Maurice F. Egan and Prof. R. E. Thompson. The society has for its mission the plain recital of facts concerning the share the Irish race has had in founding and upbuilding the United States, the correction of errors that have crept into popular standard histories, and the abatement of racial prejudice and passion.

The installation of Rev. Dr. T. J. Conaty as rector of the Catholic University at Washington was a ceremony not without significance to Protestants, owing to the number of Washington officials present, and the declaration by Cardinal Gibbons that, if he had the privilege of modifying the Constitution of the United States, he would not expunge or alter a single paragraph, a single line or a single word of that immortal instrument. "The Constitution," he said, "is admirably adapted to the growth and expansion of the Catholic religion, and the Catholic religion is admirably adapted to the genius of the Constitution. They fit together like two links in the same chain." Dr. Conaty's inaugural address revealed his ability and catholicity, but gave no indication of future policy.

IN BRIEF.

Bear in mind Mary Lyon Sunday, Feb. 28, when contributions in behalf of Mt. Holyoke College are earnestly desired and richly deserved.

The Anti-Slavery Society of Great Britain still finds work to do, and has just filed a petition with Lord Salisbury protesting against the perpetuation of slavery in Zanzibar.

There will be wide-spread sympathy with Dr. John Hall of New York. While watching at the bedside of his son Thomas C., the well-known Chicago minister, who is very ill, news came of the death of another son in California.

Evangelistic methods have greatly changed in some respects within the last fifty years. Who could imagine Dr. Finney evoking bursts of laughter and applause by his references to the future punishment of sin, after the manner of Sam Jones?

The United States Army is limited by law to 25,000 men, and it cost the Government last year $50,000,000 to maintain them, or $2,000 apiece for every soldier. With this rate on a peace footing, those who think a war would increase business prosperity can easily figure on the gains which would accrue to the country.

John Bach McMaster says in the *Atlantic Monthly* that, in the beginning of this century, "in all our land there was not a reformatory, nor an asylum for the blind, for the deaf and dumb, or for lunatics." And yet there are people who believe that the world has been growing worse and worse the last hundred years!

Of a woman who died in Brooklyn last week, whose bequests will make many missionary and philanthropic institutions glad, it is said: "She lived simply in order that she might be able to give largely." This is usually the habit of the great benefactors of the race. Luxurious personal habits seldom breed compassion for the multitude.

According to Dr. L. H. Cobb of New York, twelve missionary societies of five denominations have a total indebtedness of $1,013,632, and would have three-quarters of a million added but for severe retrenchment, which must have greatly limited and crippled their work. These figures suggest the financial depression through which the country has been passing and from which it has not yet emerged.

The New York *Observer* lectures those people in Massachusetts who are dissatisfied because of the presence of a colored man in the governor's council, and winds up with the reversed saying that "a white man is as good as a colored man, if he only behaves himself." But the *Observer* ought to have learned by this time that the trouble arises from the fact that in this case the colored man hasn't behaved himself.

Yale leads all American colleges in the number of its graduates for the last fifty years, 4,311, and in the number of its alumni who have become ministers, 1,041. Harvard, with 3,399 graduates, sent out 386 ministers, while of Amherst's 1,626 graduates, 754 became ministers. So says President C. F. Thwing. But these proportions are changing now, and suggest greater reasons than ever for earnest prayer for our colleges.

Dr. F. E Clark's bright article, published on page 121, was written in Germany several weeks ago, but it is just in season for Christian Endeavor Day, Feb. 2. A private letter accompanying the manuscript speaks of the encouraging growth of Christian Endeavor in Germany, though its progress there naturally is not so rapid as in English-speaking lands. Dr. Clark has now moved forward as far as India, being scheduled to speak at interdenominational rallies in Calcutta next week.

Rev. Dr. H. S. Burrage of Portland declares in the *Examiner* his emphatic approval of the Interdenominational Commission of Maine, to which we have often referred. Its aim is to prevent the needless multiplication of churches of different denominations in the smaller communities of the State and to promote mission work in them. Its purpose is so sensible and Christian and its work thus far is so valuable that it ought to be studied by leaders of the churches in all the States.

So recently as 1880 a standard work on international law said:

> It must be permissible, while human beings are human, to distrust arbitration as a means of obtaining an equitable settlement of international controversies, except where the matter at stake is unimportant, and the questions involved are rather pure questions of fact than of law or mixed fact and law.

Human beings are still far from divine, and yet today Great Britain and the United States are about to seal a compact leading to perpetual arbitration of disputes of all kinds.

While the December receipts of the American Board show a slight gain over those of the preceding year, this is because of *The Congregationalist's* fund for Armenian orphans. Otherwise there would have been a loss of more than $10,000. In the same month the receipts of the Presbyterian Board were $80,145 less than in December, 1895. What this decrease means to the work of giving the gospel to foreign lands can only be faintly appreciated by those who remain at home. The missionary sees close at hand churches and schools and colleges, into which years of life have been put, crumbling to pieces while the people are sinking back into barbarism.

A forthcoming anniversary, in which Christendom generally may be expected to participate, is that which marks 400 years since the birth of Luther's co-laborer, Melanchthon. That great and influential German scholar well deserves many tributes from press and pulpit on or about Feb. 18, the exact date of the anniversary. We are glad to learn thus early of special preparations being made for the occasion. The students of Andover Seminary will hold a service in the Seminary Church. Besides the rendering of appropriate music, including hymns from Melanchthon, addresses will be made on the Life and Personal Traits of Melanchthon, Melanchthon as a Scholar and Melanchthon as a Religious Reformer.

The Congregationalist having received a number of emphatic protests against some criticisms made on pastors and churches by Mr. Moody, as reported in the newspapers, and being unwilling to discuss them in its columns, presented to him the substance of these protests for his consideration. At his request, the editors invited the Congregational ministers of Boston and vicinity to a private conference with him, last Monday afternoon, at Pilgrim Hall. The meeting was largely attended. There was much plain and kindly speaking, and earnest prayer. Some misunderstandings were removed, and, while differing judgments found expression, cordial confidence in Mr. Moody's spirit and purpose was made evident, and many of those present renewed their assurance of hearty co-operation with him.

The Congregationalist Handbook in its successive editions, covering now ten years, has been put to many good uses, and each year brings us some fresh evidence of its adaptation to various kinds of excellent purposes. But to make the Handbook itself the subject of a prayer meeting is certainly one of the most novel ideas yet, and perhaps nobody but an inventive Western pastor would have thought of it. It might well be applied elsewhere. We quote from a recent letter from southern California:

> We received the Handbooks in due time and are much pleased with them. I write to tell how useful and suggestive they became this week, when I made them the subject of our midweek prayer meeting. It gave the pastor an opportunity to urge daily reading of the Word, daily prayer for the pastor, the church and the un-churched, the value and helpfulness of the creed, loyalty to our own parish and the great encouragement in the growth and extension of the kingdom of God.

"O, I am glad you mentioned it; our church will drop the C. B. S. from our list this year." So said an officer of one of our churches when he heard of the $300,000 which the Church Building Society will probably receive sometime in the future. Another man said, "Spread this great gift over a wide expanse of time, the C. B. S. meanwhile being out of the field as a solicitor for the offerings of our churches." Such a misunderstanding as these thoughtless comments reveal would be disastrous. The Stickney legacy is not yet within the grasp of the Building Society, for though the former announcement that the courts had decided in its favor was correct, the contestants have now secured a stay in the proceedings for one point which will take sixty days. They seem determined to make good their expressed intention to keep the society out of the money as long as they can possibly find a point which will keep it in the courts.

To see the sons of great and good men achieve honor is always gratifying, and to see them fall short of it is always deplorable and the cause of grief to their father's friends. There are not a few admirers and friends of Gen. U. S. Grant who will regret that his son, now a police commissioner in New York City, has recently said:

> I do not believe in trying to stop Sunday liquor selling, gambling and the social evil completely. If we could have a system of legalized gambling, it would be a great blessing to the community. A public lottery, run by the State, on a small percentage, with tickets sold for small amounts, would furnish a fairly safe outlet for the gambling spirit. Large public gambling places, conducted under very strict rules and where the adventurous could stake their money at faro, roulette or poker, with the assurance of a square deal, would solve the gambling problem—at least as far as it can be solved while people want to gamble.

Fortunately, Colonel Grant understands how futile it is to expect such action, for he also says:

> If I were a member of the legislature I would not introduce such a bill, because I would know the bill could not be passed, and I would know that I could not be re-elected after introducing such a bill.

CURRENT THOUGHT.

AT HOME.

The New York *Evening Post* sums up admirably the real meaning of the Anglo-American arbitration treaty: "Whether ratified or not the moral effect of the treaty cannot be lost, and it is moral effect mostly that is sought for in the effort to bring it about. It puts off the motives leading to war. It accustoms the public mind to forbearance, moderation, discussion, negotiation. It causes waiting, and waiting is almost always promotive of peace. It teaches the public to expect peace rather than war, and to exhaust peaceful methods before resorting to war. When we look back upon all the bloodshed that has smeared the pages of history, at the misery and destruction that have blocked the march of civilization and put a stigma upon religion itself, we must welcome as a priceless blessing the very smallest gain to the cause of peace. So we are bound to consider this treaty, even if we can imagine its rejection by the Senate, as one of the greatest triumphs of the century that is now closing—a triumph which ought to immortalize every man who has had, or shall yet have, a hand in bringing it about."

ABROAD.

Our letter from India last week called attention to the Salvation Army's recent record there—a record which its friends in this country must not only deplore but squarely face. We find in *The Indian Witness*, Bishop J. M. Thoburn's organ, the following reference to this subject. It says: "Tidings that have reached us from other points in India makes it appear as if the Salvation Army has deliberately inaugurated the policy of invading the universally recognized, well-provided-for territory of old established missions, with the fixed purpose of seducing their converts. At all events this is the impression that one cannot but derive from a survey of the tactics and operations of the army in some places for the past twelve or fifteen months. Such procedure is simply outrageous and utterly indefensible from every point of view, and must eventually be attended with the divine displeasure. Having so egregiously failed in their attempts to build up an organization out of converts honestly won directly from heathenism by their own prayerful and patient efforts, they seem to have resolved to win 'glorious victories' somehow, and the disgraceful methods by which they seek to accomplish their object apparently is that which promises speediest success (?)."

H. J. Palmer in *The Nineteenth Century* (February) says: "The danger which threatens the well-won glory of the press (in England) is not bribery in any direct sense, but bribery by advertisement," by which he means that at last English journalism begins to suffer from the curse that affects so many of our newspapers, namely, publishing as reading matter that which they have been paid to publish.

The *London Chronicle*, commenting on the treaty, says: "It is a great treaty, and it will be a great force in the history of the world, because it is the act and the agreement, not of sovereigns or ministers, but of the two most advanced, most civilized and in the end most powerful of the peoples of the world. The 'high contracting parties' are the people of the United States and the people of the United Kingdom. The rulers, left to themselves, would never have arrived at this. The peoples, or the best part of them, compelled it. And as they have used this power in 1896, so they may be trusted to use it in the coming years. If ever frictions and quarrels should arise the two peoples will have not merely the power but the duty to refer them to the calm discussion of a tribunal always open; and if those who for the moment may hold power on either side of the Saxon Sea should be tempted to destroy or to evade the purposes of this new judiciary, it is to the best instincts of the peoples that we must still appeal."

REVIVAL MEETINGS IN BOSTON.

Tremont Temple continues to be the center of a throng of earnest worshipers. Some of the morning meetings last week were rather thinly attended, but the afternoon audiences filled the spacious building, and the interest certainly does not seem to be lessening. Mr. Moody says he is greatly encouraged by the feeling manifested and by letters he receives from all parts of the country.

Francis Murphy has conducted daily meetings in Berkeley Temple, and has addressed crowded assemblies at noon on Bedford Street. A large number have signed the pledge, and many young men have been lifted up from habitual drunkenness into sober lives, for the time at least. Mr. Murphy has a tender heart, a wise head and eloquent lips. He gets down among his hearers and seems instinctively to interpret their feelings and to know when and how to say the right word. Last Sunday evening Berkeley Temple was crowded to the doors. Owing to the preoccupation of the Temple by the Christian Alliance people, Mr. Murphy is this week holding evening meetings at the Ruggles Street Baptist Church, but his work is still under the auspices of the Berkeley Temple Church.

The People's Temple has been daily filled to hear Sam Jones. Rev. George R. Stuart, another Southern revivalist, is sharing his labors and, apparently, his popularity also.

Special services are being held in a number of churches in and about the city, and in several of them the preaching is by evangelists. Rev. Dr. William Patterson of Toronto, Can., is laboring in the Fourth Presbyterian Church. Dr. Lorimer is conducting revival meetings every afternoon and evening in Lorimer Hall, one of the audience-rooms in Tremont Temple. Mr. W. P. Hall is holding evening meetings in the Dudley Street Baptist, Roxbury, while at the Walnut Avenue Rev. C. I. Scofield is assisting Dr. Plumb, preaching every evening. Miss E. W. Greenwood of the W. C. T. U. is conducting the third week of union meetings in Chelsea. From all these and other services come reports of large attendance and indications that the churches generally are feeling and welcoming the quickening influences of the Holy Spirit.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 22.

Isaiah 60, with its pictures of the glory of the church in the abundant access of the Gentiles, furnished the opening theme for Mrs. A. A. Berle. Those who follow the Board calendar and read under Friday's date, "Miss Ellen M. Stone, Philippopolis, 1878," would have been glad to look straight into Miss Stone's face and hear her voice as she said: "Can you think what it means to the missionaries to know of this united prayer for them, this systematic setting the work before the people here at home, something for every one of the 365 days in the year? I cannot tell you how beautiful it is to have *a day*." Then she went on to speak of Bulgaria as she has known it these nineteen years, especially as it is today, of its young men, and of the high school in Philippopolis, her city 300 miles west of Constantinople by rail. A neighbor to Armenia, Bulgaria has now the privilege of opening its doors to Armenians who are fleeing for their lives, and, remembering her own days of peril, receives them without passports and cares for them as she can. Miss Fraser, recently of Van, is at Varna on the Black Sea, where she is carrying on relief work which she has most efficiently organized, furnishing employment to a host of needy men and women. Dr. J. F. Clarke gives most emphatic testimony to the value of this work. Miss Maltbie and Miss Haskell of the Samokov school are rejoicing in the recent grant of £200 from W. B. M. I., for a new gymnasium, and in connection with it, what every practical housekeeper will appreciate, a drying-room. In Bible women's work and school work, in many places in that country, a wonderful tenderness of heart is manifested. A backward step is painfully noted in the suspension of the publication of the *Zornitza*, the mission paper which has been so valuable an aid in the work, suspended because of lack of funds to carry it on, but it is hoped that this suspension may be very temporary.

Mrs. Page, herself a missionary in Samokov twenty years ago, emphasized the value of this paper even in the earlier days, with its political and religious intelligence and its hymns set to music, and with Miss Stone hoped and prayed that its publication might soon be resumed. Mrs. Greene related some incidents showing appreciation of the calendar. One woman who could not afford to buy it said she was going to use her old one over again, and she did not believe the missionaries would mind if she did change the dates.

Miss Child reported a letter from Mrs. E. S. Hume of Bombay, giving an account of the ravages of the plague in that city. Thousands—Mr. Hume thinks 300,000—have left town. Mrs. Hume says: "The Baroda Railway alone has put on six extra trains a day to provide accommodation for those leaving by their line. In the railway station here at Byculla there sit scores and hundreds waiting for an opportunity to leave by the G. O. P. trains. The people are dazed and terrified. In the Hindu burying ground down on Queen's Road, where Mr. Hume had to go a few days ago to give testimony concerning the death of one of my blessed little Brahman girls in the Middlesex school, who died suddenly of the plague, Dr. Jeddo, the assistant coroner, a native Christian of the Free Church, told Mr. Hume that the papers gave not a fractional part of the facts as to the plague; that in one burying ground the day before 150 bodies had been brought, and they could not dispose of them fast enough—one-half, and more, of the plague. In the Mohammedan burying grounds we are told that they are laying four and five bodies in one grave. And yet, with all this about us, not a native Christian has had an attack."

Miss Stanwood reported the union meeting held on Thursday in the Clarendon Street Baptist Church, under the auspices of the Baptist, Methodist and Congregational Woman's Boards. Mrs. Alvah Hovey presided. Professor Currier of Wellesley College read the Scriptures, and Mrs. Capron, Mrs. Hanaford and Mrs. A. J. Gordon led the devotional part of the service. Miss Child talked of her Pilgrimage Among Missions, and Miss Hodgkins, editor of the Methodist Magazine, the *Woman's Missionary Friend*, conducted an open parliament with discussion of three themes: Missionary Literature and How to Use It, opened by Miss Hodgkins; The Neglected Grace of Giving, opened by Mrs. Joseph Cook; and The Workers of the Twentieth Century, opened by Mrs. Waterbury, once a missionary in India and now secretary of the Baptist Board.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The Congregational Club.

Don't smile, ye Bostonians, that it should soberly discuss New York as an Educational Center. Its opportunities for study in collegiate and professional work were shown up by Prof. Nicholas Murray Butler; in literature, by Prof. Francis H. Stoddard; in art, by Mr. William A. Coffin; and in business, by J. Aspinwall Hodge, Jr. Professor Butler thought this greatest commercial center pre eminently the place for the greatest university, and showed its rapidly increasing facilities for study along the lines of education, political science and literature.

Mr. Coffin, artist and art critic, thought our schools for art instruction as good as those of Europe, but the great need of New York was "an atmosphere" and beautiful public buildings put where they could be seen.

Professor Stoddard vindicated the city's claim to be a literary center, where the author comes in close contact with life and writes of life as he finds it. He rejoiced in our coming three great libraries unhampered by needless restrictions. Mr. Aspinwall spoke of our business colleges, evening schools, training schools, free lectures of the Board of Education, as compared with the great English technical schools, graduating 200,000 yearly. Our nearest approach to them in quality he thought were the lately organized schools of the Y. M. C. A., a movement of great promise. He sharply condemned the interference with our trade schools by the trades unions, that seek to create classes within the masses.

The club voted to receive to membership women who desire it, and three were voted in at this meeting.

A Unique Ceremony.

Our Russian church on Second Avenue surprised the East Side population last Monday with a ceremonial procession such as New York never saw before. It was the first importation to our shores of the Russian Church's Epiphany custom of "blessing the waters," which, in the czar's dominions, is yearly performed with the greatest pomp and display, the czar and his court taking active part in it. Here all the accessories were, of course, on a small scale, but the resident priest, with two others just from Russia, robed in purple, lilac and silver brocade, led the procession, over which floated the American and Russian flags, and were followed by the people of the congregation in their gala day attire, the men bareheaded and their long hair lifted by the cold, piercing wind. From a vessel of consecrated water brought from the church a portion was cast into the East River at the foot of Thirty-second Street, with a brief address from the officiating priest, then the church people drank or carried to their homes the rest of the blessed water, and the service ended. It is to be hoped that the blessing is not to be confined to the river, but may reach the adjacent shore, which surely has not less need of purification.

Greater New York.

The proposed charter for "Greater New York" has been the most absorbing topic hereabouts since the national election. The hearings before the commissioners closed this week and the commission is beginning its executive sessions trusting soon to get the charter before the legislature. As was to be expected of a measure covering so wide a territory, with interests so diverse, but few of the many sections of the charter meet with unanimous acceptance even of its friends, and the hearings will doubtless result in many changes. But there still remains the settled opposition to the consolidation by thousands of the best citizens of both cities, opposition that grows stronger and more bitter as the plans of Tammany and other parasites come more and more to the front. Large taxpayers are appalled at the prospect of being saddled with the debts of all the proposed additions to the metropolitan family, but far more at the rising specters of countless "jobs" already plotted by thirsty vampires for sucking the blood of the as yet unborn child.

Our New Senator.

The effort of decent people to send to the United States Senate a worthy representative of the Empire State turned out as was expected, Mr. Choate having received the votes of *seven* legislators to 142 for Platt. The votes of these seven, like the speeches of men like Dr. Storrs and others, were given in the spirit of the early Covenanters, "for a testimony," and they will remain on record as a protest against the depths of degradation to which "boss rule" has sunk New York politics. If any one believes that the vote represented the choice of the people who sent those voters to Albany, or anything else but the will of a self-appointed autocrat, he must have a large capacity for credulity. The names of the seven are on a card in the boss's pocket, for early punishment, but the names of the 142 will abide in the memory of the State's honest citizens for some time yet.

College Men's Meeting.

A meeting nobly manned and of unusual interest, led by college men and for college men, was held here last week, the services being shared by Presidents Gilman of Johns Hopkins, and Low of Columbia, Bishop Potter, Dr. Van de Water, Columbia's chaplain, and others. Before his chief address at this general meeting, President Gilman met socially the Yale alumni in the parlors of the Students' Club and addressed them to their great satisfaction and profit.

Revival Meetings.

That held daily in the large hall of the Cooper Union, and now led by Dr. J. W. Chapman, still continues to be well attended, and apparently with good results. Several of the city churches are holding extra meetings also. The same is true of Brooklyn. A union meeting of the east district churches has been for some time in progress, gathering in Dr. Duryea's (First Reformed) and the New England (Dr. McElveen's) churches, 1,000 members often being in attendance, Drs. Meredith, Lyman, C. L. Thompson and others taking part in the services. The Rochester Avenue Church is holding a series of extra meetings, Drs. McLeod, Lyman and Dickerman assisting Mr. Newton, the pastor. Union meetings of Brooklyn Presbyterian and Methodist churches, among others, are in progress.

Personal.

The hosts of friends whom Dr. William Kincaid, in his work as a pastor in Kansas and this State and for eight years as one of the secretaries of our national Home Missionary Society, has won for himself all over the land will be grieved to hear of the serious illness which has partially, and now for some weeks wholly, laid him aside from his work. The knowledge of his condition cannot fail to secure from many praying souls petitions for his speedy restoration to a position to which he is so well adapted and has filled so admirably.

Dr. M. McG. Dana, since the successful issue of a surgical operation for the removal of a tumor, has continued to improve and is gaining strength with fair promise of recovery. Rev. Joseph A. Fisher is to preach for the Lee Avenue pulpit during Rev. J. Brittan Clark's three months' pursuit of health in California.

HUNTINGTON.

FROM THE INTERIOR.

Religious Outlook.

While there is nothing like a decidedly revival interest in any of our churches there is a hopeful state of feeling in many. Among the smaller churches the interest seems deepest. In one or two from fifty to seventy-five conversions are reported. The ministers' meeting Monday morning was occupied in listening to reports from the churches. On the whole they were encouraging and indicated an earnestness on the part of pastors which ere long will certainly be rewarded. Reports from missions like the Pacific Garden and the Chicago Avenue Church are uniformly hopeful. Rev. Mr. Torrey is still conducting noon meetings in the auditorium of the Y. M. C. A.

Congregational Club.

This met Monday evening at the Palmer House. For some months the meetings have been at the auditorium. But, as accommodations there were not quite what were desired, an experiment was made with the Palmer House. It cannot be put down as a success. Although the auditorium is no satisfactory substitute for the old Grand Pacific, it is yet preferable to any other place the club is likely to find.

Wisely and unanimously Dr. J. G. Johnson of the New England Church was made president. Altogether the club is in a good condition. It has between seven and eight thousand dollars at interest. Sometime it may be possible to secure a Congregational House even in Chicago. The general subject for discussion Monday evening was The Church and the City. Rev. S. Gilbert, D. D., spoke of the church and journalism; C. H. Case, Esq., of the church and temperance reform; Thomas P. Ballard of Evanston, of the church and the clubs; and Thomas A. Banning of the University Church, of the church and city politics. Each speaker took the ground that the church must be given the supreme place, but that its members should not neglect their duty to reforms, nor be indifferent to the peculiar movements of the day. These should be controlled and directed in the interest of the church.

The First Church.

The benevolence of this mother church reached last year $7,500, an increase of about $1 300 over the preceding year. This is a gratifying showing for, as is well known, the drift of population for some years has been away from the church. Many of its most earnest and wealthy members have gone into suburban churches. Yet the First still lives, and in the persistency and usefulness of its work and in the amount of its gifts is a stimulus to every church in the city. For three or four years seats have been free. Money for current expenses has been obtained by voluntary contributions or subscriptions made at the beginning of the year and paid every week. The plan has succeeded admirably, better, in fact than with the system of pew rentals in more prosperous times. Dr. Goodwin has been laid aside a full month, but is now better and able to resume his work.

Christian Science.

The followers of this religious cult are becoming more numerous every year. Meeting at present in the center of the city they have decided to lay plans for three separate organizations, one on each side of the city. Land has been obtained on Drexel Boulevard, near Fortieth Street, for a building on the South Side which is to cost $65,000 and to seat 1,500 persons. In architecture it will depart from the ordinary models. It will have a plain front of marble, a recessed porch with Ionic columns, reached by broad steps. The porch will open into a vestibule leading to a foyer, from which seven flights of stairs furnish access to the auditorium.

Salvation Army.

The members of this army have this week been holding a congress in the city. While discussing the present condition of the army and forming plans for future aggressiveness zeal for service has carried the delegates to the congress out into the streets and especially to the levee, one of the hardest spots in the city, with the message of the Master. On the levee they met with considerable opposition. The residents jeered at them and a cabman tried to drive over them while they were on the knees in prayer, but met with such determined resistance from stalwart members of the army that he was glad to turn back and seek some other street. Sunday evening they are to conduct services in the Union Park and the Third Presbyterian Churches on the West Side, and in several other churches in different parts of the city. More and more the army seems to be coming into sympathy with the churches, and to desire their co-operation in efforts to reach and save those whom the churches as a rule do not reach. It is not easy to estimate the value of the work which the Salvationists and the Volunteers have done in preventing vice and in reclaiming those who have gone astray.

The New Senator.

The power of the machine, we are thankful to chronicle, has been broken, and both its candidates, Madden and Lorrimer, compelled to retire. Although its members voted for Mr. Mason, who is now the successor of Senator Palmer, the latter is under no obligation to them and is in no sense a creature of theirs. On the whole, the election of Mr. Mason has given satisfaction to the entire State, although Mr. Hitt would undoubtedly have brought more dignity to the office, and an understanding of the problems of statesmanship which few men in the country possess. But Mr. Hitt is needed in the House and he can be kept there indefinitely. In some respects Mr. Mason resembles Senator Douglass. He is quick at repartee, a good debater, a man whose integrity has never been questioned, whom the people like to hear, friendly, social, the father of a large family, a poor man, a Republican from principle, yet in no sense narrow-minded, and not so old that by hard study he cannot meet any deficiencies in present knowledge of the questions upon which he will be asked to vote. When we think of the escape we have had from the candidates of the machine we are profoundly grateful.

The Coming Municipal Election.

For this both politicians and the friends of good government are making very thorough preparations. No man is yet certain of nomination for mayor. Business ability of the highest order, combined with perfect integrity and the power to read men at a glance, is demanded. These are hard to find. But at present attention is chiefly directed to the record which present members of the Common Council have made. Under the direction of the Municipal Voters' League, the record of those aldermen whose terms of office are about to expire and who desire re-election have been carefully examined and, whether good or bad, put in print and sent to every voter in the city. Very few of these aldermen receive clean papers. Of most it is said, after giving an account of the jobs for which votes have been recorded, He should not be re-elected. Through the efforts of the league a number of good men were put into the council at the last election who have stoutly resisted all attempts to rob the people through the giving away of valuable franchises, and who if re-enforced at the coming election will be able to carry the city a long way forward on the road to good government. The prospects of victory for righteousness are better than they were two years ago. We believe they will be better still two years hence.

Chicago, Jan. 23. FRANKLIN.

Two Famous Germans in the Classroom.

Wellhausen and Harnack.

By Rev. Francis E. Clark, D. D.

Let me try to picture for Americans at home two striking figures of the German classroom, in these end-of-the-century days. I will not speak of their orthodoxy or heterodoxy, or the hair-splitting differences of the philosophy which they advocate, but simply of the way in which they strike an American on his first introduction to their classrooms, in the hurry and press of other duties in Germany, and so profess to give only first and surface impressions.

Let us go to Göttingen first. An old middle-of-the-era city is this, with crooked, narrow streets and beetle-browed houses placarded with famous names, showing that Bismarck and Longfellow and Bancroft and many another celebrity once dwelt in them. The town is surrounded by an ancient wall, now entirely unused except as a promenade—the "Indian Ridge" of Göttingen. All my readers who have been Andover students will understand this allusion.

There are only about 26,000 people in the city and the students constitute one-twenty-sixth part of the population, giving them a far more predominant and conspicuous place in the town than they occupy in Halle or Berlin, or the larger university cities of Germany, where, though the students are more numerous, they are swallowed up to a larger extent in the vaster population. Many of the students, though by no means all of them, belong to the different corps which are distinguished by the most brilliant of caps, red, green, blue or purple, forming a headgear which is surpassed for ridiculous absurdity only by the jaunty little red cap which the English Tommy Atkins balances in a most precarious way over his right ear, holding the strap thereof apparently in his mouth, lest it should at any moment topple down from its insecure perch. Most of these corps students are scarred and seamed like veterans of a hundred battles, as indeed they are, for they are obliged, on pain of expulsion from the corps, to fight at least six duels a year. Some of the faces are perfectly hideous with the deep and brutal scars of which their owners are so proud.

But here is a handsome university lecture hall where almost all the lectures, except those in medicine and chemistry, are given. It is thronged with students hurrying to the different classrooms before the hour for the lecture arrives, for punctuality at lectures seems to be one of the virtues of the average university student. We take our seat on one of the long benches, with a desk in front of us carved with the names and initials of many generations of students, together with various symbols and devices which tell of wandering thoughts. Evidently the minds of the students are not always on high theology or lost altogether in the fog of metaphysical speculation, for the names of "Emma" and "Lisa" and "Ida" and various other feminine appellations appear upon the much-carved desks.

The students are all in their places, when the door opens and, with a quick, nervous tread, the professor enters. It is the famous Wellhausen, whom many timid souls have feared would shake the very foundations of our faith and uproot all our traditionary views of the Word of God. He is not, however, by any means, a fierce or malevolent looking individual. Of stout and muscular build, a man with iron gray hair and beard, he hurriedly enters the room, hastily throws off his overcoat, steps on to the platform behind his desk and begins to talk in a most nonchalant and indifferent sort of a way almost before he has fairly hung his coat upon its appropriate peg.

This studied indifference of *entrée* and exit seems to be affected by many German professors. I say "affected" advisedly, for no man can really be quite so utterly indifferent and unconscious of all his surroundings as many German professors appear. No word of kindly salutation to the class, no prayer such as we are all accustomed to in our theological seminaries before the lecture begins, nothing but a jump into the subject, *in medias res*, and a talk at railroad speed until the three quarters of an hour are exhausted, when, with equal abruptness, he puts on his coat and hat, talking up to the last minute, and leaves the room almost before the echo of his last word dies away. The whole attitude of the average German theological professor seems to be, "Hear me if you can, but it makes very little difference to me whether you do or not." As to any personal interest which he may have in the individual student, it seems to be the furthest from his conception.

In fact, Professor Wellhausen rarely seems to lecture to his students, but directs most of his attention to a crack in the floor about eight feet from the base of the platform on which he stands. As this crack is on the right hand side of the desk, near the back wall of the lecture-room, the students can rarely catch a glimpse of his face, but at the most, if they are happily situated, of a somewhat sharp profile, with a good view of his right ear. Sometimes he turns squarely around with his back to the students and his face to the wall; sometimes he lifts his eye aloft and fixes it upon a spot in the ceiling, but inevitably the crack in the floor attracts his attention once more and he brings his eyes back to their favorite resting place.

Just now Wellhausen lectures chiefly on philological subjects and the heavy guns of his battery are not turned as formerly upon the books of Moses. Whether it is owing to a lack of interest in the subjects on which he discourses, or to his uninteresting style, or to the fact that much of his best work has been published, many of his lectures are attended by very few students, the one which I have described attracting less than a dozen, if I remember correctly.

But it must not be supposed that all German professors adopt this nonchalant, indifferent style. Let us go into Harnack's lecture-room, for instance, in the University of Berlin. Here we find an entirely different state of affairs. There are 250 or 300 students present at least, among whom are nearly a score of Americans, to hear the great authority on church history. We leave our overcoats in the hall outside, and if we are especially anxious to resume them again when we go out we chain them to the wall with long steel chains and heavy padlocks which conveniently hang from every hook, for overcoat thieves are both numerous and wily at the door of this theological lecture hall. The room is so full that we are obliged to take the very front seat and literally sit at the feet of the great lecturer.

Scarcely has the last student taken his place when the door opens once more and a tall, wiry man with a thin, scattering mustache and hair brushed straight back from his forehead enters the room. He is ill-dressed and looks underfed, and we at first think he is one of the poor theologues who is working his way through the university, spending more for midnight oil than for oatmeal porridge. But he mounts the platform instead of taking his seat with the rest of us, and after a pleasant word of greeting begins his lecture, for this is none other than the celebrated Harnack. There was nothing of the indifferent "take-it-or-leave-it" air about him.

He soon warms to his subject. He is evidently thoroughly interested himself and seeks to interest his pupils. He gesticulates freely and appropriately. His eyes sparkle with interest in his theme, and now and then he runs his fingers through his long hair, pushing it back from his ample forehead. At times he becomes decidedly eloquent and sallies of wit frequently bring a broad grin to the faces of the eager students, who are diligently pushing their pens to keep up with his torrent of words. Evidently Harnack does not despise the graces of oratory and is not afraid to make his lecture interesting as well as instructive. He seems to have very few notes before him and seldom refers to them. His narrow platform too much cabins and confines him, and he frequently comes down onto the lower step and then goes back, balancing himself upon the arm of his professorial chair in a most insecure way until we become so anxious for fear it will topple over and land him in an undignified sprawl upon the floor that we almost forget to listen to his eloquent periods.

To look at it from a material view, if we may be pardoned for so doing, it is well worth the lecturer's while to make his lectures interesting, for he receives, in addition to the somewhat meager salary paid by the state, a large percentage of the students' fees, something like $5 00 for each of the 300 students who take this course. All Andover students of the olden days naturally compare every new lecturer whom they hear with that prince of instructors and king of the lecture-room, Professor Park. Who of us will ever forget the eagerness with which we looked forward to those rare literary treats? Who does not remember the human interest with which every dry theological theme was lighted up? Who of us cannot recall the gleam of shrewd humor which used to come into that marvelous face before the lips uttered some sharp witticism or told some extraordinarily good story? Was there ever an instructor who so impressed himself upon his students, or so affected all their modes of thought as did Professor Park?

Professor Harnack, of all German professors, in these respects seems to have more in common with the great preacher of

Andover Hill than any one whom I have heard. As we were going out from this lecture, Professor Weiss was going into his lecture room—an old man, with snow-white beard and hair and a most pleasing and benignant expression. But his work has all been published and his pupils are few in these days.

Speaking of the inevitable tendency to run after new and brilliant luminaries, as illustrated in Professor Weiss's career, Professor Harnack said to a friend of mine: "It comes to all of us sooner or later. It will come to me as well as to the rest. I shall lose my popularity and my students one of these days. The night cometh, the night of decadence and unpopularity, as well as the night of death. It becomes us all to work while our day lasts." Surely the prosaic minister of the simple gospel could utter no more sensible or practical truth than this. For the great scholar, as for the humblest worker, the night cometh. Let us work while it is called today.

WANTED, NEW MEN AND NEW MEASURES.

II.

BY REV. HENRY A. STIMSON, D. D.

It does not do to charge the lack of support of our missionary societies wholly to the hard times, nor to quiet our minds with the fact that the mission boards of the other denominations are suffering in the same way. There may be different reasons for the different cases, and there may be deep-seated causes underlying all. Great changes are taking place all about us, changes of thought, of method, of desire. In rapidly moving machinery every adjustment, however small or delicate, is a matter of importance—even the smallest may involve the welfare of the entire machine. There is certainly every reason to make sure that in our societies and in our churches the adjustments are as they should be.

At the annual meeting of the Home Missionary Society in New Haven a question of representation rose to the surface for a brief moment, and was passed without discussion. A member of the executive committee, whose term had expired, declined re-election on the ground that, in his judgment, the interests of the society require rotation in office. At his request the executive committee was instructed to report an amendment to the by-laws, for discussion and adoption at the coming annual meeting, prescribing that no member of the committee shall be eligible for re-election until after one year from the expiration of his term.

The principle involved has been slowly finding its way into recognition in the churches and some of our societies; the time has come for its general adoption, for it has wide reaching influence.

We have two classes of officers, the administrative and the representative; to the former belong the secretaries, the treasurer, the clerks in the office and generally the president; to the latter the members of the executive committee. That the first group should be permanent will hardly be questioned. Administrative duties require largely technical abilities and experience, which increase in value with length of service. Though even with them, human nature being what it is, there is danger of the man holding the office rather than the office the man, and, therefore, the form of reappointment is arranged to take place each year. If this reappointment could be made less a matter of course, and the service rendered for the expiring year and the qualifications of the particular officer for continued service be definitely passed upon, it would do much to confirm and encourage efficient men, and would provide a way for retiring those who are out of place without the long discomfort and eventual outbreak which sometimes occur. Permanency of service is the great desideratum in these positions, and to secure it fitness appreciation, the removal of unnecessary hindrances and a proper compensation are essential.

But another relation exists with regard to the members of the executive board, by whatever name it is called. They are the representatives of the constituency. They are chosen primarily not to govern, but to represent. The aim and the general line of operations of the society are determined at the outset and fixed by its charter; its operating machinery is soon created and its administrative officers are secured. What the members of the society, who are the society, then need is that their purpose shall be efficiently carried out. Obviously they cannot see to this themselves. Therefore certain of their number are chosen to supervise the administration, keeping fully informed as to the work to be done and the methods of doing it, counseling with the administrative department and securing its highest efficiency, and all the time representing the known wishes of those whose representatives they are, to whom at stated times they report.

This is all obvious enough and in some instances is fully embodied in the laws of the land. There is no suggestion of prescriptive right, or of title acquired by tenure; there is no intimation of authority to govern either the society itself or the administrative department, except in the performance of defined duties. Yet, again, human nature being what it is, there is a tendency for the representative officers, especially if they have been long in office, to come to feel that they are the society, and, what is of far more consequence, a tendency for the members of the society to think that they are no longer represented. The same men are so obviously always re-elected, or control the election of those who are to be their fellows, that the society loses its sense of grip upon its own affairs. Few die and none resign, and when these are practically the only ways of creating a vacancy on a board representation ceases.

I incline to think that, under these circumstances, the better the board the worse it is. It destroys the sense of responsibility and so dries up the personal interest of the members of the society. An incompetent or a tricky or dishonest board, if that were conceivable, would awaken active opposition and in time be cast out, but an efficient and self-sufficient one may be groaned under but will hardly be disturbed, and that whether it be of women or of men.

The need of the hour, in comparison with which all others are secondary, is greater interest on the part of the people in the missionary work, both home and foreign. That alone will secure funds and missionaries. To secure this interest the people must feel that the work is not a committee's work, nor a society's work, but their work. Everything that will help to create and maintain this feeling is important. News of the work must be brought to the people, as the new paper, *Congregational Work*, is helping to bring it, and it must be brought as news of what they themselves are doing. More than ever the annual meetings ought to be occasions for the fullest and freest discussion of the methods of administration and the details and ever changing needs of the work upon the particular fields. The people ought to go home feeling that they have been taken into the fullest confidence of the executive officers and have gained intimate knowledge which otherwise they would not have had; and, above all, they ought to feel that they have attended the meeting for the purpose of electing whom they would, and, if need be, with a wide choice, to represent them and their views on the board.

The chief reason for the rule prohibiting re-election till after one year is that only so do you secure real freedom of choice. Without it nothing short of a personal attack upon the incumbent prevents his uninterrupted tenure of office. He has no means of knowing whether he is the real choice of the members, and the society has practically no choice offered it. To assume that there are not enough competent men available for the change is to be ignorant of the churches, and if desirable any man can be returned after one year. It is a poor service that has not made impression enough to keep a good man in mind for a single year, and to secure his re-election if he is pre-eminently the best.

The main thing is to keep the people close to the work. If the representative places are open, and the choice free, any man may be called to the service, and the responsibility of both officers and members is constant. The American Board adopted this rule tentatively two years ago, applying it after three terms of service. It ought to be applied freely and promptly at the close of each term by all our societies. It works excellently where it is in use. In our churches it is emancipation from what is sometimes a paralyzing bondage; it is a step in the right direction in our missionary societies.

After special prayer and evangelistic effort it is important that the church should have a welcome ready for all comers. The cordiality of individuals needs to be indorsed by the sympathy of the church. At such a time the prejudices of men are softened, and they are prepared to respond to invitations which they would previously have dismissed without consideration. Some of them have drifted away from early habits of church attendance, others have had at least their curiosity aroused, and some are feeling their way toward faith without having had the courage to enter an inquiry meeting or to open their hearts to a Christian minister or friend. The social atmosphere of the church ought always to be genial, but never more so than when the community has been stirred by calls to faith and obedience, and the stranger in our gates may be only waiting for an invitation to become one with us in faith and service. And to this genial atmosphere individuals must contribute each their share, or the geniality of the whole will suffer.

Life's great teachers are friendship, occupation, travel, books, marriage and chiefly heart-hungers.—*Newell D. Hillis.*

The Home

THE SOWER.

I.

A sower went forth to sow;
His eyes were dark with woe;
He crushed the flowers beneath his feet,
Nor smelt the perfume, warm and sweet,
That pray'd for pity everywhere.
He came to a field that was harried
By iron, and to heaven laid bare.
He shook the seed that he carried
O'er that brown and bladeless place.
He shook it as God shakes the hail
Over a doomèd land,
When lightnings interlace
The sky and the earth, and his wand
Of love is a thunder-flail.
Thus did that sower sow;
His seed was human blood,
And tears of women and men.
And I, who near him stood,
Said: "When the crop comes, then
There will be sobbing and sighing,
Weeping and wailing and crying,
Flame, and ashes, and woe."

II.

It was an autumn day
When next I went that way.
And what, think you, did I see?
What was it that I heard,
What music was in the air?
The song of a sweet-voiced bird?
Nay—but the songs of many,
Thrilled through with praise and prayer.
Of all those voices not any
Were sad of memory;
But a sea of sunlight flowed,
A golden harvest glowed,
And I said: "Thou only art wise,
God of the earth and skies!
And I praise thee again and again,
For the sower whose name is Pain."

—*Richard Watson Gilder.*

There are many encouraging tokens of a new interest in our Lord's life awakened by other influences than those which we call distinctively religious. One sign is a marked impulse toward the study of sacred art. Several Sunday school teachers of our acquaintance are helping their pupils to illustrate their Bibles with photographs from scenes in the life of Jesus. A mother wrote recently: "I cannot resist the temptation to tell you how pleased I always am to see one of your Madonna articles. They are all cut out for the 'collection' which is one of our four year-old's Sunday treats." We are confident, therefore, that a series of illustrated articles on the parables by Estelle M. Hurll, the first of which appears this week, will be welcomed by our readers. The choice reproduction on our cover page is taken from the exquisite miniatures of Liberale da Verona, found upon the old missals in the cathedrals of Siena and Chiusi and specially imported by Miss Hurll to elucidate her articles.

When the soldiers asked John the Baptist what they should do to show fruits worthy of repentance he answered, "Do violence to no man." This is indeed a negative command as compared with "Do good to all men," and yet if we try to follow it for a day even we shall be astonished at its far-reaching influence. So often our misdirected desire to do good results in violence to our neighbors' feelings or convictions! It is strange, but generally true, that no sooner do we find a weak point in our friends' characters or beliefs than we set ourselves to direct some keen thrust at that very point and cajole ourselves into thinking that we do it for their good. It would hardly be too high an estimate to say that half the aspirations toward better things among young people, and among those wishing to give up bad habits, meet with a violent death because of tactlessness on the part of people who should know better.

In speaking of the average religious life of the present time, especially that of young women—with which she was particularly conversant—a lady recently remarked: "I am not afraid of the modern critical view of the Bible as 'a literature,' nor even of the reaction from so-called 'Calvinistic doctrine,' but the great defect I see in the religious experience of young women is in the matter of prayer. They are leading upright, moral lives, they have a certain reverence for God and his public worship, but their religious life seems to lack almost entirely the element of communion with God through habitual prayer. As long as they remain at home they will unite, out of deference to their parents, in the observance of family prayer, but it is to them so much a form that they will not be likely, when they have homes of their own, to adopt it there." These words have recurred again and again to the one who heard them and have suggested serious queries. Does this defect in the Christian life apply to others besides young women? Has private prayer on the part of professing Christians ceased to be observed or, if observed, to be a reality, a joy, a help? Is the good old custom of family prayer, with the reading of the Bible either at morning or evening, given up in Christian homes? If so, should it be so? Mr. Moody's selection of the subject of prayer for his earnest exposition and exhortation for a whole week at Tremont Temple shows the important place it holds in his mind as a fundamental part of true personal religion. "The Lord Jesus," Mr. Moody began one of his afternoon talks, "never taught his disciples to preach. *But he taught them to pray.*" Have we learned of him the secret and the privilege of prayer?

PARABLES IN PICTURES.

I. THE SOWER.

BY ESTELLE M. HURLL.

It was a memorable day in the course of the three wonderful years of our Lord's ministry when he began to teach in parables. He was sitting on the shore of the Sea of Galilee talking to the people gathered about him when the number of listeners grew so large that he took up his position in a boat. Then followed, one after another, a series of short, illustrative stories of which the sower came first. So dear and familiar to us are these today that we naturally wonder why they have not been prominent among the subjects of great works of art. We may be sure that this would have been the case had the New Testament been in the hands of the people in the period when Christian art was developed and perfected. But when we remember how limited, before the age of printing, was the opportunity to study the Word, we can better understand that only a certain set of subjects was selected for art. These were chiefly scenes of Christ's active ministry and the incidents connected with his nativity and passion. These were not only of prime importance in themselves but they lent themselves more readily to artistic interpretation.

The scene of Christ's parabolic teaching by the Sea of Galilee is, therefore, rare in art. Two examples which I can mention are exceptional. One is by old Brueghel in the Munich gallery (a copy is in Dresden), and one is by the modern English artist, Edwin Long. Very rare also are pictorial representations of the parabolic stories themselves. In the earlier art centuries we find almost none, but as time went on there was an occasional example. At length, by the seventeenth century, some of the longer parables became quite popular.

The sower has never been of the popular class, and we prize the more the exceptional picture which forms our illustration. The original belongs to an exceedingly interesting department of art, namely, that of illuminated manuscripts. We are carried back in thought to those old monastery libraries where, day after day, the patient monks bent over the parchment with their inkhorns and brushes, transcribing the precious words of the evangelists in "gospel-books," or copying the musical scores for the church services in "missals." The lettering alone of these great volumes seems to us a wonderful piece of work, but when we examine the exquisite paintings scattered through the pages our admiration knows no bounds. We try in vain to fathom the secret of these brilliant colors, red, blue and green, unfaded after all these years, and of the gold enamel, untarnished by time. We marvel over the delicate outline of the tiny figures and the perfect smoothness of their finish. There is no more fascinating study for the European traveler than to linger over these lovely books as we come upon them in the old world libraries. The cathedral "Libreria" at Siena contains some interesting specimens, among them the fine set of miniatures by Liberale da Verona, an Italian painter of the fifteenth century. It is a delight to examine these richly decorated pages, with their beautiful arabesque borders and illuminated initials. The whole story of the sower is compressed into the circle of a single letter. The picture has exactly the idyllic character appropriate to the parable. The sower steps blithely on his way with a rhythmic grace of motion almost like dancing. He is a genuine story-book sower, not the stolid, prosaic husbandman of actual life. What a contrast there is between his sweet, poetic face and the toil-worn features of Millet's famous Sower. The Italian painter doubtless kept in mind the double meaning of his story, and intended the sower as a representation of our Lord himself. He carries the seed in a basket on his left arm and flings it, as he walks, into the furrows of a plowed field. Around this field we trace the various results of the sowing. On the right the fowls of the air are flying up, having devoured the seed; in front are the thorns which have choked out the rightful crop; on the left are the stony places where the sun has scorched the new growth; beyond stretch the fruitful green fields where the seed fell into good ground. These four types of ground are represented in a series of four panels by a modern painter, Robert, but there is nothing to be seen in either of the sower himself. Liberale's picture illustrates the parable more completely and is in itself a charming bit of artistic work.

MOTHER AND SON.

Few things in nature have more power of suggestiveness than a perfume. A breath of brier rose or the scent of newly mown hay suddenly wafted into the consciousness of a man in the whirl of city life transports him instantly to the old farmhouse of his boyhood. The dingy office vanishes and there arises a vision of green meadows and babbling brooks, while the roar of the street is displaced by the sweet jargon of birds and the swish of the mower's scythe. Occasionally a book is written whose chief strength lies in its suggestiveness, in its power to awaken

> Thoughts that do often lie too deep for tears.

Such a book is Margaret Ogilvy. Other sons have loved their mothers as devotedly as Barrie loved his. Other children have written noble and appreciative tributes to the memory of their parents. But it has been reserved for this man of genius to touch the universal chord of filial affection and set it vibrating alike in lowly hut and lordly hall. In this respect it reminds one of what George Eliot says concerning Thomas à Kempis's Imitation of Christ: "The small, old-fashioned book, for which you need only pay sixpence at a bookstall, works miracles to this day, turning bitter waters into sweetness. . . . It was written down by a hand that waited for the heart's prompting."

This rare quality of being able to stir the finest sensibilities in old and young, in the child away at school, in the gray-haired author tired with "that weary writing," in the plodding business man, in the patient housewife darning worn socks or patching tattered trousers—this it is which makes Margaret Ogilvy pre-eminently a volume for the home. The portrait, too, which forms the frontispiece is no less eloquent than the text itself. The snowy mutch, "made out of snowflakes, its exquisite frills that look like curls of sugar and the sweet bands with which it tied beneath the chin," the placid face, the simple room, awaken emotions that lift us to the highest levels.

> Though inland far we be
> Our souls have sight of that immortal sea
> Which brought us hither,

when we gaze on this face. The eyes are downcast, but we believe what the son says: "When you looked into my mother's eyes you knew, as if he had told you, why God sent her into the world—it was to open the minds of all who looked to beautiful thoughts."

One can conceive that this "gospel of her precious Christian life," if placed within the hands of a man behind prison bars, would act upon him with a regenerating force. And men who have grown only careless or neglectful of their filial duties have been profoundly moved by the lovely lyric. One such said with deep feeling: "I would give all I'm worth if I could say what Barrie does at the close of his book—'Everything I could do for her in this life I have done since I was a boy. I look back through the years and I cannot see the smallest thing undone.'" Best of all it gives expression to all that unutterable yearning which other young men have felt after laying away their own mother in the kirkyard. The book is to them "the heart's sweet Scripture to be read at night."

And for mothers—ah, what a book it is for them! The way in which Margaret cherished the little white christening robe, "the one of her children that always remained a baby," her habit of watching at the window when her boy went out to walk, her trick of saving the first checks which he received for writing, tied up in an envelope with a bit of ribbon around them, her pattering into his bedroom with bare feet to make sure that he is nicely covered up, how these homely acts reflect the self sacrificing spirit of motherhood the world over! Then her pride in her son's progress. Is there a boy struggling for an education whose pulses do not throb more quickly as he reads how she drained all available libraries for books in order to keep pace with him intellectually, and even learned scraps of Horace that she might bring them into her conversation with "colleged men"?

The book is full of the perfect sympathy which existed between Margaret and her son, but nowhere is it more delicately set forth than at the critical stage when he is crossing the mysterious boundary between childhood and boyhood. A real horror seizes him when he realizes that the time has come to put away childish games. But he takes the shadow to his mother and she tells him her own experience "which convinced us both that we were very like each other inside." Thus was established an understanding between the two which deepened as the years rolled on. By and by there came a day when the relations were reversed, when the frail mother was grown so little that it was the big, strong man who put his arms around her to protect her from the shadow of death which darkened her pathway.

MARGARET OGILVY.*

Let no one imagine, however, that the harmony between these two natures was developed along the serious side of life alone. The book bubbles over with delicious humor, showing that the two were comrades in their jovial moods as well as in all others. Perhaps a young college professor had this phase of the book in mind when he exclaimed with enthusiasm, "You see that Barrie not only loves his mother but he actually *likes* her and he likes to have you like her, too!" Altogether it is a fireside classic and wonderfully fulfills the words of Phillips Brooks when he says: "More is accomplished in this world always by the suggestions of motive and force than by the impositions of form and rule. The whole world is waiting to start into far higher action than anything yet, if one could only touch the springs." Barrie in Margaret Ogilvy has touched the springs.

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THE MISTRESS OF THE MANSE.

BY MRS. MARGARET E. SANGSTER.

I have an affection for the old word manse, designating the home of the minister, and bringing up a throng of beautiful domesticities and simple hospitalities whenever it appears on the printed page. In our country, where the pastor lives in his own hired house, as a rule, and not in a house owned by the parish and set aside for the clergyman's use, the "manse" has only a poetical meaning, but the minister's wife is as dear and sweet a reality as in any moss grown or ivy-mantled manse in the world.

We hear it stoutly affirmed in many quarters that the mistress of the manse, as we shall call her for the sake of convenience in this bit of talk, is of no more account in the congregation which her husband serves than is any other lady there. She is not included in the contract, has no stipulated obligations, draws no salary, is in every way independent and free and, so far as the parish is concerned, is a mere private gentlewoman. All of which is in a manner true. At the same time, the truth is at best to be accepted with qualifications. Let it be supposed, for example, that the minister, marrying in his youth, has fallen upon those evil days which are the portion of the man who marries for beauty only; let us fancy him with a vain, or silly, or petulant, perhaps with a poorly educated and ill-disciplined, wife. Does anybody for an instant think that he will not be very much handicapped professionally, his career of usefulness impaired, by this unfortunate marriage? Granting that in any social position a man's rank and value largely depend on the sort of a wife he has taken to himself, is not the man in the ministry, whose candle cannot be hidden under a bushel but *must* shine conspicuously in the sight of the whole town, in a worse condition if he have not a creditable and sensible helpmeet?

Providentially, ministers' wives, as I have known them, have been usually women of rare loveliness, amazing tact and charming discretion. They easily take precedence among gifted and agreeable women, and they take hold of their end of their husband's work with wonderful command of resources and unfailing courage; for the instances are few in which something is not expected of them by the congregation, or else in which, expected or otherwise, they do not womanfully—I had almost said manfully, but the other word is better—share the crosses and the losses of the day, conciliate the offended, soothe the irritated, and in many a quiet, unsuspected way sustain their husbands in their work of love and constant toil.

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A popular minister's wife makes very secure her husband's position in a difficult parish. A beloved minister's wife helps to win love to her husband.

In a certain parish, where there were peculiarly inharmonious elements, several pastors in turn did their best, but retired vanquished from the field. Finally a man accepted the post, fully aware of the various causes of trouble, the jealousies between the young people and the older people, the feuds between certain families, and the clashing of interests which had made the church in question a reproach and a byword. Meeting the brave pastor after he had held the position with increasing success for several years, I asked him how it was that he had not been defeated too.

"Under God," he said, "I owe everything here to Lizzie. She captured all hearts from the first. There isn't a home in the parish where her influence is not felt. The women adore her, the young people consult her. She is the confidante of the whole congregation. I never could have gained a foothold here had I not been aided by my wife."

It is not every husband, nor even every clergyman, who is candid and discerning enough to see and own how large a debt he owes to the unselfish and gentle comrade who stands gallantly by his side in all life's emergencies and vicissitudes. I liked the man who acknowledged so ungrudgingly the debt he owed to "Lizzie."

The manse sets a pattern for many another household. Invited to tea at the manse table, the young visitor notes the simple courtesies and delicate politeness of the lady whom she admires, and absorbs something of the latter's loveliness and charm. Advice given by the pastor's wife is accepted and prized where it would be resented if offered by another.

The parish has no right to exact anything from the wife of the minister, it is true. But she can no more help being influential than a rose can help diffusing its fragrance, and her natural qualifications for leadership, if these she have, cannot be hidden in this sphere of activity. If she does not wish to take the lead officially, she can still, by her own excellence and in virtue of the fact that her husband *must* be a leader, largely modify the social life of the congregation. She is its first lady, and all are glad to accord her the place of eminence.

"THE U. S. A."

BY REV. WILLIAM BYRON FORBUSH.

The author of the Knighthood of King Arthur, the chivalric Christian fraternity for boys, has devised a new plan for boys' clubs, which is adaptable to his own plan, to the Boys' Brigade, and to any group of boys of similar age anywhere. He calls it "The U. S. A." It is a clinic in citizenship. It consists of an imitation in club meetings of the work of the government of our nation. It seems similar in some ways to the George Junior Republic, but it has been in process of development before the republic was started, and its essential differences from that will appear without pointing out.

The boys are associated for the purposes named in the preamble of our national Constitution, viz., "in order to form a more perfect union, establish justice," etc. This constitution, copies of which are secured for all, is the constitution of the society, it being understood that ages, dates and facts there named are to be interpreted consistently with the exigencies of the case. The boys meet usually as the House of Representatives, being divided by sections so as to represent States. These sections elect each a senator from the older men of the community, to whom laws can be referred for confirmation. Unless, however, the adult leader requests, laws are considered to have passed the Senate when they pass the House. This leader represents the Supreme Court and acts as interpreter, guide and friend, assuming at need any other position in the body. The Boys' Brigade, if there be one, is the national army. The local Castle of the Knights of King Arthur, if there be one, represents the voluntary fraternal society. The Sunday school, of which each boy must be a member, stands in a way for the church in the nation.

The House at its first meeting elects its officers, the speaker and the sergeant at arms being the principal ones. Then lawmaking begins. A revenue must be provided. Naturalization (initiation) fees and direct taxes would be suggested. The tariff might be brought in here. As differing opinions begin to appear parties arise, hold political conventions, frame platforms and nominate a president. Then political rallies and joint debates are represented. Finally an election is held by Australian ballot and the season closes in the "inauguration," which forms a grand public ceremonial, with parade by the army, message from the president and exercises of a patriotic nature to represent the evening festivities. If there is time before this a town meeting may be held and an evening given to a trial by jury.

If it is desired to introduce the savings feature, the leader may give in return for all voluntary money, aside from the regular treasury, receipts to be known as "national bank notes," redeemable in cash ("gold"), and for savings of over twenty-five cents "government bonds" redeemable at the present in cash or at their expiration (three or six months) with interest. To do this he makes a special deposit with a local savings bank.

The plan is inexpensive, easy to work, instructive, and so far has been received with delight by the boys and has worked well. It seems to be timely in view of recent revivals of patriotism and of the problems now facing us, which even boys may study and should try to understand.

I have no literature on the subject. I think it needs none. But I should like to hear from those who try the plan and to give any help I can.

THE NEW WOMAN.

Here lies a poor woman who always was busy.
She lived under pressure that rendered her dizzy.
She belonged to ten clubs and read Browning by sight,
Showed at luncheons and teas, and would vote if she might.
She served on a school board with courage and zeal,
She golfed and she kodaked and rode on a wheel;
She read Tolstoi and Ibsen, knew microbes by name,
Approved of Delsarte, was a "Daughter" and "Dame";
Her children went in for the top education;
Her husband went seaward for nervous prostration.
One day on her tablets she found an hour free—
The shock was too great, and she died instantlee!

—*Philadelphia Record.*

Closet and Altar

No life is complete which does not sometimes sit trustfully waiting to be fed by God.

O my soul, let thine aspirations go up more and more after thy heavenly inheritance! "The Lord is the portion of mine inheritance and my exceeding great reward." What more than this can the compassionate love of God bestow? He gives us life. He gives us his only Son. He gives us his very self. And had he known of anything greater in heaven, or in earth, he would have given that, too. In God we live, we are the temple of God, we possess God here, indeed, in spirit and in mystery, but there in deed and in truth. There our hopes will become blissful reality. There we shall not simply sojourn, but we shall dwell in a secure abode forever and ever.—*Gerhard.*

Seek not to flee the place God placed thee in,
For where he wills is the true place for thee;
If thou hadst thy own choice thou couldst not win
A spot all restful where no rough winds be.
Live thou thy life, with patience sweeten it,
Make rich the lives of others in thy walk,
Strengthen thy soul with words of Holy Writ
And season with sweet charity thy talk.

—*L. Fletcher.*

It often seems as if there were a sense in which it might be said that nothing so tended to keep God out of our lives as work for God done in a wrong and superficial spirit. . . . The Scripture reader, the Sunday school teacher, the evangelist, the minister, the working laymen—all of them, I am sure, have felt how religious work tries to push out religious thought and to kill the soul's receptivity. Thought made practical, turned into duty, tends to become like air turned into wind. . . . The more earnestly you are at work for Jesus, the more you need times when what you are doing for him passes totally out of your mind and the only thing worth thinking of seems to be what he is doing for you. That is the real meaning of the days of discouragement and self-contempt which come to all of us, O fellow laborers for the Lord!—*Phillips Brooks.*

Can God suffice for heaven and not for earth?—*Mrs. Browning.*

Dear Father, here I am, where thou hast placed me. Thou dost know the plans for me which are in thy mind. Teach me, that I may know them. Give me grace, that I may accomplish them. Make me strong, that I may fill them as thou dost will. I am not here for my own purposes, for thou God hast sent me into the world. Inspirit me, O Holy Spirit, that I may embody thine own self. Mold me, O Creator of us all, that I may take on immortality in the likeness of Jesus Christ. Lead me, O Saviour of life, that these days on earth may be established in truest service and faithful ministry. And the plans of the hour that I follow out will then be thine, so that all the results, about which we thy followers are often anxious, will be thine also. By growth and transformation lead us into rest and peace, that all our inner state and all the works of our hands may be made holy. We pray to thee because Christ Jesus opened up the way. Amen.

Tangles.

6. CHARADE FOR POETS.

(Phonetic.)

First.

Lo! the true measure (every one agrees)
For every printed verse; then do not slight me;
For if familiar rhyme comes not with ease
At last you are always sure to write me.

Second.

Behold! I am in every scribbler's pate.
O that despondent scribblers could but know it!
For by my help it is that Gray is great;
With me to aid him Poe became a poet.

Whole.

Ye poets, when your laurels faded lie,
Cry: hollow! hollow! hollow!—that am I.

GEORGE MEASON WHICHER.

7. HIDDEN TEXT.

A pastor said to the children one Sabbath morning: "My text for next Sabbath morning's sermon will be found in the fourteenth chapter of John, but which verse I will leave you to discover. You will find it as follows: Verse 9 contains the first word; 5, the second; 25, the third; 22, the fourth; 3, the fifth; 20, the sixth; 11, the seventh; 4, the eighth; 24, the ninth; 17, the tenth; 29, the eleventh; 26, the twelfth; 6, the thirteenth; 19, the fourteenth; 23, the fifteenth; 30, the sixteenth; 27, the seventeenth; 10, the eighteenth; 28, the nineteenth; 31, the twentieth; 6, the twenty-first; 12, the twenty-second."

PASTOR.

8. IN MINING PARLANCE.

(A Palindromic Medley.)

In *E*I* A*A *I*E* all day
Deep in the mountain's yawning side,
Despite his humble garb and fare,
Hard-working, free and satisfied,
Till Dinah, with her ***** laugh
And bright **** curls, came visiting,
When down our hero went, struck by
Gay Cupid's ***** set a-wing.
Sure never such a teasing witch
A most adoring swain perplexed.
One day she coyly **** him on
To trample *** his heart the next.
Oft he'd ***** to tell his love.
But, ***** his dull tongue as he might,
When she appeared his oft-conned speech
Was all forgotten in his fright.
He humbly shrank from ****** her.
Nor dared he press his ***** for fear
'Twould be in **** and her reply
Would ***** the hopes he held so dear;
But one day ******* grown, somehow
With strange audacity he said:
"I have no ****** full of gold,
But ****** of love for you instead.
And if I build a cozy cot
Just large enough for two," cried he,
"Would Dinah leave her gay **** court
To share its fireside with me?"
Her answer well might have dismayed,
But he grew radiantly bright
When, with a saucy look, yet sweet,
She murmured softly, "********!"

MABEL P.

9. LITERARY NAMES DEFINED.

1. Worn by our grandmothers. 2. Comes from a pig. 3. An officer in English universities. 4. A manufactured metal. 5. An answer to "Which is the greater poet, William Shakespeare or Martin F. Tupper?" 6. Very fast indeed. 7. A barrier built by an edible. 8. Eggs of a fish. 9.

Red as an apple, black as night,
A heavenly sign of a perfect night.

A. H. P.

10. ACROSTIC.

Fill out the blanks with words, the initials of which, in order, will give the subject of the lines.

Far to the north, where the ***** sweep down
Into the sea from the mountain's crown,
In the embrace of the *****'s arms,
Lies a fair island rich in charms.
** from the sea straight the bold peaks rise,
Lifting their heads to the cool blue skies.
***** the shady hillsides, hidden away,
Softly the rippling lakelets play.
Under the cliffs, into many a cave
Roars and ******** the dashing wave.
**** stand the Norway pines so tall,
Loud from their branches the wild birds call.
Circling about, cluster islets fair,
Shining, **** one, like an emerald rare.
Often the fog, like a ****** band,
Softly ********* both sea and land.
When burns the summer's ****** day,
Fashion flies ** this **** away;
Builds her gay nests where the cool hills *****;
Anchors ***** yachts in the harbors deep;
Floats in the Indian's birch canoe;
Drives 'neath the pines where the winds draw through;
Dances *** dines where no hot breath harms;
Adds sweet music to ******'s charms.
Though to vain things all her thoughts seem given,
Earth's lovely scenes should **** hearts to heaven.

E. A.

ANSWERS.

1.—Rosetta Stone.

2.—Bark, cark, dark, hark, lark, park, mark, Sark.

3.—"Duty is so divine a thing, of so satisfying an essence, that, like the magic tent in the Arabian Nights, it can shrink to the narrow limits of a sempstress' attic, or expand to the dimensions of a mighty empire, sheltering as impartially within its content-wreathing folds the lowly ones of the earth as it does wearied kings and rulers who have chosen it for their roof-tree."

4.—Glean, Angle, angel, Galen.

5.—Nineteen.

Recent solvers include: Nillor, Middletown Springs, Vt., 114, 115, 116, 117; N. G. M., Boston Highlands, Mass., 114, 115; H. H., Sherbrooke, Que., 114, 115, 116; M. E. H., Westfield, Mass., 114, 115; Bluebird, Salem, Mass., 114; M. E. Sumner, Newburyport, Mass., 114, 115, 116; S. T. J., Waltham, Mass., 114, 115; Mrs. M. A. Harrington, Webster, Mass., 114, 115, 116, 117; Vesta, Dover, N. H., 114.

Two of the lists only are complete for Dec. 31.

HOW ONE DIES.

Few people know how one dies. They have only a blindly superstitious fear and horror of it. The deaths which are to be most dreaded have little or no terror for most people. Now, to decide what is the most painful death we must look into the nature of pain. The greatest suffering is produced not by the surface or superficial nerves of the body, but by a disturbance at some important nerve center. Many deaths which are supposed to be accompanied by the most excruciating agony are almost painless, because only the outer nerves are affected. The most familiar example is death from burning. We imagine that to be burned alive is the most intense torture conceivable. I would rather be burned to death than die from many of the so-called "natural" causes. This is also true of the pain produced by cuts and bruises. Unless such cuts go very deep or the bruises are verv severe a death caused in this way, although distressing, is not as painful as that from many familiar diseases.

Most of the railroad and trolley-car accidents injure people in just this way. Death from such causes is more distressing to relatives. It is grievous to see a body mangled or cut and bruised. We dread such a death and imagine that it is the most painful. But for the victim of such an accident the actual pain is not as great as people fancy. A severe shock produces a dulling or numbing effect upon the system. This is a most merciful provision of nature. A man who falls from a high place is likely to be unconscious before he reaches the ground. The victims of railroad disasters as a rule have their senses dulled, and it is much the same with a person who is burned alive.

On the other hand, some diseases cause at the end the most intense agony. The most painful death a man can die is from tetanus or lockjaw. In this disease the nerve centers are so affected that the muscles are set or knotted together rigidly, so that the pain is acute. The disturbance in this ease directly affects the spinal cord, and this quickly spreads to the brain. It is impossible for any one who has never seen a death from lockjaw to appreciate the terrors of it. Fortunately this disease is rare. It is a mistake to believe that the most violent deaths are necessarily painful. As a rule whenever patients are violent they are delirious and unconscious of their pain.

The easiest death to die is where the patient is absolutely unconscious. That is to say, they pass from sleep, or a condition which closely resembles it, to death. The great majority of deaths occur in this way. In most diseases as the end approaches there is a gradual failing of the faculties, so that the end is quite painless.—*Dr. A. P. Smith, in Journal of Hygiene.*

◆

"How do you grow good?"

"God is always trying to make me good, and I try not to hinder him."—*George MacDonald.*

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The Conversation Corner

THESE pictures, sent us by a friend of the Corner, were provided by the courtesy of "Platt, photographer, Nantucket." They represent scenes in that grand old island on our Atlantic shore, whose unique beauty is only equaled by its interesting history. The quaint lanes may be recognized by those who have voyaged in vacation time to this kingdom in the sea, but the larger picture will require explanation—at least, in order to be understood by "off-islanders."

Anybody on Nantucket could tell you who its "Pilgrim Fathers" were and when they landed. Thomas Macy, accompanied by Edward Starbuck and Isaac Coleman, fleeing from persecution on the Merrimack, sailed across Massachusetts Bay, around "the bleak and stormy cape,"

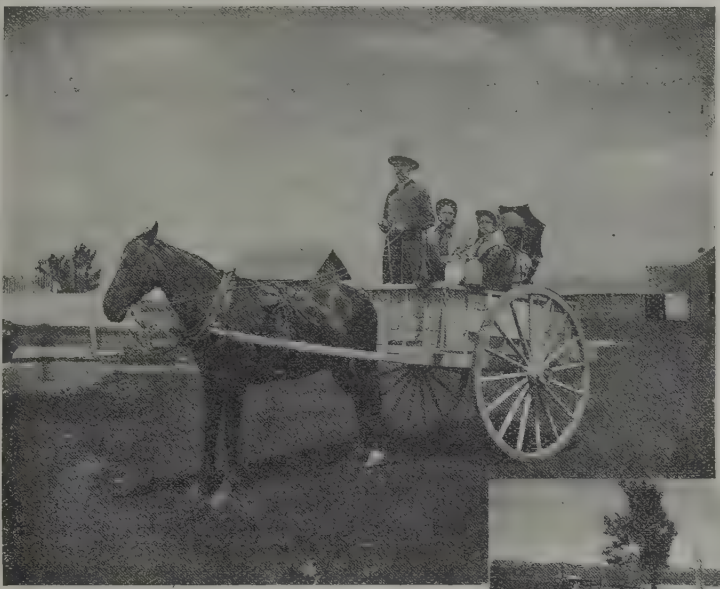
> And on Nantucket's naked isle,
> Drew up his boat at last—

as described, no doubt with some poetical license, in Whittier's "Exiles." That was in 1659. The island was then inhabited only by Indians and dogs. A little later the pioneer boatmen were joined by other families from the same region—Coffins (Tristram Coffin was a great man among them), Barnards, Mayhews, Husseys, Gardners, etc. Peter Folger came over from Martha's Vineyard because he was a surveyor and a "learned and pious" interpreter to the Indians. These and a few other names have continued common in the island to this day. Peter Folger's daughter was Benjamin Franklin's mother. It is said the highest genealogical honor is to be descended from the Coffins, through the Starbucks—or *vice versa!* A gentleman, who bears one of these names, told me the other day that he was descended from the other family in five different lines.

Almost from the first there were two great lines of industry. One was fishing, which ultimately became whaling,

> Until to every wind of heaven
> Nantucket's sails were spread.

After the discovery of petroleum, whale oil was no longer needed for light, and that immense business entirely disappeared. The other industry was raising sheep. This brings us to the picture. The sheep were pastured in common on the prairie-like lands of the island. The rest of the story is kindly furnished by one of our Corner members, who of course is descended from one of the families named above—perhaps from the Coffins, Starbucks, etc., also.



NANTUCKET, MASS.

My Dear Mr. Martin: The Nantucket shearing is not within my remembrance, having been given up in 1848. But I obtained a good account of it from relatives who lived during those glorious times when the whale fishery was at its hight and the shearing was the principal event of the year. It was held as near the 20th of June as possible, so that the washing of the sheep could be done on Friday and Saturday, leaving Sunday for the sheep to dry their wool; the shearing would then be on Monday and Tuesday. Those were gala days for all the island. The people dressed in their best clothes, rode in the old two-wheeled carts—like the one in the picture you sent me—out to Miacomet Pond, southwest of the town, and one of the loveliest spots on the island.

The sheep from the eastern and from the western parts of the island were driven by their owners to this pond. Here were built a great many pens, as in the picture. A clerk counted the sheep as they were driven in and recorded the number after the owner's name. Each man was allowed sheep according to his land. If it was found that he had more sheep than his land would feed, he must either buy more land or get rid of his sheep.

There were tents scattered about over the grounds. Some were used for dancing to the music of "Blind Frank's" fiddle. This old man lived somewhere "on the Cape," as Nantucket people call Cape Cod, and, with a queer character called Barney Gould, always came to the Nantucket shearing. There were other tents where "shearing buns," lemonade and other delicacies were sold. Each owner provided a huge dish of baked beans and pork for his shearers.

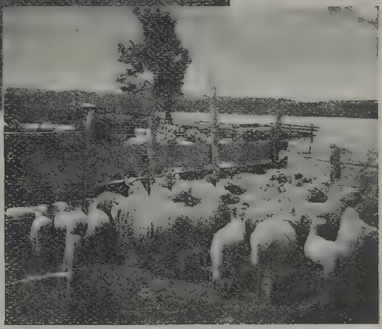
As time went on the men who owned the most sheep did not own any land, and as the land owners naturally did not want other people's sheep pastured on their land, a great deal of quarreling ensued, which at last brought about the abandonment of the sheep raising to a great extent, although small flocks have been kept ever since. In those times the sheep roamed over the commons at will, and even came into the town, where they became a great nuisance. People had to have high fences around their gardens to keep them out, and even then some of the sheep would open the gates with their horns and walk in. At one time from seven to ten thousand sheep lived on the commons. Without fences driving over the commons is beautiful in summer and autumn.

Yours truly, JULIA B.

There was still another thing to be explained. The photograph from which this cut was taken had inscribed on the cart these strange words:

> 'Twas "tew I can't and tew I can,"
> All the way to the shearing pen!

What could this mean? At last I found a poem, written in 1844, called "The Harper," describing the arrival of the fiddler from "coofdom" (that is, from the mainland, or the "continent") and his part in the festival, every stanza ending with the same refrain. This is one example:



> Coppers from many a hand were wrung,
> As wading through the sand he sung:
> 'Tis "tew I can't and tew I can,"
> All the way to the shearing pen!

After considerable inquiry I received this from our Nantucket correspondent:

I am glad to be able to tell you at last on good authority the meaning of the couplet, "Tew I can't and tew I can." Blind Frank could play only two dancing tunes. Being a "coof," he pronounced two, tew, and can, ken. There were no more than these two lines. The dancing tunes had no words.

I suppose there is not room now to tell you of my Nantucket vacation twenty years ago: boarding with Captain Nickerson, the last survivor of the famous whale-wrecked ship "Essex" (when the crew were in an open boat eighty-seven days); driven over to "Sconset" by Captain Fisher and sailed to the "Haul-over" by young Hussey and the principal of the Admiral Sir Isaac Coffin School (who proved to be a schoolmate of mine in early boyhood); visiting Ratliffe, the old British sailor who was on the "Bellepheron," which carried Napoleon to St. Helena, and—that was a memorable week!

Mr. Martin

The Sunday School

Lesson for Feb. 7. *Acts* 4: 32–5: 11.

TRUE AND FALSE GIVING.

BY REV. A. E. DUNNING, D. D.

The first great obstacle to the growth of the new church came from its enemies without. We have seen how their first attack was repulsed. The second great obstacle arose within the church. This lesson tells us how it was met and overcome. But in order to appreciate the gravity of the trial and peril we have set before us:

I. *A picture of the prosperous church.* It is a special privilege to belong to a new church. Its members all know one another. They are interested in one another's welfare. Their communion is delightful. Their sacrifices for the church are sweetened by their fellowship. This first Christian church, many of whose members had been personally acquainted with Jesus, must have been a community with rare experiences. The light and warmth of the Holy Spirit pervaded its meetings.

These Christians do not seem in the first few years to have apprehended clearly the missionary charge which Christ left with them [Acts 1: 8]. They still tarried in Jerusalem. But many of them were poor, while others were well to do. They remembered the words of the Lord Jesus, "It is more blessed to give than to receive." The church needed money, and contributions were liberally made in the very spirit in which God gave to them all. This generous giving won attention and admiration. It helped to spread the gospel, because it showed what characters were produced by the gospel. Among these noble givers was a real estate owner named Joseph. He was filled with the Holy Spirit and a man of influence. He knew how to say the right word at the right time to comfort, encourage and lead forward the brethren. After a while they came to call him Barnabas, which means one who leads and consoles. He saw the pressing need for money. Moved by the Holy Spirit, he sold some of his real estate and laid the proceeds at the feet of the apostles to be used for the church. That instance of true giving, with others, led to:

II. *The first apostasy in the church.* That was a startling instance of false giving. It consisted in:

1. Surrender to Satan. The facts were these: A married couple, presumably young, had united with the church. They were impressed by the generous gift of Barnabas and the esteem he received. They owned land also. They, too, had already names as full of meaning as the one the people had given Joseph. Ananias meant "favored of the Lord." Sapphira meant "beautiful," Why should not their influence be as great as that of Barnabas? They talked together about it. They agreed to sell some land, as Barnabas had done, and lay the price of it at the apostles' feet. But they thought they could get the credit of generosity and the influence which would come from such a gift, and yet privately retain part of the money. They tried their plan and thus permitted Satan to fill their hearts. They sold themselves to him and set their price as truly as Judas sold Jesus to his enemies for a fixed sum. They did what is often done in the church today.

2. Setting a price on the Holy Spirit. They wanted to be filled with the Spirit as Barnabas was. They thought, as later on Simon of Samaria thought, that they could buy the Holy Spirit and use the purchase to make a great impression on others. They thought they could, in making a gift, drive a sharp bargain for the greatest gift. Is it unusual now for men in the church to show a devotion and generosity which they do not feel in order to gain influence and a reputation for goodness? Often when the contribution box goes round Ananias and Sapphira are glad that no Peter is at hand to ask them, "Tell me whether ye sold the land for so much."

3. Pride and covetousness. They cared more for the applause of men than for the approval of Christ—more for the good opinion of others than for the character which deserves it. But they cared most for money. They sought to buy popularity and power and not pay for them. Money is a good thing. It opens the way to great opportunities, enjoyments and power to bestow blessings on our fellowmen. But when it is sought for selfish ends, the love of it becomes a root of every kind of evil. All classes are exposed to the temptation. The poor may be as covetous as the rich, and often are more so, charging God and society with withholding unjustly from them what they most crave.

4. Lying to God. Ordinary lying destroys confidence among men. It kills business. It undermines government. It ruins character. The hard times of the last few years are largely the consequence of lying for gain. But this sin of Ananias was more than ordinary lying. It was an attempt to cheat the Holy Spirit while professing to be controlled by him. If it had succeeded it would have placed the new church in a false position before the world. It would have undone the work which Christ came to do. No professing Christian can pretend to be what he is not for the sake of winning respect for his Christian character and influencing men to be good, without destroying himself and lying to God.

III. *The punishment of apostasy.* We may find in what followed this act of Ananias and Sapphira answers to questions often asked now.

1. Who executed punishment for this sin? Not Peter. He pronounced no judicial sentence. He simply announced the fact of Ananias's sin. He must have been as awed as were the other disciples at the sudden death of the culprits. The shock of discovery, suddenly revealing their sin in its true character, arrested the vital currents of their lives, and they sank down in a swoon which ended in death. God executed the judgment on them, which suggests and illustrates the fatal blow that must fall on all unforgiven souls when the true nature of their sins is fully revealed to them, "at the revelation of the Lord Jesus from heaven, with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might."

2. What was its purpose? It was to bless the church and the world. The lightning that shatters the tree is destructive, but that is only incidental in importance to its great work of purifying the atmosphere. The whole church, in its beginning, needed the lesson taught by this display of divine displeasure on sin. The world, to whom the church was carrying the message of salvation, needed to know that the wicked cannot dwell in God's sight.

3. What was its effect? [v. 11] If such sins as this had passed unrebuked, the new stream of life flowing into the world would have been polluted at its source. The peculiar gift of the Holy Ghost to the new age would have been profaned by those who claimed to possess it. As Achan, stoned to death for covetousness and lying when the Jews entered the promised land, was a warning to the nation for ages, so even to this day the church is blessed by the judgment which fell on Ananias and Sapphira. The world still, through that testimony, acknowledges that Christ's followers renounce the sins of covetousness and hypocrisy, and still men believe that judgment at last is sure to be executed on liars and hypocrites by him who always abhors sin and loves righteousness.

THE CHURCH PRAYER MEETING.

Topic, Jan. 31–*Feb.* 6. Growth by Consecration. Rom. 12: 1, 2; 2 Peter 3: 8–18; Eph. 2: 13–22; 4: 14–16.

Individual growth in love, joy, service, character. Church growth in numbers, power, ministration. (See prayer meeting editorial.)

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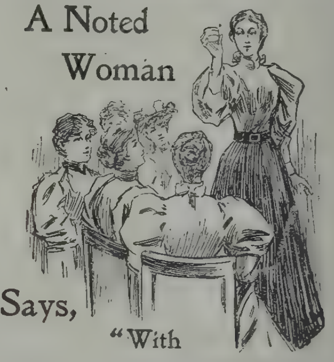

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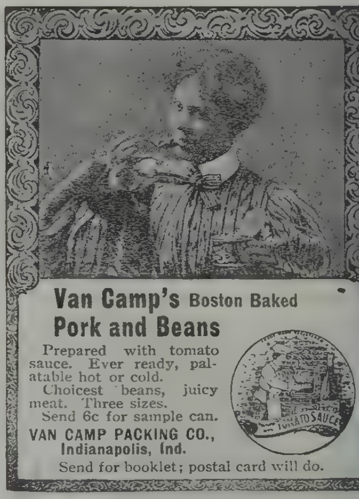

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Literature

BOOK REVIEWS.

HISTORY OF THE GERMAN STRUGGLE FOR LIBERTY.

Readers of *Harper's Magazine* will recall Mr. Poultney Bigelow's recent papers upon this subject, which have been a conspicuous attraction to its readers. They have now been collected into two handsome volumes. They contain a graphic and picturesque study of German history from about 1806 to 1814, years crowded with events pregnant with significance to the then future of Germany. The salient features of political and military development are discriminated with good judgment, and are woven together into a narrative as scholarly as it is spirited. The style is more popular and vivacious than is common in works of this class, but its naturalness and enthusiasm add to the interest and value of the work.

It is largely, of course, a history of individuals. Recounting at the outset the story of the execution of John Palm, the bookseller, it also gives prominence to the character and story of Queen Louise of Prussia, and to those of Gneisenau, Scharnhorst, Yorck, Stein and Blücher, as well as of Frederick William III., king of Prussia, Alexander, the czar of Russia, and Napoleon I. Justice also is done to the educational and patriotic services of Jahn, Körner and others. Mr. Bigelow is frank and sometimes slashing in his criticisms, an enthusiastic admirer of patriotic wisdom, patience and gallantry, and having a natural and intense contempt for the political shufflings of the Prussian king and the military incompetence of many of his generals. His comments on the military qualities of Napoleon also are suggestive. Much has been written of late by others in regard to the alleged decay of Napoleon's powers after the retreat from Moscow. Mr. Bigelow believes that in general, when he conducted a battle himself, he displayed abilities equal to those of his best days, but that sickness, discouragement and the incompetence of his subordinates handicapped him heavily.

The especially valuable feature of the book is its portrayal of the gradual, determined and at last successful development, during the period described, of a military spirit generally prevalent, even among the peasantry, and of a military training inspired by lofty patriotism throughout a crushed and beaten nation. After Jena, which was simply the annihilation of the Prussian forces by Napoleon's armies, in spite of the gay confidence with which the incompetent Prussians had gone out to battle, Napoleon had literally trodden Prussia under foot for several years, treating it not only like a conquered province, in defiance of treaties, but subjecting it and its rulers to indignities and cruelties difficult to be believed were they not so abundantly established. But, owing to the enthusiasm and versatility of Gneisenau, Scharnhorst, Stein, Jahn and others, Prussia was lifted out of even so debased and depressed a political and moral condition, and, in spite of the cowardly subservience of her king to the least demand of the French emperor, elevated to the position of a well-disciplined and victorious military power.

Thus the foundation was laid for her future greatness. And it is noticeable that the idea of German unity, which was realized at the close of the Franco-Prussian war, was in the hearts of these popular leaders from the beginning of their endeavors. The work confirms, on the whole, the generally prevalent impression of most of its leading characters, Napoleon, Alexander, Frederick William III., Metternich, Talleyrand, Bernadotte and others. But it brings into deserved prominence the names of the German patriots, generals and statesmen whom we have mentioned already, to whom pre-eminently was owing the new growth of Prussian life and progress, and who have not always received the credit fairly due. Mr. Bigelow has traversed Germany frequently and in all directions, often in his canoe, not only studying the archives and other accredited sources of information but also visiting battlefields, acquainting himself with the recollections of surviving veterans or their children, and taking every pains to make his work a thorough and trustworthy treatise. That he also has rendered it more than ordinarily entertaining no reader will deny. It is illustrated freely and admirably and the two volumes are handsomely bound. [Harper & Bros. $5.00.]

RELIGIOUS.

The late Rev. John P. Coyle, D. D., who died while pastor of the First Congregational Church in Denver, about three years ago, was one of the most able men of his age in our ministry and had before him a brilliant future, not only in respect to distinction, but to what he prized unspeakably more highly, usefulness. A volume of his sermons, entitled *The Imperial Christ* [Houghton, Mifflin & Co. $1.50], has just been issued, to which President Gates of Iowa College has supplied a biographical introduction. Dr. Coyle, undoubtedly, was regarded by many as dangerously radical in respect to theological belief, but no one can read these sermons without feeling that, although they are unconventional in phraseology and although doubtless he did not hold some of the doctrines of the fathers in their ancient form, the essential principles of the Bible, nevertheless, are honored and asserted, and some of the most characteristic of the old faiths are strongly emphasized. They illustrate the preaching of a man on fire with the spirit of a divine mission to his fellowmen, and comparatively careless of form provided he can get at the heart of things and impress his hearers for their good. We have found him, as here represented, far less in sympathy with so-called new views of truth than he has been charged with being and, although we should have expressed some things differently, we gladly concede the strength and beauty and Christian consistency of these discourses as a whole. The book will do much to add to his hold upon those who knew him and will extend his reputation among those who were strangers to him personally.——In connection with the several volumes of stories by Mrs. Stowe, to be mentioned below, appears a volume of her *Religious Studies, Sketches and Poems* [Houghton, Mifflin & Co. $1.50]. This, too, in its own different way, appeals tenderly and powerfully to the Christian public, and many who do not call themselves Christians will enjoy it and be benefited by it.

American Presbyterianism in Its Development and Growth [Presbyterian Board of Publication and S. S. Work. 75 cents] is by Rev. Dr. R. M. Patterson. It is perhaps sufficient to describe it as a short, compact and clear statement of the history and character of Presbyterianism in this country, as viewed from the inside. Its facts are of general interest and it is a useful handbook which Presbyterians and many others will consult.——In the *College of the Apostles* [F. H. Revell Co. 75 cents] Rev. J. J. Vance, D. D., has furnished a series of character studies of the apostles with some lessons thereby suggested. He has endeavored to portray the apostles successively so as to make them seem real to readers of today and has attained a considerable degree of success. The book will help to interest young people as well as their elders in the personality of the disciples and in their work.——Prof. A. C. Zenos has written *A Compendium of Church History* [Presbyterian Board of Publication and S. S. Work. $1.00] and Prof. John Dewitt has furnished its introduction. The book apparently is intended to supply the ordinary needs of theological students and clergymen and a large number of the laity also will appreciate it. Its conciseness has caused some statements which need qualification, for example, its statement that the Jamestown Colony in Virginia prospered materially and increased in numbers, implying that its career from the first was successful. The original colony was practically abandoned, as a matter of fact, but was soon resettled and then was made a success. But, as a summary containing only the principal facts of church history, the book deserves commendation. It is as complete a work upon the subject as thousands of readers care for or need.

The Mosaic Authorship of the Pentateuch, by Dr. D. MacDill [W. J. Shuey. $2.00], is a restatement of the arguments for the traditional view and an attempted refutation of the opinions of many prominent scholars of today. The author traces their origin to the celebrated French philosopher, Voltaire, hoping thus to discredit them. Facts, however, must stand or fall according to their own merits. The absence of any further contribution to our knowledge makes the book unnecessary and of little value.——*A Narrow Axe in Biblical Criticism*, by Rev. C. L. Caverno [Charles H. Kerr & Co. $1.00], has an entirely different tone. He is far from accepting the views of the higher critics, but he treats them with all courtesy. The book is written in a broad and reverent spirit and abounds in suggestive thoughts. It cannot fail to be helpful to all its readers.

Two or three volumes on the Bible are at hand. One of them is entitled *When, How and By Whom Was the Bible Written?* [F. H. Revell Co. 75 cents]. The author is Rev. James Todd, D. D., and it answers these questions in a terse and readable manner, going somewhat into detail, and is serviceable.——Another is *Helps to the Study of the Bible* [Henry Frowde. 60 cents]. The successive books of the Bible are taken up and the important facts concerning them are stated, and there is a great deal of miscellaneous material touching the political conditions of the Bible lands, their geography, geology, botany, animals, etc., and concerning the Jewish nation, its customs and other characteristics. A small concordance is appended. The work is a comprehensive and useful compilation, although portions of it, notably the concordance, are, perhaps necessarily, printed in type too fine for most people's eyes.

The Preachers' Tool Basket [W. B.

Ketcham. 50 cents] is one of those commonplace aids for feeble ministers which any self-respecting person should be ashamed to use. It contains outlines of sermons, offered especially to those who have to prepare discourses at very short notice. Here is an example: "Learn of me. Mark 6: 29. Jesus is *the* great teacher, for he will teach us to know God, to love God, to serve God and to enjoy God." If any Congregational minister is so lacking in self-respect as to be willing to appropriate outlines which are not his own and so weak minded as to be unable to think out such an outline as that for himself, even at the shortest conceivable notice, he may be glad to buy this book. There is a limit beyond which the effort to help men to think for themselves becomes not only dangerous but foolish, and we believe this book to have passed it.——*Object Lessons for Children* [F. H. Revell Co. $1.25], by Rev. C. H. Tyndal, Ph. D., contains a number of short and well-conceived sermons for children. We like it very well and cheerfully commend it. It has a few illustrations.

BIOGRAPHICAL.

Rev. G. H. Emerson, D. D., has written a life of *Alonzo Ames Miner, S. T. D., LL. D.* [Universalist Pub. House. $2 00], the great Universalist leader in this region for the last half-century. Dr. Miner certainly was a remarkable man, singularly versatile in his powers, and deservedly honored and beloved even beyond the bounds of his own branch of the church. He was a distinguished preacher, a zealous reformer, an able organizer and executive and a prominent educator, serving for a term of years as the president of Tufts College. From every point of view he was a man of pronounced individuality, fearless, enthusiastic, aggressive and efficient in behalf of every cause which he believed to be good. That he was not always wise is no more true of him than of most other men possessing the same general characteristics, but that he often was unwise enough to permanently injure his credit no one will assert. Dr. Emerson has written a very interesting biography of him, a little repetitious and perhaps a little more eulogistic at times than calm judgment must approve, but, nevertheless, a clear, impressive and essentially faithful representation of his subject. Dr. Miner was one of the three or four great leaders in the Universalist denomination, Murray and Ballou perhaps being the two others who were in some respects his superiors. Beginning his ministry at a time when the Universalists were distrusted by evangelical Christians, and not without some reason apart from theological differences, inasmuch as their churches sometimes did not celebrate the sacraments and consisted of little more than loosely organized audiences, he lived to see the denomination become well knit together and largely efficient. And it was due preeminently to his own endeavors that he himself and his ministerial associates became respected as generally as other ministers. His portrait, which forms the frontispiece, is a fine likeness and suggests the stalwart and admirable character of the man. The volume is a valuable addition to Universalist literature in particular and to biographical works in general.

The Life of Roger Sherman [A. C. McClurg & Co. $2.00], by L. H. Boutell, is a clear and well-arranged volume, lacking somewhat in enthusiasm, but giving a calm and well-ordered record of the career of its distinguished subject. There is great value, in these days of superficial thinking and frequent political corruption, in volumes which set before young men thus plainly and impressively the sterling character and honorable fame of such self-educated, unselfish, large-minded and immensely useful citizens as Roger Sherman, and Mr. Boutell deserves praise for his work, which will do good service.——Under this same head may be fairly classified Mr. Curtis Guild's new book, *A Chat about Celebrities* [Lee & Shepard. $1.50]. It is the story of the author's "extension," in the now familiar manner, of his copy of the late Mr. James T. Fields's Yesterdays with Authors from one volume to four, by the insertion of portraits, manuscripts and other material relating to the persons there referred to. Many of them Mr. Guild has known personally and he has been exceptionally fortunate in securing memorials of others. The long index of the book contains a surprising number of distinguished names, and what he has to say about each is of interest in itself and is said in a delightful, companionable manner. He takes the reader into both his library and his confidence and the book is rich in exceptionally enjoyable material.

EDUCATIONAL.

Two volumes illustrating the late Prof. G. C. Robertson's philosophical work have been edited from notes of his lectures at University College in London by Caroline A. F. Rhys Davids. One is *Elements of General Philosophy* [Charles Scribner's Sons. $1.00]. Professor Robertson was not only a profound scholar and an expert and successful teacher in his department, but was to some extent an original investigator. He was not in entire sympathy with the individualism of the last century and labored earnestly to show the continuous evolution of philosophical thought, believing that the evolutionary point of view must be adopted in order to give full value to the experientialism of the present, and that the best rationalistic teaching, especially that of Kant, also is of immense value in accomplishing the same result. The present volume includes seventeen lectures, in which are presented an outline history of Western philosophy and a study of its three main problems. Two lectures on logic and ethics complete the first part of the book. In the second part are ten special lectures intended to serve advanced students as a course of reading. The specialist in this line, to whom of course such a work chiefly appeals, will prize the book as embodying the conscientious and valuable labor of a competent and discriminating scholar. The other volume, which should be read in connection with the foregoing, is Professor Robertson's *Elements of Psychology* [Charles Scribner's Sons. $1.00]. It is offered not merely as an introduction to psychology and also to philosophy, but also, as the editor remarks, as an introduction to philosophy by way of psychology, more especially to philosophy under the aspect of theory of knowledge (epistemology) by way of the psychology of the process of coming to know. The volume is an elementary treatise, but none the less to be commended for its ability.

The Method of Darwin [A. C. McClurg & Co. $1.00], by Frank Cramer, is a careful study of Darwin's works as a basis for an analysis of scientific method. It was wise to select the writings of a single author for the writer's purpose, and it is important that the method of such a scholar as Darwin should be comprehended as thoroughly as the results which it has enabled him to reach. The author has not endeavored to discuss Darwin's method exhaustively but suggestively, and he has done this with sufficient clearness and fullness to render the work well worth respect.——*Kindergarten Principles and Practice* [Houghton, Mifflin & Co. $1.00], by Kate Douglas Wiggin and Nora A. Smith, is well described by its title. It is a thorough and sensible, and at the same time a bright and inspiring, study of kindergarten work, in its purposes, methods and results. The value of kindergarten schools may be said to have been triumphantly demonstrated long ago, and such a treatise as this will do much to extend their usefulness.——*Suggestions for Kindergarten Work* [C. W. Bardeen. 50 cents], by Marion Strickland, is a small book in the same line. It condenses into brief compass a great deal of valuable material and will be found practically serviceable.

Studies in Historical Method [D. C. Heath & Co. 70 cents] is by Mary S. Barnes. This, too, is a little book, but not less useful on that account. It is eminently practical, and points out how method is, or ought to be, determined by the nature of history, by the historic sense and by the aim of historical study, and how the principles of method should be applied to history in our high schools. There is also a short but valuable bibliography of volumes about method.——Another school *History of the United States* [Silver, Burdett & Co. $1.04] has been compiled by Dr. W. A. Mowry and Mr. A. W. Mowry. It is necessarily too much condensed for reading use, but is a fine example of successful presentation of the distinguishing facts in our national career. The topical arrangement has been followed, yet without needless sacrifice of chronology. The material of the book seems to be well proportioned, the style is good, it is illustrated lavishly and well, and an admirable feature is the introduction in marginal notes of extracts from historical authorities, often original. The book seems to be more than ordinarily well adapted to actual use.——Mrs. Elizabeth S. Kirkland's series of Short Histories, which we have had occasion to commend more than once, has been supplemented by a *Short History of Italy* [A. C. McClurg & Co. $1.25], which begins as far back as 476 A. D. and comes down to 1878. It is notably readable and tells the story of Italy, being not intended for study and recitation, although it might be so used, so much as for the impartation of knowledge by absorption. The style is popular and often graphic and we have noticed no inaccuracies. It tells clearly and entertainingly the story of Italy, which in some of its features is exceptionally picturesque as well as valuable.

Mr. C. A. Hobbs has prepared *The Elements of Plane Geometry* [A. Lovell & Co. 75 cents], having had carefully in mind the aim to develop the reasoning faculty of the pupil rather than the memory, yet without putting upon the student more than his mind justly may be expected to master. Educators will find the book thoroughly worthy in its way.——*The Earth and Its Story* [Silver, Burdett & Co. $1.00] is by Prof. Angelo Heilprin. It is a first book about geography. It blends scientific knowledge, simplicity of method and intelligibility of language very successfully and its illustrations are as superior in excellence as they are abundant in number. It is a compact and rewarding treatise, which embodies the features most desirable in such a work in an unusually successful degree.——The issue of the ninth edition of Mr. R. P. Williams's *Laboratory Manual of Inorganic Chemistry* is evidence of the successful adaptation of the work to the purpose which it was intended to fulfill. An examination of it will intensify this conviction. It treats one hundred topics in general, qualitative and quantitative chemistry in a learned but lucid fashion.——Two more volumes in the Studies in English Classics, edited by Dr. H. B. Sprague, are Shakespeare's *Tempest* and his *Midsummer Night's Dream* [Silver, Burdett & Co. Each 60 cents]. They are out in the familiar form with tasteful type and scholarly notes.——*Part I. Autumn* [Ginn & Co. 35 cents], edited by Francis L. Strong, is the opening number of All the Year Round, a reading-book about nature for children. It introduces them simply and pleasantly to many animals and plants and is well illustrated.

Messrs. Ginn & Co. also send us *Preparatory Latin Composition*, by Mr. F. P. Moulton, aided by Mr. W. C. Collar. The book is intended to supplement daily work in translation and to promote intelligent mastery of the peculiarities and even the intricacies of the language. It is thoroughly up to date in all respects.——Some of the material of Greek Inflection, published ten years ago, has been reproduced by Mr. B. F. Harding in the *Strong and Weak Inflection in Greek* [Ginn & Co. 60 cents]. An appendix is added upon Latin inflection. It deals with fundamental principles in a practical and expert fashion.——Two more volumes of Heath's Modern Language Series are *Le Conscrit de* 1813, by Erckman-Chatrain, edited by Prof. O. B. Super, and *Bataille de Dames*, by Scribe and Legouvé, edited by Prof. B. W. Wells, Ph. D. [65 and 25 cents]. They are furnished with sufficient but not superfluous notes, and the former of the two volumes has a vocabulary. They will do good service as readers.——Prof. C. B. Goold also has prepared a volume of *Tales from Hauff* [Ginn & Co. 80 cents], issued after much the same method and intended and adapted to do similar service for the student of German.

MISCELLANEOUS.

A course of popular patriotic lectures, by Rev. David Gregg, D. D., has been gathered into the volume *Makers of the American Republic* [E. B. Treat & Co. $1.50]. They have been delivered in public with large acceptance. They are full of a sturdy patriotism and they set forth an interpretation and application of history which in the main is trustworthy and which cannot fail to have a valuable influence, but it is to be regretted that greater accuracy was not attained in respect to some facts. Who would suppose, for example, that this author would repeat the old and repeatedly exposed slander, that the Puritans burned witches! It was bad enough to hang them, but this is the worst which the Puritans did. Moreover, does he really mean that "throughout the nations of Europe they were burned by the thousands and tens of thousands"? There is more to be said in favor of the new theory, that the Pilgrims owed many of their important institutions to the Dutch, which Dr. Gregg seems to accept for substance, but he has left an exaggerated impression in this respect. We question, also, the wisdom of introducing the story of the Courtship of Miles Standish into such a series of lectures, as if it were a definitely known fact, and especially as a conscious and deliberate illustration by Standish of a Biblical example.——Dr. David Gregg also has been furnishing a series of addresses to young people to the *Treasury Magazine*. A number of these have been gathered into a book, *Ideal Young Men and Women* [E. B. Treat & Co. 50 cents]. They are wholesome, practical talks, graphic in manner, sensible in substance and elevating in tendency. They read as if they might have been Sunday evening sermons. They will do the older boys and girls substantial good.——*Messages of Today to the Men of Tomorrow* [American Baptist Publication Society. $1 50] is a somewhat similar volume of addresses by Rev. Dr. George E. Lorimer. They are brilliant in some respects and deal in a practical, striking way with useful themes. Such subjects are discussed as Cherishing Noble Ambitions, Migrating to the City, Seeking Something for Nothing, Cultivating a Love of Books, Dealing Honestly with Time, and they embody the fruits of wide reading and considerable active thinking.

Mr. Charles Dudley Warner's papers, which have been such conspicuous features of the *Atlantic Monthly* and the *Century* of late, have been gathered into a volume, *The Relation of Literature to Life* [Harper & Bros. $1.50]. The title essay, however, has not been printed before, but has been read as a lecture at several conventions. The freshness and conscientiousness of Mr. Warner's thinking, his large experience of life, his wide knowledge of literature and the grace of his language render such a volume from his pen pre eminent at once. Other topics discussed in the work are: Equality, What Is Your Culture to Me? Modern Fiction, the Novel in the Common School, etc. The book is full of delight to the present reader, and should be kept at hand in the library for the equal enjoyment of the future.——The third series of Mr. Austin Dobson's *Eighteenth Century Vignettes* [Dodd, Mead & Co. $2 00] deals with literary persons, most of whom are not famous, yet all of whom deserve commemoration, and literary subjects equally full of interest. Such a paper as that on Dr. Richard Mead's library, with a portrait of the collector, is of special interest to all who love books, and the paper on Thomas Gent, the printer, which also has a portrait, is a biographical sketch of a remarkable man. The contents of the work all have been printed before, mostly in periodicals. The portrait of Charles Lamb is one of the best which we have seen.

NOTES.

—— For a Socialist, and a leader among them, the late William Morris left a somewhat inconsistent fortune—over $200,000.

—— The British Museum reports additions during 1896 to the number of 234,337 books and pamphlets—a large library in themselves.

—— A volume dealing with the life and speeches of the late Governor Greenhalge of Massachusetts is in preparation. Mr. J. R. Nesmith is the author.

—— New magazines continue to appear in England, and most of them live and appear to prosper. The English were somewhat late in acquiring the taste for the popular magazine, but now they hardly can satisfy it sufficiently.

—— A subscription list has been opened at the Boston Public Library for the purchase of a bust of Sir Walter Scott to be placed in the Poets' Corner of Westminster Abbey. It is supplementary to a similar one opened in England.

—— *The Critic* thinks that "by the death of the late Horatio Hale, which occurred at Clinton, Ont., on Dec. 29, ethnology has lost a man who contributed more to our knowledge of the human races than perhaps any other single student."

—— A contributor to the *British Weekly* shows that twenty years ago Samuel Neil of Edinburgh, in his notes in the Library edition of Shakespeare's works, gave the same interpretation of Falstaff's dying words which Mr. Locke Richardson, through *The Critic* and other journals in this country, has been claiming as a new and ingenious interpretation.

—— A papyrus manuscript containing a number of the lost odes of Bacchylides, a contemporary of Pindar, has come to light, apparently in the British Museum. Only about a hundred scattered lines from his pen were known to exist before. Now about five hundred consecutive lines and nearly as many more in separate but not irreconcilable fragments have been added to them. The author was one of the most important of the minor poets.

BOOKS OF THE WEEK.

Roberts Bros. Boston.

History of Dogma. Vol. II. By Dr. Adolph Harnack. Translated by Neil Buchanan. pp. 380. $2 50.

D. C. Heath & Co. Boston.

Molière's Les Femmes Savantes. Edited by Alcée Fortier, D. Lt. pp. 125. 30 cents.

Lamson, Wolffe & Co. Boston.

The Book of the Native. By Chas. G. D. Roberts. pp. 156. $1.00.

W. B. Ketcham. New York.

"For Christ's Crown." By David J. Burrell, D. D. pp. 370. $1 50.

Dictionary of Living Thoughts of Leading Thinkers. By S. Pollock Linn. pp. 460. $2.00.

Macmillan Co. New York.

The Chronicles. Edited by Richard G. Moulton, Ph. D. pp. 275. 50 cents.

American Baptist Publication Society. Philadelphia.

Inspiration Considered as a Trend. By D. W. Faunce, D. D. pp 251. $1.00.

Henry T. Coates & Co. Philadelphia.

Pennsylvania Colony and Commonwealth. By Sydney G. Fisher. pp. 442. $1.50.

A. C. McClurg & Co. Chicago.

National Epics. By Kate M. Robb. pp. 398. $1.50.

Eating and Drinking. By Albert H. Hoy, M. D. pp. 304 $1 50.

On the Red Staircase. By M. Imlay Taylor. pp. 352. $1.25.

Department of the Interior. Washington.

Report of the Commissioner of Education. For the year 1894-95 Vol. 2.

Presbyterian Board of Pub. & S. S. Work. Philadelphia.

Jesus and Children. By Rev. Chas. E. Craven. 15 cents.

Open Court Pub. Co. Chicago.

The Prophets of Israel. By Prof. C. H. Cornill. 25 cents.

MAGAZINES.

January. The Unitarian.—Good Housekeeping.—Cambrian.—School Review.—Quiver.—Chap-Book.—Bookman (English).—Quarterly Journal of Economics.—American Journal of Sociology.—John-a-Dreams.

February. Cassell's—Frank Leslie's.

Dr. Arthur H. Pierce, '88, the first incumbent of the Kellogg fellowship at Amherst College, having completed the required three years of study abroad, is about to begin at Amherst his lectures in the department of philosophy. He will deliver not less than thirty in each of the four years remaining of his incumbency. This fellowship, providing thus for seven years full support of one incumbent and also for the publication of his lectures in book form, constitutes a valuable endowment of research, and is one of the richest prizes offered to high scholarship by any American institution.

Congregationalism in Greater Boston.

The First Anniversary of the New Church Union Successfully Celebrated.

The meeting in the Old South Church chapel last Thursday evening has never been approximately paralleled in the history of Boston Congregationalism. The audience of over 200 was composed chiefly of pastors and lay delegates from most of the ninety-nine churches within a radius of ten miles from the State House. They were summoned through a letter missive sent out by the Congregational Church Union of Boston and Vicinity, which desired to submit its work for the past year to the scrutiny of the churches whose instrument it wishes to be, and to receive from them their Godspeed in the larger work to which it hopes to address itself. It was worth much to see so fine a representation of local Congregationalism. The churches had evidently selected their delegates from among their leading men, and the presence of well known and successful merchants, lawyers and physicians, as well as of a large number of younger men who are coming forward to bear burdens in church and state, was in itself a cheering sign of the reserve strength and vitality still characteristic of Boston Congregationalism. The pastors, moreover, were there in large numbers, especially the Back Bay and suburban contingent of them.

Be it remembered, first of all, that this was not a gathering for a dinner or for social ends, but for illumination, deliberation and consolidation of forces. It is to be hoped that it may become a precedent for future years. Once a year, surely, is not too often for the messengers of the churches to gather by formal appointment and consider the problems that are before them as a denomination.

Pres. S. C. Darling of the Union reviewed its labors since it was incorporated nine months ago, spoke of the practical sympathy extended to Leyden Church, of the efforts in behalf of the Swedish Church, of the inquiry by committees into the needs of Berkeley Temple, and of other subjects of inquiry and discussion which had come before the executive committee of eight business men, who meet on an average once a month.

Dr. Dunning emphasized the hopefulness of the present outlook, pointed out special cases where the union might be of service in the way of pre-empting lots or even of restraining unwise undertakings, and urged the necessity of strengthening, first of all, our local forces. Dr. W. H Davis spoke from a knowledge of what similar organizations are accomplishing in Western cities, urged that greater prominence be given the principle of fellowship, and deprecated the let-alone policy, which he considered as harmful in religious activity as in other departments of human industry. Dr. Reuen Thomas spoke with particular appreciation of down-town work with which his London pastorate made him familiar. He thought that persons leaving such churches and societies should, if possible, contribute to their endowment, and declared his hearty belief in the Congregational polity both as apostolic in its origin and as suited to our own times

Dr. Gordon said that the Union would commend itself to the churches in proportion as judgment, thoroughness and statesmanship marked its deliberations and activities. He believed that there was a great field for this work. Dr. Gordon did not refer, though other speakers did, to the generous part which the Old South has had during the last thirty years in extending and sustaining Congregationalism hereabouts. In that period for every dollar of trust funds given away it has raised more than two dollars from its own members. Probably the aggregate of the Old South benevolences in that time would amount to nearly a million dollars. In a true sense it is our cathedral church, and what it is doing on a large scale may well be imitated by other churches whose resources are not so great but which still owe a duty to their sister churches. The Union cannot, of course, expect to do anything like what the Old South does, but it may become its efficient ally in working together harmoniously for common ends.

The main feature of the evening was the report presented by Rev. W. E. Barton, D. D., and prepared by him and three of his ministerial brethren. Never has there been such a complete, exact and suggestive inquiry into the actual condition of our churches in and around Boston. Many hours of labor were expended upon the report and the figures are of great value to other denominations as well as to our own. We therefore surrender a generous portion of space for the main section of the report.

It began with a glowing tribute to Boston as the spring and center of our Congregational work and passed on to justify the existence of the Church Union as necessary to relieve the Home Missionary Society from their local work and as also necessary because the City Missionary Society limits its operations to the city proper and confines them principally to labor among the poor. The report went on as follows:

In time past the theory of our church organization has been something like this. If, in a given community, there are people of Congregational faith who want a church, and they are able to build one and pay the bills, they may do so, and that's the end of it. They will call a council, to be sure. The pastors and delegates will assemble and examine the confession of faith prepared by the brethren and the chicken salad and cold turkey provided by the sisters, and ask their stock questions and keep their misgivings, if they have any, to themselves, and let the new enterprise live if it can. This Spartan treatment of exposing our infants on the rocks has made tough youngsters, but now and then one gets cold and dies, and we complacently remark that we never really expected that church to live, and we look on in peace while a Methodist or Episcopal church is erected on its site.

And when a church gets weak, through removals or a shifting of population, it has thrown upon it the burden of deciding for itself how long it must maintain its struggle, and how it is to provide means for its support in a place where it was founded in answer to a divine call, but where it never was so much needed as now.

To be sure, benevolent individuals and other churches and the Home Missionary Society have all assisted in both these classes of cases. Figures now for the first time obtained show that the Massachusetts Home Missionary Society has in the last twenty-five years—and practically that period represents all that it has done in and about Boston—spent the following sums: For native work in Boston, $100,722, almost all in the last ten years from a special fund; for foreign work in Boston, $30,760. Total for work in Boston, $118 681. For work in the vicinity of Boston, $65,154. Total for all work in Boston and vicinity for twenty-five years, $196,636.

The Swett Fund of the Home Missionary Society has practically all been used here, and is now nearly exhausted. The Old South has given $300,000 to Boston Congregationalism in the last twenty-five years. But the burden has been most unequal in its distribution, and the support, both moral and financial, has often been less than has been deserved. It is perfectly evident that the ideal condition has not been attained.

That we may not speak in generalities, let us turn to the statistics that have been carefully gathered for this purpose. This is believed to be the best and most accurate collection ever made for this purpose in Boston, Taking the Metropolitan Water District as our area, the following is true of the six leading denominations during the past ten and twenty-five years. In this district are the following twenty-eight cities and towns: Boston, Nahant, Swampscott, Lynn, Saugus, Revere, Winthrop, Chelsea, Everett, Malden, Melrose, Wakefield, Stoneham, Woburn, Winchester, Medford, Somerville, Cambridge, Belmont, Arlington, Lexington, Waltham, Watertown, Newton, Brookline, Hyde Park, Milton, Quincy.

1871–1896.	
Population,	
1895	977,583
1870	495,596
Gain,	481,987
Per ct. gain, 97	

	CHURCHES.			MEMBERSHIP.				BENEVOLENCE.			
	1871	1896	Gain.	1871	1896	Gain.	Per cent.	1871	1896	Gain.	Per cent.
Baptist,	48	87	39	13,786	29 014	15,228	110	$	124,935		
Congregational,	67	99	32	15,034	29,335	14,301	95	199,048	256,641	57,593	29
Episcopalian,	36	78	42	5,902	15.104	9,202	122	71,671	92,122	20,451	28
Methodist,	54	82	28	9,043	18,740	9,697	107	25,645	40,926	15,281	59
Presbyterian,	3	11	8	734	2,780	2,046	278	3,755	4,901	1,146	30
Unitarian,*	54	59	5								

1886–1896.	
Population,	
1895	977,583
1885	710,710
Gain,	266 873
Per ct. gain, 37	

	1886	1896	Gain.	1886	1896	Gain.	Per cent.	1886	1896	Gain.	Per cent.
Baptist,	70	87	17	19,982	29,014	9,032	47	81,842	124,935	43,093	52
Congregational,	78	99	21	21,965	29,335	7,370	33	222 602	256,641	34,039	15
Episcopalian,	61	78	17	11,197	15.104	3,907	34	99.817	92,122	loss 7,695	loss .07
Methodist,	66	82	16	14,432	18,740	4,308	30	32.376	40,926	8,550	26
Presbyterian,	4	11	7	1,135	2,780	1,645	145	1,314	4,901	3,587	273
Unitarian,	55	59	4								

*The Unitarians do not register their membership or benevolence.

These things deserve remark as between the ten and twenty-five year periods.

1. That both Methodists and Episcopalians, who have gained rapidly during the twenty-five year period as a whole, have gained less rapidly in proportion to population in the last ten years. The Methodist decrease of proportionate gain has been most apparent in membership where, taking the twenty-five year period as a whole, the gain was much in excess of population (107 to 97 per cent.) and for the last ten years considerably less than the gain of population (30 per cent. to 37). But the Episcopalian decrease of gain, while nearly the same ratio as to membership (97: 122 and 34: 37) shows particularly in benevolence, where with an increase of benevolence of 29 per cent. for the whole period, the last ten years have shown a net loss in benevolence of $7,695 or 7 per cent.

2. The most marked percentage of gain has been that of the Presbyterians, and has been

almost wholly in the last ten years. They gained but one church and 401 members in the first fifteen years, and have gained seven churches with 1,645 members in the last ten years. Their total membership, however, is still exceedingly small, being less than one-tenth that of either Baptists or Congregationalists, but they are growing rapidly. Their growth is very largely from the Provinces, which afford continual reservoir of strength, but the increase of this body in New England is significant, and is an evidence of the strength of a centralized body in planting new enterprises.

3. The proportion of church membership as a whole is keeping pace, and apparently more than keeping pace, with the growth of population. Exact figures cannot, of course, be given without having at hand the statistics of all denominations, the smaller as well as the larger, but there is an apparent increase of considerable size, and chiefly in evangelical churches.

4. The Baptist churches have made the largest positive gain in membership. And this gain has been most marked in the last ten years. They have gained more rapidly than the population, which is true of no other large body in the latter decade (37 to 47 per cent.), though none have fallen far behind the population. It would seem that the period of greatest prosperity for the Unitarians had been prior to this twenty-five year period, of the Methodists and Episcopalians in the first and second decades of it, and of the Baptists in the last few years. It should be marked, also, that the Baptist gain in benevolence has more than kept pace with their growth in membership. Nothing lies like figures, but if figures are ever to be trusted, this is just now, or has just been, the ascendant body in Boston. Dr. A. J. Gordon was the Phillips Brooks of this denomination. Whether these gains are to continue in like ratio is not certain.

5 The Congregational statistics are far more encouraging than is sometimes thought. Our percentage of gain has been slightly smaller than the Baptists, Episcopalians or Methodists, but we had a larger membership to start with, and it takes more to give a percentage of gain on a large beginning. Our positive gains have been greater in number of churches, and in membership they have been greater than any except the Baptists, and within a few hundred of them Immigration is a fruitful source of increase to Baptists, Methodists and Episcopalians. Almost all our Congregational growth is native. Taking this into account, our gains are probably the largest of all in native growth. Our benevolence is more than twice as large as any of the others. We have almost, but not quite, kept pace with the population, and have been holding our own as well in the last decade as in any portion of the twenty-five year period. Our gains have not fluctuated like the rest, but have been steady and continuous. And we still have the largest membership and the largest number of churches of any denomination within the district. Though having the Baptists for a close second, and the Episcopalians and Methodists well round the turn, Congregationalism comes under the wire a full neck ahead in number of churches, in church membership, in financial strength and in benevolence.

Clearly this is not discouraging. But there are conditions now confronting us which are modern, and which call for the application of other methods, in part, than those which have made this excellent record possible; for it must be remembered that we have not kept our proportionate rank. The new conditions which confront us have grown out of our rapid development of the suburbs through means of rapid transit, and the consequent opening of new fields on the one hand and depletion of old ones on the other.

At this point the report spoke of the newer openings for the denomination at Field's Corner, Roslindale, Brookline, Winthrop Beach and Savin Hill. It continued as follows:

In the matter of the down-town churches, statistics have been gathered from five Boston churches—Maverick in East Boston, Phillips in South Boston, Winthrop in Charlestown, Park Street in the business section of the city proper and Shawmut in the South End. The general facts concerning them are believed to be representative of all our down-town churches. In the last ten years one of these has had a net decrease of 34 per cent. in membership; three others have lost respectively 18, another 17, another 14, and the remaining church has gained 5 per cent. The difference is accounted for in part by the different methods of keeping up the roll and the revisions to drop members long absent. The same general causes have been at work in all. The total membership of these five churches in 1886 was 3,408, and in 1895 was 2,892, a loss of 516 This is the net loss. The gross loss has been very great, as will hereafter appear. During this period these five churches have had 2,199 additions, of which 1,235, a very large majority, were on confession. Taken as a whole, the additions to these churches were more numerous in the first half than in the second half of this decade, but there were 13 per cent. more additions on confession in 1895 than in 1886. It must be conceded that, considering their disadvantages, these churches have done well to show a net loss of only 15 per cent.

These five churches have lost, in the last ten years, 473 by death, 1,211 by letter and 796 by revision of the roll, a total of 2,480. If to this be added the present absent membership of these churches, 993, which is as really lost to them as if it had been dismissed, the total loss in this last decade is 3,473, or sixty-five more than their total membership ten years ago.

When it is remembered that these churches are losing their entire membership once in ten years, and that of the people who constitute their present congregation somewhat more than 20 per cent. drop out each year, it may well be asked whether these five churches have not done bravely to maintain themselves and to carry on their work with such vigor as they have manifested in this last decade.

Another striking thing should be mentioned. It is shown that of all the losses by letter a clear majority have gone to other churches in and about Boston, and almost invariably to stronger churches. Moreover, this army of absent members is, to a great extent, accounted for in like manner. Statistics on this point are manifestly less certain than concerning actual dismissions, which are matters of record. But it appears probable that more than half the absent members of those churches that have revised their rolls within this period are in other and usually stronger churches in and about Boston.

The decrease in wealth in these churches is clearly shown by the decrease in benevolence. It has fallen off from $38,428 in 1886 to $21,006 in 1895, a loss of 45 per cent. But in these ten years it aggregates $232,409, and represents not only a very respectable sum but a vast amount of heroic self-denial.

Let us remember this. The problems which confront us in our down-town churches are new. They are not peculiar to our own city or denomination. Other churches here and our own church elsewhere feel them. No city has solved the problem. We have not come this way hitherto. The questions are for us to settle today, and we must find a way.

Let us remember another thing. These churches are not on trial for their lives, but our method of sustaining down-town and weak churches is on trial. It is not Park Street, it is not Berkeley Temple, nor is it the pastor of Union nor of Maverick that is being weighed in the balance. The question is whether our Congregational churches ought not to adopt some more efficient means for maintaining churches of our faith and order in these localities.

The report concluded by showing how these churches were trying in their different ways to adjust themselves to their particular surroundings, that they are where they are not to demonstrate any particular theory, that it is missions and not churches that the people in their vicinity want, that if these churches seem expensive it must be remembered that a large part of their expenses admit of no substantial diminution.

BOSTON CITY MISSIONS.

At the eightieth annual meeting of the City Missionary Society, held last Monday afternoon, Treasurer S. F. Wilkins reported that the receipts for the regular missionary operations of the society, including a balance of $2,747 25 on hand at the beginning of the year, had been for all purposes, missionary and charitable, $49,793 70.

The secretary, Rev. D. W. Waldron, presented the eightieth annual report of the board of directors, from which we gather the following facts: the society was organized Oct. 9, 1816, and its early work consisted largely in establishing Sunday schools. Through its influence primary schools for children under seven years of age became in 1817 a part of the system of public education. To this society are due the earliest efforts in Boston, and probably in the world, to establish a preaching service for men of the sea when on shore, such a service having been commenced in 1818. In 1821 there was opened at the West End a mission house in which were anticipated many features of modern college settlements, and the same year the Refuge was founded, located at 32 Rutland Street, which is still doing excellent work. One hundred and forty-two missionaries have been in the service of the society during the past eighty years.

The following statistical statement of the labors and results for the past year was presented: 20 missionaries employed; 59,160 visits made to 20,205 families, 4,617 of the visits being to the sick; 600 Bibles and Testaments and 132,490 religious papers and tracts distributed; 237 persons induced to attend public worship; 895 children gathered into Sunday schools; 1,907 meetings held; employment secured for 541 persons; 9,361 garments given away; pecuniary aid afforded to 2,145 families at 9,281 times. Through the Fresh Air Fund there were distributed 50,772 street car tickets and 1,726 round trip harbor tickets, and 9,978 persons were permitted to enjoy a day's vacation or a visit in the country. At Thanksgiving 1,128 families were remembered.

During the past twenty-five years, as compared with the preceding quarter of a century, the years of missionary service advanced from 416 to 527; visits made from 858,136 to 1,204,890; different families visited from 174,705 to 333,283; children gathered into Sunday schools from 15,409 to 21,422; meetings held from 39,543 to 47,858; persons furnished employment from 5,171 to 12,766; families afforded pecuniary aid from 27,143 to 50,948. Several important missions have been planted, a successful work among the Chinese carried on, and there have also been established such charities as the Easter and Christmas missions, the Fresh Air Fund, the Thanksgiving dinner charity and the apple mission. The receipts the past twenty-five years for all purposes, missionary and charitable, were $455,064 09 against $206,604.41 the preceding twenty five years. The total receipts for all purposes since the organization of the society in 1816 have been $1,218,620 93.

I have no doubt but that before 1950 a life pension to all aged people born in Massachusetts and resident there through life will be a part of our system of righteous dealings with our own citizens.—*Edward Everett Hale.*

News from the Churches

Meetings to Come.

HAMPSHIRE EAST ASSOCIATION, Amherst, Feb. 2, 10 A. M.

WORCESTER COUNTY BRANCH W. B. M., Fisherville, Feb. 4. Speaker, Miss Emily C. Wheeler, Harpoot. Discussion of Auxiliary Methods.

A SPECIAL MEETING of the American Congregational Association will be held in Pilgrim Hall on Thursday, Feb. 4, at 3 P. M., to see if the association will make an exchange of land with the Boston Athenæum in order to make a more satisfactory boundary, and make a party-wall agreement as to the new line. Also to provide for the sale of buildings, and to transact any other business that may properly come before the meeting.

JOSHUA COIT, *Secretary*.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1686.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

The modern attention to select church music has been brought to our notice of late. However, with hard times and more pressing calls for actual support of church work and worship, we hear of instances where the dismissal of highly paid soloists and quartets is only a matter of time. Such an outlook may presage a brighter era for congregational singing.

Among accessions to working forces, as gleaned from reports of the churches and worth chronicling, are: Twelve members in foreign missionary fields, twelve young men who have entered the ministry and six young women who have become ministers' wives.

No mushroom growth, but strong and solid as the everlasting hills, is that of the Iowa church which has built its edifice on the pay-as-you-go plan. In an important sense that house is founded on a rock.

The Minnesota churches which are agitating the question of consolidation set an example of what may be practical Christianity.

A lecture course such as that arranged by a Rhode Island church and conducted in a manner so widely helpful will go far beyond the matter of instruction.

An excellent movement to follow special services is a campaign of house to house visitation like that in progress in a California town.

Iowa contributes a suggestion for programs of annual meetings.

Of Special Note.

Church debts wiped out and balances in treasuries for the new year.

A Minneapolis church promotes university extension.

Movements looking toward greater unity in St. Louis.

Several reports of successful S. S. Bible classes.

Phenomenal strengthening of a Minnesota church.

Collegians band together for evangelistic work.

A fine S. S. attendance in a New Hampshire city.

A resounding note of cheer from Detroit.

Enterprise in a Philadelphia church.

DR. MC KENZIE'S THIRTIETH MILESTONE.

Last Sunday was a memorable day in the old church at Cambridge, founded by Thomas Shepard 261 years ago. The noble building near the Washington elm is the sixth that the church has erected, and Alexander McKenzie, D. D., is its eleventh pastor. For 125 years this was the only church within the borders of what is now Cambridge.

From 1650 to 1829 its house of worship was in the college yard. The presence of Thomas Shepard is believed to have shaped the destinies of the colony. The college was founded here because Thomas Shepard was here. Its first Commencement in 1642 was held in the First Church. The covenant still used by the church was written by John Winthrop, who also wrote an account of the formation of the church, in 1636, at which he was present.

Eight years after leaving Harvard College Dr. McKenzie returned to Cambridge from his first pastorate of five years in Augusta, Me. His installation took place one winter day in the vestry of the former building, which was planned by Washington Allston. Professor Park preached the sermon. Dr. Kirk gave the right hand of fellowship. After five years the present building was dedicated, in 1872. A convenient chapel was afterwards built. Through the munificence of the family of the late Professor Horsford, a silver communion service, a brass lectern and memorial windows have been added.

This thirtieth anniversary has just been commemorated by the congregation by placing in the church a window especially in remembrance of Dr. McKenzie's pastorate. Affectionate mention was made in his address of those who had been his early friends and helpers in the church, who have now joined the glorious company beyond. For those who now work with him friendship, esteem and trust were expressed. A tender tribute was paid to the work and faithfulness of the young people. The large and well-organized Sunday school was mentioned, also the work of the women of the church for the needy at home and abroad.

The church and parish have borne their share in the affairs of city and State, and the loss during the year of the late ex-Governor Russell and his honored father—both former mayors of Cambridge—was recalled. The faithful ministry of Leonard S. Parker, D. D., who for ten years has been the beloved assistant pastor, was also mentioned. A grateful tribute was given to the one who for twenty-three years as sexton had ministered to his comfort—kind, courteous, trustworthy, honest. The solemnity of thirty years of service was mentioned impressively. "I am thankful that they have become a part of this ancient Puritan church," he said.

His closing words were from O. W. Holmes:

> Build thee more stately mansions, O my soul,
> As the swift seasons roll!

One of the hymns sung was also written by Holmes, "once a Sunday school boy here." The other hymn was written by the father, Rev. Abiel Holmes, D. D., a former pastor.

Following the morning service were the anniversary exercises of the Sunday school. A few words from several of the seven former superintendents were followed by words of greeting and flowers from representatives of the different departments of the school, to which the pastor responded.

The meeting of the Young People's Alliance was interesting in reminiscence. It grew out of a Tuesday evening prayer meeting for Sunday school teachers, formed thirty-two years ago, and became a young people's meeting with 150 members. It was re-organized some years later, and adopted rules and chose officers, and afterwards met on Sunday evenings. Former student members were gratefully named in connection with the good work done by them. Dr. McKenzie expressed his deep interest in the young people and his satisfaction in their work.

Following the alliance was a large meeting in the chapel, to which the young people remained. Hon. J. M. W. Hall presided. After the opening prayer by the assistant pastor, addresses were made by ex-Mayors Sanders and Bancroft, Hon. William B. Durant, Secretary F. A. Hill, Mr. Barrell and Frank Gaylord Cook, Esq., and letters were read from the Ladies' Societies. Many interesting historical statements were made, and worthy tributes were paid to Dr. McKenzie on account of his services in the community and the university as well as at Wellesley, Hampton and Andover.

Deacon Munroe read from the old record book Mr. McKenzie's letter accepting the call, thirty years ago, after which Dr. McKenzie spoke of his love for his first church and his grief at leaving it. He then spoke of his present congregation, of the good and able people constantly joining it. His audience has the look of youth, partly because students from Harvard and Radcliffe are present. There are many strong men in the congregation, and the work of this historic church is carried on in the spirit of its noble founders. K.

A FRUITFUL QUARTER-CENTURY.

The Eliot Church in Roxbury is this week taking suitable notice of Rev. Dr. B. F. Hamilton's long service in its pulpit. His historical sermon last Sunday, based on the text, "Having obtained help of God I continue until this day," set forth the salient facts in his ministry, paid honor to the men who have been instrumental in carrying forward the various branches of its usefulness, described the peculiar difficulties of the field arising from the rapid migration of the population, and expressed tenderly the deep affection and esteem which have marked all his labors.

It seems almost incredible that only twenty-five ministers beside Dr. Hamilton remain in active service in the same parish today in which they were stationed a quarter of a century ago, but this is only one of the many striking facts which Dr. Hamilton gleaned from consulting the official records. Eleven of the twenty-one ministers on the council which installed him have died, while of the ten still living only Dr. Herrick and Dr. Plumb are pastors in Boston. As respects the ebb and flow in the communion of his own church only 52 who were included in it in 1872 continue there today. Three colonies have gone forth to establish other churches. In all 271 letters of dismission have been issued. On the other hand, Dr. Hamilton has welcomed 405 new members, baptized 156 children, prepared over 2,500 sermons and brought the consolation of the gospel to 400 homes on funeral occasions. The benevolent gifts of the church in the period named amount to more than $95,000. The church has given six of her sons to the ministry, the city has found two of its mayors within the ranks of the Eliot congregation, and the commonwealth one of its governors.

The service last Sunday evening took on a reminiscent character, former members returning in good numbers. Among the speakers were Dr. Hamilton's brother, Rev. J. A. Hamilton, D. D., Messrs. William F. and Frank E. Day and ex-Mayor Edwin U. Curtis. The reception this week Wednesday evening completes the special services commemorative of this important anniversary.

THEOLOGICAL SEMINARIES.

Andover.

Recent enjoyable occasions were a musical given by President and Mrs. Harris and an address by Mrs. Ballington Booth.——The class in Jewish literature have begun the study of the book of Tobit. ——Mr. H. W. Luce, now traveling among the seminaries for the Inter-Seminary Missionary Alliance, and Dr. Judson Smith of the A. B. C. F. M. addressed the students last week.——A series of papers is being given to the class in social ethics by the students.

Hartford.

A lecture was given last Saturday afternoon by Miss Clara Wilson on Modern French Art.——The Amherst men in the seminary have appointed H. P. Schauffler of the Middle Class to represent them at Amherst on the Day of Prayer for Colleges.——Quite a number of ladies from the city are attending Professor Walker's lectures on the Period of the American and French Revolutions.

Yale.

Last week the Missionary Society was addressed by Dr. J. L. Barton on The Student and Pastor in Relation to Foreign Missions.——A lecture was given last week on The Acropolis and the Works of Phidias, by Professor Hoppin.——The subject at the public meeting of the Leonard Bacon Club was: Resolved: That the Studies in the Theological Curriculum Should Be by the Elective System.——A course of five lectures, on the Religions of Primitive Peoples, is being given by Prof. D. G. Brinton of the University of Pennsylvania.——Reviews of Huntington's and Bishop Butler's sermons were read before the Senior Class last week.——The sociology class visited the New Haven Charities Association on Thursday.

Chicago.

The subject of the conference Thursday afternoon was Some of the Causes of Poverty. Dr. P. W. Aynes, secretary of the Chicago Bureau of Charities, and Mr. C. G. Fairchild of Cincinnati spoke, the latter discussing the tenement house from his point of view as custodian of tenement property and as resident in it.

Pacific.

Mr. Yarrow read recently a careful review of Herrmann's Communion with God before the class in systematic theology.——Several new students joined the seminary at the beginning of the second semester.——The Week of Prayer was observed in the seminary by daily meetings of a half-hour.——Mr. McInnes, a new student, is supplying Oak Chapel, Piedmont.——The first year men in the four years' course are beginning psychology with President McLean, using Hopkins's Outline Study of Man as a text-book.——The seminary income having a shortage of $1,200 for the present year, on account of hard times, Mr. Edward Coleman has sent his check for $100 to the treasurer as a beginning in meeting it.——Professor Lovejoy has just finished his lectures on the doctrine of the Bible with the class of university students at the church in Berkeley. Professor Goodell now begins a history of the English Bible.

CONFERENCES AND ASSOCIATIONS.

CAL.—Twenty-three of the 34 churches were represented at the Ministers' Meeting of Bay Conference, in Bethany Church, San Francisco, Jan. 12. Encouraging reports were given. The general subject, Modern Pentecosts, was discussed under the following heads: The Source of the Power, The Agents Employed, The Methods Appointed and Approved and The Historical Results of Revivals.

CLUBS.

MASS.—At the annual meeting of the Newton Club last week the address was given by Rev. Alexander McKenzie, D. D., on The Wheels and the Spirit. Mr. A. C. Farley was chosen president.

At the annual meeting of the Boston Club last Monday evening, Rev. W. E. Barton, D. D., was elected president and the chief address was made by Rev. S. L. Loomis, his topic being Forecasts. The treasurer's report showed a balance on hand of over $5,000. The report of the outlook committee was notably good and embodied this reference to international arbitration, which was afterwards adopted as the sentiment of the club:

> Resolved, That the Congregational Club of Boston hereby expresses its earnest approval of the arbitration treaty between this country and Great Britain. That such a treaty should be carefully made we have no doubt. We anxiously observe the delay of the Senate and earnestly desire that no mere incidental imperfection or technical objections may defeat the ratification of this bond of union between the two great English-speaking nations with a common heritage, a common literature and a common mission and message to the nations of the earth.

The 23d annual meeting of the Worcester Club was held Jan. 18. It was voted to extend the membership limit from 200 to 225 and all the vacancies were filled. The address of the evening was by Dr. Eldridge Mix on The Mission of Art. C. H. Hutchins, Esq., has been elected president.

The Essex Club met Jan. 25 in Salem for its annual meeting. Rev. W. C. Merrill spoke on Congregational Ideals.

MICH.—The Western Michigan Club, Jan. 18, considered Education and the Church. Prof. W. E. C. Wright of Olivet spoke on Relation of Church and College; Prof. A. J. Volland, Grand Rapids, on Relation of Church and Public Schools; and Prof. M. L. D'Ooge of Ann Arbor on Historical Relation of Christianity to Education. The old officers were re-elected for 1897—H. J. Hollister, Esq., president, Rev. R. M. Higgins, secretary.

MO.—The St. Louis Club held its first meeting for the present year, and the 61st since its organization, Jan. 18, at the Southern Hotel. Among the addresses was one by Mr. W. B. Homer on Ten Years of the St. Louis Congregational Club. He said that of the 71 men who attended the first meeting of the club ten years ago all were living with one exception, and 22 were still members of the organization. Mrs. W. M Jones, whose witty paper was regarded as the best of the evening, had for her subject Woman's Relation to the Congregational Club. Dr. J. H. George closed the program with an address upon An Ideal Club.

NEW ENGLAND.

Boston.

The Young Men's Congregational Club, which hitherto has held its meetings regularly the first Wednesday evening of the month, contemplates a change in accordance with the expressed desire of the majority of its members. Next month the meeting will be held the fourth Wednesday, Feb. 24, at the American House. The speakers will be Rev. G. A. Gordon, D. D., and Prof. A. B. Hart.

Park Street. The troubles which have for some time promoted division among the members of the church seem likely soon to culminate in the resignation of the pastor, Rev. I. J. Lansing. The society has made to him a proposition which he has signified his willingness to accept, and he has announced his purpose to offer his resignation, to take effect March 31. The society agrees to pay the pastor's salary in full to that time and for six months longer.

Mt. Vernon had an exceptionally large attendance at its recent annual meeting, and the review of the year in all departments was encouraging. An event of the occasion was the presentation of a loving cup to Deacon T. Y. Crowell in recognition of his 25 years of service. The general condition of the church is vigorous, and congregations of the morning and evening are steadily increasing. Dr. S. E. Herrick is pastor.

Shawmut. Dr. W. E. Barton takes up next Sunday with his Bible class The Neglected Books of the Bible, beginning with Revelation.

SOUTH BOSTON.—*Phillips.* A class for Bible study has been in successful operation for some months. It numbers 100 and is in charge of Rev. Lawrence Phelps. This systematic work is supplemented by special lectures from ministers and laymen. The Men's League has added greatly to the efficiency and interest of the Sunday evening service, besides promoting the social life of the church among the men. The Week of Prayer developed a widespread religious interest. The meetings have been continued, and will culminate in union services with all the evangelical churches of South Boston. Rev. C. A. Dinsmore is pastor.

NEPONSET.—*Trinity.* A "9.15 class" is organized to study the geography of Palestine, in connection with which the events and teachings at the various places will be taught. The pastor's Biblical and doctrinal class begins its annual course preparatory to the March communion. Cottage prayer meetings are a help to the regular church services. Rev. E. C. Webster is pastor.

Massachusetts.

CAMBRIDGE.—*Pilgrim* gives evidences of vigorous life and aggressive work. The auditorium, vestibules and vestries have been recarpeted, the vestries frescoed and settees displaced by new folding chairs. Under an efficient leader a large chorus is being organized, and is already doing excellent work. The attendance, interest and financial support are steadily increasing. Special services have been held during the month, and over 20 persons have expressed a purpose to begin the Christian life. The new pastor, Rev. F. E. Ramsdell, and his people are in thorough accord. The council to assist in his installation is called for Feb. 10.

SOMERVILLE.—*Prospect Hill.* The woman's societies have united, forming the Woman's Union, with six departments. A year's experience has proved that better results have been seen in spiritual, social, charitable and financial work than under the old way. An invalid wheel chair, owned by the church, is loaned to those needing it.

EVERETT.—*First.* The growth and work of the Sunday School are highly encouraging. The school numbers, including the home department, 1,010. The regular school has a membership of 815. For the past month the average has been 530. Rev. A. B. Patten is pastor.

NEWTON CENTER.—*First*, at its annual meeting Jan. 21, had a bountiful supper, at which the presence of the former pastor, Rev. T. J. Holmes, and his wife added enjoyment to the reunion. Encouraging messages were received from many absent members. Reports from all departments were cheering. The free seat plan provides amply for the current expenses. Twenty-two new families have entered the parish. A society for working girls was organized during the year. This is an anniversary year for the church, as its house of worship was built in 1847, and Dr. D. L. Furber, the pastor *emeritus*, was ordained 50 years ago, Dec. 1. Rev. E. M. Noyes is pastor.

NEEDHAM.—At the annual reunion and roll-call a large representation was present. The reports were encouraging, 69 having united on confession and 22 by letter. Rev. A. S. Walker, D. D., is pastor.

SALEM.—*Tabernacle.* Rev. Dr. DeWitt S. Clark preached a sermon last Sunday suited to the 18th anniversary of his settlement. Next day the congregation and many other friends, having learned that the pastor and his wife were quietly celebrating their silver wedding by themselves, dropped in on them with exquisite bouquets and other gifts, to which the school board, on which Dr. Clark has served for several years, added a magnificent set of candelabra.——An interdenominational rally of the churches of Essex South Conferences was held at the Tabernacle Church, Jan. 22, with a large attendance. Systematic Beneficence was presented in very able addresses by Drs. Wright, Taylor, Barbour and Crane, Mrs. A. J. Gordon, Rev. W. G. Puddefoot, Hon. H. M. Moore and S. M. Wilkins, Esq. The exercises of the day were cumulative in their impression and closed with an evening meeting, at which Drs. J. L. Barton and H. C. Mabie of the Congregational and Baptist Foreign Missionary Boards made powerful appeals, showing the opportunities and obligations of world-wide evangelization. The mingling of the different denominations in this common cause and fellowship was delightful, and it was generally pronounced a most helpful and impressive religious gathering. The fruits of such a meeting must be seen in larger and more intelligent giving for Christian work.

NORTH READING.—*Union* has growing congregations and renewed activity. A series of Sunday evening discourses on Womanhood has attracted non-church-goers. A series on Manhood will follow.

LOWELL.—*First* has voted to drop the names of 162 members from the roll of membership, among these are the officers and more prominent members of the so-called First Trinitarian Church. The action was taken under the following vote:

> Whereas, The following named persons have withdrawn from the worship and communion of this church and have formed themselves into another church without taking letters of dismissal for that purpose; and whereas, by such action according to Congregational usage they have ceased to be members of this church, it is hereby voted that their names be dropped from its roll of membership.

CHELMSFORD.—*Central.* The pastor, Rev. E. C. Bartlett, resigned, to take effect Jan. 31, but the church has unanimously voted its unwillingness to accept his action. It also heartily pledged its prayers, sympathies and best support. Three months' leave of absence on account of his health was granted.

GROTON.—*Union* shows marked interest. A paper with the heading, "I hereby express my desire and my purpose to live a Christian life," has been placed upon a table for signatures at the close of each meeting. Thirty persons, including pupils from the high school and from Lawrence Academy, have signed the paper, and many others are interested. Among the signers is a Japanese woman, resident in the town, who has been for many months studying the Bible and the creed of the church. Rev. L. B. Voorhees is pastor.

TAUNTON.—*Winslow*, which was organized by a colony from the Trinitarian Church in 1837, has just celebrated its 60th anniversary. The pastor, Rev. T. C. Welles, preached a historical sermon last week Sunday morning, and in the evening reminiscences were given by various persons connected with the church. The following Wednesday occurred the social gathering with supper and speeches. The first pastor of the church, Rev. S. H. Emery, now pastor *emeritus*, and Rev. G. H. Reed of Haverhill, the only other ex-pastor living, were both present and participated in the exercises.

ORLEANS shows spiritual growth and special meetings are continued from the Week of Prayer with deep interest. The church has now entered upon its 251st year. A pipe organ was put in last year. The congregation gave the pastor, Rev. E. I. Rackett, and his wife a well-attended reception on the 20th anniversary of their marriage.

WORCESTER.—At the Ministers' Meeting, Jan. 18, Dr. A. E. P. Perkins read a scholarly paper on The Epistle to the Hebrews.——*Lake View* is fortunate in securing a new pastor without candidating. Rev. J. H. Matthews is a young man, having had but one charge previously. He supplied for the retiring pastor and was unanimously called by the church.

RUTLAND completed extensive repairs on the edifice last year. All the services are well attended. That of Sunday evening is like a general conference. Passion week is observed as the Week of Prayer. Rev. Sidney Crawford is pastor.

SOUTHBRIDGE.—Union meetings during the Week of Prayer were well attended. There were eight additions last year. The benevolences were larger than last year. Rev. S. A. Burnaby is pastor.

SPRINGFIELD.—*South* spends more for its music than any other church in the city. Its Sunday afternoon vesper services are largely musical, when the choir is assisted by a large chorus and important works are sung. The coming year even more attention will be paid to the musical part of worship. Several of the local churches have reduced their music appropriations. The church held its annual meeting last week. A net gain of six is reported for the year. The C. E. Society has disbanded. The women's societies are prosperous. Dr. P. S. Moxom is pastor.——*North* enters its new year with all bills paid, a balance in the treasury and $5,000 already paid in toward the parish house fund. The Endeavorers take an active part in the church services.——*St. John*. Rev. J. W. Tolliver, the pastor, has been ill with scarlet fever. His wife contracted it also, but both are now convalescent. The pulpit has been supplied by students from the School for Christian Workers.——*Eastern Avenue*. The vestry is used for a free daily kindergarten in charge of competent teachers.

CONWAY.—*First*. Three-fourths of the membership were present or sent messages for the annual meeting. Encouraging statements were heard. Although $400 were expended on repairs the benevolences increased by about one-third. United with Deerfield, South Deerfield, Sunderland and Whately, the church has secured Evangelist Jordan, who began Jan. 21 a 50 days' evangelistic campaign. He will spend 10 days with each church.

WARWICK held its first annual roll-call this year, nearly every member responding. Letters from some of the oldest members were full of good cheer.

MOORES CORNER.—The new church is prospering finely. It has a pastor and has raised $250 towards the salary. The S. S. average for the last quarter was 40. The congregation numbers about 50. The church united with the Baptist church at North Leverett for the Week of Prayer.

BELCHERTOWN.—The S. S. average attendance has gained largely over the last two years. Weekly teachers' meetings have been held. The school has been thoroughly graded. The good results are due chiefly to the earnestness and perseverence of the superintendent.

LONGMEADOW.—*First*. The annual meeting was well attended. A social with supper preceding the business meeting was the program. The roll-call was responded to by nearly 100. Additions during the year were 10. The pastor, Rev. S. G. Barnes, was given a vacation of eight weeks for recuperation.

MILFORD.—The roll-call was well sustained this year. Extra meetings were held several evenings during the Week of Prayer with an interest that was continued in an extra service each week this month. The Sunday evening service this winter is a gospel meeting with an occasional service with the stereopticon. Rev. Webster Woodbury is pastor.

Maine.

SCARBORO has made an advance the past year, 20 having joined the church, 18 on confession. The vestry has been completed, the church debt raised and the parsonage improved. In extra expenses $850 have been laid out. The benevolences have aided all the societies.

BREWER.—*First* has held its anniversary exercises with annual reports. At a recent parish meeting a movement was made to devise a way of raising a $300 debt. The union meetings of the Week of Prayer were continued the following week.

ALFRED has made improvements in its meeting house and parsonage. Fifty copies of *Congregational Work* enter the homes. The name of the pastor, Rev. R. C. Drisco, has been added to the list of life members of the A. M. A.

ASHLAND.—Recent additions, including some young men, have gladdened the hearts of this church. The congregations overflow the vestry while the auditorium is undergoing improvements.

CUMBERLAND CENTER.—The annual roll-call made a good showing, 12 uniting on confession. The benevolences have increased largely. The S. S. and C. E. departments are growing and active.

VEAZIE.—The number of regular attendants at the services is steadily increasing. Messrs. H. A. Beadle and D. E. Putnam of Bangor Seminary supply the church regularly.

During the present four years' pastorate in South Paris 60 additions, all but 10 on confession, have been received.——Misses Washburn and Burdett are at work in North Ellsworth.——Nine additions in West Cornville have been received.

New Hampshire.

KEENE.—*First*. The special services begun lately were continued with increasing interest, the members helping the pastor in many ways, and a marked deepening of the spiritual life of the church being visible. Conversions are reported also. During the fourth quarter of 1896, 71 members of the Sunday school were present at every session. The Home Mission Circle gave a fine supper, for a small fee and some contributions for a barrel. As a result it will send $25 to the debt of the C. H. M. S., and has already forwarded a large barrel to the frontier.

WEARE.—*North and South*. Rev. W. S. Randall has been assisted in two weeks of evangelistic services by Rev. M. S. Howes. The meetings have been followed by spiritual quickening. Already 30 persons have avowed their purpose to begin a Christian life. Within two years congregations and Sunday school have doubled.

TILTON.—The Sunday school the past year has made a net gain of 19 in average attendance. A copy of *Congregational Work* has been put into every family connected with the congregation—150 in all.

DERRY.—The expenses the last year were $1,350, and benevolences $624. To avoid confusion with the First Church at East Derry, the name has been changed to Central.

Hudson gave $70 in benevolences last year.——Kensington has new furnaces in its house.——Wilmot has a new organ.——Salmon Falls receives $2,000 from the late Miss Sarah Yeaton.

Vermont.

MORRISVILLE dedicated its new house of worship Jan. 21. The sermon was by Rev. Smith Baker, D. D. Former pastors and neighboring ministers assisted. The old building was moved to the rear, and will be used for Sunday school and social gatherings. It connects with the new building by folding doors. The new house measures 40 x 50 feet and cost $8,000.

HYDE PARK enjoyed a social event of much interest on the fifth anniversary of the marriage of Rev. and Mrs. F. C. Taylor At the parsonage reception about 150 persons witnessed the presentation of a handsome dining-room outfit to Rev. and Mrs. Taylor. Short addresses were a pleasant part of the evening.

GREENSBORO.—Miss E. L. Tobey has recently closed a series of meetings which were profitable and successful. Nineteen persons united with the church on confession and three by letter Jan. 17. Rev. C. L. Guild is pastor.

ROYALTON raised $100 at its annual meeting toward a deficit incurred during two years past. More money was raised last year than for some time.——*South* has paid all expenses and retains a small balance.

BURLINGTON.—*First* had a well-attended and helpful annual gathering in the chapel. The reports were especially encouraging.——*College Street* reported good gains for the year in its fine reports. Twenty-four new members were added last year.

RUTLAND at its annual reunion had a reception and supper, with about 400 present. Additions last year numbered nearly 50. The present membership is 782.

Enosburg at its annual meeting reported all bills paid and a balance in the treasury.——Bakersfield has unanimously requested Rev. S. D. Angell to withdraw his resignation.——Bennington Center had specially encouraging congregations last year.——Fair Haven is holding evangelistic services.——Hyde Park, North, has a new organ.——Poultney, East, has held a series of union prayer meetings with the Baptist church.——Nearly every member of the Wilmington church responded to the roll-call.——Second Church, Bennington, had a net gain of 21.

Rhode Island.

CRANSTON.—*Edgewood* has arranged for four illustrated lectures in February on the Pilgrims in England and Holland by Nathan Littlefield, Esq., a member of *The Congregationalist's* Pilgrimage of 1896. The proceeds will be for the building fund. They will take place in different churches of the city and so encourage the fellowship of the churches.

EAST PROVIDENCE.—*United*. Rev. H. C. Crane completes his term of supply Feb. 1. Mr. H. E. Starr of Brown will conduct the morning services in February. The Sunday school has received the gift of a new piano. The Ladies' Society has raised the money for electric lights for the building.

NEWPORT.—*United*. Rev. F. C. McClelland has begun work with the church. He comes from the Dutch Reformed Classis of Long Island and from the First Reformed Church of Brooklyn.

PROVIDENCE.—*Elmwood Temple*. The financial year has closed with hampering debts paid and a balance on hand. The outlook is specially encouraging.

Connecticut.

NEW HAVEN.—The Center, United and Redeemer churches, with their mission Sunday schools, have united in a union teachers' meeting under the leadership of Prof. F. K. Sanders. The meeting has proved so successful that several other schools have asked for admission of their teachers. Outsiders, except visitors for a day, are not admitted. Mr. Blakeslee's lessons are used on The Three Great Apostles. A large number of books bearing on the subject are being read by the teachers, and whatever of value is in them is reported to the meeting.——*United*. On a recent Sunday evening the Men's Club service had a large congregation to hear Mrs. Ballington Booth, who spoke on work for the redemption of prisoners released from the prisons and penitentiaries throughout the country. The adult Bible class is studying the life of St. Paul under Mr. W. H. Sallmon of Yale.

WINSTED.—*First*. The report that the idea of a new building has been laid aside is not correct. The progress of the plan to build is not to be retarded. Already $20,000 are subscribed besides the property of the old meeting house. Two sites are owned by the church. An exchange of these for a third one is considered. The trustees hope to secure all the funds before building. Rev. G. F. Prentiss is pastor.

ENFIELD.—*First* has held its annual meeting and the ladies provided a generous supper. The evening praise service included interesting addresses. There was a large attendance throughout the day, and the gathering was regarded as the most enjoyable during the eight years' pastorate of Rev. O. W. Means. There were 11 additions during the year, 10 on confession.

HARTFORD.—*Center* has had a successful year financially. Action has been taken towards preserving some of the historic old monuments in its ancient burying-ground, particularly the six tablets erected to the memory of the seven pastors of the church.——*Asylum Hill* gave last year for charity $5,993, besides $8,967 given by individuals.

MIDDLETOWN.—*South* has celebrated its 150th anniversary this month. The pastor, Rev. F. W. Greene, gave the historical address, and former and neighboring pastors spoke words of greeting. The special papers had an added interest in reviewing the work of pastorates and societies.

POMFRET.—Five additions were received in 1896. A young people's literary club and a class for Bible study have been maintained with good interest.

The benevolences have increased, exceeding by a little $1,000. The church contemplates incorporation. Rev. W. B. Greene is pastor.

FALLS VILLAGE continues its revival meetings with increased interest. Neighborhood prayer meetings have been started. The church has given its old bell to the church at Seabrook, Kan. It has also given a communion set to the church in Kingfisher, Okl.

DEEP RIVER.—The new organ is now in place and the attendant improvements completed so that the house is again ready for use. The instrument was purchased by the Church Aid Society, assisted by the ladies.

PUTNAM.—The auditorium is being fitted throughout with memorial windows, three of which are already in place. There will be 13 altogether, eight in the lower part and five smaller ones above.

WINDHAM.—This enterprising church gained $200 in its benevolences last year besides paying all the home expenses in full.

DANIELSON has given in benevolences $1,231, and the home expenses in all departments amounted to $4,546.

Westbrook will use the pledge system for benevolences this year.——Besides regular benevolences the individual members of Union Church, Rockville, have given $500.——A week ago Sunday was the 25th anniversary of Rev. E. E. Lewis's ordination and of his installation as pastor in Haddam.

MIDDLE STATES.

New York.

NEW YORK.—*Pilgrim* has just held its annual meetings The year has been one of growth, unity and prosperity. The membership is over 750, with 700 in the Sunday school and an equal number in the industrial school. Fifty Chinamen are in the Chinese school. The reports were all inspiring.——*Forest Avenue* has finally disposed of the remainder of its Washington Avenue property, the site of the old edifice. Thus the financial condition of the church is much improved. In recognition of this providential relief from property complications the people observed Jan. 17 as jubilee Sunday. Rev. R. S. Underwood has now been engaged for evangelistic services. Rev. W. S. Woolworth is pastor.

NORWICH.—Rev. E. J. Klock has been pastor since Nov. 1, and it was he, not his predecessor, as previously stated, who remembered the congregation with New Year's tokens.

New Jersey.

UPPER MONTCLAIR.—The prayer meeting topics for the church meeting and for the Young People's meeting for six months at a time are tastefully printed on one card. A fine lot with a frontage of 200 feet has been given for a new building. The new house, however, will not be begun at once. The standing committee take 138 copies of *Congregational Work* for the families of the congregation. There are now a hundred who make benevolent contributions through the weekly system. The church exemplifies its name of the "Christian Union" by including in its congregations representatives of about 12 different denominations. There are now 260 in the Sunday school and 140 in the Endeavor Societies.

GLEN RIDGE held a Christian Endeavor "symposium" recently, lasting two evenings. Dr. J. C. French, State president, spoke one evening. The Ladies' Aid Society netted $300 at a recent "sale." The pastor is preaching evening sermons on Some Forgotten Beatitudes. Dr Dodd of Turkey made a moving appeal not long since in behalf of the Armenian orphans.

MONTCLAIR.—Rev. L. F. Berry, called to assist Dr. A. H. Bradford, a graduate of Harvard and Andover, will labor especially at Pilgrim Chapel. The home church has gained 34 over last year. Its home outlay amounted to $12,800. Six hundred children are in the Sunday schools and 104 young people in the Endeavor Societies.

Pennsylvania.

PHILADELPHIA.—*Park*, in its new monthly, *Park Congregationalist*, makes known its spirit of enthusiasm and doubtless reflects the spirit of pastor and people in its helpful contents. The current number dwells to some extent on the outlook for 1897, and makes applications from lessons of 1896. Rev. C. B. Adams is pastor. During the past year the membership has doubled. The church is an offshoot of the Central Church, and is situated in a new district which promises to be the most beautiful and comfortable residential section of the city.

THE INTERIOR.

Ohio.

SPRINGFIELD.—*First* is having a refreshing which began quietly by united meetings of 20 of the churches in the city for afternoon and evening services, held during the Week of Prayer in this meeting house. The plan was continued two succeeding weeks with increasing success. The preaching has all been by local pastors and excellent results have followed. One Sunday four great union meetings were held simultaneously, each having an attendance of about 1,000. The special efforts by this church are now in the fourth week, and are conducted day and evening by the pastor, Rev. E. A Steiner.

ELYRIA.—*First* has been without a pastor since the sudden death last April of Rev. E. E. Williams. Recently Rev. W. E. Cadmus of Hingham, Mass., has been called. He will enter upon his work Feb. 7.

Illinois.

ELGIN.—*First* reports a year of marked prosperity and harmony. The work of the various organizations is being prosecuted with vigor. Rev. J. H. Selden is just completing the fifth year of his pastorate.

Indiana.

FAIRMOUNT.—The congregations are steadily increasing and the church is sharing in union revival work. Mr. O. E Emerson, an excellent leader in music, has been of great assistance. The church choir is considered the finest musical organization in the vicinity. Fairmount has been a settlement of Quakers, and for two generations the singing has been in the spirit only. About 40 of Rev. Levi White's parishioners gave him a surprise donation party, Jan. 12. There was a pleasant social time and many substantial gifts were received.

WASHINGTON.—The special meetings which Rev. Thomas Smith has been holding closed Jan. 24. A large number of non-church-going people have been attracted to the meetings and there were several conversions. Mr. Smith has gone to East Mount Carmel to assist in protracted meetings begun by Deacon A. J. Van Sickle. A Sunday school has been maintained here for some time by the Hosmer Church, and the people are desirous of forming an independent church organization.

MARION.—Rev. Samuel S. Condo, who has until recently been pastor of this church, will, for the present, continue to reside here and give himself to evangelistic labors. A premature announcement that the Christian Temple congregation here had voted to become Congregational was extensively circulated through telegraphic press reports last week. This church is now vacant. It entertained the Congregational State Association two years ago.

ANDERSON.—Rev. A. H. Ball, D.D., is recovering from an attack of *la grippe*. Secretary Haas of the Y. M. C. A. has assisted in Sunday and prayer night services. The ladies conduct a labor exchange and make it profitable to the treasury of the Aid Society.

Michigan.

DETROIT.—The bi-monthly meeting of the Congregational Union was held Jan 18. Reports showed that the Boulevard Mission is developing finely and will soon be looking for a pastor. The committee on the Mt. Hope Church reported plans for alterations and enlargements under consideration. Fort Street Church reported plans under way for a $15,000 edifice, to be erected on the front portion of their church lot. It hopes to be able to build at an early date.

CALUMET.—Last year was one of the best this church has ever had. Nearly 100 additions were received, with a net increase of 79. The Sunday school enrollment is 357. The C. E membership is 145 and its benevolences $202. The Boys' Brigade has 53 members.

ALMONT.—Rev. Joel Martin has just closed a successful 15 days' mission. More than 40 cards were signed. The meetings were in the truest sense union. The pastors and people of the village all worked harmoniously.

ST. CLAIR is planning large things for the new year. The spiritual life of the church is growing. Thirty nine new members added at last communion has given the church a great uplift.

Owosso raised for home expenses $3,931. Benevolences were doubled over the year before. Five hundred dollars were also paid on the debt. J. C. Cromer is pastor.

LAKE LINDEN has had a prosperous year. The income was $1,920. During the present pastorate of seven months an offering has been taken for each of the benevolent societies

Wisconsin.

DARLINGTON.—Rev. J. W. Frizzell is just completing a two and a half years' course of Sunday morning sermons on the Life of Christ. Recently, in the evenings, he has given a course of lectures on Warfare Between Theology and Science. The Men's Club successfully manages a city lecture course. The large Junior Endeavor Society is divided into classes for the study of the pledge, Lord's Prayer, Beatitudes, etc., with promotions from class to class and to the Senior Endeavor Society. The Juniors recently presented for church expenses $30 of their own earnings. Dec. 27 Secretary Carter presented home missions, besides making five other addresses to different departments.

APPLETON.—*First*. Rev. John Faville has just preached his 11th annual sermon. The roll call and parish meeting were combined, and had the largest attendance and greatest number of responses in the history of the church. The reports evidenced a healthy condition in all lines. The S. S. membership is 908 and the average attendance 639. The C. E Societies have 276 members. The chorus of 101 male voices is doing good work. The Sunday Evening Club is energetic and efficient.

WAUWATOSA at its annual meeting heard encouraging reviews of the year. Lunch was served by the women and Dr. Judson Titsworth of Milwaukee gave an address on The Work of the Church. The pastor is Rev. Henry Holmes.

WEST SALEM, Rev. Philo Hitchcock, pastor, has held its annual meeting. Reports showed good results. Twenty-four persons have united with the church during the year. All bills are paid.

SOUTH KAUKAUNA, Rev. William Kilburne, pastor, had a good annual gathering The roll was well responded to. After refreshments were served a good social time was enjoyed.

THE WEST.

Missouri.

ST. LOUIS.—*First*. The churches of the city held a union mass meeting here Jan. 15, in response to the call issued by "The Simultaneous Meetings Committee, representing the foreign missions boards and societies in the U. S. and Canada." This is the first of a series of meetings arranged to secure unity and spiritual enlargement.——At the Ministers' Meetings, both Congregational and Christian, held Jan. 18, committees were appointed to prepare a Fraternal Conference, looking to some form of union between the denominations in the city. Rev. Drs. J. H. George and C. S. Sargent represent the Congregationalists.

Iowa.

MOVILLE.—This church, only 10 years old, has its second edifice. The first, becoming too small for the growing congregation and Sunday school, was sold, and about a year ago the people began to build anew. The work progressed slowly, for the building committee would not run in debt. Dedication was deferred a few weeks in order that there might be no money to raise at the services, but it took place Jan. 10. Sec T. O. Douglass preached and offered the dedicatory prayer; Rev. R. W. Jamison preached in the evening. Rev. G. E. Stump, who has served the church for a year, resigned at the dedicatory services.

PERRY.—Sixty-six persons were received to membership in 1896. During Rev. A. D. Kinzer's pastorate of five years there have been 174 accessions, 139 on confession. Almost $1,000 have been raised for benevolences and about $11,000 for home expenses.

DUBUQUE.—*Summit* raised $400 by a recent effort, thus closing the year without a debt. At the annual meeting encouraging reports were heard from 15 departments. The aggregate enrollment of its three Sunday schools is about 600.

GREEN MOUNTAIN, Rev. O. H. L. Mason, pastor, closes a prosperous year with a membership of 135. At the reunion connected with the annual business meeting the pastor gave an address on Congregationalism.

ALGONA.—Accessions at every communion in 1896 aggregated 78, over 60 on confession. A member recently added two handsome cups to the communion service

HARLAN.—Eighteen accessions followed the special services during the Week of Prayer, in which the pastor, Mr. C. L. Snowden, was assisted by Rev. H. P. Douglass.

Rev. D. E. Evans, pastor at Larchwood, is holding a series of special meetings with marked and encouraging results.——Miles closed the year with all bills paid, but has lost heavily by death and removals.

Minnesota.

DULUTH.—*Pilgrim*. The annual meeting was held Jan. 19, and was preceded by a supper, at which 250 members and their friends sat down. Reports from various branches of work made an impressive showing. A vigorous pruning of the ecclesiastical vine has been going on during the year, and as a result a considerable reduction in membership was reported. Benevolences amounted to $1,664 and home expenditures to $5,600. A committee had been appointed a month earlier to attempt to raise the floating debt of some $3,700, which has burdened the church for seven years. They reported that they lacked $700 of the full amount. This was quickly made up at the meeting and all joined in singing the Doxology. The raising of this amount under prevailing financial conditions is a most encouraging sign, and it has already quickened the whole life of the church. Special meetings were held during the Week of Prayer and the following week, and the response of the people in the raising of money is probably due in considerable measure to the deep spiritual interest developed in these gatherings. The pastor, Rev. C. H. Patton, is preaching a series of plain gospel sermons Sunday evenings, in accordance with the suggestions of Mr. Moody.

Mantorville.—This church, so weakened a few years ago as to be unable to support a resident pastor, held its annual meeting recently and reported 86 additions during the year, 75 on confession. Much enthusiasm developed and over $350 were raised to pay indebtedness. New hymn-books have been secured, doors placed between the auditorium and S. S. room and all expenses met. Plans have been formed for special evangelistic services. Rev. W. C. A. Wallar, the efficient pastor, has been called to Illinois by the serious illness of his father.

Glenwood.—During the two and one-half years' pastorate of Rev. F. A. Sumner, the meeting house has been repaired, electric lights and furnaces introduced, the membership doubled and the benevolences largely increased. Mr. Sumner goes to Little Falls, greatly to the regret of his people.

New Richland.—Great advance has been made in financial matters, collections are taken for all the benevolent societies and the Ladies' Society is raising money for a new parsonage. The church at the out-station, Hartland, has been reorganized with doubled membership.

St. Paul.—*Pacific.* Congregations have increased and large additions have been made to the membership. It is hoped that no further H. M. aid will be needed.——*Bethany* has canceled its interest-bearing debt and has made other substantial progress.

St. Cloud.—The four Protestant churches are discussing the advisability of uniting in one independent organization. Rev. H. S. McCowan gave an address before the representatives of the different churches upon the subject. The matter is not decided.

Faribault.—At the annual meeting reports were encouraging and show the expenditures for the year to be $2,750, benevolences $1,272, including $330 for foreign and $247 for home missions. During the year there have been 31 accessions.

Graceville.—A series of meetings conducted by a band of young men from the colleges has just closed with several marked conversions, a quickening of the church and the strengthening of religious sentiment.

Staples.—All the running expenses for the year have been met for the first time and a large part of its indebtedness has been canceled. Much good has resulted from the evangelistic services which are being held.

Verndale.—Improvements have been made upon the church building, some old obligations have been met and the only remaining debt is to the C. C. B. S. upon the parsonage, which is being slowly paid.

Lake Benton.—Union meetings have been held arousing the churches and resulting in conversions. Rev. C. A. Ruddock, father-in-law of the pastor, Rev. William Lodwick, is conducting the meetings.

Big Lake and Orrock are prospering under Mr. F. P. Ferguson, who came from Y. M. C. A. work to this pastorate in August, since when 16 persons have been added to the churches.

Minneapolis.—*Plymouth.* Professor Zeublin of Chicago University is delivering a course of university extension lectures on alternate Sunday afternoons.

Stewartville.—A series of meetings is being held in a hall centrally located. The church is trying to liquidate an indebtedness of $1,000.

Kansas.

Pittsburg.—Seventeen new members have been received within the past nine months, and nearly as many more are to unite in February. The Sunday school numbers 96 and the Y. P. S. C. E. 20. The church is steadily growing in spiritual strength and influence in the community. Pittsburg is a mining town, with many poor people.

Seneca—Reports at the annual meeting showed 202 members and a total expenditure during 1896 of $1,950. The S. S. membership is 300. The Ladies' Missionary Society has given $79.40 to missions, and the Y. P. S. C. E. has not only paid $137, mostly for missions, but has also sent $100 to China to erect a church building.

Muscotah.—During the union services conducted by Evangelist R. L. Layfield and wife, 130 persons publicly confessed Christ. A notable feature was the large number of conversions among the young people. Mr. and Mrs. Layfield began work at Pierce City, Mo., Jan. 21.

Brookville has purchased a house for a parsonage, and the women have sufficient funds with which to put it in good order for speedy occupancy. At the annual meeting in January Rev. J. H. Embree was called to continue as pastor another year.

Blue Rapids observed its 25th anniversary on New Year's Day by a church social, a bountiful dinner, an historical sketch of the church by one of the members and an address by the pastor.

Chapman is placing a new stone walk in front of its edifice. This church is energetic, widely useful and bravely self-supporting.

Nebraska.

Lincoln.—*First.* The Men's Club held its first service Jan. 17. The pastor, Rev. Lewis Gregory, was taken suddenly ill in the morning and was unable to attend either service. Rev. H. A. French preached in the morning and Miss L. A. Wild of the Lincoln Y. W. C. A. gave the address in the evening.——*Vine Street*, Rev. A. F. Newell, pastor, held its annual meeting Jan. 14. Reports were heard from the different departments and several brief speeches were made by members. Twenty-six persons united during the year, 12 on confession. A small deficit in the current expenses of the year reported by the trustees was immediately provided for and the church is entirely out of debt except $100 still due on the loan of the C. C. B. S., which amount has been assumed by the Ladies' Aid Society.

Wallace, Rev. C. G. Murphy, pastor, made its annual meeting a delightful rally, with large attendance from the home church and the various out-stations. Letters of greeting were read from Rev. G. E. Taylor, formerly general missionary, from the two former pastors, Rev. Messrs. H. B. Frey and G. S. Biscoe, and from Superintendent Bross. Thirty persons have united during the year, 22 on confession, bringing the membership to 96. Six of the benevolent societies were remembered. Sunday schools have been maintained most of the time with a total enrollment of 255. The pastor has preached more or less at all these out-stations.

Crete at the annual meeting gave full consideration to the recommendation of the board of trustees to rent the pews of the church, but voted five to one to adhere to the subscription plan for revenue and to let the pews remain free as heretofore.

Cortland and Pickerel, combining to form one field, have been pastorless since Rev. F. G. MacHenry left the field, but both are maintaining Sunday schools and C. E. Societies with vigor.

North Dakota.

Gardner.—During the three weeks' evangelistic meetings, led by Rev. N. P. McQuarrie, the community has been much moved and the church strengthened. About 15 persons have taken a stand for Christ. Evangelist McQuarrie's labors are being greatly blessed among the churches.

Fargo.—*Plymouth.* Reports at the annual meeting, held Jan. 13, showed progress. Besides buying a new organ and paying a paving tax and expenses for repairs and insurance, the debt to the C. C. B. S. on the parsonage has been reduced $100.

Colorado.

Colorado Springs.—*First* reports all debts paid, and $17,253 given to the Pearsons Fund for Colorado College. It gave $1,135 for benevolences. Fifty-seven persons were received to membership, making the accessions double the removals.——*Second* has just voted not to ask H. M aid for another year. Thirty-seven members have united during 1896.

Special meetings have been held at Montrose. The members have been quickened and several conversions are reported.

New Mexico.

Gallup.—The Y. P. S. C. E., which had been allowed to die some month ago, has been reorganized upon a substantial basis. The church held a reception New Year's Day, which was well attended. Rev. P. A. Simpkin, the pastor, will remain another year. Pulpit furniture and communion table were presented to the church on Christmas Day.

Albuquerque.—The Week of Prayer was observed with evangelistic meetings, in which the pastor was assisted by Superintendent Ashmun. Evangelist C. F. Van Auken of Illinois preached Jan. 3.

Arizona.

Tempe.—*Mexican.* Ten members were received Jan. 3, making a total of 25. A Sunday school of nine members was organized the same day in a neighborhood near enough to the church to be tributary to it. There are several good openings for schools in the vicinity, but the pastor, Rev. Stephen Edwards, has no time to give to organization. Money is being subscribed toward the support of a Mexican S. S. missionary.

Nogales.—C. E. Societies have recently been organized here and at Crittenden, an out-station, of 20 members at the former place and 11 at the latter. Five persons were received at Nogales Jan. 10 on confession, a large accession to a church of only 15 members.

PACIFIC COAST.

California.

Oakland.—*First.* Rev. C. R. Brown preached every night but Saturday during the week following the Week of Prayer. The pastor and wife are preparing to start for Palestine, Feb. 15.——*Oak Chapel* is now supplied by Mr. James C. MacInnes, a student in Pacific Seminary, recently from Chicago Seminary. So much interest was aroused by studying the Sermon on the Mount during the Week of Prayer that services were continued, Supt. L. L. Wirt of the S. S. & P. S. assisting.

San Francisco.—*Pierce Street.* The women have raised $131 for improvements of edifice.——Joe Jet, for 25 years a resident of the State, was ordained Jan. 14. The same week he returned to China to labor among his own people.——*First.* Since the coming of Dr. Adams, the pew rentals show an increase of $2,000.

Auburn.—The Ladies' Guild, with 40 members, has during the year paid the running expenses of the church and $50 toward the pastor's salary, has purchased land adjoining church property and increased the fund for an addition to the edifice.

Pasadena.—*First.* The new manual reports 328 resident members. The pastor conducts a class in topical Bible studies on the general subject, The Christian Life. The study includes four lectures, also papers and discussions.

Niles is rejoicing over the "Open Door" just reopened in more desirable quarters. Beside carrying on reading apartment and game room, midweek prayer meetings and a class in Bible study are held.

Lorin.—Rev. E. L. Hood is spending four evenings weekly in company with different officers of his church, visiting the families of the parish.

Rev. H. H. Cole led Trinity Church, Weaverville, in an offering for world-wide missions during last month, the first of the kind in its history.—— Rev. William Butler of Lincoln is also in charge of the new church at Fruitvale. He is being assisted by H. M. Evangelist Cooke in 10 days' services.—— After eight years of work at Ontario, during which 140 persons have united with the church, Rev. A. E. Tracy resigned his pastorate, but has withdrawn the resignation at the earnest request of his people. ——At Monrovia four denominations held union meetings during the Week of Prayer. The afternoon and evening services were continued another week.

Washington.

Seattle.—All the churches observed the Week of Prayer and the increasing interest has made it desirable to continue the meetings. Conversions are already reported. An interdenominational rally was held with the First Presbyterian Church, with addresses by Rev. W. H. G. Temple and Rev. Dr. Randall of the M. E. church.

Snohomish has cleared up the last vestige of its debt and begins the new year with encouraging prospects. Rev. W. C. Merritt is pastor.

Many of the churches in the State are holding special meetings and conversions are reported.—— An interesting fellowship meeting at Eagle Harbor resulted in the quickening of members and in conversions.

CHRISTIAN ENDEAVOR NOTES.

A liberal offering for Armenia was made at the convention of the societies connected with the Foochow Mission, which now number 34 with a membership of about 1,400.

A Junior Society of Poughkeepsie, N. Y., last year furnished 40 scrap-books for a girls' school in India and nearly 90 scrap-books and 300 bouquets for distribution in New York city. It paid a month's board for a little boy whose mother was in the hospital, sent more than 15,000 pages of reading matter to lumber camps in Michigan and raised seven dollars for the Armenians by selling curiosities.

WEEKLY REGISTER.

Accessions to the Churches.

	Conf.	Tot.
ARIZONA.		
Nogales,	5	5
Tempe, Mexican,	—	10
CALIFORNIA.		
Alameda, First,	4	4
Berkeley, First,	3	13
Escondido,	9	9
Fresno, First,	4	7
Fruitvale,	5	13
Nordhoff,	4	4
Oakland, Pilgrim,	—	3
Ontario,	2	7
Poway,	9	10
San Diego,	9	9
San Francisco, Cooper,	—	6
Park,	—	6
San Miguel,	5	5
Sonoma,	4	4
Stockton,	3	5
Tulare,	3	8
Ventura,	1	6
CONNECTICUT.		
Chester,	2	5
E. Canaan,	2	4
Mansfield,	7	10
Newton,	3	3
Sherman,	—	5
Winsted, First,	22	36
ILLINOIS.		
Chicago, Bethany,	6	9
Bowmanville,	10	10
Central Park,	9	10
Covenant,	5	11
Englewood, North,	3	6
First,	8	13
Forestville,	2	14
Immanuel,	5	11
Lincoln Park,	2	5
Mayflower,	7	10
Maywood,	—	3
Porter Memorial.	1	9
Sedgwick St.,	9	13
Summerdale,	5	8
Trinity,	3	13
Union Park,	6	10
West Pullman,	4	5
Elburn,	7	8
Greenville,	6	6
La Grange,	9	13
Lyonsville,	11	11
Mound City,	4	16
Oak Park, First,	7	7
Rantoul,	4	4
Roberts,	2	4
INDIANA.		
Fairmount,	—	9
Whiting,	2	3
IOWA.		
Ames,	2	6
Anamosa,	—	13
Doon,	—	3
Harlan,	—	18
Kingsley,	4	4
Monticello,	46	46
KANSAS.		
Blue Rapids,	—	7
Eureka,	42	42
Sedgwick,	—	3
MAINE.		
Ashland,	8	8
E. Madison,	9	9
Madison,	5	5
W. Cornville,	9	9
Whitneyville,	3	3
Woodford's,	3	3
MASSACHUSETTS.		
Arlington,	1	6
Blandford,	5	5
Boston, Allston,	14	21
W. Roxbury,	2	8
Cambridge, Pilgrim,	—	7
Milford,	1	3
Newton, Eliot,	5	8
Rutland,	2	4
MICHIGAN.		
Alpine and Walker,	6	10
Big Rapids,	6	6
Imlay City,	5	9
Muskegon, First,	3	6
Olivet,	—	7
Owosso,	4	9
Romeo,	2	3
St. Clair,	37	39
Stanton,	5	5
MINNESOTA.		
Alexandria,	11	16
Detroit.	3	5
Lake City,	4	4
Minneapolis, Lowry Hill,	2	11
Lyndale,	5	5
St. Paul, Pacific,	1	3
MISSOURI.		
St. Louis, Central,	—	6
Redeemer,	5	7
NEBRASKA.		
Albion,	2	5
Arcadia,	19	19
NEW HAMPSHIRE.		
Brookline,	2	3
Croyden,	—	3
Enfield.	—	3
Epping,	9	11
Franklin,	—	3
Lyme,	—	4
Northwood Center,	—	8
NEW JERSEY.		
Dover,	4	4
Upper Montclair,	—	5
NEW YORK.		
Norwood,	3	6
Olean,	—	7
Syracuse, Danforth,	4	14
Watertown,	—	3
OHIO.		
Castalia,	4	4
Cleveland, Trinity,	18	35
Cuyahoga Falls,	—	8
Lakeville,	50	52
Oberlin, First,	3	23
Rootstown,	7	14
OKLAHOMA.		
Alva,	—	5
Kingfisher,	—	5
OREGON.		
Ashland,	9	14
Astoria,	5	9
Condon,	—	18
Eugene,	2	6
Portland, Mississippi Ave.,	—	3
Sunnyside,	—	3
RHODE ISLAND.		
Pawtucket,	6	6
Providence, Academy Ave.,	3	5
VERMONT.		
Chester,	2	5
Greensboro,	17	20
Hardwick,	2	4
WASHINGTON.		
Spokane, Second,	2	6
Westminster,	5	15
Walla Walla, First,	3	9
WISCONSIN.		
Appleton,	4	5
Bloomington,	—	10
Clintonville,	—	6
Eau Claire, Second,	11	15
Fontana,	—	16
Kenosha,	—	5
Seymour,	3	6
Token,	9	9
W. Superior, Hope,	4	4
CANADA.		
Bethlehem, Westmount,	—	14
Edgar,	—	20
Hamilton, First,	—	21
Scotland,	—	4
Toronto, Northern,	—	19
Woodstock,	—	7
OTHER CHURCHES.		
Gallup, N. M.,	3	3
Ridgway, Pa.,	3	5
Churches with less than three.	34	68

Conf., 660; *Tot.*, 1,433.

Total since Jan. 1. *Conf.*, 1,644; *Tot.*, 3,648.

Calls.

BRINTNALL, Loren W., recently at Hartwick, Io., to Atahnum, Wn. Accepts.

BROWN, Thos. L., Chester Cross Roads, O., to Memphis, Mich. Accepts.

BUELL, Lewin F., Mount Vernon, N. Y., to South Ch., Rochester.

BUTLER, Frank C., Edmonds, Wn., accepts call to St. John and Endicott.

DARLING, Thos. W., acting pastor for two years at Wentworth, N. H., to remain two years longer.

DENISON, Robt. C., who has been supplying at Compton Hill Ch., St. Louis, Mo., to Janesville, Wis.

FORBES, Chas. A., to reorganized church at Leadville, Col., where he had previously supplied.

FOSTER, John, Wisner, Neb., to Cambridge. Accepts.

GREGORY Herbert, Roy, Wn., to Lake Park. Accepts, and has begun work.

GROVE, J. F., accepts call to Christ Ch. (German), Chicago.

GUSTIN, Byron F., Andover Sem , to Alton, N. H. Declines.

HAIRE, W. C., to Onaga, Kan. Accepts.

HARPER, Jas. P., Weston, Vt., to Windham, N. H. Accepts.

HARRINGTON, Vernon C., Belchertown, Mass., to Norton. Accepts.

LEWIS, Thos. S., Webster, N. H., to Deer Isle, Me. Accepts.

LONGFELLOW, Chas. H., for a year to Villa Park, Cal., where he has been supplying.

MANN, Wilford E., Dexter, Me., to New Sharon and Farmington Falls, also to Vineland, N. J. Accepts the latter.

MARSH, Edward L., Yarmouth, Mass., accepts call to Waterville, Me.

MATTHEWS, John H., Madison, Me., to Lake View Ch., Worcester, Mass. Accepts.

NOTT, Jairus L., St. Louis Park, Minn., accepts call to Benson.

POLHEMUS, Cornelius H., late professor in Tabor College, Io., accepts call to South Broadway Ch., Denver, Col.

RUNNELS, Moses T., to supply another year at Croyden, N. H.

SINCLAIR, Carl E., to the permanent pastorate at Algona, Io.

SPRAGUE, Frank M., Springfield, Mass., declines call to Central Village, Ct., and accepts one to Tampa, Fla.

SUMNER, Fredk. A., Glenwood, Minn , accepts call to Little Falls.

TILLETT, Barton C., to Garden Prairie, Kelley and Slater, Io., for another year. Accepts.

VAN LUVEN, S. R., to remain another year at Granada, Minn.

WALLACE, David, recently of N. Troy, Vt., to Lunenburg, Mass. Accepts.

WILLOUGHBY, Albert S., Pilgrim Ch., Creston, Io., accepts call to Nevinville and Good Hope.

WRAY, Alfred K., Kansas City, Mo., to the superintendency of the St. Louis City Missionary Society in connection with the Missouri superintendency of the State C. H. M. S.

Ordinations and Installations.

CHASE, Andrew L., *i.* Eliot, Me., Jan. 21.

FOGG, Chas. G., *o. p.* Post Mills, Vt., Jan. 20. Sermon, Rev. H. T. Barnard; other parts, Rev. Messrs. Henry Cummings, R. H. Abercrombie, J. L. Merrill, S. V. McDuffee.

GALES, Thos. P., *o.* Union, Me , Jan. 19.

JET, Joe., *o.* Bethany Ch., San Francisco, Jan. 14.

LUTHER, Martin F., *o.* and *i.* Ivanhoe Park Ch., Kansas City, Mo., Jan. 21. Sermon, Rev. C. L. Kloss; other parts, Rev. Messrs. J. G. Dougherty, Henry Hopkins, D. D., J. H. Crum, D. D., A. K. Wray, H. L. Forbes, M. O. Harrington, Chas. D. Crawford.

McCLELLAND, T. Calvin, *i.* United Ch., Newport, R. I., Jan. 21. Sermon, Dr. Henry van Dyke; other parts, Rev. Messrs. Alex. McGregor and Mahlon Van Horne, Drs. Wallace Nutting and J. G. Vose.

Resignations.

CRAWFORD, Chas. D., Plymouth Ch., Kansas City, Mo., to take effect March 31.

DEMERITT, John P., Tunbridge, Vt., after a three years' pastorate.

HARMAN, Peter M., Spring Valley, Minn.

HILL, Dexter D., East Ch., Los Angeles, Cal.

JOHNSON, Orrin H., Eagle Harbor, Madrone, Wn., to take effect Apr. 1.

LEWIS, Jacob H., Freeland, Mich.

MASON, Jas. D., Forest City, Io.

McGOWAN, Alex. S., *alias* MARTIN, David, McIndoes Falls, Vt., to take effect at once, Jan. 1.

McLEAN, John K., Plymouth Ave. Ch., Oakland, Cal.

RULAND, Geo. W., Stoddard, N. H.

SNYDER, Chas. W., Newkirk, Okl.

VAN HORNE, Mahlon, Union Ch., Newport, R. I.

VIETS, Gervase A., York St., Ch., Newport, Ky.

WHITE, Austin B., Escondido, Cal.

Dismissions.

AYER, Edward P., Bethlehem, Ct., Jan. 19.

Churches Organized.

FRUITVALE, Cal., 31 Dec., 13 members.

LEADVILLE, Col., reorganized 30 Dec., 15 members.

PASADENA, Cal., Lake Ave., rec. 28 Dec., 32 members.

Miscellaneous.

ALLING, Horatio, of New Whatcom, has become chief clerk to the Secretary of State in Olympia.

LEEDS, Sam'l P., and wife, of Hanover, N. H., have received from their friends a fine Morris chair, a colonial chair, a Rochester lamp, and a receipted bill for a new cooking range to replace "one worn out in hospitality."

MOULTON, Jas. W., and wife, of Cobalt, Ct., were recently the recipients of an old-fashioned donation party.

TEMPLE, Wm. H. G., was honored by the Seattle *Post-Intelligencer*, Jan 1, with the prize of $25 for the best poem on the city of Seattle, there being a score of competitors.

TUCKER, Silas P., and wife, of Cornish, N. H., received recently from the Sunday school two willow rockers, and from other friends a beautiful dinner set.

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BENEVOLENT SOCIETIES AND THE HARD TIMES.

BY REV. D. F. BRADLEY, GRAND RAPIDS, MICH.

A recent article in *The Congregationalist* from the pen of Dr. H. A. Stimson sent me to looking up the records of some of our missionary societies, with the result that I am led to offer the humble suggestion that possibly some of our national societies might begin to retrench in their administrative expenditures without detriment to the work and with the added confidence among the churches that would come from such a process. I offer this with the full sense of liability to being thought unduly critical and of being open to the charge of injuring the influence of societies that depend so largely upon public confidence for the means to carry on their beneficent work. But retrenchment is in the air these days. Our churches are reducing the salaries of ministers, cheapening their choirs, making their janitors serve for less, and it is not from a critical or fault-finding spirit that they do it, but because they cannot pay that which they have not. So I may say that when it is suggested that our missionary societies lessen expenses, it is not because of the thought that these expenses have not been necessary in the past, but because the churches have not now the money to spend in that manner.

Let me illustrate by a concrete example. Here is the national C. H. M. S., with an average income of $450,000, spending something like $77,000 in administrative expenses, or about seventeen per cent., not including salaries and traveling expenses of superintendents in dependent States. On the statement of the case that amount of cost for running a missionary institution at home seems large, too large for times when debts mount up and special appeals must be made in churches to wipe out these debts. Moreover, one who is familiar with the workings of the auxiliaries of the national Home Missionary Society knows how deep has been the retrenchment among them, and how great a struggle they have to pay their own bills and turn over a surplus to be used by the New York office.

To such men, laymen and pastors, it seems unaccountable that the expenses of the national society should have been allowed to rise from $35,000 in 1886 to $77,000 in 1896, and that the increase in annual administrative expenses from 1892, the last "year of plenty," has been over $5 000, during the very years when one would expect a prudent corporation to diminish such expenses. In fact, the expenses of 1895 were the largest ever known. In other words, while the increase of gifts to the national society in ten years has been twenty-eight per cent., the administrative expenses have swelled 115 per cent.

In scrutinizing these reports carefully it will be seen that in no case is the increase due to interest charges, but a large part of it is due to the collecting agencies, three in all, costing $12,000, an item that did not appear in 1886, to special appeals and advertising costing $3,300, to an increase of $6,000 in cost of publications, to increased salaries of officers, this increase amounting to $7,000, and to $8,000 larger expense for miscellaneous items. Doubtless this increase in the various items has been gradual in the ten years, but it has been substantial, and the practical question is, can it now be, and ought it not to be, substantially reduced? An item of nearly $3,000 expense in the cost of the annual meeting, for instance—might that not be greatly diminished?

I submit the above with much modesty, not setting my own judgment up for the decision of such grave matters, but in the hope that our societies, whose officers must necessarily dwell somewhat apart from the life of the churches, may be able to receive from other pastors who hear what the constituencies have to say some valuable suggestions as to their duties—duties that have been discharged with distinguished ability.

$3,400.00 CASH AND PRIZES GIVEN FREE EACH MONTH FOR Sunlight SOAP WRAPPERS

As follows:

4 First Prizes, each of $100 Cash - - - $ 400.00
20 Second " " " $100 PIERCE SPECIAL Bicycles* 2,000.00
40 Third " " " $ 25 Gold Watches - 1,000.00
Cash and Prizes given each month - - $3,400.00
12
Total given during 12 mos. 1897, $40,800.00

HOW TO OBTAIN THEM.

Competitors to save as many SUNLIGHT SOAP Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating Competitor's full name and address and the number of Coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (*top left hand corner*) with NUMBER of the DISTRICT Competitor lives in.

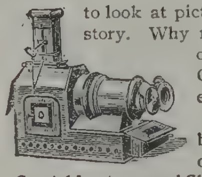
No. of District	NAME OF DISTRICT.
1	New York City, Brooklyn, Long and Staten Islands, New Jersey.
2	New York State (*outside of N. Y. City, Brooklyn, Long and Staten Islands*).
3	Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.
4	The New England States.

*The Bicycles are the celebrated Pierce Special, 1897 Pattern, m'f'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First Class Nickle Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

RULES.

1. Every month during 1897 in each of the 4 districts prizes will be awarded as follows:
The 1 Competitor who sends in the Largest Number of coupons from the district in which he or she resides will receive $100 Cash.
The 5 Competitors who send in the Next Largest Numbers of coupons from the district in which they reside will Each receive at winner's option a lady's or gentleman's Pierce Special bicycle, price $100.00.
The 10 Competitors who send in the Next Largest Numbers of coupons from the district in which they reside will Each receive at winner's option a lady's or gentleman's Gold Watch, price $25.
2. The Competitions will Close the Last Day of Each Month during 1897. Coupons received too late for one month's competition will be put into the next.
3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.
4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.
5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Brothers, Ltd., as final.

LEVER BROS., Ltd., New York.



Children love

to look at pictures and be told a story. Why not take advantage of this trait to fill the Church on Sunday evenings.
Show them pictures by the aid of one of our Stereopticons.

Special Lanterns and Slides for all purposes sold and loaned on easy terms. Send for free literature.

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The largest Stereopticon outfitters in the world.
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Our Books of Designs and Plans Will Help You.
They will awaken ideas and furnish much helpful information.
Our New (1897) Book "Artistic Home Designs"
Shows many BEAUTIFUL HOMES built from our plans; also Designs for laying out Grounds. Sent for 10 CTS. stamps or silver if you mention price of house w'nt'd.
GEO. F. BARBER & CO., Architects, Knoxville, Tenn.

BRECK'S EUREKA EGG FOOD
makes Health, Eggs, and Money. A month's supply for 12 hens (*enough to convince*) mailed for 25c. "Points for Poultry Raisers," 64 pages, mailed free.
Jos. Breck & Sons, Boston, Mass.

Here's Hope! BRIGHT'S DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

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The Tompkins-Corbin Co.
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ESTABLISHED 1890.
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Plants Thrive
You can almost see them grow ON ESSEX Flower Food.
10c. of your dealer will buy the package that feeds 10 plants 1 year. Or mail eight 2c. stamps to
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SEEDS Complete Catalogue of Best Seeds that Grow FREE to any address.
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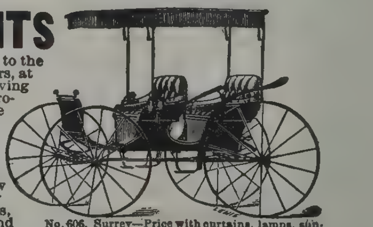
No. 37½. Surrey Harness—Price $15.00. As good as sells for $22.00.



No. 606. Surrey—Price with curtains, lamps, sunshade, apron and fenders, $60. As good as sells for $90.

WE HAVE NO AGENTS
but have sold direct to the consumer for 24 years, at wholesale prices, saving them the dealers' profits. Ship anywhere for examination before sale. Everything warranted.
100 styles of Carriages, 90 styles of Harness. Top Buggies as low as $35. Phaetons as low as $55. Spring Wagons, Road Wagons, etc. Send for large, free Catalogue.
ELKHART CARRIAGE AND HARNESS MFG. CO., W. B. PRATT, Sec'y, ELKHART, IND.

THE GREAT CHURCH LIGHT
FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room. Book of light and estimate free. I. P. FRINK, 551 Pearl St., New York.

THE BUSINESS OUTLOOK.

As we approach the first of February there are distinct indications of a revival of trade. These are seen not only in the form of increasing confidence, but the demand for merchandise grows day by day, and it is thought that when the spring season is in full tide the volume of business will be larger than for several years.

There are many reasons why a good trade may be expected, viz.: an abundance of money and low rates, the passing of the fear of a debasement of the currency, the prospect of a tariff which will furnish the Government with a surplus instead of a deficient revenue, the sound condition of credit throughout the country and the curtailment of production in all directions, which has been going on since the panic of 1893.

To be sure people are poor and business men have not been making large profits of late, but this is the basis from which great trade revivals must naturally start. Such always appear after several years of depression, low prices and limited production. The most hopeful sign of the times is an increasing interest in old and new enterprises, the prosecution of which will, of course, furnish employment to labor that is now idle.

A notable feature of the current trade situation is the better demand for wool and iron. The print cloth market is also wearing an improved aspect, by reason of the agreement among the manufacturers to curtail the production until the demand assumes more normal proportions. The demand for all kinds of merchandise is increasing gradually but surely, a feature being the purchase of goods in small rather than in round lots. Reports from salesmen now on the road have not yet come in to any great extent, but those which have been received are not of a discouraging nature.

The total bank clearings last week aggregated $1,042,000,000, which was a decrease of one-half of one per cent. from the previous week, but an increase of six per cent. over the third week of January, 1896. In many quarters merchants still complain of poor collections, but even these are thought to be improving. In the stock market, the undertone has continued quite strong and the burden of opinion is that security values will enjoy a rise this spring.

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Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 7-13. Sincerity—with One's Self, with Others, with God. Ps. 15: 1-5; Zech. 8: 16, 17.

No one need sing the praises of the sincere man. He is his own eulogy. He may be blunt or domineering or tactless, but if we know that an honest and guileless heart beats within his breast we feel that the basis for profitable intercourse with him exists and we can wait for the development of certain graces and virtues which he now seems to lack. For unless you know where to find a man, unless you know that he means what he says and is not as variable as the wind in his convictions, you are hampered in all your relations with him.

Sincerity, like charity, begins at home. We cannot deal honestly with our fellowmen unless we have first reached an understanding with ourselves. I noticed the other day in a British paper an article entitled Accepting Ourselves. It struck me forcibly, for I suspect many of us have to live out at least half our days before we are willing to take ourselves just as we are. We cherish pretty little conceits about ourselves. If we succeed in deceiving ourselves the chances are that those who know us best are not victims of the same illusion. Our first need, then, is to strip off the masks around our own personalities and see what manner of men we are. Then shall we be sincere with ourselves, with men and with God.

It is harder to be sincere as civilization becomes more complex, as our obligations to others multiply, as we are forced, to some extent, to conform to the customs of polite society. There is a kind of sincerity, or perhaps frankness is a better word, that goes with primitive conditions and is also a beautiful trait of childhood. We say that the savage and the child are natural, by which we mean that they act out what is in them. We would not go back to savagery or childhood, but we need in these richer and more exacting days to strive for the right kind of naturalness. For us who have been born again may it not be said with true reverence that the natural life is the Christ life? Certainly the closer we come to Jesus the easier it will be for us to be sincere, for he shows us the true values of life, and the sincerity modeled upon his simplicity and purity is sure to have intertwined with it other of the qualities which go to make up a symmetrical character.

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Rev. Edward Waite Miller has been inaugurated professor of ecclesiastical history and church polity in Auburn Theological Seminary.

How to Visit California.—Since the inauguration of personally conducted tours, railroad travel has been revolutionized. Forty years ago a vestibule train in charge of a tourist agent and chaperon, and equipped with a barber, bath apartments and a ladies' maid, could hardly have been imagined. Yet such progress has been made, and the special Pullman train used by the Pennsylvania Railroad Company on its Golden Gate tours is a veritable hotel on wheels. It is lighted by electricity and heated by steam, and affords all the comforts of a parlor, club-room or private boudoir. The first tour to California will leave Boston Jan. 26, 1897. Space for this tour is being rapidly engaged, the low rate of $315 from Boston placing it within the reach of all. The second tour will leave Feb. 23; $355 from Boston. The last tour will leave March 26; $220. Application for itinerary, detailed information and space should be made to Tourist Agent, 205 Washington Street, Boston, or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

By Steamship "Palmas"
From Hamburg

We have landed many novelties of Decorated Porcelain, adding to our exhibit of
Rich China Plates, single dozens costing from $3.00 to $50.00. Adapted to wedding gifts.
And by the "Kaison" from Hong Kong **Old Canton China Dinner Ware.** Also
India China Lamps, Antique shapes, old blues and other decorations, with American ormolu mountings and safety burners, costing from $5.00 up.
New Faience Plant Pots and Pedestals.
New rich cut American glass pieces for wedding gifts.
One price in plain figures and we are not undersold if we know it.

Jones, McDuffee & Stratton Co.,
China, Glass and Lamps
120 FRANKLIN.

Enameline

Enameline
J. L. PRESCOTT & Co
NEW YORK N.Y. U.S.A.
APPLY WITH A DAMP FLANNEL POLISH WITH A FLANNEL OR BRUSH
PRODUCES AN ENAMEL GLOSS WITHOUT DIRT
ENAMELINE

The Modern
STOVE POLISH.

DUSTLESS, ODORLESS,
BRILLIANT, LABOR SAVING.
Try it on your Cycle Chain.
J. L. PRESCOTT & CO., New York.

VALENTINES

We are now displaying an exceptionally fine assortment of Valentines.

Never before could such beautiful ones be had for so little money. The prices range from

2c. to 39c.

Those we offer at 39 cents are sold elsewhere at 50 cents.

Orders by Mail will be promptly, carefully and satisfactorily filled.

WM. S. BUTLER & CO.,
90 to 98 Tremont St., Boston.

Made in a Moment

A delicious drink instantly made from
WHITMAN'S
INSTANTANEOUS
CHOCOLATE.
Perfect in flavor and quality. Put up in pound and half-pound tins.
Stephen F. Whitman & Son,
Sole Mfrs., Philadelphia.

7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York check. Funds now earning you only 2, 3, or 4 per cent in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston draft, or by personal check payable to my order. Address

E. P. GATES,
2628 Portland Avenue, Minneapolis, Minn.

FAIR OAKS, CALIFORNIA. Healthful, Beautiful, Delightful, Profitable.

We are seeking Christian people with means, who wish good society in a **Temperance Community**, and who will build good homes. No place is more attractive for such than **FAIR OAKS.** A piece of this land planted to **Oranges, Olives, Lemons, Almonds** or other of the valuable fruits and nuts which it produces to the greatest perfection, will rapidly enhance in value and, as the years roll by, yield a safe, sure and ample income.

Send 10 cts. for a handsomely illustrated 100-page book which tells all about the State and Fair Oaks. **Farm, Field and Fireside Homeseekers' Dept., Chicago, Ill.**
Sacramento, Cal. or, **Mills Building, New York.**

Marriages.

The charge for marriage notices is twenty-five cents.

CUTLER—SUMNER—In Toledo, O., Jan. 7, by Rev. W. W. Williams, D. D., Rev. W. A. Cutler of Chenoa, Ill., and Katherine Sumner of Toledo.

FLINT—STEWART—In Neosho, Mo , Jan. 10, by Rev. A. K. Wray, Rev. E. E. Flint, pastor of the church at Neosho, and Chrissie Stewart.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BICKNELL—In Houghton, Wn., Jan. 13, Rev. D. H. Bicknell, for nearly two years pastor of the Kirkland Church.

BLODGETT—In New York, Jan. 24, at the home of his son-in-law, Rev. Dr. S. H. Virgin, Luther Blodgett, aged 86 yrs

HIBBARD—In Gorham, Me., Jan. 17, Sophia S. P., wife of Rev. D. S. Hibbard and daughter of the late Dr. Sewall Tenney of Ellsworth, aged 59 yrs.

MONTGOMERY—In Wakefield, Dec. 31, 1896, of typhoid fever, Sara Helen, youngest daughter of William and the late Sarah Temple (Goodale) Montgomery.

RANKIN—In West New Brighton, Dr. Eames B. Rankin, eldest son of President Rankin of Howard University, aged 40 yrs.

RICE—In Shrewsbury, Jan. 23, Ellen Lawrence, widow of the late Hon. Thomas Rice, aged 59 yrs.

MRS. ELIZA HALL TUCKER.

The lingering and painful illness of Mrs. Tucker came to its peaceful end at her old home in Andover on the evening of Jan. 9. She had been so long a member of the Old South Church that she had seen more than a generation pass on before her into the unseen kingdom. She was the oldest member of the Daughters of the Revolution, lacking only five days of eighty-nine years.

She was a rare woman, dignified and queenly in her bearing, having great energy and force of character, by nature a leader, and, though never seeking leadership, she was the acknowledged strength of every social and religious effort in the community. Her pastor relied on her and she carried out his desires and advanced the interests of the church, more than once prostrating evil plans by the wisdom of her counsel and by the enthusiasm and devotion of her heart, which inspired all.

The sweetness and gentleness and grace of her character gave peculiar beauty to her home. The ministries of her life were the blessing of all friendship, and many friends far and near will have their hearts stirred with blessed memories as they learn that she has entered into rest.

At times she was a great sufferer, but patient, trustful and restful on the promises, walking almost by sight in the later years of her pilgrimage. When the end came she was ready and waiting for the coming of her Lord.

Her children were all with her. She left for them her loving benediction and lifted her eyes to the heavenly home with serene and confident expectation. It was the beautiful exhibition of faith in its security and repose.

Just as thou wilt, I do not fear
The valley of shadow, if thou art near.
Thy cloud is my shelter, thy voice I hear,
Saying so gently, " Be of good cheer,"
O blessed Lamb of God.

Just as thou wilt, a mellow light
Falls on me now, illumes my sight,
A dawn of rapture, fair and bright,
For thou art near, there is no night,
O blessed Lamb of God.

WILLIAM ADRIANCE

Died Jan. 2, suddenly, at Poughkeepsie, N. Y., in the eighty-third year of his age. Mr. Adriance was for many years in the dry-goods business in St. Louis, Mo., where for a time he was a member of the church of which Rev. Dr. Post was pastor. Leaving St. Louis in 1864 his later years were passed at Poughkeepsie, N. Y. He was of French-Dutch Huguenot extraction, and since early life had been an earnest Christian. He was an office-bearer in both the Dutch Reformed and Presbyterian churches. An enthusiastic student of missions, a warm believer in the blessings of home religion and childhood conversion, he lived to see not only his children but his grandchildren all members of the church. Mr. Adriance was twice married. He leaves a widow, daughter of the late Alvan Bond, D. D., of Norwich, Ct., and three children, Edward C., of Brooklyn, N. Y., Rev. S. Winchester of Winchester, Mass., and Mrs. Mary E. Minard, wife of Rev. Elias G. Minard of Poplar Ridge, N. Y. When the physician was hastily summoned Mr. Adriance said, " Doctor, I think the Master is calling for me, and I am ready to go."

DR. EDWARD P. ELLIOT.

Dr. Edward P. Elliot, for the past five years first assistant physician at Danvers Insane Asylum, died on Jan. 11, after a brief illness. Dr. Elliot was born in Boston, March 1, 1856, entered the Somerville High School at the age of eleven, Harvard College at fifteen, graduating with honors at nineteen (class of '75). After graduation from the Harvard Medical School he spent two years in the Massachusetts General Hospital as an assistant physician, studied two years in Vienna, and after a famous yacht cruise around the world, during which he was wrecked on one of the uninhabited Pacific islands—an incident which attracted much attention—he entered upon his life work as a specialist in nervous diseases at the Danvers Institution, where he has remained a most devoted student of his specialty. Dr. Elliot, a member of the Prospect Hill Church, Somerville, was the son of Deacon M. P. Elliot, one of the founders of Prospect Hill Church, and one of the best known and most active business men of the denomination.

Dr. Elliot was a man of high literary culture and exact scholarship, but he will be longest remembered for the rare skill through which he was able to benefit by professional science and personal sympathy the afflicted who came under his care. A. E. W.

MRS. ELLEN BUTTRICK STANTON.

Mrs. Stanton, wife of Rev. George F. Stanton, died at her home in Boston, Jan. 16, of apoplexy, after an illness of four weeks. She was the daughter of the late John and Lucretia Buttrick of Lowell, and great granddaughter of Major John Buttrick, who began the fight at Concord Bridge.

Inheriting in full measure the patriotic spirit of her illustrious ancestor, she was singularly loyal and faithful in all the relations of life—to her country, her friends, her home and, above all, to her Saviour and his gospel. She was married Jan. 3, 1867, and began, then at Gardner, Mass., and continued at Fitchburg and later at South Weymouth, a work of tender, sympathetic, self-sacrificing, consecrated service as pastor's wife of unsurpassed faithfulness.

During a fifteen years' pastorate with the Old South Church, South Weymouth, she exhausted, in the manifold and exacting work of a large country parish, the resources of an eager but never vigorous physical nature, and her husband, having resigned his pastorate, declined for two years all invitations to other churches, in the hope that then she would be able to resume the work for which, by all mental and spiritual gifts and graces, she was exceptionally fitted.

This hope was not realized, and now, after eleven years of waning health, she has been called from the weakness and weariness and pain of earth to the eternal rest and reward of heaven.

The funeral services were held at her former home in Lowell and were conducted by her pastor, Rev. Isaac J. Lansing of Park Street Church, and Rev. Dr. A. P. Foster, her former pastor at the time of her marriage, and all the exercises were most tender, appreciative and comforting. A most significant and touching tribute to her memory and worth was paid by the church she last served, from which she has been absent eleven years, reading in part as follows:

" With deepest feeling some have testified of her sisterly sympathy and her Christlike help of the despairing. I am sure she did a large service here and her works do follow her. In steadfast allegiance to the truth, in devotion to Christ and in endeavor for the prosperity of his kingdom, she wrought nobly and its remembrance here will long abide. Our hearts are with you and with her."

The South Weymouth church also sent a beautiful floral harp, and on a pillow of white pinks at the base, in purple immortelles, was the one word, "Remembered," and an engraved card read, " Only remembered by what I have done," "In loving appreciation," " The Old South Church, South Weymouth." Very beautiful floral tributes came also from the " Friends in Sharon," from " The Ladies of the Church," and the Y. P. S. C. E., Sharon, and from other friends and relatives. In the sweet comfort and blessed hope and triumph of Christian faith she fell asleep, prematurely worn out by the arduous and exacting calls of parish service upon a conscientious nature all too responsive and eager to help and bless. "None knew her but to love her, none mentioned but to praise." " Faithful unto death." Hers is the "crown of life that fadeth not away."

JULIA E. OGDEN.

Passed into the heavenly rest at Westville, Ct., Nov. 14, Julia E., daughter of the late Rev. David L. Ogden. With all that was lovely in her character and life she yet trusted alone in the atonement of Christ for her salvation, in his righteousness for her justification. Uncontaminated by the worldliness of the age, unshaken by its unbelief, she still pressed onward with firm and undeviating step towards the goal of all her desires and hopes—the heavenly home to which she has gone.

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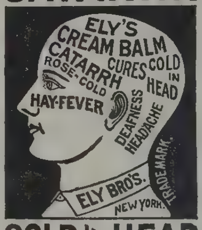
OUR ARMENIAN ORPHANS' FUND.

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$413.81
Previously acknowledged	21,984.83
	$22,398.64
Less protested check	16.75
Total	$22,381.89

No other oil and no other medicine has ever been discovered which can take the place of Cod-liver Oil in all conditions of wasting. New remedies come, live their little day and die, but Cod-liver Oil remains the rock on which all hope for recovery must rest. When it is scientifically prepared, as in Scott's Emulsion, it checks the progress of the disease, the congestion and inflammation subside and the process of healing begins. There is the whole truth. Book about it free.

SCOTT & BOWNE, New York.

CATARRH



COLD IN HEAD

NASAL CATARRH is a LOCAL DISEASE and is the result of colds and sudden climatic changes.

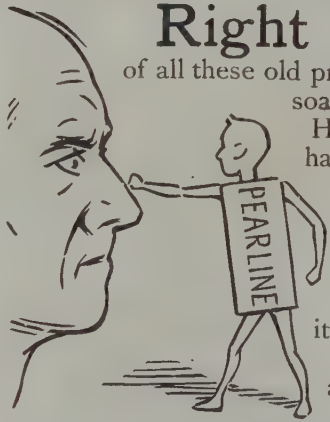
This remedy does not contain mercury or any other injurious drug.

ELY'S CREAM BALM

Opens and cleans the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane from Colds, Restores the Senses of Taste and Smell. Is quickly absorbed Gives relief at once. 50 cents at Druggists or by mail; samples 10c. by mail.

ELY BROTHERS, 56 Warren Street, New York.

Right in the face



of all these old prejudices and false ideas in favor of soap, see what Pearline has done. Hundreds of millions of packages have been used! That shows it. Probably there never was another household article that came into general use so rapidly, so wonderfully, and from the very start, too. You see, women were ready for it. Most of them were tired to death of wasting their time and strength and money with needless and ruinous rubbing. It hasn't taken them long to prove to themselves that Pearline is easiest, quickest, safest, most economical, in all washing and cleaning. Every woman can prove it. 490

Millions NOW USE Pearline

Vapo-Cresolene.

Cures While You Sleep,
Whooping Cough,
Croup, Asthma,
Catarrh & Colds.

CRESOLENE when vaporized in the sick room will give immediate relief. Its curative powers are wonderful, at the same time preventing the spread of contagious diseases by acting as a powerful disinfectant. Harmless to the youngest child. Sold by druggists. Descriptive booklet with testimonials free.

THE VAPO-CRESOLENE CO., 69 Wall St.
SCHIEFFELIN & CO., New York, Sole Agents.

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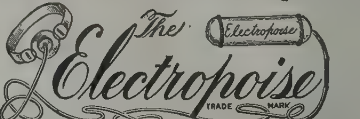

This Most Wonderful Treatment Now Within the Reach of All.
Circulars, Testimonials, etc., Free.
L. A. BOSWORTH, 36 BROMFIELD ST., BOSTON, MASS.
General Agent for the New England States.

FROM THE HAWKEYE STATE.

The Fiftieth Milestone.

The formal observance of Iowa's semi-centennial took place at Burlington three months ago with an elaborate program, but the actual anniversary occurred during the holidays. It was noted by many civic societies and by the pulpits quite generally. The State has had a checkered career so far as its political associations are concerned. At first the property of France, then the property of Spain, then the property of France again, it became a part of the United States in 1803 by the Louisiana purchase. In 1812 it became a part of Missouri, in 1834 it was joined to Michigan and in 1836 it became a part of Wisconsin. For a time it was joined to Indiana for judicial purposes. The Territory of Iowa was organized in 1838. The question of statehood began to be agitated almost immediately and called forth a long discussion in Congress. Rufus Choate, Stephen A. Douglass and William Allen of Ohio were among those who took a prominent part in the debate. A vain attempt was made once to fix the boundaries in the shape of Tennessee. The people twice rejected the boundaries proposed by Congress before the final decision of 1846. The people adopted the constitution by a small majority, and the President signed the bill admitting the State Dec. 28, 1846. That was a day of small things. The school enumeration was only 20,000, with 2,400 enrolled. The entire assessable property of the State was only $12,000,000, while the schoolhouses now are estimated to be worth $15,000,000. The public school system proposed by Horace Mann was adopted, and Iowa has always been justly proud of her achievements in educational lines. Our teachers are wide-awake and progressive. At the State association, recently held at Des Moines, nearly 1,100 were enrolled.

Three Lamented Workers.

Our Congregational fellowship mourns the loss of three beloved and influential members. For more than a half-century Dr. A. B. Robbins was a great force in the State. His presence was a benediction to all our religious gatherings. Though his white locks betokened age, his heart was young, fresh and sympathetic, and he always kept abreast of the times. His addresses revealed strength and vigor, he was a student to the end and Iowa College was especially dear to him. Thirty years ago he became a member of the American Board, attended nearly all its meetings, and took the deepest interest in everything relating to the missionary cause.

Dr. Charles Beardsley of Burlington was one of the most prominent laymen in the State. For more than forty years he was closely identified with the interests of Iowa. He was for years a successful practitioner, then he was connected with a leading newspaper, and also held several important positions of trust. He took a deep interest, not only in his home church, but in the work of the State, and was nearly always present at the State gatherings. He was chairman of one of the most important committees in arranging the recent semi-centennial exercises and did an immense amount of work. In 1895 he was chosen a member of the American Board, and he was an important factor in raising Iowa's quota of the debt. His pastor, Dr. William Salter, paid a fine tribute to his memory.

Mrs. George F. Magoun has just passed away after a lingering illness. She was a graduate of Mount Holyoke Seminary, and for some time a successful teacher in that famous institution. In 1870 she was married to Dr. Magoun, president of Iowa College. She was a woman of great personal power and a most efficient worker, particularly in the Sunday school and missionary cause. She was the first president of the Iowa Woman's Board of Missions. Of her personal efforts to bring people to Christ there are many cheering testimonies. So high did she stand in the Congregational fellowship that the last State association nominated her for election as corporate member of the American Board.

Pensions and Politics.

For some time a bitter contest has been going on between the managers of our Soldiers' Home and the beneficiaries thereof. Most of those who go to that institution are receiving a pension of at least twelve dollars a month. The board of managers thought that a portion of these pensions should go to the maintenance of the home, unless the veterans had families depending upon them. The matter was taken to the courts, and the Supreme Court has at last rendered a decision to the effect that the soldiers may retain six dollars of their pensions and the remainder must be turned over to the home. The soldiers naturally oppose this very strongly, but citizens generally think the decision just.

Our legislature is soon to convene in special session to consider the new code. It is a question whether it will enter upon general legislation. Most of our daily papers are demanding that a law be passed to legalize the manufacture of liquors, but the temperance sentiment of the State is strongly against it. We cannot tell what will be done. W. W. G.

IRRITATION of the throat and hoarseness are immediately relieved by "Brown's Bronchial Troches." Have them always ready.

WHY not profit by the experience of others who have found a permanent cure for catarrh in Hood's Sarsaparilla?

THEY BOTH WANT GOLD.—It is a curious coincidence that while Eastern business men are struggling for gold currency the wives of these men are struggling for gold furniture, which this year is in the very hight of fashion. In all the furniture warerooms the visitor is shown gold furniture in a multitude of shapes and forms. To see the largest and most complete exhibition our readers should visit the warerooms of the Paine Furniture Co. on Canal Street. Here, too, the lowest prices are quoted.

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Got Strong and Well by Using Dr. Greene's Nervura.

Mrs. J. W. Beale, 52 Eastern Ave., Worcester, Mass., says:

"I was sick for more than seven years, not able to do my housework for five years. The whole length of my spine was very bad, which went to my head, being so bad that it was about impossible for me to stoop to the floor or turn my head to the right or left, my neck was so stiff. I also had kidney trouble.

"I used Dr. Greene's Nervura blood and nerve remedy. Words cannot express my wonderful cure! Now all is changed, and I am strong and well, and able to do all my work. I have gained 26 pounds in weight, and where before all was gloom and despondency, there is now light and hope."

Dr. Greene's Cathartic Pills should be taken with the Nervura if the bowels are constipated. Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing nervous and chronic diseases, can be consulted free, personally or by letter.

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No case so severe but there is hope in the use of Bishop Soule's Liniment.

USE ONLY LARGE BOTTLES FOR SCIATICA.

IT IS JUST WHAT YOU NEED.

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The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving, It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston.

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Programme.

.·. HOME ENTERTAINMENT . .

PART FIRST.

1. PIANO SOLO, - Princess Bonnie Waltz
2. SONG—Tenor Solo, Tramp, Tramp, Tramp
   By GEO. J. GASKIN.
3. BANJO SOLO, - - - - Titus March
4. SONG—Baritone Solo, Starlight, Starbright
   By J. W. MYERS.
5. RECITATION, Imitation of a Street Fakir
   by GEO. GRAHAM.
6. MALE QUARTETTE—Medley, - Mary Ann
7. SONG—Plantation Shout, Bye, Bye, Ma Honey
   By BILLY GOLDEN.
8. CORNET DUET, - - Short and Sweet
9. SONG, - - - - - La Marseillaise
   By SIGNOR GIANNINI.

PART SECOND.

10. BANJO SOLO, Medley of Jigs and Reels
11. SONG—Tenor Solo, Down in Poverty Row
    By GEO. J. GASKIN.
12. MALE QUARTETTE—Negro Song, Hear dem Bells
13. RECITATION—Poem by Eugene Field, Departure
14. DRUM AND FIFE (Descriptive), Spirit of '76
15. SONG—Baritone Solo, I Want Yer, Ma Honey
    By DAN W. QUINN.
16. RECITATION, - - Side Show Orator
    By GEO. GRAHAM.
17. SONG—(M. Farkoa's Great Success, French Laughing Song)
18. SONG—Baritone Solo, Say Au Revoir, But Not Good-bye
    By J. W. MYERS.

You will find our number for each selection in the list of our Records.

THESE people are certainly enjoying themselves, and no wonder, for they are listening to one of the most varied entertainments ever given in a private parlor. They were first, as you will perceive by the accompanying programme, entertained by a piano solo. They then listened to a popular and patriotic song. The next selection was a banjo solo, and after that a song by the baritone, J. W. Myers, "Starlight, Starbright"; then a recitation, "The Imitation of a Street Fakir." This was followed by a male quartette. Then came the very popular and famous Billy Golden with his plantation song, "Bye, Bye, Ma Honey"; following that a cornet duet, and then the French national song, "La Marseillaise," by Signor F. A. Giannini.

We have introduced in this advertisement the whole programme as rendered at this evening's "Home Entertainment"; each selection was a reproduction of the original. You listen to the quality and strains of the cornet; you absolutely hear the picking of the banjo, while the quartette singing and the solo singing are the natural reproductions of the real artists.

So true to life are these reproductions that if you were to come into the hall and see the people gathered together and yet not know that the evening's entertainment was given by a reproducing or, as it is perhaps better known, a talking machine, you would really never know it unless you had a chance to enter the room.

This special talking machine, the **Berliner Gramophone,** is the newest and the best. Its results are better than those of the regular \$100 talking machines. We have made this result possible because of the discovery of a new way to record sound. It is recorded upon a flat disc and finally placed upon hard rubber, which makes it indestructible, very easy to handle, and, for the first time, thoroughly adapted for family use. These discs cost 60 cents singly, or \$6 per dozen, and, as the variety is almost unlimited, you can have a never-tailing source of pleasure and entertainment. Great men and great artists will be recorded, and you will thus be abel to hear, in your own home, people of national and international reputation.

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We have two other styles for \$10 and \$15; the \$10 machine is run by hand, and is furnished with ear tubes for two people to hear. The \$15 is also run by hand, but is supplied with a governor, so that the speed is regulated, and after it is turned as fast as necessary cannot be turned any faster. This makes the hand machine sure to give you a good reproduction, even in the hands of a novice.

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Volume LXXXII *Number 5*

THE CONGREGATIONALIST

Boston Thursday 4 February 1897

AN
EVENING COMMUNION.

I.

The large first stars come out
Above the open hill,
And in the west the light
Is lingering still.

II.

The wide and tranquil air
Of evening washes cool
On open hill and vale,
And shining pool.

III.

The calm of endless time
Is in the spacious hour,
Whose mystery now unfolds
To perfect flower.

IV.

The silence and my heart
Expect a voice I know—
A voice we have not heard
Since long ago.

V.

Since long ago thy face,
Thy smile, I may not see,
True comrade, whom the veil
Divides from me.

VI.

But when earth's hidden word
I almost understand,
I dream that on my lips
I feel thy hand.

VII.

Thy presence is the light
Upon the open hill.
Thou walkest with me here,
True comrade still.

VIII.

My pain and my unrest
Thou tak'st into thy care.
The world becomes a dream,
And life a prayer.

Written for The Congregationalist by
CHARLES G. D. ROBERTS.

THE BUSINESS OUTLOOK.

Although the snowstorm will prove a help to general trade, its immediate effects were to check the movement of most lines of merchandise. It, of course, stimulated the demand in some retail lines, and this increase will probably lead to enlarged purchases by retailers from jobbers. The distribution of heavy winter goods is increasing, but traveling salesmen report buyers unusually cautious.

Although money is a drug at the large financial centers, mercantile collections in the country are very unsatisfactory. However, the prospects for spring trade are bright, and several large merchants believe that by the middle of February the entire business situation will be much more encouraging.

Raw wool continues in great demand, and there have been fairly good orders placed for woolen goods. In spite of the efforts to relieve the situation by curtailing on the production of print cloths at Fall River, the movement of cotton goods continues unsatisfactory. A slightly better demand for leather is noted, but the expected improvement in iron and steel is dilatory in making its appearance. Concessions in prices on the last-named articles have been reported, but prices are nominally the same as in previous weeks.

A feature of the past week has been the sharp decrease in the number of failures in the country; they aggregated last week 326, against 429 the week previous. This is a falling off of 103, and of 67 when compared with the corresponding week of 1896. Bank clearings last week declined eight per cent. in volume from the week before, but were seven per cent. larger than the clearings for the same week a year ago.

In New York the stock market is quiet but steady. There has been more or less pressure from the so-called room traders, but their efforts to knock prices down were not especially successful. In Boston all the excitement continues to be centered on the copper stocks, although an effort, and a good one, is being made to start a speculation in the gold mining stocks listed on the local stock exchange.

WHERE HISTORY IS BEING MADE.—The attention of the whole country at the present time is turned toward the national Capitol where so many questions of great public interest are being debated by both houses of Congress The personally conducted tours operated under the management of the Royal Blue Line afford an opportunity for every one to visit Washington under the most favorable conditions and at a minimum of expense. The parties start Tuesday, Feb. 16, Thursday, March 18, Friday, April 2, and Tuesday, May 4 The rate of $27.00 from Boston pays for transportation for the round trip, staterooms, meals *en route*, transfers, five days at the Riggs House, Ebbitt House or Willard's, side trip to Alexandria and Mount Vernon, a stop at Philadelphia and privilege of stop over in New York as long as desired. Rates in proportion are made from other points in New England. Although the rate is low the accommodations are absolutely first class and the managers cater to the best people. A special "Inauguration Tour" has been arranged for March 2, and two tours to Old Point Comfort and Washington will leave March 26 and April 20. Illustrated itinerary and further information can be obtained from A. J. Simmons, N. E. A., 211 Washington Street, Boston.

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SUMMARY OF ASSETS.

Cash in Banks	$469,914 59
Real Estate	1,705,895.91
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.93
Bonds and Mortgages, being first lien on Real Estate	463,009.13
Loans on Stocks, payable on demand	426,550.00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52 185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,395,659.90
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

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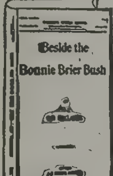

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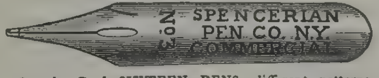

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THE CONGREGATIONALIST

Volume LXXXII **Boston Thursday 4 February 1897** *Number 5*

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WE suspect that our Handbook topic for the midweek meetings last week, Our Own Church Covenant, gave rise to considerable earnest and fruitful heart searching. Falling at a time when from certain quarters criticism has been spread broadcast concerning the low spiritual life of the average Christian, this topic must have set people to thinking. In one church with which we are acquainted the pastor and people read in unison their covenant, after which various interpretations and applications of it were made by one and another. It was pointed out that the compact involves one's due share of the financial burdens, proper deference to those appointed to take the lead in Christian activities, as well as friendly thought for individual members of the same flock. It would profit our churches to pay more frequent attention to such a theme as this. The sacred bond which unites confessors of Christ to one another is held too lightly in many cases. If one is negligent of his covenant obligations to his Christian brethren with whom he has promised to walk together, "loving and being loved, blessing and being blessed, serving and being served," how can his loyalty to Christ, the chief among many brethren, be regarded as complete and genuine?

Last Thursday was not a day, meteorologically speaking, to tempt people out of doors, consequently the observance of the Day of Prayer for Colleges had to contend with unusual obstacles. The reports, however, on another page indicate, in many cases, an uncommonly good attendance upon the exercises of the day, most of which were voluntary. This was the seventy fifth anniversary of the day originally set apart "as a season of fasting and special prayer that God will pour out his spirit on the colleges of our country the present year more powerfully than ever before." Conditions have changed mightily since 1823 and Christian life both in college communities and in the outside world evidences itself in different ways but, now as then, the need is urgent for special prayer and effort for the young in process of education. We are glad that in various pastoral prayers last Sunday they were especially remembered.

Criticism which is simply fault-finding is always mischievous, at least in aim. Criticism which springs from genuine interest in the object scrutinized is helpful. It results oftener in praise than blame. In all kinds of work in which we are partners it is our duty, as well as our privilege, to criticise. Even adverse criticism is more to be desired than indifference. And indifference to the ways in which great benevolent societies are administered is one of the chief causes which have brought so many of them into debt. For this reason we heartily indorse Dr. Stimson's article on page 155. After some investigation, we are led to believe that not one in a hundred of the supporters of our missionary societies has ever examined an official statement of their financial affairs, or offered any helpful suggestion concerning them. This is not through the fault of the societies. They invite investigation. Their annual reports may be had for the asking. If each church should devote one of its mid-week prayer meetings as often as once in five years to a careful and sympathetic consideration of the administration of our benevolent societies, the cost of administration of each and the expenditure on the field being presented in detail by persons previously appointed, then the churches would be attending to their own business, and could pray for its prosperity much more intelligently than they now do.

Discouraging signs of indifference to the progress of temperance have not been wanting in recent years. But there are encouraging signs also. Some of these appear in the report presented last week at the annual meeting of the Massachusetts Total Abstinence Society. It appears that in this State the total vote on local option showed a no-license majority of 3,914. While seventeen cities voted for license, fifteen voted against it; and while sixty-one towns voted for license, 275 towns voted against it, and seven towns with license grant no permits for saloons. During the last fifteen years there has been a marked gain in the number of votes against the saloons, changing from a considerable majority in their favor to a substantial majority against them. It is reported also that there is much dissatisfaction at present among liquor dealers in Boston because of poor business. The hard times have no doubt affected them. It is suggested that the influence of the revival meetings now in progress has not been without effect. Many dealers are asking to have their licenses transferred to suburban districts, which is against the declared policy of the police commissioners. Yet it behooves those who would protect their homes against such mischievous invasion to be alert and watchful.

Close upon the recent annual meeting of the Boston Congregational Church Union came last week the yearly anniversary of a sister society, which undertakes to do a similar work in Brooklyn, New York and vicinity. Superintendent Stokes's report showed that there are fourteen churches under the care of the society, three being organized during the last year. There are now fifty-eight Congregational churches in the metropolitan district. Points in the address of the president, Rev. R. J. Kent, D. D., well deserve the attention of all who have at heart the conserving and the propagating of Congregationalism in urban districts the country over. Dr. Kent laid stress upon the responsibility of pastors for leadership in this work. He is an emphatic believer in so enlarging the scope of local church extension societies that they can purchase a site, erect a building, engage a minister and foster the church until it is able to stand alone. He would also pay a sufficient salary to insure to these newer fields the services of an efficient man. His sentiments respecting the responsibility as well as the privilege of those who cast in their lot with weaker enterprises are worth quoting:

> The planting of churches is hard work. It is a test of faith, a tax upon one's strength; it drives one often to prayer. Somebody must do the hard work. Somebody must attend the small church. Somebody must solve its problems. It is a good deal easier, in some respects more pleasant, to be connected with and contribute toward the support and work of an established church. But the work if hard is blessed.

No one can doubt that our denomination is aroused as never before to the need of wise and united action in solving the common problems of a given locality.

Dr. Edward Everett Hale has been moved to reply publicly to an appeal in behalf of funds for the American Bible Society. He indicates an unwillingness to respond because the American Bible Society prints and circulates the Authorized rather than the Revised Version of the Scriptures. Without discussing the relative merits of the two versions, it would be well to bear in mind that in about half the work of the American Bible Society neither version is used, the Scriptures being in foreign languages. This is a magnificent part of the society's work for the world. It may also be suggested that the present revision is not in the form in which the American revisers would like to have it. Now that the years are passed during which it was agreed between the revisers in Great Britain and America that they would issue no other edition than that which was put forth from the Jerusalem Chamber, it may be that there will be a revision which it would be eminently proper for the society to issue as its standard. It would be unwise for it to change its standard text every few years, and with this possibility of a text in due time in which the suggestions of the American revisers shall be incorporated, there was what seems to many a sufficient reason why the society should not be in haste to adopt the work of the revisers as put forth in 1880.

A large audience gathered in Calcutta the night before Christmas to hear Rev. Dr. John Henry Barrows's first lecture on the Universalism of Christianity, given on the Haskell foundation. Dr. Barrows began by asking for a candid hearing to his answers to the self-imposed inquiry, Is Christianity Fitted to Become the World Religion? He said he did not come to seek controversy, he specially requested that those who came to learn and perhaps to criticise might hear all the addresses before they criticised. His first lecture was one in which he differentiated between Christianity and all other religions in its world-embracing and missionary aspects. Dr. Barrows estimated that between four and five hundred of the fourteen hundred millions of people on the face of the globe are professing Christians, and he doubts whether there is any other religion which has half this number. As for Mohammedanism, while he is prepared to admit that it has noble representatives here and there, and while it is pushing its missionary conquests in Africa with marvelous success, he feels certain that it is linked with forms of despotic government which modern civilization is sweeping away. Both it and Buddhism are being penetrated with, and in some respects modified by, the Christian gospel, while none of their attempts to carry on missionary work among Christians have reached historic importance.

EXPERT TESTIMONY.

Within recent years the practice of introducing so called experts to testify in court about matters relating to their particular branches of knowledge has become much more common than formerly. But its prevalence has proved to be attended by an evil so serious as to weaken its value, if not even to render it ridiculous, not to add dangerous. We refer, of course, to the ease with which specialists can be induced to give the most flatly contradictory evidence. The records of important trials during the last ten years abound in illustrations of this fact. They are notorious. They cause much unfavorable comment. They are not peculiar to American courts.

It is needless to assume that the experts who thus contradict one another are insincere. Honest men differ, sometimes radically, about simple matters, and more frequently about subjects which are too intricate for untrained comprehension. The charge that any sort of testimony can be obtained for a sufficient fee may have some foundation, but most professional men, at any rate, are above conciously selling their opinions thus unscrupulously. Yet the conviction of the untrustworthiness of such evidence is due partly to the suspicion of its insincerity. It is due, also, to its patent inconsistency. When two medical men, for example, alike of high repute for training, experience and the same sort of special knowledge, contradict each other squarely on the witness stand in regard to medical facts or possibilities, a loss of confidence in the value of such testimony follows inevitably. It is generally believed that one, if not also the other, has allowed his feelings or wishes to modify his judgment. Such testimony, therefore, is falling rapidly into disrepute.

Yet it has great value. If confidence in it could be preserved, it soon would regain its former authority. We believe that much good would result from a change in the current method of introducing it. At present both prosecution and defense are allowed to present expert witnesses, all of whom receive suggestions beforehand from counsel as to the nature of the testimony which they are expected to give. Thus they often become more or less consciously identified with the interests of one or the other side, and, being only human, their sympathies then seem to affect their opinions. But the chief value of their testimony lies in its impartiality. Would not this be better preserved if they were to be summoned to testify by the State instead of by the parties involved? Even when the State itself is concerned, this might be managed so that the State's attorneys should possess no practical advantage. The fees of such witnesses might be paid by the State, or—probably a wiser course—charged to the side demanding such testimony, or divided, if each side should call for it. The less that either party to a case has to do with procuring such expert witnesses, the larger is the assurance that their evidence will be impartial and trustworthy.

COLLEGES FOR THE PEOPLE.

Republics must always hold education in honor, for where the responsibilities of government rest on all the people, all must have some knowledge of wise ways of governing. Our fathers, in founding this nation, set a high value on popular education and made generous sacrifices to provide it for those who could not themselves pay for it. Their descendants have followed their example. Into new regions and into sections where poorer classes abound we have sent money and teachers, believing that this is true patriotism as well as philanthropy.

Education does not belong exclusively to any class. All the people believe in it. They tax themselves willingly for it. They set apart land to be perpetually used to promote it. They believe also in higher education. Not common schools only, but colleges and universities are their pride. Hitherto they have cherished these institutions because they have been convinced that they are for the common good. Many towns and cities have provided high and classical schools in which boys may prepare, without any expense even for books, to enter college. In recent years girls have been allowed to share the same privileges. In several States young men and women may gain university training at public expense so far as tuition is concerned.

Hitherto none of our colleges have been claimed by any one class. None of them have offered special advantages to the rich. Their special privileges have been extended to the poor. They have estimated students, not by their ancestry or the wealth of their families, but by their possibilities of intellect and character. Any one acquainted with any of our colleges knows that the larger proportion of those connected with them have to live with close economy. More sons of rich men, probably, go to Harvard than to any other college. But President Eliot, speaking the other night on the relations of working men to the college, said that there are ten times as many sons of poor men as of rich in Harvard, and no other institution distributes so large funds to help poor students.

The working men of America have no greater safeguard for their interests than the educated men who have come from their ranks. No class work harder than these. The memory of their early days remains with them, and the necessity of work in which they were trained abides with them as a habit of life. A large proportion of college graduates have come from farms and shops and factories, where their fathers remained till the end. A still larger proportion, whose fathers were professional men, look back to the farm and the factory in the second generation.

It would be most unfortunate, then, if among working classes, so-called, there should arise a hostility toward higher institutions of learning. It would indicate an ominous decline of the country in power and progress. The movement to tax Yale, Brown, Williams and other colleges indicates that such hostility may be springing up. Such a demonstration in favor of socialism cannot become popular if the people think soberly what it means.

The colleges also can be true to their mission only as they make it evident that they exist for all the people. The fostering of a class spirit in them, bringing rich men's sons into social organizations by themselves, is a menace to society. The building of costly dormitories, with high prices for rooms, and providing other luxuries for the rich and temptations to the poor students to live beyond their means, make against the best things for which the college exists. The tendency in this direction is not only a serious damage to education itself, but depreciates its value in the eyes of those who have not been able to get it for themselves, but are struggling to provide it for their children. A greater responsibility than ever rests on those who manage these institutions. The people love and honor our colleges because they look on them as guardians of their best interests. They want their most promising sons and daughters to be educated in them, that they may better serve these interests. There could hardly be a greater evil than for the people or the colleges to try to build up a wall of separation between them.

THE MANHATTAN ASSOCIATION AND DR. ABBOTT.

Dr. Abbott's Sunday evening lectures in Plymouth Church, Brooklyn, on The Old Testament as Literature, as they have progressed, have attracted increasing attention, and increasing disapproval has been expressed by many ministers. When they began several Presbyterian and Baptist pastors in that city commenced series of sermons opposing Dr. Abbott's views. Congregational ministers, so far as reported, made no public mention of the matter. Yet it appears that they, too, have been increasingly disturbed over Dr. Abbott's treatment of the Bible. In his last week's lecture the audience broke out in laughter over his rendering, in his own language, of the account of Jonah being swallowed by a fish and, while in the fish's belly, composing a prayer in sentences selected from the Psalms. Dr. Abbott disclaimed any intention of ridiculing the sacred Scriptures, but said that the amusement he had awakened showed the incongruity of the story, which he regards as wholly fiction and written for the purpose of satire.

The Manhattan Association met in Brooklyn on the following Wednesday, Jan. 27, and, after animated discussion, passed the following resolution by a vote of twenty to six:

> In view of recent and current public utterances from a prominent Congregational pulpit of this city concerning the Bible which are being widely disseminated by the press, we, the members of the Manhattan Association of Congregational Ministers, fearing that by our silence such utterances may be accepted by uninformed people as receiving our indorsement as Congregational pastors and ministers, do declare our emphatic dissent from such handling of Holy Scripture and sincerely deplore the probable results of such teachings.

The resolution was introduced by Dr. McLeod and was earnestly supported by Drs. Behrends, Meredith, Lyman and others. Dr. Stimson introduced an amendment in language which he deemed more courteous, though he said he was not opposed to the spirit of the resolution. The amendment was defeated. Most of the Brooklyn ministers are members of the association. They voted solidly for the resolution. Dr. Abbott is not a member.

The discussion of the resolution by the association is fully reported in the Brooklyn *Eagle*, which also gives interviews on the subject with Dr. Behrends and Dr. Meredith. We infer from these reports that the specific topics treated by Dr. Abbott were not discussed. But while those who supported the resolution did not mention the particular views from which they dissented, they emphatically expressed their dissatisfaction with Dr. Abbott's method of treating the Scriptures. They believe that his proposition to approach the Bible as he approaches any other book is not a wise way to instruct a popular audience in Christian truth. They believe that it lessens reverence for the Bible and weakens its authority. They object to the presentation of theories as positively settled on which Biblical scholars are divided. Finding that Dr. Abbott's statements are discussed in their congregations, and thinking that their silence might be interpreted as agreement with him, they felt it necessary to disclaim such agreement, or any responsibility for his utterances.

We believe the action of the association was timely and wise. Dr. Abbott is the only Congregational pastor in Brooklyn who is preaching on the higher criticism of the Bible. But he is not the spokesman of the Brooklyn ministers, and since they were of one mind on this point they could not, in justice to themselves, do less than to say so to the public. It is more dignified and effective to say this in a simple resolution than in many pulpit discourses. The effect of it will be reassuring to many who have been startled by Dr. Abbott's attempt to remodel the Bible, and many more who would have gone far beyond him will be recalled by seeing that he stands alone in this effort, and that men as able and scholarly as he is dissent decidedly from positions which he has declared settled.

But the matter, of course, cannot rest here. The Brooklyn pastors, having declared themselves not in accord with Dr. Abbott's handling of the Scriptures, will be expected by their congregations to set forth their own position concerning the Bible and to teach them the better method of studying it. Their hearers are reading the reports of Dr. Abbott's lectures. Many of the young people, Dr. Behrends said, are flocking to Plymouth Church on Sunday evenings. Wrong views must be met by right views, and those which are in question must be settled as far as possible. This is to be done, not in the spirit of controversy, but by positive statements and scholarly demonstration. A most important task is thus laid on the pastors of Brooklyn, and there are none in the denomination abler or better equipped to undertake it. Dr. Meredith has already expressed his intention to treat the matter in his own pulpit. The ultimate result, we believe, will be a greatly increased popular interest in the study of the Bible, which, guided by wise and consecrated teachers, will lead to clearer and more reverent recognition of the character and will of God revealed therein.

CHRIST'S UNIQUE POSITION IN THE WORLD.

In what consists the uniqueness of the history of Jesus Christ? Not wholly in the fact that in him God was revealed to men. This revelation was supreme in him, but in a degree it also has been made in every truly good man or woman, and it often has been recognized. Nor wholly in the fact that he died for our race. Hundreds, probably thousands, of others have given their lives freely for their fellowmen. Nor wholly in the fact of his resurrection from the dead. In a sense Lazarus also may be said to have been resurrected. In what, then, does it consist?

In the fact that in each of these respects his relation to us far transcends in importance that of even those who have approached most nearly to him in holy excellence and influence. He was a symmetrical, flawless revelation of the divine character. Nobody else ever has come near to being this. He surrendered his life to save men from sin and its consequences. No one else, no matter how pure and inclusive his purpose, ever has done, or could have done, this. His resurrection, too, was peculiar to himself. Lazarus returned from the grave through Christ's help only, but Christ, when he came back through the gates of death into life, came by his own power, and as "the firstfruits of them that slept," not simply or chiefly in the way of a phenomenon but to proclaim a grand and sacred truth of general application.

Furthermore, his career upon earth was unique because of its sinlessness. Although "tempted in all points like as we are," he uniformly and consistently overcame temptation and set the example of a perfectly holy life. He could have yielded. He was as truly open to temptation as we are, excepting so far as his unfaltering goodness saved him from that weakness in resisting evil which the more or less dominant habit of wrongdoing causes in even the best of us. And his unique holiness in the flesh reminds us that he differs from and surpasses all others in that through him alone we can be forgiven and redeemed. Other holy men can, and do, help us toward holiness. But they are dependent upon him. Apart from him no one can be saved. Their aid, no matter how valuable, can be spared because his remains available. His cannot be dispensed with, no matter what be offered as its substitute. This, however, is not the same as saying that all who never heard of him are to perish. Doubtless all such who have "lived up to their light" spiritually will find themselves at last included in his redemption.

He is unique, too, in that he is the only sufficient source of spiritual grace and strength to all men. The most richly endowed and cultured and most widely influential saints possess but a limited range of helpful power, and that imperfect. They cannot redeem themselves. Much less can they redeem the world, although they do much to promote its redemption. But all men everywhere may find in the Holy Spirit whom Jesus Christ freely sends the ready, appropriate, sufficient and unfailing aid which their souls demand.

CURRENT HISTORY.

The Arbitration Treaty in the Senate.

The Foreign Relations Committee of the Senate on Saturday, by a vote of six to four, decided to report favorably on the treaty, providing certain amendments of it can be made. The four senators voting against reporting favorably were Morgan, Mills and Daniels of the South and Cameron of Pennsylvania, all enemies of the Administration for various personal and political reasons, and indisposed to put social welfare above personal spite. May they have their just reward! This report, when presented to the Senate on Monday, was considered in executive session, and, if reports are to be believed, met with approval.

The committee's report in favor of eliminating the clause of Article X. of the treaty, which gives King Oscar of Sweden and Norway the right to name the umpire in disputes over territorial claims, and recommending that that detail be settled by the six judges of tribunal, will not, if indorsed by the Senate, lead Great Britain to rescind its acceptance of the treaty. But as much cannot be said so confidently if the Senate accepts the committee's recommendation that Article I. of the treaty be amended by the insertion of the following clause:

> No question which affects the foreign or domestic policy of either of the contracting parties or the relations of either with any other state or power by treaty or otherwise shall be subject to arbitration under this treaty except by special agreement.

The Administration is said to oppose any such amendment, deeming it certain to cause Great Britain to halt, and altogether unnecessary as an effort to protect the Monroe Doctrine. If, in the course of debate on the treaty, which should be open, the Administration's representatives can make its case clear, the people will be against any action which will defeat or emasculate the treaty. Better take the treaty, with temporary defects and national reverses, than incur the shame of refusing to sign a compact which the ablest and best men of all lands describe as "the event of the century."

One obstacle to the ratification of the arbitration treaty which, if not removed, might have lost it some votes in the Senate, is probably out of the way. Great Britain and the United States have signed a convention for a commission of four scientists to define so much of the boundary line between Alaska and the British possessions as is marked by the 141st meridian.

The People and the Treaty.

Such resolutions as were passed last week by the National Board of Trade, the legislature of South Carolina, the House of Representatives of the General Court of Massachusetts, the directors of The American Peace Society and the great mass meeting held in Washington, D. C., indicate clearly that the people have little patience with unnecessary delay in so grave a matter and will hold all who cause such delay or who attempt to defeat the treaty to a rigid accountability. When a diplomat like ex-Secretary of State Foster and a jurist like Justice Brewer of the Supreme Court conceive it to be their duty to ignore conventionalities, take the platform at a mass meeting, and urge speedy ratification of the treaty the tension of the public may be imagined. Much weight also belongs to the letter sent forth by the National Arbitration Committee, Hon. William E. Dodge, chairman, and Prof. J. B. Moore of Columbia University, secretary. To this appeal for ratification are appended such names as Maj. Gen. N. A. Miles, Charles W. Eliot, Lyman J. Gage—secretary of treasury to be—and Carl Schurz, and we wish we had space to print in full their historical *résumé* of the case and their cogent reasons for favorable action.

Congressional Legislation.

The Senate, with little opposition, because so few expect any practical outcome from it, has passed the bill authorizing the President, after March 4, to call an international conference to secure by international agreement "a fixity of relative value between gold and silver as money," to appoint five commissioners to such a conference, the sum of $100,000 being set apart for their compensation and defraying our share of the expense of such a conference.

The House has agreed to the conference report on the Immigration Restriction Bill, party and sectional lines being ignored, the issue being drawn sharply between the views of representatives of urban and rural communities. The bill, as it comes from the conference committee, has some absurd, almost cruel provisions, but its main provisions are not essentially changed, and if passed by the Senate and approved by the President it will at once make smaller the meshes of the sieve through which we sift our future citizens born abroad.

The House has debated, but not passed as yet, the Indian Appropriation Bill. The effort to cripple the Dawes Commission has failed and there is no indication either in the bill itself or in any amendments offered of any disposition of our Roman Catholic brethren to combat longer the wise decision of the Government to cease gradually, but certainly, supporting sectarian schools. This decision imposes grave responsibilities upon the Government, but it also shuts off the chance of greater abuses. Alaska, so dependent now upon mission schools, should quickly be supplied with better Government schools, if we are to do our duty there. It is rather late in the day for legislators to deny the wisdom of the new policy of our nation, which is based on the conviction that it is cheaper to educate and civilize—not to put it on any higher plane—the Indian than it is to fight him, but Representatives Murphy of Arizona and Cannon of Illinois do not seem to be aware of it; hence they found few who agreed with them in their reactionary views, voiced last week.

A Model Appointment.

A sense of duty compelled us to frankly deplore Mr. McKinley's choice of Senator Sherman as Secretary of State. With alacrity then we hasten to congratulate him and the country on his selection of Lyman J. Gage of Illinois as Secretary of the Treasury. A man of highest personal character, with most thorough knowledge of the theory of finance and art of banking, great executive ability, broadest social sympathies and pledged belief in and advocacy of civil service and currency reform, his entrance upon public life will do more to encourage capital to flow forth, to enhearten idealists and dishearten politicians of the baser sort than anything that has been said or done since election day. He will bring fresh, untainted blood into our body politic, which we sorely need. May he, as a "new man," owing no debts to any boss, and free to display his conceded powers on a large scale, do for us in his realm what Richard Olney, a man of the same type and equally untrammeled, has done for us at home and abroad since Mr. Cleveland summoned him to public life. The country is full of men of highest executive ability and character, capable of dealing with large questions in a large way, but they are serving personal or corporate ends, and not until more of them are drafted into public service, or spurred to volunteer, tempted by greater prizes than they now win, shall we rise above the era of mediocrity in administration.

The Physician as a Citizen.

President Cleveland rightly conceives it to be his high duty, as he is about to retire from office, to urge their civic obligations upon all influential men whom he addresses. At the Princeton sesqui-centennial he appealed to educators and scholars. Last week at the semi-centennial of the New York Academy of Medicine he asked his hearers whether their duty was done when they established a professional code of ethics condemning charlatanism, whether their obligations ceased when they refused to engage in malpractice. "The old village physician," he said, "was not only our physician, but he was a man of influence in neighborhood affairs. . . . If he was ever late in visiting a patient it was because he lingered at the post office to discuss the political situation." In order, then, that the physician of today may be as useful as his predecessors, the medical fraternity should be represented in municipal and State legislatures, aiding in abolishing abuses which professional investigations have unearthed, advocating reformatory measures which professional experience has shown to be necessary. Is it replied by any that such participation in civic affairs involves personal inconvenience or loss, to these the President replies:

> Our government was founded in the faith and anticipation that those who loved it most and were best able to hold it steady would be at its helm. Without this it will surely go astray. Never did patient need your medical treatment more than the body politic now needs the watchful care of your patriotic and disinterested citizenship. No object of personal ambition and no activity of professional life should be permitted to withhold from our government the tithe of devotion and service due from its thoughtful, intelligent and educated citizens.

A Plea for a Leader and a Policy.

Parties in Great Britain as well as in this country are in a state of flux, and there, as here, a great opportunity awaits the party and the leader that will clearly define its or his attitude toward specific social evils. As an indication of the situation in Great Britain, consider a recent appeal sent to the Liberal party's whip by such Anglican prelates as Canon Scott Holland of St. Paul's, Dean Stubbs of Ely, Canon Gore of Westminster, and thirteen other less known but equally zealous students of social and political conditions. As Liberals they affirm that "the old policy of Liberalism is practically fulfilled. The questions before us are now primarily social. . . . The temperance question, deeply as we feel its importance, is part of wider social proposals. Effectively to control drink, powers must be given which will control much else as well. . . . We are quite willing to accept disestablishment when it is the nation's will, . . . but we do not see that it would in any way relieve the social pressure on labor. We are convinced that without a definite policy to relieve this pressure the Liberal party will die. . . . In a word, it is a social policy that we want, and a leader who believes in it."

Commenting upon this appeal, Rev. Dr. J. Guinness Rogers, the old Liberal warhorse, rather curtly says: "When church reformers propose schemes that will deal effectually with the evils complained of they may be perfectly certain of co-operation from wise Liberals." It will be interesting to see whether Liberal leaders, less antipathetic to everything Anglican than Dr. Rogers is, will give this appeal a more respectful hearing. It certainly would seem politic to give, at least, respectful attention to men so influential in Anglican circles as those who have signed this appeal—men, too, whose sympathy for the masses has given them such present and potential influence with the Radicals and the leaders of the labor unions.

Recent correspondence between the Anglican Bishop of Chester and the Catholic Cardinal Vaughan indicates that affairs in the Tory party are by no means serene. The Bishop of Chester has ventured to say that the record of Conservatism and of Unionism respecting state aid for Anglican and Roman Catholic schools "is not so unblemished that we [Anglicans] can afford to take the mercies of the present government as the best mercies obtainable," and Cardinal Vaughan plainly says that if "it becomes evident that the government policy is a hand-to-mouth policy of sops and doles . . . it would become our highest prudence . . . to work for a political break-up."

British Rule in India and South Africa.

The latest reports from India do not indicate that the situation there is improving. It is conceded now that the government, assisted by private individuals, must practically support a population of from two and a half to three and a half millions from now until next September. The aid coming from Russia will not amount to very much, supplies sent from this country and Canada will be but a drop in the bucket, and the Mansion House fund in Great Britain is not increasing as rapidly as might have been expected or as is necessary. Charges of the gravest character against those who have administered the reserve fund, which British officials in India have been supposed to be accumulating for just such a crisis as this, are finding expression not only in the Indian press but in leading London journals, and a resolution proposing an investigation was introduced in the British Parliament last week but was suppressed, one scandal at a time, apparently, being the motto of the Ministry.

Cecil Rhodes and the British South Africa

Company officials are to be examined before a special committee of the House of Commons. This much is settled by the events of last week. A section of the Tory party endeavored to prevent such investigation, but Mr. Joseph Chamberlain, in an impressive and able speech, insisted that the investigation must proceed, and he incidentally made such references to the situation in South Africa as startled those who had settled down to the conviction that all danger of a collision between the Dutch and the British had ceased. Few expect that the investigation will go so far as to convict Cecil Rhodes or his wealthy associates of complicity in the Jameson raid. Much depends, however, upon his bearing before the tribunal and his own testimony, and all realize that there are elements of uncertainty and danger in the situation. If he has, as it is reported that he has, brought with him conclusive evidence of an alliance between President Kruger of the Transvaal and Germany and a Dutch conspiracy against British interests in South Africa, then British ire may be aroused in such a way as to obscure the ethical bearings of any conspiracy of his against the Transvaal Republic.

Will Russia's Plans Be Balked?

By far the best news from the Continent this week is the report that Germany, dissatisfied with the results of her attempt to win profit by playing Russia's game, has decided to join with Austria, Italy and Great Britain in bringing about reforms in Turkey, even if coercion has to be used. Reports from Russia concerning the health of the czar vary in their estimate of the seriousness of his condition, but there is reason to believe that he is far from well, overburdened with cares of state, and discouraged by the dissensions of the bureaucracy. The selection of Count Muravieff as Prince Lobanoff's successor as Russian minister of foreign affairs pleases France, displeases Germany and insures, probably, a faithful adherence to Lobanoff's plans for Russia's future.

It is interesting to know that the men at Rome charged with the responsibility of conserving the interests of the Roman Catholic Church are beginning to ponder over the menace to the Roman Church which Russia's supremacy in European Turkey and Asia may create. We are told on high authority that two schools of thought exist. There are those who believe that Russian ascendancy means naught but evil and must be prevented, if possible, by all resources of diplomacy open to the papacy. On the other hand, there are those who believe "that what now constitutes the religious and civil originality of Russia is its traditional character, its atavism, and when this immense ocean shall overflow and its waters mingle with those of the west it will lose its essential properties." They believe that the wider the area and greater the complexity of the Russian empire the more susceptible it is to disintegration and ruin from within. Pope Leo and the leading French Catholic ecclesiastics are said to hold the latter view, else France would not so willingly have agreed to aid in playing Russia's game.

NOTES.

Rev. Dr. A. H. Bradford attended a town meeting in Montclair last week and fought for the interests of the people and against a traction monopoly, which seeks to gain a perpetual franchise to use the streets of the town.

The dinner given last week to Senator-elect Platt of New York by his lieutenants was notable for the letters of declination received from distinguished Republican leaders. Mr. Depew was the only man of note present.——The new Populist senators from South Carolina, Earle, Kansas, Harris, Washington, Turner, are men of high character and more ability and experience than their predecessors. Mr. Dubois's failure to gain renomination in Idaho removes a clever man, recalcitrant partisan. His successor, Mr. Heitfelt, is a German farmer, with no experience and little education. Senator-elect Spooner of Wisconsin is a very able man, and made his mark when in the Senate before.

IN BRIEF.

Next week we shall publish a special article by Rev. I. O. Rankin on Melanchthon, together with a picture of the great German scholar. The article will furnish valuable material for any who are expecting to commemorate on Feb. 16 the 400th birthday of Melanchthon. Our issue of Feb. 18 will treat at length of present conditions in Mt. Holyoke College and the movement which is to crystallize on Sunday, Feb. 28, in special offerings for the college.

Some of our readers who ask for more local church news indirectly suggest that they are more interested to have others hear about them than to hear about others.

Not those who find fault with what is, but those who suggest something better in place of it and show how the better things may be gained, are the greatest benefactors.

Sam. Jones wants $2,000 and expenses for his month's preaching in Boston. So says his manager, Dr. Brady. Now, you Christians that wanted him, "quit your meanness" and pay up.

The Andover Alumni in Boston and vicinity are to lunch together at Young's Hotel Feb. 8, at 1 P. M. We don't remember such an occasion since those secret and solemn conclaves some ten or more years ago.

How small the world is now. Fifty years ago communication between Burmah and America was by letter, and it took four months for one to traverse sea and land. Recently the foreign secretary of the Baptist Missionary Union, at his desk in Boston, received a cable message sent from Rangoon only two hours prior.

"It's an ill wind that blows no man good." John Wanamaker will build a new church edifice for the Presbyterian Church in Philadelphia, in which he teaches a Bible class, as a token of his gratitude for the escape of his great emporium from destruction in last week's great fire, whereby others lost property valued at $1,000,000.

The *Herald and Presbyter*, that stanch defender of Presbyterianism, which loves to point out the weaknesses of Congregationalism, says it is refreshing to see the London Presbytery exercising its prerogative in refusing to release Dr. Pentecost in order that he might accept a call to Yonkers, N. Y. So it is. But he is coming nevertheless.

Three pews in St. Paul's Protestant Episcopal Church, Boston, were put up at auction one day last week, and bargained for in a place where stocks, bonds and such things are constantly made merchandise of. The most ardent advocate of the pew system will scarcely contend that such a spectacle is calculated to win the masses to the church.

The second secretary of the Japanese legation at St. Petersburg recently received leave of absence to travel in Europe and America. On Jan. 14 he arrived in New York city. A Bible which he found in his room at the hotel won his attention; he has been converted, baptized, and is now on his way to Japan to use his influence there in ushering in Christ's kingdom.

A portrait of Rev. Dr. Alexander McLaren, painted by the president of the Royal Scottish Academy, has been hung in the municipal art gallery of Manchester, Eng. Imagine the corporation of the city of New York consenting to have a portrait of Dr. John Hall or Dr. Charles Parkhurst hung on the walls of a municipal art gallery as a permanent testimony of their worth as citizens!

"Faithful are the wounds of a friend." But such wounds are not given to friends in the presence of, and for the amusement of, their enemies. Wholesale accusations made in public meetings against ministers and churches may "wake them up," but are not often followed by spiritual refreshing. We remember John B. Gough's illustration of stimulation without benefit. It was sitting down on a hornet's nest.

The Westminster Shorter Catechism is still the food of many Presbyterian children, at least in the South. The *Christian Observer* of Louisville prints the names of several hundred children in Presbyterian homes in the South who have committed the catechism to memory during the past year. To all such it gives diplomas and the honor of seeing their names in print. Colored children are printed in a separate list.

Most kind and appreciative are the numerous letters we are receiving from the hosts who entertained the Pilgrims in England last summer, in acknowledgment of *The Congregationalist's* Book of the Pilgrimage. The sentiments they express are in part summed up in this sentence written by one of them, a mayor of a cathedral city: "It is such opportunities as that you afforded us which do much to cement the feeling of good will between those two great nations, whose friendship is the forerunner of the peace of the world."

Francis A. Walker, William E. Russell, Frederick T. Greenhalge and Phillips Brooks were all comparatively young men when they were suddenly called hence. Why General Walker died before his time may be inferred from a pathetic letter written Dec. 22 to Albert Shaw, editor of the *Review of Reviews*, published by the latter in the February number, and used as the text for a striking sermon on the evil which good men and worthy societies do in pestering eminent men with correspondence and invitations to speak. It is, as Mr. Shaw says, "a species of assassination."

President Buckham of Vermont University announced in substance at the beginning of this year that hereafter those members of the Senior Class who have a good record thus far will be free from all surveillance as to their attendance on college exercises. But if they don't attend these exercises they will be put again under surveillance. That is, they need not know that they are being looked after unless they make it evident that they ought to be notified of it. The progress of college government in this direction shows that the sense of personal responsibility among students is gaining ground. It is one of the choicest fruits of education.

Bishops Coleman and Perry of the Protestant Episcopal Church assisted in a ritualistic ceremony in Philadelphia last week, in which a portrait of Charles I., king of England, was "enshrined" and made one of the idols before which the neo-pagans will bow down. Bishop Coleman offered the following prayer:

> Bless, we beseech thee, our work in setting up to thy glory in this thy house a likeness of thy servant and martyr, Charles; and grant that all they that visit this temple may be

moved by the sight thereof to a faithful copying of his constancy even unto death.

So long as this spirit is abroad it behooves the descendants of the Puritans to be very much in evidence.

A good story, illustrating the fact that now, as in olden times, there are persons whose shifting from one religion to another is not a matter of intellectual conviction chiefly, was told by Dr. E. L. Clark at the public meeting of the City Missionary Society in the Old South Church last Sunday evening. Recently a man called on him and sought an interview on the ground that he was a converted Jew. It soon appeared that this Christianized descendant of Abraham had tea to sell. Dr. Clark saw no reason why he should withdraw trade from his regular grocer, and, though his caller indulged freely in persuasions and exhortations, the Back Bay pastor was not to be inveigled into a purchase. All the vender of teas could do was to retire from the study, firing this parting shot as he lifted his hands in solemn protestation: "You a Christian minister, I a converted Jew! You'll not buy my tea. My God! I will turn Jew again."

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

A Rare Book.

This book came into the possession of Dr. D. K. Pearsons last week. It contains about 700 names, opposite to which are amounts of money varying from fifty cents to $20,000, representing gifts for the endowment of Colorado College. By far the larger part of the names are of persons living in Colorado, although the East, especially New England, is by no means unrepresented. The names are type-written and are in a thin book plainly bound and entitled The Pearsons Fund of Colorado College, secured between Jan. 1, 1893, and Dec. 31, 1896. Underneath these words are the conditions on which Dr. Pearsons's gift was to be obtained. "The whole sum to be carefully invested in interest-bearing securities, the income only being used to help defray the current expenses of the institution." The book is dated Jan. 1, 1897. The aggregate of gifts, whose value is attested by the signatures of three of the most responsible men in Colorado, is a little short of $155,000. In addition to these subscriptions there are promises for several thousand dollars more, which the critics of the fund threw out as of doubtful value, although admitting that there is a reasonable hope of their collection. To Dr. Pearsons the book is of almost priceless value. It is evidence that another institution is on its feet and that the money he and others have put into it will continue to do good for years to come. After reading over the names the book contains and the testimony of the men whose names accompanied it, Dr. Pearsons sent his check for $50,000 with delight which imparts itself to those who go into his office to talk with him about other plans for our institutions of learning. Within two weeks he has made two institutions happy—the one at Colorado Springs and Pomona College. To the latter he gave $20,000 outright to enable it to meet the conditions upon which large gifts promised by others were secured. Now he is chiefly anxious that Mount Holyoke secure its endowment and that on Feb. 28 the New England churches contribute enough to erect a suitable administration building in memory of Mary Lyon.

The Historical Society.

Tuesday evening, Jan. 26, the Historical Society received from their friends and descendants portraits of three of its ex-presidents, viz., Edwin B. Sheldon, E. B. Washburne and J. Y. Scammon. Each of these men left his impress upon the business, the literary and the social life of the city. Each portrait does justice to its subject and is an ornament to the walls of the building. The society now possesses portraits of all its ex-presidents. That of Mr. Washburne is a copy of one made by Mr. Healy in Paris and is said to be almost perfect. In its new building the Historical Society is now making rapid strides forward, and will soon be reckoned among the most important institutions of the city.

Lyman J. Gage for the Cabinet.

Apart from any ambition which Chicago or Illinois may cherish for a representative in the Cabinet, people in the city and throughout the State feel that no better man than Mr. Gage, none more ideally fitted for the position of Secretary of the Treasury, could be found were the entire country to be searched over. From his boyhood he has been familiar with banking institutions. At present the head of the First National Bank of Chicago, one of the largest moneyed institutions in the country, and one of the strongest, it is eminently proper that his great financial ability should be made use of by the nation. In character, ability, social prestige and patriotism Mr. Gage is often spoken of as the first citizen of Chicago. It is not often that such men as he consent to enter political life. He is fond of historical studies, well posted in political economy and is the one man among capitalists whom labor likes to have as an arbitrator.

Municipal Voters' League.

The action of the Common Council in granting franchises to the General Electric Street Car Company, without duly protecting the rights of the city, is calling forth protests on every side. While it is certain that the ordinance in its present form will receive the mayor's veto, it is evident that it can be passed over his veto. A strong minority in the council has made a gallant fight against it and if this minority can be re-enforced at the coming election by the choice of men who will really protect the rights of the people, we may confidently look for speedy reform in the conduct of our municipal affairs. The Municipal Voters' League, at considerable expense and with great care, has examined the record of every member of the council desiring re-election, has printed it and sent a copy of the pamphlet containing it to every voter in the city. It has not hesitated to say, This man's record is bad. He has voted against the interests of the city for corrupt measures. He has enriched himself at the public expense. He should not be re-elected. The prospects are that in the coming campaign no backward steps will be taken.

Help for the Poor.

The excessive and prolonged cold has been extremely hard for those who live from hand to mouth, and are just able to obtain food and shelter in moderate weather. With the thermometer below zero for five days in succession, some of the time twenty degrees below, intense suffering could not be avoided. At the suggestion of the mayor and the chief of the police the entire police force of the city has been instructed to ascertain every case of need and meet it at once. A call for money, clothing and provisions was issued, and already more than $75,000 have been sent in. At least $100,000 will be required and will surely be furnished. This is known as the Mayor's Relief Fund. At every police station persons have been given needed shelter; hundreds in the aggregate have found a night's lodging in the rooms of the Volunteers and of the Salvation Army, and to those who were destitute of food and fuel both have been sent. The plan of utilizing the police to discover and meet immediate necessities seems to have met the emergencies which the severe cold has brought upon us. Social settlements have also been centers of relief, and the churches, as usual, have contributed generously. Supplies of clothing, for which there has been a loud call, have been furnished in large quantities.

Ministers' Meeting.

Less than half the ordinary number were present at the meeting Monday. The cold seems to have been as effective in keeping ministers from gathering together on Monday as it had proved itself to be in keeping churches thin on Sunday. Still the subject, The Preaching Which the Times Need, was treated by Rev. Mr. Fifield of the Warren Avenue Church and Rev. Dr. Fox of the California Avenue Church with thoroughness and ability. Both of these brethren have shown exceptional skill in reaching the masses and in building up their churches. Both insisted that preaching should be interesting, that it should be simple, in the language of common life, that it present the truth as it is found in the gospels, that it be preached in faith and in reliance upon the Holy Spirit. While differing somewhat in detail as to methods of presenting the truth, each speaker was an illustration of the different ways in which it can be effectively and convincingly set forth.

Chicago, Jan. 30. FRANKLIN.

DEACON DUDLEY'S SUNDAYS IN BOSTON.

III.

BY ALDEN ENDECOTT.

"Why, Jacob, there's a Friends' Church in Boston—out to Roxbury," exclaimed the deacon's wife, looking up from the Saturday *Transcript.* "I've always wanted to go to a Quaker meeting. Why can't we go there tomorrow morning?"

Mrs. Dudley was beginning to catch the fever of exploration and investigation.

The deacon roused himself from a brown study and looked across the table doubtfully. "Well, I'd just about got my mind made up to go to the Church of the Advent. A man I ran across this morning told me I oughtn't to leave Boston without attending a service there."

"I haven't any patience with those Second Adventists," scornfully remarked the wife.

"O, that's not it. It's an Episcopal church, very high you know, has a boy choir and so on," said the deacon, with an air of superior knowledge. "I suppose," he continued, meditatively, loath to give up his plan but generously willing to compromise, "we might go to the Friends' meeting in the morning and to the Advent in the evening." And so matters were satisfactorily arranged.

As the worthy couple left the Warren Street car on Sunday morning and walked up Townsend Street towards a pretty little church, they speculated as to whether they would be allowed to sit together. "I am afraid you will have to go on one side with the men and I on the other with the women," said Mrs. Dudley, her courage already beginning to fail. But at the door all shyness disappeared as they were met by a courteous young man and ushered to a seat.

They looked about them approvingly, at the neat little meeting house simply finished in light wood, the walls plainly frescoed, the seats uncushioned, the floor uncovered, save for strips of soft blue carpeting up and down the aisles. Yet the modest room had a cheery, cozy air, and reminded the strangers of their own country church. They missed the organ and choir gallery, but discovered in one corner a small parlor organ, which they decided afterwards was intended for the C. E. Society. On the platform stood several chairs in a row behind the pulpit. The center seat was occupied by an elderly man, who proved to be a visiting preacher, the others at his right and left were filled by three sweet faced women and two grave men. The deacon studied their countenances and wondered if they were the elders.

His wife, meantime, was deeply interested in the people who were quietly gathering and arranging themselves in family groups. Perhaps there were seventy-five persons all told—young men and maidens, old men and children, with pleasant, contented expressions on their faces. Mrs. Dudley surreptitiously glanced around at the women's dress. Not an old-fashioned "Quaker bonnet" was to be found, and she noted with mild surprise that the latest style in sleeves was not unknown to Friends.

By 10.30 every one was seated. For fifteen minutes not a sound could be heard but the ticking of the clock and an occasional cough. With closed eyes and an expression of calm serenity the congregation worshiped and waited. Even the little children were perfectly quiet. A boy of eight or nine years in the pew opposite the Dudleys sat with downcast eyes like his father and mother.

Suddenly a sweet soprano singer started a gospel hymn, "The half was never told," and several fresh young voices took up the refrain. Almost immediately one of the women on the platform knelt and offered a simple, fervent prayer. The man next to the preacher followed with a petition for the presence of the Spirit and a lad in the congregation, who could not have been more than fourteen or fifteen years old, lifted up his voice and prayed with an unusual command of Scriptural language. Five minutes perhaps went by in silence. Then the woman who had offered prayer, her strong face lighted up with resolve, came forward and opened the great Bible, saying, with an almost apologetic air, "We Friends profess to believe in receiving a message from the Spirit. I feel moved to read these words thus early in the meeting." In an impressive tone, and sometimes with tears in her eyes, she read the seventeenth chapter of John, commenting upon it verse by verse.

The deacon began to wonder if the service was all going to be like a prayer meeting, when the tall, white-haired man in the seat of honor came forward, and taking as his text Eph. 3: 14–19, talked simply and earnestly about the indwelling Christ and a life and spirit in harmony with God. Deacon Dudley nodded appreciatively at the words: "What the Christian Church needs is this dwelling in Christ; what the individual needs is this indwelling Christ." After the sermon a saintly looking old man on the floor rose to say a few words in the same line. A simple prayer from a young man, another spontaneous hymn and suddenly the Friends on the platform shook hands with each other. This seemed to be the signal for breaking up the meeting without further ceremony.

"I haven't had such a restful two hours since I came to Boston," said Mrs. Dudley as they left the church, after receiving some cordial words of welcome from their neighbors.

"Nor I," asserted her husband. "Do you know, Hannah, it reminded me of the little company of disciples in the upper room watching and waiting for the gift of the Spirit."

Seven o'clock found our friends walking towards Brimmer Street, shivering as an icy blast from the Charles River pierced them through and through. They could not have chosen a more complete contrast to the morning worship than the service at the imposing Church of the Advent.

Dazzled at first by the blaze of light they sank bewildered into the front seat to which they had been led by a youth in long black robes. They soon found themselves facing what seemed like a separate chapel, railed off from the body of the church, but connected with it by wide-open gates. At the distant end of this inner sanctuary—chancel they overheard some one call it—was a great white altar with a crucifix and figures of saints in niches. In front on either side stood enormous candles and candelabra with scores of smaller lights. Golden lamps, shedding a colored light, hung from the ceiling.

With a sort of fascination the Dudleys watched two young men, gorgeously arrayed in scarlet robes and white surplices, move quietly about lighting the candles. Every time they had occasion to leave the inclosure, or to pass the crucifix at the altar, they bowed before it. Seeing this and noticing that several of the worshipers bowed low on entering the pews and crossed themselves when rising from their knees, Mrs. Dudley nudged her husband and asked in dismay if he had not brought her to a Roman Catholic church. But the deacon was too amazed at the proceedings to reply and the attention of both was diverted by sounds of distant singing, which grew louder and louder, until a remarkable procession burst upon their wondering view.

First came a handsome youth in scarlet, bearing a pole, at the top of which glistened a crucifix. He was followed by the choir of boys and men, in black and white robes, singing lustily; then three or four priests, clad like the boys except for the rich old lace which trimmed their surplices; some scarlet robed attendants; and lastly, with an air of indescribable dignity and authority, walked a person upon whom all eyes were fastened. He wore a costume of black satin and purple silk, with white muslin sleeves. A huge chain and cross hung about his neck, and his fingers were adorned with immense rings. These dignitaries in their places within the chancel, the chanting began.

At first the Dudleys tried to keep track of the service, but finally they gave up in despair and sat resignedly in their seats while the people around them knelt or stood. The General Confession and Absolution, the Psalms, even the Apostles' Creed and the Lord's Prayer were sung by choir, priests and congregation. While the idea of singing prayers shocked the visitors, they couldn't but enjoy the music. When one of the priests came forward to the reading-desk the deacon fully expected to hear him chant the Scripture lessons, but he read them with dignity and expression.

Between the two lessons occurred the most unique part of the ceremony. Arrayed in a sumptuous robe of white and gold brocade, one of the priests advanced to the altar swinging a brass vessel which emitted smoke together with a peculiar odor. This was almost too much for Deacon Dudley, but a violent sneeze as the fumes of the incense reached his nostrils somewhat relieved his pent-up feelings, and he sat up straight in his seat mumbling, under his breath, something about "popery"! Two or three prayers were offered by the same splendid personage and then the bishop was escorted to the pulpit and preached a simple sermon in a rich, persuasive, musical voice. Corresponding ceremonies attended the collection and dedication of the contributions, and with the same pomp the procession filed out, the great doors of the chancel swung to and the large congregation dispersed.

As the Dudleys sat in their own room talking over the experiences of the day the Deacon remarked: "I don't wonder the Pilgrims and the Quakers came to America to worship God in their own way if the English Church was like that."

"The bishop preached a good gospel sermon anyway, and I suppose we are not all made alike," replied his wife, charitably. "But the Quaker service set me to reading Whittier's poem, The Meeting, this afternoon, and I couldn't help thinking of his idea of true worship when they were going through so many forms and ceremonies this evening. Just let me read you this bit. He says:

'That worship's deeper meaning lies
In mercy and not sacrifice,
Not proud humilities of sense
And posturing of penitence,
But love's unforced obedience.
That Book and Church and Day are given
For man, not God—for earth, not heaven—
The blessed means to holiest ends,
Not masters, but benignant friends.'"

"LESS CRITICISM AND MORE MONEY": NOT SO!*

BY REV. HENRY A. STIMSON, D. D.

Dr. Roberts, the stated clerk of the General Assembly, may state an important truth when he writes, as he has done lately, that the Presbyterian mission boards need "less criticism and more money." I am not competent to pass judgment upon the situation in our sister denomination. We all appear to be in the same boat as to the scarcity of funds. Dr. Josiah Strong of the Evangelical Alliance reports recently that twelve Protestant societies are carrying a total indebtedness of $1,013,632, and that this great debt would have been larger by $743,020 but for unsparing retrenchment, the total present shortage in missionary funds being thus upwards of one and three-quarter millions of dollars. The denominations represented in this statement are the Presbyterian, Baptist, Methodist, Reformed and Congregational, and the individual deficits of the various boards range from $7,500 to $300,000.

There doubtless are some common and

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*Third article in a series of which the two preceding appeared, respectively, Dec. 31, 1896, and Jan. 28.

notable causes for this widespread evil. The times are hard, there are many demands for money, and in the changing conditions both of the world and of religious thought the missionary appeal may not be as strong as it once was. Our concern is primarily with the situation as it is with ourselves.

We need more money badly enough. Though they may figure their statements down a little, the Home Missionary Society requires about $100,000 to set it straight with the world, saying nothing of restoring its sadly retrenched undertakings, and other societies are largely falling short of their appropriations, but I do not believe Dr. Roberts's pithy apothegm is for us the way of light.

We Congregationalists do not fear criticism. We have no one to exercise lordship over us, and no ecclesiastical tribunals; the rumor of differences of judgment does not awaken with us the thought of an appeal to the superior authority. We have had experience of criticism of our missionary societies, painful, and in some ways very costly, but such experiences have been infrequent and happily soon over with. Our difficulty lies quite in another direction. Apathy is a more serious evil than any criticism. We are far too easy-going and irresponsible; good stirring criticism, aboveboard and straight-aimed, is often necessary to wake us up. We get into ruts; we think things are going on as they have "from the foundation of the world"; we make our annual contribution when the time comes around, that is, if we happen to be in church that Sunday, and we leave the rest to somebody else. We follow our habits; some of us go to the annual meetings and try to keep a little informed, but most of us do not. Consequently our missionary societies get separated from the churches; the new generation knows little about them, and sometimes the managers who are left so much to themselves get to feel as if the work belonged to them. They grow overburdened or supersensitive or heavy-handed or discouraged, and, alas! not infrequently our best executive officers break down in health, to our irreparable loss.

Just what we need is criticism, if by that we mean searching and interested inquiry, such as arises when men are keenly interested in a common cause. Our missionary work is not done in a corner. Our great Congregational societies are among the oldest, as they are among the most distinguished in the land. Collectively they gather and expend so much money, employ so many men and cover so wide an area that they are in the front rank with those of the two or three largest denominations. Their work has from the first been our glory; they were never more efficient and never doing a larger work than now. Why should they fear criticism? They are great public trusts; they can be effectively administered only as they have, as we can rejoice to know they almost invariably have had, the absolute confidence of the people.

A comparison is sometimes made with business corporations. The difference is radical in two directions. A business corporation has majority and minority stockholders; they are not always in evidence, but at any moment they may be, and then the majority not only controls, but it may ignore, or even injure, and sometimes destroy the minority. In a religious or benevolent society no such distinction is possible; the management must always represent the entire constituency; there are no opposing interests. Also in a business corporation the business is given over to the directors to take the capital and plant and run the concern for an ultimate dividend which is to satisfy the stockholders. In a religious or benevolent society the constituency is itself at work under the guidance of the executive officers. The success of the enterprise is in maintaining a co-operating interest on the part of all, as by their gifts and their sympathies and their prayers they are brought into touch with the objects of their benevolence and care.

With this fundamental distinction kept in mind it is easy to see that our missionary societies require a different organization and a very different management from a merely business corporation. The temper of the official boards as a whole and of each individual officer must be very different. They have an important executive function toward the work, but they have also a no less important representative relation to the constituency. Contributions are a sensitive measure of this, but they are by no means the only one. Distrust sometimes arises from ignorance, from personal prejudice, from disapproval of a general plan or from the failure of some particular undertaking; therefore openness, the utmost accessibility, the freest and fullest discussion of plans and methods are essential; while personal charm, graciousness of manner, patience, fullness of knowledge and the most obvious freedom from self-seeking are indispensable. These, we may congratulate ourselves, we have almost invariably had in our representatives.

We can set ourselves, therefore, to the freest discussion without fear. Whatever will banish distrust or remove doubts wherever they exist, whatever will promote efficiency or convince of wise economy and judicious administration, that we want to know and do.

I know of no notable grievance, and am just now on no executive board, nor have I any wisdom to put forth, but our societies all need help, and need it badly. It can only come from the people, and must come through an awakening of interest. The people are not ungenerous, nor are they helplessly poor; the past year has been one of boundless benefactions in many directions. Contributions are diverted to local objects whose appeal is constant and whose work lies before the eye. Missionary work is more remote; the hardship of its curtailment is not so apparent and the efficiency of administration is not always known. Moreover, there is a strange unrest in the churches coupled with a strange irresponsibility. It can only be accounted for by the absorption of the minds of Christian men in their business difficulties. Otherwise it is impossible to understand the way in which ministers are suffered to be displaced, ostensibly for their "health," in reality because of the impatience of some of their people. Our churches are permanently injured, and the critical need of our great missionary societies is allowed to stand unheeded. Let us have speech—open, truthful, free—if that is what is needed. Let us know and discuss the situation in all its details until we know what ought to be done and how to do it. Above all let us deprecate the idea that there is anything to conceal or that anybody's criticism is to be dreaded.

THE REVIVAL IN SARDIS.

BY REV. WILLIAM BREWSTER OLESON.

It was the noon hour at the conference in Peacedale. Deacon Hart—some people often spoke of him as Deacon Great Heart—had just joined a group of delegates who were talking about the dearth of revivals and why it was that outside the church there was so little interest in religion, and inside the church so little concern for the conversion of men.

"Well, Deacon," said they, as he joined them, "we hear you've been having a regular old fashioned revival over at Sardis."

The broad, happy face of the Deacon lighted up afresh as he answered: "Yes, praise the Lord, we've had a great blessing. We waited years for the Lord to come, but when we just stopped waiting and every one of us set to work, we found that the Lord was there all the time waiting for us."

"Tell us about it. What methods did you use? How did you go to work?" were the eager questions as they gathered about him.

"Well, you see," said the Deacon, settling himself on the church steps, "it was just this way. We didn't have no revivalist, 'cause some o' the members said if we'd any money to give away we'd better give it to the Parson instead of to a stranger. Besides, you know, they all loved the Parson and they said, 'He loves us, and he knows all about us, and no man from outside can come here to Sardis and talk to us heart to heart the way Parson does.' And so we didn't have no revivalist.

"And it appears to me we didn't have no methods, neither. The Parson, he always kept telling us, 'It don't matter much about methods. The Lord wants men and women and when they're ready to do what's got to be done, the Lord will provide the methods.' The Parson kept at us till we all begun to feel that something ought to be done. And then 'twant long before we begun to feel that we ought to be doing it ourselves.

"Come to look back on't, it does seem cur'ous how we all acted so sort o' blind-like. There we was all waiting for the Lord to come and all praying that he would come. And every time our reg'lar prayer meeting was through we shook hands all round and said we'd had a blessed meeting, and it did seem as though the Lord was going to come to Sardis, and then we all went home and things run on just the same till next week's meeting, and then the Parson would ask us, 'What are we going to do about these people round us that ain't Christians?'

"And then we'd pray and exhort each other to be up and doing, and then the meeting would close and we'd shake hands and say the Lord was good and we hoped he would come to Sardis, and then we'd go home again, and all the time there didn't seem to be no sinners in Sardis that wanted to be saved, and somehow we began to get discouraged like 'cause the Lord didn't come.

"Well, one night, right in the meeting, when everybody was waiting and listening to the ticking o' the clock, Parson says right up quick like, 'Deacon Hart, do you know anybody in this town that needs to be saved?'

"You see I'd already prayed and made some remarks, and the Parson's question come so sort o' sudden like that I was took all aback, and I stammered out, 'I—

I—suppose there are. Why, of course there are. Lots of 'em.'

"'Deacon Hart,' says he, 'will you name one person that needs to be saved?'

"Well, now, do you believe it? I was dumb as a post. There were lots of people I thought about. But somehow I couldn't seem to bring myself to name a single one. There was Joe Smith. I knew he needed to be saved. His wife joined 'fore she was married, but Joe, he always said, 'I don't mind coming to church once in a while, 'cause it can't do no harm if it don't do no good.' And he would say that every time he was spoke to on religion, and you couldn't get no further with him. So when I thought of Joe I said to myself, 'It's no use to name him 'cause 'tain't likely Joe wants to be saved.'

"There was old Bill Whitman, a quarrelsome, mean sort o' chap. I knew he needed to be saved if anybody did. No one could remember ever seeing him to church. But when I thought of him I thought, 'Why, Bill Whitman! why, it's no use to think of him as being saved.' There was Charlie Sprague, bright, but wild and full of ridicule for religion, and how could I bring myself to think of him as a hopeful subject for our prayers that he might be saved? Then there was George Slocum, a respectable citizen, with his mind full of politics, but with no use for religion.

"And so I thought of Frank Skillings who was breaking his mother's heart by his love of drink, and of Aleck Danvers whose wife with tears had told me only the day before that he seemed to get farther and farther away till it almost seemed as if she must go with him and give up being a Christian, and of James Brown who was disgracing the church every day with his backsliding. And so on, pretty much all over town, I thought of men that needed to be saved, but I didn't have no faith about any of them.

"I knew the Parson was waiting to say, as soon as I named anybody, 'Deacon Hart, will you lead us in prayer for him?' and so, sort o' helpless like, I just said, 'There's men enough as needs to be saved, but I don't see no encouragement to pray for 'em.' Now I guess everybody there thought just the way I did, but, you see, nobody had ever said it out loud, and so when I said, 'I don't see no encouragement to pray for 'em,' everybody looked up quick, just as if their own consciences had spoke, and they was ashamed to be caught distrusting God's power to save.

"Widow Brown was the first to speak. ''Pears to me we've all been doubting the Lord, and that's why sinners ain't converted. We're just like the disciples when they asked the Lord, "Why couldn't we cast them out?" and the Lord told them, "Because of your little faith. This kind can come forth by nothing but by prayer." If we believed as much in the Lord's readiness and power to save old Bill Whitman or Charlie Sprague, as we believe in his power to save us, religion would mean a good deal more in this town than it does now. And I believe,' she continued, with her eyes full of tears, 'that the Lord is right here in this meeting tonight to rebuke us, same as he did the disciples, when he said, "O ye of little faith."'

"Then John Coburn got up, and everybody was surprised as they saw him through their tears, 'cause he never somehow had anything to say in meetings 'cept to pray, and he said, ''Tain't no use for us to be awkward in religion 'cause the disciples were. They was all helpless and discouraged like same as we, and they made an awful poor showing of religion 'fore them Pharisees and that poor, unbelieving father who wanted his boy cured. But when they see Jesus was among them then they knew it was all right, as it will be here in Sardis when we make our religion a real thing among scoffers and unbelievers. Don't you remember the Lord turned his sad face to those faithless disciples and told them, "Bring that poor boy hither to me?"

"'And don't we all know that that's what we've got to do here in Sardis—bring Bill Whitman, and Charlie Sprague, and all the rest of 'em, to the Lord in prayer, with the same faith that the disciples had when they brought that boy to be cured? They knew the Lord could cure him, and I believe the Lord can save Bill Whitman, and wants to, too.'

"'Yes, and my boy Charlie,' sobbed Mother Sprague. 'And my husband,' said another. 'And mine,' 'and mine,' said several women with eager, trembling voices.

"Well, there the Lord was in that meeting. Our hearts all sort o' melted in common sympathy, and we all see each other heart to heart, and the Lord helped us mightily to pray, and when the Parson raised his hands for the benediction, and in broken voice asked that the Lord would go with us as he sent us out into the world, we somehow all felt as the Lord had come to Sardis, and souls was going to be saved.

"We didn't have no methods to speak of, but every one of us went first to God in prayer, and then from prayer to men and women about us, and it wan't long 'fore we began to rejoice in the most remarkable conversions. Old Bill Whitman come into the meeting one night and said as how he had always hated religion and Christians. No man had ever seemed to care for his soul, and he'd made up his mind that he was going to die game, and never let anybody know that he ever thought about God and the hereafter and his own wickedness. 'But blessed be the Lord,' he said, 'there was an angel from heaven come to me one day when I was sawin' wood, and talked with me so tender like, and come again, and again, and prayed with me, and here I am, old Bill Whitman, saved by the grace of God! And the angel that the Lord sent was that woman over there in the corner, God bless her!'

"I can't tell you about the rest, 'cause there ain't time. We had a great refreshing, and there wasn't a home in Sardis that didn't have reason to praise God and rejoice with the angels in heaven over a sinner repenting and turning unto God. It does seem as if the Lord had come to Sardis to stay, blessed be his name forever."

There was not a dry eye as that group of honest men looked into the Deacon's glowing face and grasped him by the hand.

"Why can't we have just such a blessed revival over in our town?" said one. "And in our town, too," said another. "Yes, and in ours," said a third.

And as they passed into the church, for the afternoon session of prayer was just beginning, I said to myself: "Yes, sure enough, why can't we have just such a revival in Princeton or in Holden or in Boylston?"

And I found myself saying in answer: "We can if we will. The Lord wants it. Our neighbors need it. It will come if we do what we ought to do, tenderly, persistently, believingly pray and labor, man with man, heart to heart, as guided and counseled by the Holy Spirit of God."

ANOTHER TRIBUTE TO DR. QUINT.

Among all the published expressions of affection regarding the late Dr. Quint there has been too little said in reference to his career as chaplain during the War. We are glad, therefore, to make room for this tribute from a well-known Boston lawyer who belonged to the Second Massachusetts Volunteer Infantry, being one of the few survivors of those who joined it at Brook Farm, May, 1861, and who were constantly with it until its muster out in July, 1865.

Few military organizations have been blessed as that regiment was in the character and ability of its original officers. High in the list of brave, able and patriotic officers stood our chaplain, Dr. Quint. Probably more than half of the regiment had been born and bred in Puritan orthodoxy; the minority was heterogeneous, but whatever the prejudices or faith of the members of that regiment may have been they were not offended by too much, if any, theology, strictly speaking, from the chaplain. Humanity was his military theology, and he was the friend of all. He demanded no creed save that of manhood and soldierly bearing from any. In camp he was ever watchful of the sanitary condition and of the afflicted in tent and hospital, and on the field he often aided at the post of danger in the care of the wounded.

It was remarked that no regiment had its mail matter cared for as the Second did, although that might have been said of it in other particulars. Chaplain Quint was entitled to the credit of this. It was left to his management, and I remember that, in order to show his faith in the men, he used to leave the stamps and change upon his camp chest when he was away from his tent so that the soldiers might find stamps and make their own change in paying for them. Once this confidence was violated, and then the militant qualities of our chaplain were paramount until the offender was punished.

He taught the soldiers that, while between them and their officers there was a necessary barrier forbidding familiarity, he was always approachable, and that he wished to see them when in trouble, or when any advice was required or consolation desired.

In a word, he impressed all, of whatever nationality or religion, as being, above all, a man, a Christian man in its broadest sense. If any one should care to go back to the files of *The Congregationalist* of those years, he will find some of the best letters that were written from the field from the hand of Dr. Quint.

I am very sure that most of those who were promoted later from the ranks to positions of greater or less importance, while always finding ourselves imbued with the sense and spirit of the stern discipline which we ourselves had undergone, in the enforcement of it found ourselves more or less unconsciously leavened and chastened by the influence and teachings of our chaplain.

It was my own fortune to enter Dartmouth College soon after returning from the field, where I found the name and influence of Dr. Quint—a graduate there and one of its trustees—as strong and healthy as it had been in the field. It became at once with me a bond of love and confidence which has never been broken, and thus I may say that from May, 1861, when as a boy I entered the Second Regiment, until now that name and manly influence have in a sense always been with me as a benediction, and so I believe say all of us who knew him so well.

George W. Morse.

Supreme Problems and Their Christian Solution.*

By Prof. W. Douglas Mackenzie.

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."—I *John* 3: 2, 3.

There are three great questions which human nature has, from the earliest times, asked concerning itself. The histories of all philosophies and all religions are the records of the various answers which have been attempted by the various generations and races of men. These three fundamental questions are, "Whence am I? Whither am I going? What ought I to do?" They are not the questions which you will hear business men discussing in the mart, nor will you hear them often repeated from mouth to mouth in the easy chat of the home. They are not questions which casual conversation in the cars deals with. But every man knows that they underlie all man's life, and that when the great testing hour comes and man stands face to face with the fundamental realities of his experience these are the questions which come up from his heart like the cries of a wronged spirit. When the mother bends over the child snatched by death from her, when the man of affairs is bowed over his desk under the blow of a terrible misfortune, when the youth finds himself fronting the problem of his career, these questions become at once the matters of supreme interest for all right-minded and serious souls. "Whence am I? Whither am I going? What ought I to do?"

These questions are not entirely independent of one another. The first is, of course, the starting point. Men feel that if and when they find an answer to that the answers to the others will almost inevitably follow. If, they say to themselves, we can only discover what that power is from which we have come and on which we depend, if only we can come to know its nature and its character, we shall begin to see light shining upon our future and upon the path of duty. All depends upon that. If from darkness we come, unto darkness we return; if from light and beauty we derive our being, surely light and beauty must characterize our destiny.

Further, they feel that if they know the character of that power by which they live and anything of that end towards which they travel, they will begin to understand what they ought to do. It is true there are, in our day, some people calling themselves secularists, who strive to concentrate attention upon this *seculum* or age. "Leave," they say, "these impossible questions concerning origins and destinies, and give your whole mind to present duty. Look around you upon the immediate tasks of life. Live for them. All else is but abstraction. Here in concrete duties you have the meaning of life, and in their fulfillment its joy." But human nature as a whole rises superior to this naïve suggestion. Human nature knows that its kind of life will be entirely different, according as it finds or finds not the answer to those two first questions. It knows that these will make the greatest conceivable difference to character and to conduct. Duty itself cannot mean the same for a being who has reached the true answer to each of the first questions as it will mean to a being who refuses even to ask them. And human nature refuses to ignore the enormous difference of experience involved in that alternative. Hence, in our day, we find a secularist unable to win the ordinary man to his specious method of dealing with these great questions.

On the other hand, the Christian Church owes its unparalleled influence over men to the fact that it is able to give clear and unmistakable satisfaction to human nature in presence of these problems. Indeed, if the church has not answered these questions, then we must look and yearn for some fresh revelation. God has not yet bestowed his greatest boon, God has not yet met our deepest needs, unless his latest gift is the solution of these oldest problems of intelligent human beings. Hence it is of great importance that on an occasion like this the Church of Christ represented here should afresh ask itself what it stands for and how it can present before the world those answers which the world has ever longed for to these three great questions. Let us at this time take each of them in turn and ask ourselves, What is the characteristic Christian solution of these problems? I select this passage, because here, from the rich thought and heart of the apostle John, we have the statement of that which from the beginning the Christian Church has been able to say about these matters.

I. WHENCE AM I?

The first question of human nature is, Whence am I? Would that I could sketch to you something of the answers given by the religions and the philosophies of antiquity. Would that by illustration I could describe to you the dimness of vision which they had, the waywardness of the mind of man as reflected in them, the disappointing answers that come from some and the answers more bright and hopeful that shine out from the thought and faith of others, but all dim and all uncertain. Time allows me only to concentrate attention over against the waywardness, the dimness and the disappointment of these others upon the clearness, the warmth and the finality of the Christian answer. The new spirit is expressed in that very word "beloved." For the Christian Church has not reached its answer through the cold speculations of the schools; it has attained this consciousness in the actual events of life; its answer is warm with the blood of living experience. Hence, speaking out of this region, the answer begins with the word "beloved." The apostle opens his arms and takes men to his heart when he answers their question, Whence am I? In the region of life and love, of actual experience, the solution has been found. Men discovered who they were in an act of God, not in an effort of their own minds. "Beloved," he says, "now are we children of God." In our day the Church of Christ is trying hard to learn the significance of that word "beloved," and why it is necessary when the gospel of salvation is preached to do so in an atmosphere of love. When the world hears the church saying to all its own, "beloved," it will begin to understand better what is meant by "children of God."

"Now are we children of God." This is the answer of experience. Sublime it is, but no soaring wing of any thinker ever reached that high mountain top from which this vision is made possible. It was first an event in the lives of individual men—an event marked by the use of that word "now." "Now are we"—a time came when our eyes were opened, when something occurred, when something was done which so changed our whole life and relations that we woke up henceforth to say, "now are we children of God."

The apostle John never could think of that divine act in his own life apart from the memory of one Person whom he had loved, and loved now with an eternal love. His mind went back across many years to the time which he spent in Galilee and Judæa walking with Jesus of Nazareth. The fourth gospel, which is most certainly the outcome of John's experience, whether in its present form it be the actual work of his pen or not, unfolds to us the steps by which John reached that experience out of which he was able to say, "Now are we children of God." He remembers how they lived with Jesus, how they saw him with their eyes and scrutinized him closely and handled him with their hands as his ministry went on, how their very wonder made their scrutiny more keen, how the gradual dawning of new and wondrous spiritual facts upon their minds startled them to use tests concerning him which they did not use concerning others. He remembers how the inner life and character of Jesus became unfolded until it shone as a very glory, "And we beheld his glory, glory as One only begotten of the Father, full of grace and truth." He remembers how, when they watched him and discussed with one another who he was and what these scenes meant, they gradually reached the conviction, spoken first in awed whispers to one another out of hearts half afraid to use the word, and how at last, emboldened by faith itself, they said, He is the Christ, the Son of the living God.

Then there came a still more wonderful experience; for as they lived with Jesus, trembling at the conviction that he could wear no other name than that, there gradually dawned upon them this fact, namely, that as they lived with him, believed in him, walked with him, saw and inwardly responded to the image of the Father which he kept before their eyes, they too had the rights of children of God; for this gospel tells us, As many as received him to them he gave the right to become children of God. Then there came the catastrophe of the crucifixion, when all their hopes seemed swept into confusion, when their profoundest faith in Jesus was completely overthrown, when for those long hours between the burial and the resurrection morning they sat together and looked into that which seemed the awful error and crime of their lives—that they should have believed him to be the Son of God and themselves sons of God.

Then came the resurrection morning, when once more, and more gloriously than ever, the same Jesus stood revealed beyond all doubt and cavil as the very Son of the Eternal, and when his very smile woke up in their hearts again the conviction, henceforth undying, that, through him, "Now are we children of God." John has lived many years since that. He is writing to men most of whom were never near Jerusalem, but his whole experience in the long interval has served as a continual revelation of the new power resident in this faith in the living Christ. In Ephesus, as in Jerusalem, amongst the outcasts of heathen cities as well as amongst the quiet and orderly peasants of Galilee, the vision of Jesus awakens in men's hearts this faith, this experience, the conviction of this act of God which constitutes them his children. It is with the fullest confidence that John opens his heart to his friends of many tribes and nations, sure that their experience corresponds to his assertion when he says, Beloved, now are we children of God.

II. WHITHER ARE WE GOING?

The apostles were not unconscious of the apparent contrast between the sublime claims of their Christian faith and the outward condition of their earthly lot. It might well be said, How can men like these claim to be children of God? No more august relationship could exist. No title more glorious could be claimed by any philosopher, any poet, however daring the flight of his imagination. This is the highest destiny which a human soul dreamed of, to be the child of God. How can men like these Jews from poverty-stricken Palestine or dull peasants from Phrygia or low-born slaves in Corinth and Ephesus or the moral outcasts, the human refuse, of these cities, how can such with any realization of their words say to each other, "Now are we children of God?" With a smile the great apostle bows before the fact: "It is not yet manifest what we shall be," he says. The contrast between divine sonship and this hard human lot, these broken hearts, these often fallen and sinful lives, can never be resolved by looking at them simply as they are. The contradiction is undeniable, but (and here is the glory and joy of the apostolic experience and the experience of the whole living church) a day comes when the contradiction shall cease.

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*A sermon preached at the installation of Rev. D. N. Beach over the Plymouth Church, Minneapolis.

"When he shall be manifested"—who is the one to whom in this verse, and in the verses around it, he refers merely by the pronouns "he" and "him"? He gives no name. He deems it sufficient for his readers that he should just speak of this person as "he" and "him," for there are conditions of mutual sympathy amongst men when the indefinite thrills with definiteness. You are all more or less familiar, my friends, with a habit of speech that obtains amongst the humbler ranks of life both in Germany and in Britain and also, I understand, in this country. You know that plain folk commonly speak of their husbands and wives as "he" or "she." You go into the home of some man bereaved and desolate, you hear him speak of one who had been the angel of his house; he describes to you something of her ways, her opinions, her reputation amongst the neighbors, what she did for himself, how she died, and he never once names her. "When she was with me," is all that he can say. And you may go forth from that quiet and sad home, knowing a great deal about the woman who had been its life, but not having heard her name. Or, as you go out and along the village street, you may see a group of women in easy, familiar gossip. Passing you hear one say, "when he came home last night," and neither you nor any one else would dream of asking who "he" is. All the women know that that woman can only speak of one human being with the indefiniteness which is so clear. This conversational habit arises from the beautiful, glorious exclusiveness of that wondrous relationship where one belongs to another completely and for life, where love includes so much of each that it excludes from its peculiar sanctity all others.

So did John speak of Jesus Christ and so did his churches understand him. "When he shall be manifested!" The apostle John does not think of Jesus as removed to some distant sphere, as dwelling on some throne in a far-off region of the universe. He has never, since those days when he saw the risen Lord appear and disappear, been able to think of him as other than close to every heart that loves him. It only needs the moving of the veil, an apocalypse, and these eyes shall see him. His face gazes into mine. He watches my looks, hears my words, sees me and the depths of my heart. I look up and see him not now. But when the hand of God shall touch the veil of sense then my eyes shall see him as he is.

"And when he shall be manifested, we shall see him." This is the goal of human history. Thither, towards the judgment seat of Christ, all races and generations are moving. We feel that if the race is one its great hour of destiny must be one, the great standard of its judgment must be one.

The race is not a unity, history is not history, if the various parts of mankind are moving forwards to diverse consummations, to be tested by diverse standards, to be allotted to altogether diverse destinies on grounds which are not solely moral and religious. The unity of history lies in its end, in the outcome of it all, in that final revelation of its meaning which shall make plain that man is one. Therefore the Christian moves forward with the confidence and the joy of one who knows what the result will be. He fears naught, for in the day when he sees "that One" he shall be like him. He can turn around upon all inquirers, he can turn around upon his own heart when it asks, "Whither am I going?" He can point to that throne of Christ, to that unveiled face of the Saviour judge, saying: "Thither to the hour of that vision am I going. There my own life shall reach its consummation. I shall know then for what I was intended, and in the experience of that hour I shall read the meaning and see the justification of all the way by which I have been led"

III. WHAT OUGHT I TO DO?

If, now, the Christian man knows whence he is and whither he is going, it cannot be difficult for him to decide what the supreme task of his life is. Here again what we desire is some one ideal of duty that shall give unity and consistency to the whole life. We do not desire merely one more department added to the already numerous and harassing departments of life. We do not merely desire one more "ought" added to the innumerable duties which already make our hearts so weary. We long for some one view of duty which shall give its own meaning to all else, which shall make them lighter to bear and us more blessed in the bearing of them. The apostle John gives in this passage one glorious description of this sense of obligation which guides the Christian life. "Every one," he says, "that hath this hope set on him purifieth himself, even as he is pure." "Hope" he speaks of, assuming that it is not a mere sentiment, but a living force. The man who hopes to see Christ and to be like him, the man in whose heart that hope has become supreme, who believes that to be the greatest destiny to which he can look forward, who believes that to be the destiny to which God has appointed him, will be controlled, mastered, inspired by that hope. He that hath this hope set on Christ will never be mistaken by the world for a man of the world. His hope will mark him out; his smile, his words, his acts, in their strength and tenderness, in their purity and humility, will show that the quality of his life is determined by that hope which alone gives Christlikeness to a human character.

"Purifieth himself even as he is pure." Here is the hard task. There is always a point at which duty becomes a yoke, until the day of perfectness dawns. For mortals incomplete in faith and love and self-sacrifice, obedience to spiritual law must always be something of a burden. To get rid of sin, which is the negative side of purifying one's self, always costs much. No man can cut off from himself sins that he loved without feeling that something in him bleeds. But this work must be done if we are to be like him and see him as he is. This is what "I ought to do."

This is the work of the church. The world always either scorns or hates the church. The world scorns the church when the church refuses to purify itself. The world hates the church when the church begins to purify itself. Therefore the church must cease to consider the world, except in so far as the world may, perchance, be purified by its life and cease to be the world. The church can only conquer the world when it has learned, with its eyes upon that throne, to be fully busied and absolutely faithful in purifying itself. But when, mastered and inspired by its wondrous heaven-born hope, the church awakes to the law imposed upon it and purifies itself, then will its work indeed be other than too often it has been, than too often it is today. The world may not understand it, may hate it, but it will not be able to deny its claim to be led and ruled, as well as saved, by Jesus Christ.

Life becomes graver, though not less happy; and the gravity of what lies before us does not allow us to drift any more like an oarless boat upon mid-ocean.—*Stopford A. Brooke.*

MATTERS OF NOTE HERE IN BOSTON.

Mr. Moody has entered upon the second month of his Boston work, and intends to conduct his campaign on substantially the same lines as those which he has been pursuing. He is still directing his efforts mainly to arousing Christians and during the coming week he will be re-enforced in this undertaking by Rev. F. B. Meyer of London, who is expected to speak at Tremont Temple twice on Friday and Saturday and once there on Sunday and once at Clarendon Street Baptist Church. There is no falling off in the audiences or in their responsiveness.

The subject on Monday and Tuesday of this week was the Second Coming. Upon the conclusion of his services in this city Mr. Moody will go to Cincinnati. He continues to spend his Sundays in New York.

Sam Jones's campaign closed last Sunday, his audience at the People's Temple eclipsing in size even the great ones which his oratory and peculiar methods have been drawing through the month of January. After lecturing last Monday evening to persons who paid fifty cents apiece to hear his final words, he started for the South, leaving behind a warm word for Boston's system of charitable institutions, which he seems to have investigated with considerable care.

Mr. Murphy is resuming, this week, noonday meetings in Faneuil Hall in addition to the evening gatherings at Berkeley Temple. The tide is rising all the while, great audiences being the rule and many persons signing the pledge every night. He estimates that during the last four weeks not less than 7,000 persons have thus declared themselves.

The Episcopal Church Army, headed by that veteran rescue mission worker, Colonel Hadley of New York, has opened a campaign, and, while some sharp criticism was forthcoming when the subject was discussed by the Episcopal Club last week, the organization seems to be commending itself to prominent rectors like Dr. Edward Abbott and to persons of social and educational prominence like the group which gathered at the Colonial Club in Cambridge last Sunday afternoon to learn from Mr. Hadley what the army proposes to do. Prominent Episcopal churches hereabouts are open to it, from which centers of operation it will work for the present.

A new line of criticism of current evangelistic movements was entered upon last Sunday by Rev. J. M. Foster of the Second Reformed Presbyterian Church. He is grieved because evangelistic work "defers the day of triumph that will come in the exclusive use of the Psalms of God." Apparently Gospel Hymns are not agreeable to a denomination which stands for the principle of Psalm singing and Psalm singing only in the Church of God. Mr. Foster also made a thrust at Mr. Moody because he preaches in Tremont Temple, since Dr. Lorimer, the pastor, Mr. Foster affirms, is a Thirty-third Degree Mason and a Knight Templar besides.

There were a few persons last Sunday who put the day of rest and worship to no better use than to assemble in Paine Hall and celebrate the 150th anniversary of the birth of Thomas Paine. There was the customary talk about the decay of evangelical religion and the wretchedness of any such superstition as it represents. One speaker, however, was frank enough to say that free thinking in Boston was sadly in need of a revival. "We are not doing anything in a constructive way." That was the most solemn truth uttered either morning or afternoon, with the possible exception of the following, which was not on the program. A richly-dressed woman in the audience, who had listened to half a dozen speeches of the type referred to rose and said, "Mr. President, when I give up my religion and my children it will be for something very much better than you have offered today." We judge from published reports that her words threw a sudden coldness over the meeting.

The Home

THE WORLD.

The world is good in its own poor way,
There is rest by night and high spirits by day,
Yet the world is not happy as the world might be—
Why is it? Why is it? O, answer me.

The cross shines fair and the church bells ring,
And the earth is peopled with holy things;
Yet the world is not happy as the world might be—
Why is it? Why is it? O, answer me.

What lackest thou, world? For God made thee of old.
Why, thy faith hath gone out and thy love grown cold;
Thou are not happy as thou mightest be
For the want of Christ's simplicity.

It is love that thou lackest, thou poor old world.
Who shall make thy love hot for thee, frozen old world?
Thou art not happy as thou mightest be,
For the love of dear Jesus is little in thee.

Poor world, if thou cravest a better day,
Remember that Jesus must have his own way;
I know thou art not as thou mightest be,
But the love of God would do all for thee.

—*F. W. Faber.*

GOING TO CHURCH.

BY KATE UPSON CLARK.

It is, perhaps, a healthful rebound from rigid Puritan methods which has determined certain of our more progressive orthodox church members to attack "formalism." "We are not saved by going through certain ceremonies," these conscientious critics are in the habit of remarking haughtily. Our religion is not merely

. . . to go
To church one day in seven.

If we are to base our religion upon attending stated forms of worship we might as well turn Roman Catholics or High Churchmen at once. The true evangelical doctrine is that out of the heart are the issues of life, not out of obedience to empty forms."

There is something rather captivating to superficial thinkers in this species of argument. One of that class, though she happens to be a graduate of a leading college and the writer of several books, remarked seriously one day: "I found that I was getting into a mere rut of going to church, that I was going from habit, without giving the subject of whether I should go or not any proper thought. Of course I stopped it at once. I shall not go again until the fresh, spontaneous impulse comes to me to go. Otherwise I cannot believe that I shall be benefited by what has come to be a mere mechanical observance."

This casuistry struck the listeners dumb, but there are a number of cardinal truths which ought to have been at once launched at the speaker and which would have punctured her wind-bags of logic. She should have remembered that the human being of the highest order is the one governed most absolutely by lofty, fixed principles. An old definition of a principle, given by Mr. J. W. Dickinson, one of the profoundest of instructors, was, "The way in which anything acts." Men of character act in a certain way, which can be calculated upon by those who know them. They are not standing and watching themselves for "fresh, spontaneous impulses." They, like all who have arrived at an age of discretion, have come to certain definite conclusions in regard to the conduct of their lives, and they are plodding along in the path of duty, necessarily a strait and monotonous one, considering themselves fortunate if they have established a habit of doing the right thing at the right time, even if the process partake somewhat of the nature of routine. They do not wait to see whether at any particular time they feel like doing right. They know they ought to do right and it is their set purpose, not requiring twenty different decisions each day, to do right. They rejoice, instead of being shocked, if they find that duty is gaining, and that, even though the "fresh, spontaneous impulse" may be lacking, their feet turn of their own accord in the proper direction. They go to their daily business, whether they have any special desire to do so or not. If they have taken the vows of God upon them they seek his house at the set time, in rain or shine, and without waiting for the craving of the natural heart, which in all of us fallible mortals is usually found to hanker after what it ought not to have rather than for immortal blessings. Duty is not generally what the children call "clear fun," but the conscientious man and woman perform it just the same, without waiting to feel happy in the prospect. They do not examine their own hearts with a microscope from time to time to see whether those organs are burning with a desire to do right, and resolved not to do right unless they are. All this silly subjective sophistry about "fresh spontaneous impulses" sinks into insignificance under the pure, shining light of conscience.

The matter of attending church regularly has suffered more than perhaps any other Christian function from the faulty syllogisms of the would-be "disciples of true culture." It is easy to call church-going "formalism," and to deceive one's self with flimsy excuses. One man imagines that he finds in the woods better facilities for worship than in the stuffy atmosphere of his church. Another pleads that his duty to his family demands that after the exacting work of the week he should sleep the larger part of Sunday, and keep perfectly quiet during the rest of the time. He therefore finds lounging at home far more restful than sitting up straight in his pew at church. Another is fond of reading and considers that he gets more good from perusing standard books at home—he never reads anything but the best literature, he observes virtuously—than from listening to the ordinary Sunday sermon. There is no use in rehearsing the pretexts used by non-church-goers to defend their practices. We all know that they may be plausible and even strictly true, and yet that the duty of church-going outweighs them all.

In the first place, do we want the churches kept up? Do we want them to be strong and healthy, or sickly and weak? We either want them to live, or we do not. If we do not, it is our business to separate ourselves from them at once, and to go to work for whatever other agency seems more likely, in our judgment, to elevate the race; for every decent man and woman desires above all else the regeneration and purification of humanity—in other words, the progress of civilization. Those who do not are anarchists and knaves. If we do long for the prosperity of the churches, it is the hight of meanness for us to lay the burden of their support upon others.

"But," you say, "I pay my proportion of the minister's salary. I don't shirk that part of the business."

This may be true, but as in charitable work, the money is the smaller half of the duty. The really effective support of the church comes from the personal presence of its members at its meetings. Nothing else can make up for the absence of that. Well-filled pews, crowded prayer-meetings, steady, unfaltering devotion to the services of the church—in these lies its prosperity, and nowhere else.

It may be physically impossible that you should attend every service of your church. In that case, select certain ones which are within your reach, and let only an extraordinary obstacle keep you from them. Don't wait for a "fresh, spontaneous impulse" to make you go, any more than you would wait for a fresh, spontaneous impulse to weed your garden when you know that it ought to be done.

If professing Christians would only take this view of the matter, attending with their families from principle, and with perfect regularity, as many services of the church as possible, there would be few vacant pews. It is the vacant pews of church members which rob the pastor of his courage and eat away the life of the church. Well-filled pews assure him of success even before he lifts his hand. They mean success in the auxiliary meetings. They mean success all along the line. We must have nothing to do with the shallow excuses which would not be tolerated if applied to any other matter of principle. And as for the cry of "formalism," it must be remembered that more or less of that maligned article is necessary to the conduct of life. Success without a certain amount of routine was never heard of. Most of all it is worth remembering, though the quaint remark has been often quoted before, that, as a good old deacon once said, "We go to church not to be edified, but to worship God."

WEARIED HOSPITALITY.

BY AGNES B. ORMSBEE.

"O, dear!" exclaimed a young matron "I went to the Jones's to dinner last night to meet Miss Smith-Scott, who is going to vouch for me at the Liberal Culture Club and we had a dinner of eight courses. I was very nice, and the dishes were just a dainty and toothsome as could be, and the table looked beautifully. Mrs. Jones has such lovely china and silver. I suppose perhaps it was a simple company dinner to her, but really it just about spoiled my evening, for I don't see how I ever can return the attention. Yet Mrs. Jones and I were intimate friends in college, and I am much attached to both herself and her husband." Here the speaker paused for breath, and then continued: "I have had so little experience in housekeeping—you know I taught for five years after I left college—and I really do not know how to manage anything so elaborate, though I flatter myself that I know how to keep a comfortable, orderly home in accordance with our means. But even if I was experienced enough to prepare such a dinner and direct my servants, I have not the extensive array of table service which it would require. Yet I do want to entertain my friends and like to have visitors."

This is not a fancy sketch, but a true tale, with its genuine protest from a sensible, cultivated woman, who found herself placed, as many of us are, with friends whose style of living was more lavish than her own. It is such circumstances as this which frequently weary the spirit of hospitality and discourage many warm-hearted home-makers. It is doubtful if it was a simple dinner to the Mrs. Jones of our story. Even though she had an abundance of table service, it probably cost her much study and labor, for only a few homes of even well-to-do people are so luxuriously appointed that the mistress is freed from any work with her own hands. But all the work and worry which such a dinner entails Mrs. Jones gladly laid as a due sacrifice on the altar of hospitality, and felt happy that she had spared no pains to give her guests of her best.

But it is just here that a delicate point of hospitality comes in. Does it demand so severe a sacrifice? Hospitality means a welcome to our home, be it for long or short a time, and in welcoming our friends we virtually say we are glad they are come hither and will seek to make them happy. But if in entertaining them we make the contrast so vivid, so unflattering between our friends' home life and ours we do not make them happy. They are made discouraged, uncomfortable or even a little envious as the different dispositions may be. Of course it is not possible to bring our surroundings entirely down to the level of friends less blessed with worldly goods than we, but in offering them a welcome we can curtail a little of our splendor and soften the inevitable contrast, for true hospitality does not forget consideration for the guest. If your guests are women who do their own housework, as many refined women are obliged to, do not give a luncheon with the most elaborate dishes to show off your new cook's skill. If you are entertaining a family dinner party, do not forget that your guest's one maid-of-all-work is a sharp contrast in efficiency to your well-trained cook and waitress with a capable nurse beside to relieve you of anxious thoughts concerning the dear inmates of the nursery.

"I am going to reform this winter," said a spirited woman to a group of friends. "I wore myself out last winter trying to entertain my friends in the proper style. My cook and nurse have their hands full, and it makes me blush to think how I crowded them last year, hurrying them through this and that to get up as fine dinners and lunches as I could devise. I never should have lost my excellent Bridget if I had not been so foolish. But I learned my lesson. After she left I had to take hold and help my new cook out, and many is the night that I have sat at the head of the table trembling with fatigue. Now I am going to give my friends such entertainment as I can without wearing myself out and causing my servants to go on a strike."

"Are you really going to invite any one to truly simple dinners? Have you the courage to ask, well, the Lowells, for instance, to one of your meals with a soup, a roast and vegetables and a dessert?" queried a doubting voice.

"Indeed I am," replied the first speaker, energetically. "John Lowell has been in to our informal Sunday night suppers many times, and I noticed that after the first time he did not need a bit of urging to stay. Yes, I am going to ask my friends whenever I wish to see them, and then I shall give them nicely cooked and well-served food, such as I intend to have daily for ourselves. I am to wear my most becoming gown and be so rested that I can be agreeable without effort. These are the dinners and luncheons that I shall invite my friends to, and I shall make them happy. Then if there is any special or distinguished guest that we wish to honor, why, I shall have managed so well that I can send for the caterer with a clear conscience."

NOTES.

For the first time in its history Massachusetts reports a smaller proportion of deaths from consumption among women than among men. Dr. S. W. Abbott, secretary of the State Board of Health, attributes this favorable showing to the use of the bicycle.

An effort is being made in New York city to secure a curfew law, which provides that all children under sixteen years old shall be indoors by eight o'clock in winter and nine in summer. Such an ordinance has been in operation in one or more Western cities for some months and already the beneficial results are apparent.

The London *Chef* insists that only a few people know how to eat properly, and mentions Thomas Carlyle as one who ruined his stomach by gulping down his food in great gulps. If this be so, then we have the secret of his dyspepsia. Had he followed Gladstone's habit of giving every mouthful thirty-two bites before swallowing it, he might have been a gentleman instead of a crabbed and sour creature.

The power of a mother's influence is illustrated in these remarks, overheard recently: A bright boy of twelve years was talking with some ladies about his mother. Said he, "I don't think my father made any mistake when he picked out his wife." In another home three grown sons still remain with their parents. The older, now thirty-one, when joked about his single blessedness, says, "I've never yet seen any one I like as well as my mother. When I do I shall marry."

Why do women suffer more from headache than men? No doubt there are various causes, but one reason, suggested by the *Herald of Health*, is that women usually spend more time within doors and in an air less pure. On this account too little oxygen is taken into the system to properly oxidize the food eaten, and this generates a poison which acts upon the nerve centers. The first thing to be done is to get rid of this poison by drinking copiously of hot water and by inhaling long draughts of pure air. Medicine may give temporary relief but does not remove the cause.

Is woman growing physically weaker? This question, propounded recently by the Boston *Globe*, is answered by several eminent physicians and educators of both sexes, and the consensus of opinion is decidedly against the notion that woman is deteriorating physically. A more rational dress, bicycling and out-of-door life generally, in addition to more hygienic food, are the main reasons for this judgment. Dr. Baker-Flint says: "Outside of the so-called society woman, women are physically much stronger under modern civilization. I find no such wrecks among any classes of women as among those who are slaves to fashion, society and fads."

But while admitting that the tendency is toward improvement in the physical development of women, Dr. A. H. Tuttle affirms that we have not so many good mothers now as formerly. "With advance in civilization there is an advance in crime. Child-bearing is incompatible with comfort in a small flat or a boarding house, and therefore the abortionist does a fine business in spite of the law. . . . Meddlesome midwifery causes many troubles for the modern woman, but the patient has the advantage that she can be usually completely repaired by modern surgical science." If this statement be true, it would be well for the forthcoming Congress of Mothers, to be held in Washington this month, to discuss a condition the gravity of which can hardly be overestimated.

Closet and Altar

No man need be without comfort while the gates of prayer are open to him.

God within us! Not only ever with us unseen, not only watching us in our secret moments and reading the very thoughts of our hearts, not only covering us with the shadow of his wings and lighting us with the light of his countenance, but within us—our bodies his temples, our hearts his home. O, if we could but grasp the thought we should live lives nobler and more beautiful!—*F. W. Farrar.*

As you tarry before God let it be in a deep, quiet faith in him, the Invisible One, who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you and in you. Just yield yourself in the faith of a perfect trust to the ever-blessed Holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.—*Andrew Murray.*

To rest from weary work one day in seven;
One day to turn our backs upon the world,
Its soil wash from us, and strive on to heaven,
Whereto we daily climb, but quick are hurled
Down to the deep of human pride and sin,
Help me, ye powers celestial, to come nigh;
Ah, let me catch one little glimpse within
The heavenly city, lest my spirit die.
—*R. W. Gilder.*

Make time for serious thoughts. Let no day pass without some memory of solemn things. Each morning as you rise remind yourselves that "God spake these words and said." Each evening as you lie down to rest let God's angels close the door of your heart on thoughts of purity and peace. The soul that has never lived face to face with eternity is a vulgar soul. The life that has never learnt the high law of holiness is a ruined and a wasted life.—*F. W. Farrar.*

The cry of life can be satisfied by a Life alone. In the religion of Christ, and there only, are met all those demands to which thought severed from Christ is driven—for an Object of Worship which shall transcend knowledge, for an Ideal thoroughly subject to knowledge, for a living Power so working in the soul with secret might that this Ideal may inspire us, not with despair, but with courage. Thus is force revealed as loving, humanity as holy and the moral law as divine. This is the assurance, wondrous, yet by the very witness of denial less wondrous than essential, brought to the world by Jesus Christ.—*Vida D. Scudder.*

Our Heavenly Father, before entering upon the duties of the day we would look into thy face and feel again our hand in thine. Help us to detect thy presence in every incident of this day. Give us grace according to our need. Thou hast made us and knowest what we can bear. There is no temptation thou hast not measured. There is no trial the heat of which thou hast not tested before permitting us to enter. The heavy part of our cross is on thy shoulders. Nor is there any joy or pleasure which is not sweeter because thou hast chosen it. So whatever experience is before us let it link us closer to thee. Thus may we grow into thy image day by day, O blessed Saviour. Amen.

Mothers in Council.

CHILDREN PRAYING FOR PARENTS.

Dr. Joseph Parker of London asks why children should not sometimes go by themselves to pray for their fathers and mothers, and offers this simple form of prayer to be thus used. He had in mind those whose ages range from five to fourteen and suggests that it be read as often as once a week by one of the children, when gathered in a room by themselves. Surely nothing would touch parents more than a consciousness that intercession is being made by childish lips in their behalf:

Dear Father in heaven, we ask thee to bless our father and mother, and to make them good, and strong, and wise, and happy. We thank God for our dear home, but our home would not be home if it were not for our father and mother. We want them to live a long, long time, and to be very joyful. Dear Saviour, help us children to be good, then father and mother will be happy. We want to love Jesus and to do what he tells us. When it is hard to do right we pray that Jesus will help us. We know he will because he said so. Bless father, bless mother, bless us all, and may we always live in a happy home. We say all this in the name of Jesus Christ, the Son of God. Amen.

"TELL US 'BOUT DE HOUSE."

It is only a seven by eleven unframed lithograph, cut from an old calendar and preserved for its simple beauty of design, and it hangs on the dining-room wall under another picture. It has not even a touch of color, usually attractive to a child, yet for ten months it was a daily source of pleasure to our three-year-old twin girlies. Nearly every night as soon as supper was over a little voice would say coaxingly, "Aunt Alice, tell us 'bout de house."

It began one night, when, to help fill in the restless hour between supper and bedtime, auntie talked to them about the picture, showing them its beauties and making the little farmhouse the home of imaginary people; for it is a bit of country landscape with a small house in the foreground and connected with the back of the house a long, low stable. There are also fields, trees, a short stretch of stone wall, a bit of rail fence and a small piece of winding road. Auntie did not tell all her story at once, but added a new bit occasionally. The twinnies listened delightedly and in a short time could tell about Johnnie, Bessie, their papa and mamma and answer any question about the imaginary family that was asked them. How most children do enjoy telling what they have learned! These small maids would point out the bars let down for Johnnie to drive the cows, Daisy and Buttercup, across the road to the pasture beyond for their day's feeding. They could tell some of the things Bessie, who was just their age, did while Johnnie was away at school. But the latter part of the day was their special delight, when Johnnie returned and drove home the cows, when the papa came home from his work and unharnessed and fed old Dobbin and milked Daisy and Buttercup while Johnnie fed the hens. Dorothy suggested once in a while, with a grewsome shrug of her little shoulders, that "praps" there were snakes under the barn, and Catherine thought there must be "wats," so we added a cat to the family.

Then the children would point out the very window of the room where Bessie was put to bed by her mamma, after her bread and milk supper and a few minutes' play with her dolly. They remembered, too, that Bessie was not afraid and did not have any light, only in the next room, which fact they gave with some hesitation, for they are both timid in the dark. They also pointed out the window of the upper room where Johnnie slept "all alone" (brave Johnnie). And they did not forget mamma's evening sewing and papa's newspaper, read aloud that mamma might share its contents. All this required use of the imagination, but was it not a right use?

Children are naturally imaginative, and suffer, we know not how much, through their misconceptions and their timidity. Why should not they be made happy also through that same power of imagination? These little ones understood that the picture and people were only make believe, although once, when auntie told them the front door was on the other side of the house, one of them turned the picture over, finding only plain cardboard. But this was easily explained.

Pictures generally have a charm for children, but a picture with a story in it, a pleasant child story that they can remember and repeat, has a wonderful interest, and many a helpful lesson that will always be remembered may be taught the little ones in this way.

Aunt Alice.

A LITTLE GIRL'S ROOM.

One of the sweetest memories to many a woman is of the room that was hers when a girl. Here was the one spot in the house that was hers to arrange as she pleased. It was the place that had shared all her joys and griefs. Here, by her own little bed, she poured out her sorrow over her broken doll, and in the same spot she hid her radiant face the night of her betrothal. How the books in the little book-case still appeal to her! Each one is a friend, which greets her with a smile whenever she enters the room. The pictured Madonna on the wall opposite her bed has looked calmly down at her as she opened her eyes each morning, until the peace and love there portrayed have in some measure entered her own soul.

It is the association, aside from the beauty or harmony of the room, that has made it a treasured memory to the woman, who has now become mistress of an entire house. The charm of a well-decorated and appropriately arranged room adds much, however, to the character as well as to the enjoyment of its owner. Especially is this true in the case of little children. They can, as a rule, be taught to love the beautiful wherever found, whether it be in a flower, in the clouds, in some thought, or in their own homes. Therefore make their rooms pretty. They need not be expensive, but let them exhibit a taste and love for the beautiful.

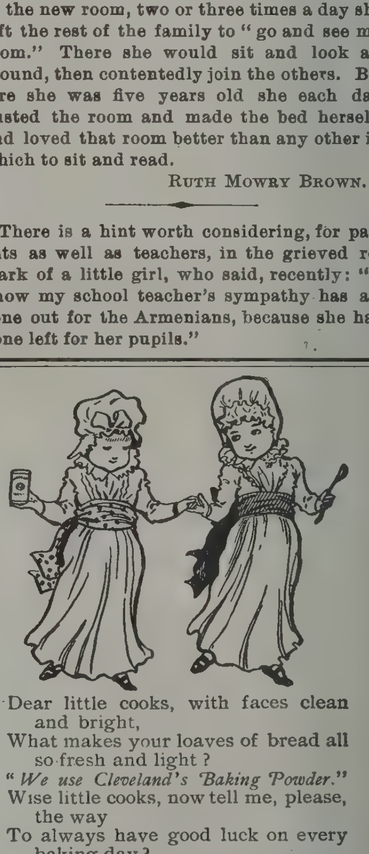
A gentleman and his wife, looking at a house with the view of making it their home, were much pleased to find a small room, just across the hall from their own sleeping-room, which seemed particularly adapted to three-year old "rosebud." The closet had low shelves and hooks that even the little hands could reach. How to make this room pretty for the little daughter then became the question. By doing all the work themselves, with some assistance from uncles and aunts, the parents succeeded in making one of the daintiest rooms I have ever seen. One roll of paper, with large, graceful sprays of pink chrysanthemums, was bought and put round the room as a deep border. Great care was taken to obtain a pattern with particularly graceful sprays, as some of them were to be cut out. This was slow work, but uncles and aunts all helped. Plain paper the same style and shade as the border served as a background, on which the sprays were laid and arranged. Some of the sprays were a yard or more in length, others were less than a foot long, while two single buds were used. They were all put on drooping down from the border, and care was taken to have them join some branch in the border and droop in the proper direction from that. Where there was a jog in the room, formed by the chimney, the spray was brought down from the center of the chimney round the corner and on to the side. A molding in imitation of old ivory made the room ready for the pictures. A chrome on silk, of pink roses, with white and silver frame, and a handsome etching were hung in the two largest spaces, one at the head and one at the side of the bed. On the chimney was a particularly pretty picture of a children's party, with a frame of the same molding as that used on the walls. A picture in colors of a little Chinese girl had a tiny gilt frame. These last two frames the father made. There was one other picture, which had its value in having once hung in "mamma's room."

The carpet was in soft shades, and was some that was left over from the parlor carpet. A narrow white and brass bedstead was the only furniture bought for the room. Turned over the spread on the bed was a sheet with open-work embroidery, that grandma had worked years before. Draped over the headboard was a pink scarf, which had been on mamma's tea-gown before baby fingers had spilled milk on it. The draping covered the spot, however. On the chimney was a small mantel, with a pink scarf caught up at each corner. A pink and white clock ticked out the minutes on the center of the shelf, while papa's face looked down at his little girlie from one end and a pink shell occupied the other end. A home-made dressing-table, covered with dotted muslin, stood across one corner of the room, with the mirror arranged just high enough for "rosebud" to see into. On the dressing-table was a tiny cushion in pink and white, a brush and comb tray painted with pink clovers, on which rested a brush and comb in old ivory tints, a pin tray and a picture of mamma. Two little rocking-chairs completed the room, but additions can always be made, and perhaps, if we could see the room some time in the future, we might find curtains at the windows to match the dressing-case, a pretty book and bric-a-brac case, and even a white fur rug in front of the bed.

Did three-year-old "rosebud" appreciate it? Perhaps not as much as those who had arranged the room, but her appreciation may have been of a higher type than theirs. At any rate, for weeks after she took possession of the new room, two or three times a day she left the rest of the family to "go and see my room." There she would sit and look all around, then contentedly join the others. Before she was five years old she each day dusted the room and made the bed herself, and loved that room better than any other in which to sit and read.

Ruth Mowry Brown.

There is a hint worth considering, for parents as well as teachers, in the grieved remark of a little girl, who said, recently: "I know my school teacher's sympathy has all gone out for the Armenians, because she has none left for her pupils."



Dear little cooks, with faces clean
and bright,
What makes your loaves of bread all
so fresh and light?
"*We use Cleveland's Baking Powder.*"
Wise little cooks, now tell me, please,
the way
To always have good luck on every
baking day?
"***Why, use Cleveland's Baking Powder.***"

The Conversation Corner.

OUR last letter from Pomiuk, in the Corner of Dec. 24, said that he was about to sail away from the Indian Harbor hospital in Northern Labrador to Battle Harbor hospital near the Straits of Belle Isle. We have now a letter from Dr. Grenfell, dated Nov. 13:

S. S. DONALD, BATTLE HARBOR, LABRADOR.

My Dear Mr. Martin: One more line to you before the season closes. The chance arrival of the S. S. *Kite*, famous for her Peary relief voyages and now bound southward from the Arctic ice, where she has been whaling, affords me one more opportunity of writing you. To begin with, Gabriel reached Battle all right and has now been here nearly three weeks, which I have spent in cruising around the big bays with Dr. Willway, who again is going to remain the winter. The "Corner Cot," therefore, is now transferred to Battle Harbor hospital, and I shall not take him North again. He sees more people here and will be very happy. All who see him agree he is the merriest little fellow they know. You can hear him laughing all over the hospital. He will have as companions two little friends (incurable also). One is Tommy, a little lad of nine, with diseased spine and paralyzed legs. The other is Elsie, a little girl of six, with hopeless disease of the hip. We have also taken Maggie Shugloe, who was at Chicago with her parents and her brother. Both parents are dead, her little brother is in the orphanage at St. John's and we have taken Maggie as servant for the winter. She is bright and tidy and Gabriel will have an Eskimo to talk to.

I have taken quite a good photograph of the "Corner Cot" for you. We had to put up the names over the cots in cardboard, painted with black letters. The sister is sitting beside him. Gabriel was almost as difficult to keep quiet under such trying circumstances as my old dog is when I try to photograph him. It was like smothering a volcano. Yesterday he was practicing on our "bugle," which gave Tommy a headache. "I never saw such a boy," said Gabriel, disappointed at his want of musical appreciation!

We have just had a steam launch given to us, for the use of Battle Harbor next year. We shall be thus enabled greatly to extend the sphere of our medical work. I want to tell you how much God has blessed us of late. We have had the infinite joy of seeing his Spirit working in men's hearts and decisions made to "serve the Lord Christ."

And now the snow is on the ground, the ponds are frozen, and a bleak, cold wind is driving the freezing spray through and through us. The hospital is in its winter garb. Sister Carwardine and Dr. Apsland leave in the whaler *Kite* tomorrow, and we leave also in the *Sir Donald* for Red Bay to deposit Dr. Willway for the first part of the winter. Tonight is our farewell gathering and the committing of our friends to God's care for the long, dreary winter. We leave the hospital with Sister Williams, a Newfoundland maid and a young man whose father and mother are dead and whose brother I took to England four years ago. We leave our little cripples with them, in our loving Master's hand. He loved the children, the poor, the sick, the sinful, and he is the same today and forever. Ever yours in his service, W. T. GRENFELL.

It was very kind in Dr. Grenfell to take for us a photograph of our Corner Cot, with Pomiuk in it, trying to keep still long enough to be taken! You see on the wall the flag—a red cross on white cloth—which, tied to his crutch, he waved from the hospital window to welcome Dr. Grenfell last summer. The text-roll behind him—although it may not show plainly in the cut—is about David playing the harp before Saul. That is very appropriate for our little musician, whose harp is at the foot of the bed and whose special nurse is "Sister Cecilia," for St. Cecilia, you know, was the patron saint of music and is represented not only as distributing clothes among the poor, but as listening to the music of an angel. The ancient paintings would be fulfilled beautifully in her listening to *Gabriel* playing on his concertina and singing,

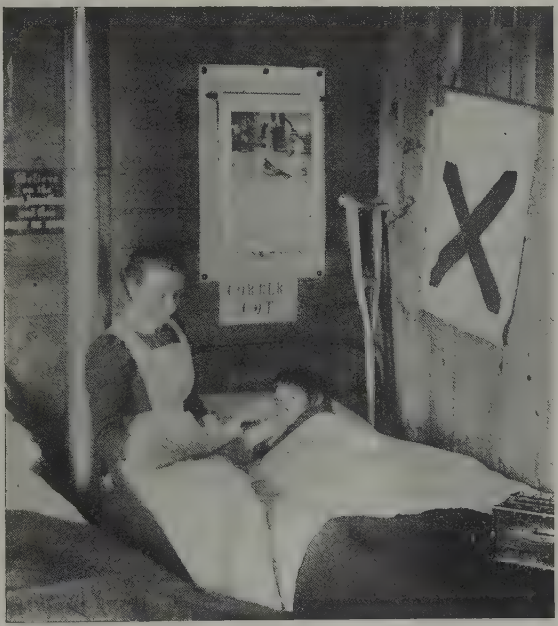
Takpanêle, takpanêle,
Mern-go-tor-vi-kan-gi-lak!

Up in heaven, up in heaven,
There will be no sorrow there!

I suppose we shall not hear from the Corner Cot and its occupant again until next summer, but we shall hear from Dr. Grenfell, for, instead of sailing immediately for England as he expected, he is now in Canada and writes that he will come from Halifax to Boston by sea—"so as to see that coast"!—about Feb. 20, and spend a few days in the vicinity of Boston. If any of you have the opportunity of hearing his lectures and seeing his wonderful pictures of fisher-life in the North Sea and in Labrador, do not miss it.

ST. CLOUD, MINN.

Dear Mr. Martin: . . . When I was home on Christmas I picked up a *Congregationalist* and saw the picture of Pomiuk, from which, and from the name, I decided him to be the little Eskimo I became so interested in at the World's Fair. Glad to hear of our little friend once more. I hope he can be kept in his Corner Cot. Is there anything I can do to help? I have not read *The Congregationalist* much, so do not understand the aim of the "Corner." BIRD C.



How shall we explain our "aim," Corners? To ask questions and answer them; to get good and do good; to help others, especially children, whether in America, or Turkey, or Japan, or Labrador. Can you "do anything to help"? Certainly! We have paid the "Deep Sea Mission" for our Corner Cot for two years—$50 the year. We children now propose to bring together our mites, so as to keep our sign over the Cot and our boy in it another year.

HALLOWELL, ME.

Dear Sir: Last Sabbath the story of Pomiuk was told to the children in our Sunday school, and after it the pennies which they had brought as a Christmas gift to the Lord Jesus were gathered, amounting to ——, which I inclose in a check for the Corner Cot. It would have pleased you to see their eager interest, and I am sure they will not soon forget the one to whom was sent "Jesus' Birthday Gift." MISS G.

Mr. Martin

CORNER SCRAP-BOOK.

About Deaf Children. A very interesting article in the *Century* magazine (for January) says that there are more than 2,500 deaf children in this country who are taught to communicate, not by sign language as formerly, but by means of speech as the children of our public schools are taught. "Deaf and dumb" people are dumb because they are deaf. Their vocal organs (generally) are all right, but never having heard any one speak they do not know how to speak themselves. Gradually, under the instruction of skillful and patient teachers, they learn by seeing diagrams of the vocal organs, by touching the throat of the teacher and by watching her lips, to speak and to hear.

The writer tells of the eagerness of his "deaf and dumb" scholars when returning from the summer vacation to tell their adventures. One boy stepped in a bees' nest, and the bees stung him and hurt him very much. He fell into a brook and got wet all over, "but my shoes did not get wet." The teacher asked why they did not get wet. He replied, "Because they were on the grass!" It is a slow process for children to learn the exact meaning of words. A boy wrote one cold March morning: "The wind is very blew, and I am a little shiver." Another wrote: "The man chopped the ground with his dig, and the dog hurrahed with his wag." Mr. Arthur Gilman of Cambridge has an article in the same magazine about the remarkable progress Helen Keller is making in fitting for Radcliffe College. She writes her essays with almost perfect punctuation as well as diction *on the typewriter*, and her examination paper in Latin was marked "A."

A Slow Conveyance in England. I have just seen quoted from an English book the story of a traveler who lost his dog at Dover and went on (by rail) without him. When he reached his home in London he found the dog awaiting him on the doorstep. He had run all the way—about eighty miles—and beaten the train. Was this story a myth, designed to reflect on the "slow coaches" of the Dover railway?

What the Children Say. One of our little members has reached the stage of letter writing—by dictation. This is one of her epistles: "I have been very sick and am writing to you this afternoon, because I do not wish to be *nerverking round*. I think it will be very pleasantful to you to hear of it. If I hinder your time, I hope you will not recognize it."

How Puss Helped the School-Girl. She was accustomed to aid her memory by associating some familiar thing with the Latin word she wanted. With *opus*, she associated *O-puss*—a natural association, with the abominable pronunciation of Latin now in vogue. When in the class the girl was asked to give the Latin for the noun *work*, she instantly and boldly replied, "*O-cat!*" (This is a true story—the girl is a Cornerer!)

A Young Evolutionist. This is a true story too—I heard it yesterday, and I know the little boy! His mother told him of the monkey in the Zoo in Boston who was punished for biting a brother monkey by having his teeth filed. In reply to the boy's question if it did not hurt the monkey, his mother said that the dentist had filed her teeth, in order to fill them with gold. "Was that when you were a monkey, mamma?" the young evolutionist asked at once!

L. H. M.

PROGRESS OF THE KINGDOM.

HIGHER EDUCATION IN OKLAHOMA.

In Oklahoma, our latest frontier, we have an excellent example of the way in which the Congregational Education Society starts a pioneer educational institution and of the struggles and hardships which the young people, as well as their parents and teachers, must undergo in the early years of a young Western college. Kingfisher College, Kingfisher, was founded in 1895 by the Congregational churches of Oklahoma Territory, led by their home missionary superintendent, Rev. J. H. Parker. Situated midway between Kansas and Texas north and south, Indian Territory and New Mexico east and west, it is the only institution standing for Christian education in this territory of 200,000 souls. The nearest high-grade school of any description is more than 100 miles eastward. Others are to be found at distances of 135 miles northward and 200 miles southward.

The hardships and privations of six years of pioneer life, with failure of crops for two years, have developed careworn men and sad-eyed women, who live in sod houses and do not know what it is to be out of debt. But one of the sorest trials to these intelligent American farmers is the lack of educational advantages for their young people. One mother declared, "If our farm were worth $100,000 it would not pay us for the sacrifice we have made of our children." For three years they had almost no schools. Even now many of the country districts have been too poor to pay for more than a three months' term in a year, and scores of children cannot take advantage of this opportunity because too poor to buy books. The young people in the towns have passed through the town schools and are reaching out for higher learning. They are not only eager to make up for lost time but to brave poverty and to work their way through college by any honest means however humble. Two college boys are working for Superintendent Parker; three others haul wood ten miles to furnish the institution with fuel; seven students do their own cooking; one girl works in the home of the president and others are employed in families in the town as well as in the college boarding house. Fifty acres of the college farm are to be planted in cotton and President House writes that "the boys and girls can 'pick their way' through the school if they have the pluck." Those who teach in the district schools must take their pay in "warrants" which, while money is so scarce, can only be cashed at fifty per cent. discount.

Though incorporated as a college, and though some students are taking freshman studies, the head of the institution writes that it only claims standing as an academy and is so recognized by the C. E. S. Rev. J. F. House, the cultivated, ambitious young president, has made a study of methods and courses in the East, and is determined to have a high standard and thorough work. To meet the varied needs there are normal and business courses, as well as a regular college preparatory course, which was taken by sixty students last year.

Beginning in the unfinished basement of the Congregational church, the school soon outgrew those quarters and was obliged to provide accommodation for boarding students. It now occupies a building which costs sixteen dollars a month. Of this amount Mr. House pays from his own pocket six dollars, the students three and the college seven dollars. Provisions are cheap. All expenses are kept remarkably low, enabling a student to go through the year for $100. The current expenses for this year, including salaries of president and two teachers, will be only $2,200. Soon Kingfisher College will have a home of its own. The corner stone of the new building was laid last spring by the Territorial Association; and the Oklahoma churches, as well as the town of Kingfisher, are making strenuous efforts to carry the enterprise through. Nor are the leading individual workers behind in generosity and sacrifice. President House has pledged one-fifth of his salary for five years. The campus, said to be worth over $18,000, is encumbered with a mortgage of $2,500, for the interest of which Superintendent Parker has become responsible. When the new building is done the school will need everything in the way of furnishings, scientific apparatus, library, etc When does such an institution need help more than at the beginning? A few hundred dollars now will tell more than thousands later on.

OUR OWN WORK.

Help for India. In view of the Indian famine, the American Board issues an earnest appeal in behalf of its Christian agents, partly or wholly supported by the native church. With the increase of food prices the people find it difficult to support themselves and utterly impossible to maintain their preachers and teachers. Some of these men are receiving only half their usual allowance while food costs double or treble its ordinary price. One way to render aid in the present emergency would be to increase these allowances for our missions. Instead of this the state of the treasury has compelled a reduction of from thirty to forty-five per cent. in the department of native agency. Not unreasonably, the Board asks that if the churches cannot do more they will at least furnish the funds for meeting the regular estimates from the missions. The directors of the London Missionary Society have already decided to place at the disposal of their missionaries in India an increased grant for their native agents from the general funds of the society on the ground that it is responsible for the maintenance of its workers and must therefore make an effort to relieve them.

THE WORLD AROUND.

Work Among Foreign Students. The international committee of the Y. M. C. Associations looks back upon 1896 as the most successful year in its foreign work. The committee has now nine foreign representatives, one in China, one in Ceylon, four in India, two in Japan, one in Brazil. Ceylon is a new field occupied for the first time during the past twelve months. The year has been marked by the large sums of money, amounting to nearly $100,000, contributed toward building enterprises. No less than $45,000 have been pledged for the purchase of the Students' Association building in Calcutta; $30,000 have been pledged by Mr. John Wanamaker for a building in Madras, and several additional thousands have been given by American friends towards its equipment. Other generous contributions have been made for buildings in Tientsin and Rio de Janeiro. In addition to these gifts $20,000 have been contributed in America toward the support of the general work. But the most remarkable feature of the year has been the work done by Mr. Mott, college secretary of the committee, in India, China, Australia and Japan. Reports of the twelve conferences conducted by him in Asia record the attendance of over 2,000 students, representing more than 200 colleges, as well as nearly 1,000 missionaries and over 1,000 Asiatic Christians. Conversions at these conferences are numbered by hundreds, and another direct result of the spiritual impetus received was the volunteering of over 200 students to devote their lives to Christian work among their own people. In China, especially, the student conferences have exerted a powerful awakening and uplifting influence.

◆

Once we know where we are clearly, know that we are utterly wrong—why, then we know also clearly where we ought to be, if we are to be utterly right. And that knowledge, if we have any manliness in us, any elements of recovery, is our best consolation.—*Stopford A. Brooke.*

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The Sunday School

Lesson for Feb. 14. *Acts* 5: 12–42.

THE PRISON OPENED.

BY REV. A. E. DUNNING, D. D.

The growth of the early church was rapid, but some time—two or three years at least—must have elapsed since its formation before the events of this lesson occurred. The disciples of Christ had become a recognized sect. The gospel they preached had become known by a distinct name. They had filled Jerusalem with their teaching. The spirit and usages of the church developed through influences both within and without, as they now do; and one great advantage of studying this history is to learn the effect of similar influences on the church today. It is still changing and developing under the working of the Holy Spirit. In this lesson are described:

I. *The prosperity of the church.* It was gaining in popular favor, especially among the common people. The reasons for this were:

1. Signs and wonders [vs. 12–16]. Some of these have already been mentioned. The strange sound which called together the people on the day of Pentecost, the halo on the heads of the disciples, the praising of God in many tongues, were some of these signs. So also were the healing of the lame man and the tragic deaths of Ananias and Sapphira. The power of the apostles had become so generally recognized that people brought sick friends from the city and surrounding towns and laid them on mats in the streets through which Peter passed, believing that his shadow would heal them.

These ways of attracting attention were sensational, but they were approved by God. It is the part of wisdom to set people to talking about religion and to get them to listen to the gospel, and unusual ways of doing this which are successful, if they are not irreverent or unmanly, are to be commended as good business enterprise for God.

2. The unity of the disciples. They worked together. They were often seen together. They held meetings in Solomon's porch, a part of the temple where citizens were wont to congregate. Their harmony and earnestness were contagious, and, while men who remained selfish and self-seeking did not dare to join them, believers in Christ increased rapidly, and multitudes of both sexes came into the company of the disciples. Many are ready to believe on the Lord when they see that his followers have a fellowship which attracts good men.

3. Beneficence. The church was already a blessing to the city and beyond it to the country around. It gave health to the sick and peace to families which had been made miserable by those vexed with unclean spirits. The church must have something valuable to give to the people if it is to win their allegiance to Christ. They learn first that it blessed to receive; then they may discover that it is still more blessed to give.

II. *The enemies of the church.* These were rival institutions. In these the church in all ages finds its chief foes. Not usually individuals as such, but organizations which bid for popular favor fight the church. Free thinkers, theosophists, spiritualists, secularists, who want support for their institutions, decry the Christian Church. Leaders of labor organizations are insistent that it is not the friend of working men.

The reasons for this hostility were substantially the same in Jerusalem as they now are in Boston. The officers of the Jewish Church were mostly Sadducees. They did not believe in the future life, nor in any life apart from the body. But they believed in their institution, drew their support from it and maintained their social position through it. The leaders of the new sect were undermining the Jewish Church, and "the sect of the Sadducees" determined to overthrow them.

They had once already expressed their hostility by throwing the apostles into prison [Acts 4: 3]. Now they tried the same thing again, with no better success.

III. *The deliverer of the church.* I am not sure that, if this event had happened night before last, the daily paper would have described the escape of the apostles by saying, "An angel of the Lord by night opened the prison doors and brought them out." But I am sure that the apostles and their friends would have said that the Lord delivered them. Faith in God's providential care of his own believing children and in his intervention at critical times to insure the success of his church is absolutely necessary to its life.

The angel's message to the apostles is substantially that which comes from God to the whole Christian Church today: "Go ye, . . . speak . . . to the people all the words of this life." We have had committed to us a gospel of salvation. The words which Jesus used in describing himself, "I am the Way and the Truth and the Life," have been capitalized and stand for the chief gifts and the chief business of life, which we are called to make known to men.

IV. *The apologist for the church.* If Gamaliel had been a Sadducee he would have stirred the prosecutors of the apostles to madness. But he was a Pharisee, and this sect was at this time as much for the new sect as for that of the Sadducees. This is not saying much for either. He argued from history that when men follow delusions they are at last destroyed by them, while, if men really have a divine message, it will prevail. His conclusion was that they would better let the apostles alone. Time would tell whether they were right or wrong, and meanwhile the Jews could go on as before. This was by no means the best advice that could have been given. The apostles were witnesses to alleged facts, which they claimed had occurred in that very place only a few years before. It would have been easy to prove or disprove these facts, and it was the business of the Sanhedrim, as representatives of the Jewish faith, to do this. If either they or Gamaliel had been really seekers after truth they would not have agreed to wait for other men to find it, but would have found it for themselves.

But the advice led to a compromise. The Jewish authorities did not kill the disciples, but only beat them. The counselor who is indifferent to the truth never inspires men, but he does sometimes check their evil propensities.

V. *The work of the church.* It was:

1. Teaching the truth. "We have a command higher than yours," Peter said to the Sanhedrim. The apostles had made great advances in knowledge in a few months. Jesus had told them explicitly that they must obey the Sanhedrim, though they ought not to follow the example of the men who composed it. "All things, therefore, whatsoever they bid you," Jesus had said, "these do and observe." How could Peter so soon declare that he was obeying a higher law than theirs? Only because of the conviction that he was led by the Holy Spirit. Even a command of Jesus was to be interpreted according to the circumstances in which a disciple was placed and in the light given to him by the Holy Spirit. The truth the church is to teach is the same now as it was then. It is the resurrection of Jesus, who is the living Saviour, exalted to give repentance and remission of sins to all who believe on him, and all such have received the Holy Spirit who witnesses to these truths.

2. Doing good. The chief evidence of the truth which the church preaches is the compassion of all disciples of Christ for men in need. They will defend the oppressed, feed the poor, heal the sick and deliver men from all evils by bringing them into fellowship with God.

3. Suffering for truth's sake. The beating given to the apostles they welcomed as they would have welcomed a gift, "rejoicing that they were counted worthy to suffer dishonor for the name." Christians must expect to be misunderstood, spoken against, persecuted. The laboring man wants more from his employer than the church claims for him. The employer wants to give his employé less than the church says he ought to give. Society wants to indulge in pleasures which the church believes will destroy spiritual life. The ascetic abuses the church for not denouncing all men who will not imitate him. Only the indwelling Holy Spirit can keep men calm under such conditions and inspire them to continue "to teach and to preach Jesus as the Christ."

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 14–20. What Our Denomination Is Doing. Zech. 4: 1–14.

This topic points to the joint activities of the 5,500 Congregational churches in the United States. It ought to mean something to us that our denomination raises over $2,000,000 a year solely for benevolent purposes, to say nothing of between six and seven millions spent for sustaining the preaching of the gospel in the home churches. The larger share of this $2,000,000 goes toward the carrying on of the work of our six benevolent societies, which are sending missionaries all over this country and throughout the earth are founding Sunday schools and churches, sustaining educational institutions, reaching after the despised races and in various other ways building up the kingdom of heaven. The investment which our denomination has made in years past for Christian work in the form of printing presses, buildings, special funds and endowments probably amounts to many millions of dollars, and these investments are yielding abundant fruit.

Think of the aid Congregationalists bring to modern movements like the Y. M. C. A., the Y. W. C. A., the Christian Endeavor cause, the W. C. T. U., the Evangelical Alliance, prison and other reforms and countless agencies established for the betterment of mankind. We ought not to forget, too, the prominence of Congregationalists in such newer undertakings as institutional churches and college settlements. No branch of the Church of Christ has been more alert through its representatives in these directions, and a large proportion of the men and women now laboring along these special lines are Congregationalists in whom we may take an honest pride. The successive editions of *The Congregationalist* Handbook are worth consulting in this connection, as well as Dr. Dunning's book, Congregationalists in America.

Congregationalists are contributing much annually to the intelligence, culture and unification of this nation. Outnumbered by seven other branches of the Christian Church, they are nevertheless in proportion to their numbers as forceful and resourceful a body of Christians as can be found in this country. And as respects world-wide movements, representatives of our denomination are taking no slight part in the play and interplay of forces that are slowly making over the nations of the world and changing the front of history. Witness the services of men like Dr. Farnsworth and of women like Dr. Grace Kimball in Armenia. Think, too, of the influence which our representatives in Japan and India are exerting, not merely in the formation of individual character, but in shaping the form which the national life is to assume in the future.

We speak of these things not to boast of them, nor to exalt ourselves above other Christians, nor to imply that we are doing as much as we ought to do, but we call them to mind in order to do justice to whatever faithful work is going on in the name of our denomination today in any quarter of the world and to derive from the bird's-eye view a stimulus to better service.

Literature

BOOK REVIEWS.

THE LIFE OF A. J. C. HARE.

A more pitiful childhood than that of the distinguished author of this autobiography it would be difficult to imagine. Many of the very poor experience a bodily distress of which he had no knowledge, but we doubt if there ever were a more unloved and unhappy childhood than his. Given away by his parents at a very early age, with apparently no regrets or compunctions on their part, he grew up practically a stranger to them and to his brothers and sisters, and only in mature life did he come into agreeable relations with his sister, and he never grew to have any strong affection for his mother. To his adopted mother he was intensely devoted, and not without reason, yet her mistaken views of education and the influence of other members of the family upon her subjected him to a bitter and persistent cruelty which was enough to crush all the manhood out of most boys. It is a wonder that his life has been as useful and happy as it has.

It is a question whether any good is accomplished by such outspokenness as his in portraying bitter early experiences, and the same doubt arises as one reads the account of the persecutions to which he was subjected in connection with his sister's death and the disposition of her property. The machinations of the Roman Catholic Church, to which several of his family belonged, being perverts from the English Church, are set forth relentlessly. Washing family dirty linen in public, however, generally is a mistake. Moreover, many trivial letters or descriptive passages should have been omitted. Nevertheless, the frankness of the author, which must have cost him something, may have value in hindering in the cases of others the evils experienced by him, and there is a certain charm in the absolute artlessness and freedom of the narrative. Mr. Hare unbosoms himself almost without reserve, thereby revealing more of his own nature and character than could be shown in any other way.

The story of his literary history is most entertaining, and the charm of the work lies pre-eminently in its pictures of the many interesting and often famous men or women whom he has known. Few modern Englishmen have come into so close a touch with so many scores of striking and even distinguished individuals, and his short but graphic pictures of them are most fascinating. Although the narrative is sad and sometimes depressing, it is full of a humanity which every reader must appreciate, and in certain respects the work takes rank among the most engrossing of recent years. [Dodd, Mead & Co. $7.50.]

HISTORY OF THE LAST QUARTER OF A CENTURY IN THE UNITED STATES.

These two sumptuous volumes cover the ground from 1870 to 1895 and are the work of Pres. E. B. Andrews of Brown University. Most of our readers will recognize the substance of them as having appeared recently in *Scribner's Magazine*, but the original matter has been so carefully revised and enlarged as to constitute practically a new work. The author has not attempted to write a detailed history and this fact needs to be constantly borne in mind. His purpose is simply to describe the salient features of our recent career, those events and facts which have been conspicuous and which, although perhaps they have had no more to do with guiding our destiny than some less prominent, nevertheless are naturally the subjects of first and chief comment.

This purpose almost necessarily renders the work very sketchy. Condensation has been studied so carefully that a sense of incompleteness often is left upon the reader's mind. Why, he asks, was it worth while to touch upon this or that matter at all if only to give so superficial a treatment? This, however, is largely the author's misfortune rather than his fault. But the most abrupt transitions from topic to topic occur, whether logical or chronological order have been followed, and he skips from one to the other too freely. Breaks in the narrative caused by the passage from one item to another, perhaps of an entirely different nature, often are unpleasant.

Moreover, the author's judgment does not always commend itself. His estimates of public characters are fair in the main and he has successfully avoided partisanship and favoritism, yet now and then judicious and well-informed readers will be a little surprised at the opinions which he utters. Nevertheless the work leaves, on the whole, a good impression. The publishers have issued it in a very handsome form and with abundant illustrations. [Charles Scribner's Sons. $6.00.]

RELIGIOUS.

The Shadow Christ [Century Co. $1.25], by Rev. Gerald Stanley Lee, is the work of a poet rather than a theologian. Some of its particularly theological utterances are likely to be disputed, but its general theological trend seems intended to be orthodox. The style is exceedingly strained at times, and the meaning too often is not apparent. A lack of simplicity is conspicuous in respect to both thought and expression. Nevertheless the book is sure to make a considerable impression. There are in it unquestionable intellectual freshness and power as well as sincere spirituality. It is the work of a thinker, daring yet reverent, visionary rather than logical, and not always master of his own mental processes, but rarely failing to interest and uplift the reader even while he puzzles him, and uncommonly suggestive of high and holy purpose. Epigrammatic sentences, some possessing a beauty equal to their terseness, abound. The book should not be read rapidly, but with attendant meditation. Its purpose is to point out how Christ and his work were foreshadowed by certain Old Testament characters, notably Isaiah, and how apt and beautiful the relation is between them and their gropings after him and his fulfillment of their sacred labors and their dreams. The impression made by the book will depend much upon the quality or mood of the reader's mind, but unquestionably, in spite of its faults—some of which are those often found accompanying great merits—it will receive a friendly welcome and will prove a stimulus to every one who reads it with spiritual sympathy.

The Illustrated Bible Treasury [Thomas Nelson & Sons. $2.00], edited by William Wright, D. D., embodies the work of many expert scholars of different sorts and has some special features. The purpose of those in charge of it has been to Orientalize the Bible, so to speak—to "get behind the veil of Western words and ideas, and to enable the reader to study the book amid the surroundings and in the very atmosphere in which it was composed." It is a practical hand-book of the highest value for Biblical study, and contains analyses of the successive books and articles on the canons, monumental testimony, etc., papers on history and chronology, geography and topography, Bible science, antiquities, Jewish worship and sects, etc. A combined concordance, subject index and index of proper names, in which three styles of type indicate clearly the three classes of contents, is a novel and successful feature. References to both the Authorized and the Revised Versions are included. A Biblical atlas and a relief map of Palestine are appended, and the volume is illustrated abundantly and with pictures of a remarkably excellent quality. The only defect in the book is that which is inevitable in a book of its convenient size and remarkable comprehensiveness, the diminutiveness of much of the type. Old or weak eyes will find the ordinary text impossible to read except with the aid of glasses.

The Historic Episcopate [Eaton & Mains. $1.00], by Prof. R. J. Cooke, D. D., is a study of the Anglican claims and of Methodist orders. It is on the whole the most clear and convincing demolition of the claims of the Anglican Church to apostolic succession through the Roman Church, from which the English Church was cut off by Henry VIII., which we have seen in small compass, and its claim in behalf of the Methodist orders is well established. The criticism which Anglican readers will make upon it, and justly, is that it almost wholly overlooks the fact that the Anglican Church now places but little or no importance upon the line of descent through the Roman Catholic Church down to the time of Henry, but traces its succession back through the Anglo-Saxon Church, to which alternative Dr. Cooke has devoted but a few lines and those not conclusive. Whether the Anglican Church be right or wrong in this claim, and we do not believe it right, Dr. Cooke has almost entirely failed to give the claim the attention which it deserves. His book, therefore, may fairly be asserted by the Anglicans, his chief opponents, to be beside the real issue rather than face to face with it. But what it does it does well.

The Origin and Annals of "The Old South" First Presbyterian Church and Parish in Newburyport, Mass., 1746–1896 [Damrell & Upham. $2.00] is a tasteful volume, edited by Rev. H. C. Hovey, D. D., and possessing great interest. It describes the celebration of the 150th anniversary of the foundation of the church, observed last April. Dr. Hovey's historical address embodies gracefully the substance of the story of the generations and the addresses by Dr. Vermilge and others supplement its statements happily. This church is that so specially associated with the memory of Whitefield and under the pulpit of which he is buried. Congregationalists as well as Presbyterians may well take pride in its honorable and useful career and will enjoy the reading of these graphic pages. Many portraits and other illustrations adorn the volume which is an excellent piece of work. But Dr. Hovey unintentionally has done grave injustice on page 22 by confusing the Pilgrims with the Puritans. The former are not open to his charges, which lie only against the Puritans of the Bay Colony.

POETRY.

The Book of the Native [Lamson, Wolffe & Co. $1.00], by C. G. D. Roberts, strikes one by the individuality of its contents. They possess a certain manner which sets them apart from the verse of most other composers. There is in them an almost undefinable something, a certain unconventionality of both conception and expression, which yet hardly can be said to disregard the customary methods altogether and must impress the reader. Some of the poems are decidedly elevated in conception, some are simple, and others are suggestions rather than developments. All are musical and the book leaves a more than commonly pleasant impression upon the reader's mind. ——*The Substance of His House* [G. P. Putnam's Sons. $1.00] is by P. H. Frye. The book takes its title from the opening poem, one of its more elaborate contents. We cannot help wondering whether, if this poem, for instance, were written in the form of prose, many readers ever would suspect that it had been composed as a poem. The shorter productions, especially the sonnets, are more poetical but the author seldom rises to a high level. His verse is largely reflective and sentimental.

Mr. C. W. Moulton has compiled a volume of poems of love and beauty called *In My Lady's Name* [G. P. Putnam's Sons. $1.50]. It is a pretty volume, the productions of a very long list of writers, ancient and modern, having been gleaned for their love songs. The result is a collection somewhat miscellaneous in respect to quality, but greatly diversified and including most of the finest examples of poetry of this sort in English literature, as well as some others which, less known hitherto, perhaps are destined to become equally popular. The book will take a good place among volumes of its class.——It was a pleasant thought to gather representative poems by students and graduates of Wellesley College. Such a collection has been made and published by Cordelia C. Nevers, of the Class of '96, under the title *Wellesley Lyrics* [$1.00]. Mrs. Palmer, the ex president, has furnished the introduction. The poetry is better in average quality than would be expected from college students. Of course the contents vary a great deal, but there are good examples of high conception and skillful execution. Fun and pathos are not lacking, and the graduates, students and friends of the college will give the book the hearty appreciation which it deserves.

Poems, Pastoral and Psalm [Eaton & Mains. 50 cents] is a collection of verse by Rev. Benjamin Copeland. It is principally religious, uniformly elevated in sentiment, shows some real power of metrical composition, and is likely to interest Christian readers. The distinctively religious verses are the best.——*Nine Love Songs and a Carol* [Houghton, Mifflin & Co. $1 25], by Kate Douglas Wiggin, is a pretty book of songs and music which our musical readers will be glad to welcome.

EDUCATIONAL.

The Forms of Discourse [Ginn & Co. $1.25], by W. B. Cairns, undertakes to discuss style for the benefit of high school and college pupils. We are not so sure as the author that the study of style should come first in a course of English. It depends upon the pupil. To put too much emphasis, early, upon the study of style is to risk destroying naturalness and even originality. Ordinarily, one who is at the age of those addressed by the author of this volume is far too apt to be influenced by some favorite writer. The ideal style for any student is that which is most natural for him after he has learned to correct his faults and has improved it as much as possible without destroying its individuality. But in this book there is a great deal which is of large and lasting value and we have no hesitation in commending it as one of the best practical hand-books we have seen.——*The English Language and Its Grammar* [Silver, Burdett & Co. 68 cents], by Irene M. Mead, is well considered and more comprehensive and in general more satisfactory in making its points intelligible than such books are apt to be. It is well adapted for actual and successful use. Whether the study of English grammar is on the increase or not, and a multitude of pupils are not taught it, there ought to be and there must be room for a book which is as broad and scholarly in its treatment of its subject as this.——Extracts from the third, fourth and fifth books of Spenser's Faery Queene have been edited by Mary E. Litchfield and published under the title *Britomart* [Ginn & Co. 70 cents], who is one of the most fascinating of the poet's heroines. Apart from the charm of the narrative there is a sort of fascination in the English of Spenser's time which is here reproduced, and the reader will learn as much from the book as he enjoys.

Tennyson's *Princess* [D. C. Heath & Co. 90 cents] has been edited afresh with an introduction and somewhat elaborate notes by A. J. George. It is published in a tasteful and convenient edition.——A number of new readers are at hand. One is *The Story of the Romans* [American Book Co. 60 cents] by H. A. Guerber. It is one of the Eclectic School Reading series and gives pictures from Roman life which are graphic and impart historical information, while they serve as text-books for their special purpose as well.——Carlyle's *Essay on Robert Burns* [American Book Co. 20 cents] forms one of the Eclectic English Classics. The positiveness which Carlyle always exhibited is perhaps gentler in expression in this essay than was common with him.——Goldsmith's *Vicar of Wakefield* has been edited by J. J. Riggs, Shakespeare's *As You Like It* by Katherine Lee Bates, Dryden's *Palamon and Arcite* by W. F. Gregory, and De Quincy's *Revolt of the Tartars* by Prof. F. T. Baker [Leach, Shewell & Sanborn. 50, 35, 35 and 35 cents] for the Student Series of English Classics, each illustrating well the scholarship and attractiveness characteristic of this popular series. ——*Short Stories of Our Shy Neighbors* [American Book Co. 50 cents], by Mrs. M. A. B. Kelley, is another reader for young children. It tells pleasantly about birds, beasts and insects; and the *Children's Third Reader* [Ginn & Co. 60 cents], by Ellen M. Cyr, is intended for the same class of pupils but is more general in its range and more freely illustrated.

Examples of text-books for work in foreign languages recently received are Racine's *Iphigenie* [American Book Co. 60 cents], by B. D. Woodward, in which selections from the comments of great critics and a bibliography are among the special features; *Petite Histoire de Napoleon le Grand* [Maynard, Merrill & Co. 25 cents], by A. H. Solial, which gives an outline of the first Napoleon's career with notes and a vocabulary; Andre Theuriet's *Bigarreau* [D. C. Heath & Co. 25 cents] and Molière's *Les Femmes Savantes* [D. C. Heath & Co. 30 cents] by Prof. Alcèe Forthier, two additional volumes of Hunt's Modern Language series. All are well suited to the convenience of the older boys and girls at work. In the series first named also belongs Prof. L. A. Rhoades's edition of Goethe's *Iphigenie auf Tauris* [70 cents] in which the modern conception of Goethe's work controls the treatment of the play. The usual collateral aids are supplied. Theodor Storm's *Immensee* [American Book Co. 25 cents] also has been edited for school use by F. A. Dauer and is highly serviceable. Here, too, must be mentioned Prof. I. Kellar's *First Year in German* [American Book Co. $1.00], which not only takes up the subject in the usual way but contains some special features, such as occasional additional exercises printed in Roman type. It is simple in plan and a thoroughly practicable book.

MAGAZINES.

The January *Fortnightly Review* [$4.50] has just come to hand. The Position of Mr. Rhodes, by an unknown author who calls himself Imperialist, is a timely and interesting paper in view of the return of Mr. Rhodes to England, where he must undergo trial for his connection with the Jameson raid; Mr. H. D. Traill discusses the New Realism, the Bishop of Ripon treats of the Effect of Voluntary Schools, Mr. J. L. Whittle points out Mr. McKinley's Opportunity, and the leading paper of the number is an indignant exposure, by Sir E. J. Reed, of the shameful persecution of Dr. Cornelius Herz by the French republic. *The Fortnightly* never fails to be thoroughly remunerative to an intelligent reader.——Accompanying it we have received the *Nineteenth Century* [$4.50], in which our recent presidential election is the subject of a paper by the Rt. Hon. Leonard Courtney, M. P.; Dr. J. Guinness Rogers discusses the Liberal Leadership, laid down last spring by Lord Rosebery and assigned, since this article was published, to the Earl of Kimberly; Lady Priestley writes about Nurses à la Mode; and Prof. St. George Mivart on the Burial Service. Other strong papers are The Educational Peace of Scotland, by Thomas Shaw, Q. C., M. P.; The March of the Advertiser, by Editor H. J. Palmer of the *Yorkshire Post;* and French Naval Policy in Peace and War, by Maj. Charles à Court; and Mr. M. H. Spielmann furnishes an article on Mr. G. F. Watts, R. A., his art and his mission.

The Quarterly Journal of Economics has papers by Alfred Marshall on The Old Generation of Economists and the New, in which is pointed out the fact that the recent work of economists has been to pass through controversy to method, accompanied by the extinction of controversy; to establish a harmony between the study of facts and ideas, to enforce a catholic spirit of interpretation and to strive to complete the main lines of qualitative analysis. Andrew McF. Davis furnishes a second paper on Currency Discussion in the United States in the Eighteenth Century, C. W. Mixter writes about John Rae, a forerunner of Böhm-Bawerk, and W. B. Shaw treats of Social and Economic Legislation of the States in 1896. Recent Books on Local Taxation are discussed by E. R. A. Seligman under Notes and Memoranda. In its own department of knowledge this journal is invaluable.——In *The American Journal of Sociology* [$2.00] F. W. Blackmar writes about the Smoky Pilgrims, a family group not unlike the famous Jukes family, Paul Monroe proposes an American System of Labor Pensions and Insurance, O. Thon describes the Present Status of Sociology in Germany, E. Muensterberg sets forth the Principle of Public Charity and Private Philanthropy in Germany, and there are other suggestive papers.

The Chap-Book [H. S. Stone & Co. $2.00] in its new form is a handsome publication. The essential features of the familiar form as far as type and illustrative work are concerned are reproduced, and the chief perceptible differences are the larger pages and the greater amount of distinctively literary material which the additional space permits. In its new dress it is likely to increase largely its already great popularity. ——The English edition of the *Bookman* [Hodder & Straughton] is as diversified and edifying as ever. The difference between this and its English namesake is so marked that American readers who have become accustomed to the former will hardly feel like dropping it, no matter how much they may prize the production of the home market.——The opening number of *Art* [Art Publishing Co. $1.00] is very attractive. This new competitor for favor makes practical usefulness its principal aim. Its three leading departments are The Classroom, The Workshop and The Home. It is meant largely for beginners. It is well edited and handsomely illustrated. It contains thirty pages exclusive of advertisements.

MISCELLANEOUS.

Dr. Russell Sturgis has rendered a valuable service to good architecture in his volume, *European Architecture* [Macmillan Co. $4.00]. It is a historical study, chronological in plan and pointing out clearly the inherent and essential characteristics of each architectural school and style. It supplies careful analyses and detailed comparisons. It deals sufficiently also with the closely kindred themes of sculpture and color decoration. The work is enriched by excellent illustrations upon almost every page and it furnishes a comprehensive, lucid and scholarly treatment of its theme from the point of view of an acknowledged modern expert. It may be found somewhat too technical at times for readers who have not some familiarity with architecture, yet not only professional students but a large number of others are quite competent to appreciate and enjoy it. A good example of the writer's discrimination is his account of Sir Christopher Wren's work. The publishers have issued the volume very handsomely, and we believe an edition in a less beautiful binding can be had at a somewhat lower price.

National Epics [A. C. McClurg & Co. $1.50], by Kate M. Rabb, is offered as an introduction to the study of the epic. The great poems of this class which have become famous in connection with different nations, including the Greek Iliad and Odyssey, the Roman Æneid, the Saxon Beowulf, the German Niebelungen Lied, the French Song of Roland, the Italian Divinia Commedia, the English Paradise Lost and others, are considered, the editor supplying practical information in regard to each, together with an outline of its story and sufficient extracts from it to furnish a good idea of its character. Such a volume does an important work in popularizing knowledge of a class of poetry which, because of its peculiar character, thousands of readers pass by as too elaborate for such study as they are able to give. It will not only supply the needs of students of literature, but deserves to have a much wider circle of readers. The epic poem perhaps makes profounder impressions upon its readers than either the lyric or the dramatic, especially when read in early life, but in this hasty age of ours epic poetry receives less attention than formerly, and in calling attention to it and in supplying modern readers with an opportunity of tasting it, so to speak, intelligently the volume does good service and will inspire many readers to consult the originals for themselves.

The Story of the Nations series runs on like Tennyson's Brook. The nations were disposed of long ago and now various provinces and districts are being attended to. The *Story of the Balkans* [G. P. Putnam's Sons. $1 50] is as well written and valuable as the reputation of the series leads one to expect. It is by William Miller and in view of the concentration of public interest to so large an extent upon that and adjacent regions, because of the differences between the allied Powers and Turkey, it is peculiarly timely.——*The Story of Canada* [G. P. Putnam's Sons. $1.50] just now is at the end of the procession of the same series. The author is Dr. J. J. Bourinot. The story of Canada has been not only picturesque but dramatic and romantic, and the author has performed his task with self-control and conspicuous ability, yet not without something of the enthusiasm which is natural. The different elements which make up the Canadian population and which have had so important a share in determining its political institutions and career are well portrayed, and the solid substance of the book, as well as its abundant pictures, render it an excellent addition to this valuable series.

Messrs. A. W. Elson & Co. have brought out a fine picture of the famous United States frigate Constitution—"Old Ironsides"—now just a hundred years old. It is a photogravure on India paper, 16 1-2 x 21 inches, mounted on heavy plate paper, 28 x 38 inches. A remarque edition, limited to the first hundred impressions and bearing an etched portrait of Commodore Hull, from Jarvis's painting in the New York City Hall, also is issued. It is a fine picture of a historic ship. It costs fifteen dollars.

NOTES.

—— *McClure's Magazine* has postponed for some time the serial life of Christ which it has announced for this year.

—— Mrs. Hugh Fraser, author of Palladia, a striking novel which we recently noticed, is said to be a sister of Mr. F. Marion Crawford.

—— *Cosmopolis*, an English magazine, already is issued in three languages and a fourth edition, in Russian, is arranged for to begin speedily.

—— The late George Du Maurier had absolutely no perception of dress and fashion and his family used to exercise regular oversight upon his drawings lest they should be incorrect in such respects.

—— Because of the prohibition by the Turkish Government of the sale within its territory of books or their translations which have helped to enlighten the Armenians, the Armenian printing house of the Mekhitarist Fathers, on the Island of San Lazzaro, at Venice has had to be shut up.

—— The great Oxford English Dictionary is in type at last to the middle of the letter F. About two and a half years were spent upon the letter D alone. At that rate of progress, by the time that the last letters of the alphabet have been "set up," the language will have so altered that it will be necessary to begin again with A and spend six months or a year more in revising each letter. It is eighteen years already since the first proof sheets were sent to press.

—— Mr. Barrie is criticised severely by some for writing Margaret Ogilvy, on the ground that nobody ought to discuss with the public the character and even the peculiarities of his own mother. But when the motive of such a book is so plainly reverent admiration and love and when the highest honor is rendered to her throughout, we see no ground for this objection. Mrs. Barrie herself probably would have been more than gratified by her son's book.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.

Four Books of Pope's Iliad, I., VI., XXII., XXIV. pp 102. 25 cents.

Burke's Conciliation with the Colonies. Edited by Robert Andersen. pp. 77. 25 cents.

D C. Heath & Co. Boston.

Kopnickerstrasse 120. By Moser and Heiden. Edited by B. W. Wells, Ph. D. pp. 159. 30 cents.

Silver, Burdett & Co. Boston.

The Sources of Spenser's Classical Mythology. By Alice E. Sawtelle, Ph. D. pp. 128 90 cents.

Ginn & Co. Boston

Napoleon. Edited by Alcée Fortier, D. Lt. pp. 136. 55 cents.

H. L. Hastings. Boston.

Remarks on the Mistakes of Moses. By H L. Hastings. $1 00.

Stone & Kimball. New York.

Mademoiselle Blanche. By John D. Barry. pp. 330. $1.25.

Urban Dialogues. By Louis E. Shipman. pp. 115. $1.25.

Lady Bramber's Ghost. By Charles Charrington. pp. 1.40. $1 25.

Boss and Other Dogs. By Maria Louise Pool. pp. 134. $1.25.

At the Sign of the Sphinx. By Carolyn Wells. pp. 103. $1.25.

A Sturdy Beggar. By Charles Charrington. pp. 163. $1.25.

Funk & Wagnalls Co. New York.

The Cyclopedia of Practical Quotations. By J. K. Hoyt. pp. 1,178.

Eaton & Mains. New York.

Three Boys in the Wild North Land. By Egerton R. Young. pp. 260. $1 25.

The Celestial Summons. By Rev. Angelo Carroll. Edited by Homer Eaton, D. D. pp. 280. $1.25.

Henry Frowde. New York.

The Holy Bible. Oxford Worker's Edition. $12 00.

W. B. Ketcham. New York.

The Epistles of Paul the Apostle. By George G. Findlay. pp. 289 $1.50.

Thomas Whittaker. New York.

The Clock of Nature. By Hugh Macmillan. pp. 366. $1.50.

Open Court Pub Co. Chicago.

Ancient India. By H. Oldenberg. pp. 110. 25 cents.

Martin Luther. By Gustav Freytag. Translated by H. E. O. Heinemann. pp. 127. $1.00.

A Pilgrimage to Beethoven. By Richard Wagner. pp. 39. 50 cents.

H. S. Stone Co. Chicago.

Miss Ayr of Virginia and Other Stories. By Julia Magruder. pp. 395. $1.25.

PAPER COVERS.

D Appleton & Co. New York.

McLeod of the Camerons. By M. Hamilton. pp. 355. 50 cents.

Mary H. Pratt. New York.

Are There Rocking Chairs in Heaven? 25 cents.

W. T. Sleeper. Worcester.

Lenten Lays and Pæans of Praise. 25 cents.

F. M. Barton. Lakewood, O.

Good News by John. 1 cent.

American Academy of Political and Social Science. Philadelphia.

The First Apportionment of Federal Representatives in the United States. By E. J. James, Ph. D. 35 cents.

Current Transportation Topics. By E. R. Johnson, Ph. D. 15 cents.

Crime and the Census. By Roland C. Falkner, Ph. D. 25 cents.

MAGAZINES.

January. Fortnightly Review.—Nineteenth Century.—Modes.—Art.

February. What to Eat.—Pocket Magazine.—Pall Mall.—Atlantic.—McClure's.—Lippincott's.—St. Nicholas.

News from the Churches

Meetings to Come.

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

Evangelical Alliance, Bromfield Street Methodist Church, Feb. 8, 12 M. Subject. Aggressiveness.

Hampden Association, Y. M. C. A. Building, Springfield, Feb. 9, 9.30 A. M.

Benevolent Societies.

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the Massachusetts Home Missionary Society, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

General discussion following a few opening speakers on a specific subject is a feature at midweek meetings which has lately met with considerable encouragement in a number of cases through larger attendance and more animated participation. Another successful plan arranges that a single subject, like, for example, a certain book or character of the Bible, be continued for a month. The failure to enliven the church prayer meeting lies not so much, perhaps, in the subject or program of the meeting as in the preparation of the attendants. Could those who regularly attend always go in the spirit and with the readiness of the leader of the meeting, it does not seem as if others who deny themselves the privileges of drawing warmth from this inner circle of the church could longer stand aloof.

First conversion, then a reformed and purified life—this, the natural and gospel evolution, has been the order in a Kansas community. Can sociologists and temperance workers formulate a more certain solution of the temperance problem?

Now that the proportion of non-church-goers in one of our Connecticut strongholds has been carefully estimated and brought to the attention of the ministers, it is to be hoped that no efforts will be spared to effect a better showing.

All honor to the women's societies which are so potent a factor in meeting parish expenses, especially the one in California whose vigorous sweeping demolished a church debt.

After-meetings abound and certainly have their place But why not try some *fore*-meetings, such as are found so efficacious in that Tacoma church?

It would be well if such a firm foundation for citizenship could be laid in every new community as has been done in the far northeast of New England.

A Bay State church sends forth its bi-weekly leaven in the form of a neat little sheet whose name is appropriate to its object.

Now is a good time to organize pastors' classes. The one described in our Oregon news may prove suggestive.

Of Special Note.

Two committees in a New England church indispensable to the highest success.

Congregationalism advocated by a Presbyterian minister in Missouri.

Gospel truth drawn from best books in Michigan pulpits.

Revival work crystallized into a church in the same State.

Thousands of calls last year by members of a Massachusetts church.

How a church membership was doubled in Ohio.

A financial free pew victory in Connecticut.

THEOLOGICAL SEMINARIES.

Bangor.

Professor Beckwith read a paper on Bangor Seminary Theology recently at the Cumberland Ministers' Association.——The Seniors have two lectures a week in church polity under Professor Beckwith.——Professor Sewall has begun lectures on English Literature with the Juniors.——Professor Denio tendered a reception to the Middle Class last Friday evening.

Andover.

On the Day of Prayer for Colleges President Harris preached at Bowdoin College and Professor Moore preached at Phillips, Andover Academy.——Feb. 23, Professor and Mrs. Churchill entertained the Junior and Middle Classes.——G. S. Ball was Senior Class preacher last Friday.——In accordance with a petition signed by most of the students last year, Dr. Torrey gives a course on the History of Christian Missions during the second semester.——H. H. Loud represented the Amherst men on the Day of Prayer for Colleges at Amherst College.

Hartford.

The Day of Prayer for Colleges was observed here by special class prayer meetings and a general seminary prayer meeting. Lectures and recitations were omitted.

Yale.

The divinity school was the only department of the university which observed the college Day of Prayer. A service at 11 A. M. was conducted by Dr. B. W. Bacon, and another at 7 P. M. was led by Austin Rice, a Senior.——Special lectures last week were: A Personal Theology, Prof. W. N. Clarke of Colgate, and The Scientific Study of Primitive Religions, Their Origin and Sources, Prof. D. G. Brinton of the University of Pennsylvania.——The Biblical Club had papers on Haggatic Stories, by H. W. Dunning, and the Books of Tobit and Judith, by E. L. Heermance and Q. Blakely.——The Semitic Club was addressed on the Talmud by Professor Porter and H. W. Dunning.——The Philosophical Club was addressed by Prof. J. H. Hyslop of Columbia on Mr. Spencer's Formula of Evolution.——Reality, Genuineness, Honesty, was the subject of an address before the school by C. S. Macfarland of the Senior Class.——The Leonard Bacon Club debated, Resolved, That the United States Should Recognize the Independence of Cuba.

Oberlin.

Sec. W. H. Warren of the Michigan H. M. S. addressed the students last week.——Classroom exercises were suspended on the Day of Prayer, and on other days of the week some of the lectures gave way to special religious services.——Four new men are enrolled in the English course this semester.——Professor Gates will conduct a Bible class for the consecutive study of the Acts, the class to be composed largely of Sunday school teachers.

CONFERENCES AND ASSOCIATIONS.

Me.—Cumberland Conference held a spirited meeting of three sessions in Portland, Jan. 27. The topics were: The Forgiveness of Our Enemies—What Is Christ's Law? What Is the Dominant Motive in Missionary Effort Today? How Is Christ My Personal Saviour? Truths Our Churches Need to Emphasize: 1. Confession of Jesus Christ; 2. The Means of Grace Most Helpful Today; 3. The Power of Christian Example.

CLUBS.

Vt.—The club of western Vermont held its ninth annual meeting at Rutland, Jan. 26. The general subject was The Devotional Life. The sub-topics were: The Devotional Life of the Individual, by Rev. G. W. Phillips, D.D.; The Public Devotional Services of the Church, by Pres. M. H. Buckham, D.D.; The Solitude of Jesus, by Rev. C. H. Smith; The Private Devotions of Bishop Lancelot Andrews, by Rev. G. L. Richardson, rector of St. Peter's Church, Bennington; The Devotional Use of the Sacred Scriptures, by Rev. C. R. Seymour. Mr. W. J. Van Patten is the incoming president.

N. Y.—The January meeting of the Brooklyn Club was observed as ladies' night. Commander Ballington Booth spoke upon The Volunteers and the Unchurched, and Mrs. Booth on The Work for Prisoners. A collection of $100 was taken after the remarks of Mrs. Booth.

Ind.—The Indianapolis Club held a meeting Jan. 26. Fifty persons were at the banquet, some of whom were from neighboring cities. The leading address was on The Renaissance of the Puritan Spirit, by A. J. Beveridge, Esq., an Indianapolis lawyer. Rev. J. C. Smith of the Presbyterian Tabernacle spoke on The Puritan Spirit in Its Relation to the Best Universal Life of the Nations; Rev. A. H. Ball, D. D., and Prof. J. W. Comfort spoke on The Puritan Spirit Up to Date; Rev. F. E. Dewhurst pleaded for Recreation and the Side of Life which the Puritans Neglected; Rev. N. A. Hyde, D. D., spoke upon The Practical Outcome of the Puritan Spirit.

Minn.—The Minnesota Club met at the Nicollet House, Minneapolis, Jan. 25. Labor Commissioner G. L. Powers of Minnesota spoke upon Sentiment *versus* Sentimentality in Local and Economic Affairs. His leading thought was that in assisting the poor help given without judgment is sentimentality. Many modern schemes for saving individuals through legislation are as valueless as the attempt of Tetzel to save man by the sale of pardons. Exception was taken to the speaker's position as not sufficiently recognizing the influence of environment on the individual, and a lively discussion followed.

Wn.—The Spokane Club held its annual meeting with Second Church, Jan. 21. Rev. J. D. Jones gave an address on The Elements of Weakness and Strength in Congregationalism. Rev. F. McConoughy spoke on Congregationalism as a Factor in Church Unity, Rev. T. G. Lewis on Eells Academy, and Pres. S. B. L. Penrose on Is College Education Advisable?

NEW ENGLAND.

Boston.

Last Monday night at the Superintendents' Union Mr. M. C. Hazard opened the discussion of The Year's Study before an average number of superintendents. His remarks were a suggestive forecast in outline of the lessons for 1897, and contained a brief descriptive analysis of the book of Acts. The speaker offered the timely suggestion that teachers take the opportunity offered by this year's course to instill into the minds of the youth the significance of the parallel between the principles of the early apostolic church and the Congregational churches of today.

Eliot gave a reception to its junior pastor, Rev. Dr. B. F. Hamilton, and his wife, Jan. 27, and thereby brought to a successful close the exercises commemorating the 25th anniversary of his settlement. The senior pastor, Dr. A. C. Thompson, presided and introduced the speakers. At 84 years of age he appears more vigorous than when his associate was installed. He warmly commended Dr. Hamilton for having never raised a question concerning the Mosaic authorship of the Pentateuch, or introduced any suggestion favoring the higher criticism of the Bible. He emphatically intimated that that pulpit, measured by ancient standards of orthodoxy, must remain unchallenged. Rev. D. W. Waldron offered prayer, and congratulatory addresses were made by Messrs. P. B. Davis, A. E. Dunning, W. R. Campbell, Arthur Little and Smith

Baker. Dr. Hamilton closed the formal exercises with some earnest words of appreciation of his people and his ministerial associates. Many former members of the church were present and a large number of pastors of Boston and vicinity. Our notice last week of Dr. Hamilton's anniversary sermon erred in two particulars. The number received into the church during the 25 years was 495, and there are 40 ministers now in the same pastorates in which they were when Dr. Hamilton was installed.

Central. The edifice is open daily, except Saturday, for visitors from 2 to 4 P.M. Those who can appreciate art as an interpreter of religion may there sit amid beautiful surroundings and listen to a silent sermon. A leaflet explaining the significance of the lovely memorial windows may be had. The following is a specimen:

> The Emmaus window, in the north aisle, by the main entrance, teaches a lesson of hospitality. The two disciples constrain Christ to come in. A sunset glow is on the hills. The flame of the lamp is moved by the draft of evening wind. The table is waiting. None are weary in that companionship, but one of the travelers no more needs the protection of sandals. This window, also, by its position and subject, lights up the table with the story of the reward which came to hospitality. "He was made known in the breaking of bread."

Old South. The 80th anniversary of the City Missionary Society was held with this church last Sunday evening. President Stearns called the session to order. Supt. D. W. Waldron read a comprehensive report, tracing the society's history from the beginning. The details of the report showed nearly 60,000 calls made on over 20,000 families, 600 Bibles given away, and $30,000 annually received. Brief addresses were made by Rev. Drs. S. E. Herrick, E. L. Clark, G. A. Gordon and W. H. Davis.

Shawmut. Dr. W. E. Barton's Bible class had an attendance of 125 last Sunday, the subject, The Book of Revelation, proving unexpectedly attractive. Dr. Barton is preaching most of the evenings of this week at the union services of six South End churches, held at Warren Avenue Baptist Church.

DORCHESTER.—*Second.* At the annual meeting reports showed a total membership of 659, and 55 additions during the year. The amount raised for strictly charitable objects and chiefly through the weekly offering system was $12,207, divided among 60 different objects. The amount given to foreign missions was over $3,000. The Sunday school numbers 871 Reports from the various societies showed unusual activity and success. A delightful spirit of unity and love exists between the people and the pastor, Rev. Arthur Little, D. D.

Massachusetts.

CHELSEA.—*Central.* The monthly *Visitor* is full of good news at the opening of the new year. It contains a stimulating sermon appropriate to the season and preached by the pastor, Rev. C. E. Jefferson, as a review of 1896. The net gain in membership last year was 25, the accessions numbering more than twice that number. All debts were paid last year, and a mortgage 25 years' old, amounting to $5,500, was paid. A balance of $800 is the nucleus of a repair fund. Moreover, the benevolences, $1,800, were larger than those of the year before. The church has three bands which are workers indeed—the deacons, the visitors and the S. S. teachers, aggregating 108 persons. These, with the help of others, made 7,000 calls last year. The S. S. enrollment is 1,096. The annual meeting is now held in two sessions, a week apart, one for reports, financial considerations and elections of the church, the other for reports of all the departments of the church.

EVERETT.—*Mystic Side.* The best thing in the church lately has been a return to the old-fashioned idea of a prayer meeting, in which all talk is forbidden and the entire time is devoted to prayer. A few hymns are sung, but they are hymns of prayer. Great freedom is allowed, but the chief idea is for every soul to get near to God. Requests for prayer are invited and tenderly presented. Special meetings of this kind have been well attended and brought showers of blessing, tenderness and quickening power to the church. Rev. Albert Watson is pastor.

SOMERVILLE.—*Franklin Street* has called Rev. E. L. House of Attleboro, after having been without a settled pastor three years and without an acting pastor eight months. Mr. House has preached for this congregation twice. This church is one of the oldest in the city and includes in its membership many well-known and influential persons.

WEST NEWTON.—At the annual meeting of the church the benevolent contributions of the year were reported as $5,031 and the home expenditures as $6,581. Twenty-three new members were received last year, nine on confession.

MEDFORD.—Rev. John Barstow of the *Mystic* Church and Rev. Isaac Pierson of *Union*, with several other clergymen and leading citizens, last week called on the mayor to secure his aid in enforcing the law for the suppression of vice and of gambling. They were assured by the mayor of his hearty sympathy and his purpose to see that the law is enforced.

SALEM.—*Crombie Street.* Rev. J. W. Buckham is preaching a valuable series of sermons on Evenings with Christ.——*South*, at its annual social and business meeting, had an enthusiastic gathering. Reports showed a vigorous condition

DANVERS.—*Maple Street* suffers a serious loss, and with it the town and churches of Essex South Conference, in the recent death of Deacon J. S. Learoyd, for years the enthusiastic and successful superintendent of the Sunday school, and a man of exalted Christian purpose and character. Pronounced convictions, clear, able reasoning powers and wide information combined to make him an interesting speaker.

NEWBURYPORT.—*Prospect Street.* Evangelist C. L. Jackson, assisted by a singer, has just closed a week of special meetings. About 100 persons expressed a desire to begin a Christian life, and it is believed that of this number more than one-half are hopefully converted. Mr. Jackson won the respect of the unconverted as well as the love of the Christians who heard him. Rev. M. O. Patton is pastor.——So much earnestness was manifested during the Week of Prayer that union meetings have been continued by almost all the churches, and good results are apparent.——*Belleville's* religious life was never warmer and the people are willing to work. Four week-night services a week have been sustained throughout the month of January, the pastor, Rev. A. W. Hitchcock, being assisted by friends from the down-town churches and by Rev. Messrs. G. L. Todd, F. R. Shipman and L. H. Thayer, each coming for an evening's address. The whole church and Sunday school is awaking to new life in a steady, deep and hearty movement of growth spiritually.

AMESBURY.—*Main Street* has had its 65th annual meeting. Benevolences amounted to $1,007. The membership is 338, the accessions last year numbering 15. The various departments reported a satisfactory showing.

LOWELL.—*Eliot.* The pastor's son, Harvey B. Greene, has been chosen deacon. Miss M. E. Corr of New York has been secured as church missionary and superintendent of the juvenile department. She is a graduate of the Chicago Bible Training School, and has acted as pastoral assistant to Dr. H. A. Stimson in New York.——*Highland.* The month of January is observed as "a season of special prayer and effort for the promotion of the Redeemer's kingdom." Prayer meetings are held daily.——*Kirk Street.* The year's report shows a net increase of 45 in membership.——*First Trinitarian* completes the year without indebtedness and is thoroughly organized for service. The S. S. membership is 605. The Y. P. S. C. E. has 69 members.

WARREN.—A series of lectures on Phases of the Work of the Kingdom is being given Sunday evenings by various speakers. The congregations are double those of last winter. *Congregational Work* enters 250 families. The church has its own little fortnightly, *Yeast Cakes.* A Boys' and Girls' C. E. Society has been organized, and the methods of the U. S. A., described in *The Congregationalist* of last week, are used in a Boys' Club of 40 members. The pastor, Rev. W. B. Forbush, has led in organizing the Quaboag Ministers' Meeting, comprising ministers of five denominations in the Quaboag Valley.

NORTH BROOKFIELD.—*First.* The Sunday school made a gain of 28 last year in membership, and the congregations at both services have been steadily increasing since the commencement of the pastorate of Rev. J. L. Sewall.——*Union.* The annual roll-call met with a large response. The Sunday school, Y. P. S. C. E. and Junior C. E. Society are in good working order.

WARE.—*East.* Rev. A. B. Bassett has been granted leave of absence until September on generous terms. He will travel in the Orient with Dr. Selah Merrill and will study in Germany. Mrs. Bassett will accompany him. Rev. A. J. Dyer will be the temporary pastor.

SPRINGFIELD.—*Hope.* Rev. R. W. Brokaw has begun a series of evening sermons on The Sermon on the Mount.——*First.* Rev. F. L. Goodspeed is preaching a course of sermons on The Parable of the Prodigal Son. The house is filled to the doors at nearly every service.——*North.* The parish house plans are developing. The building is to stand on a lot adjacent to the meeting house. It will be two stories in hight, with brown stone front and brick elsewhere, and connected with the church edifice by an archway. The house will contain a banquet hall, a kitchen, a parlor, ante-rooms and on the upper floor a lecture-room. The cost is estimated at $24,000, of which $7,000 will be for the land. The sum of $10,000 is provided by pledges and ready money.

CUMMINGTON.—*Village* has completed a vestry for the church edifice, costing $1,150. The new structure has a parlor, audience-room and kitchen.

NORTH HADLEY.—*Second* had reports from its various societies at the annual gathering. About 90 members responded to the roll. The expenses of the year were $905.

WORTHINGTON had 15 accessions last year. The S. S. membership is 127 and that of the church 146. The benevolences were $95.

DALTON, Rev. G. W. Andrews, pastor, after publishing *The Pilgrim* for seven years conjointly with the Palmer church, has decided to issue the paper henceforth alone. The first number, in magazine form, with 25 pages, including advertisements, is just out. The pastor is editor. The periodical is wide-awake and readable, published monthly, and devoted to local interests. It shows this month that 18 new members were received in 1896. The statement of benevolences, $2,297, does not represent the entire benevolences. The church is thoroughly organized and highly prosperous and efficient. Mr. Andrews has filled the pastorate already 14 years.

NORTH ADAMS has voted to become incorporated. The annual meeting last month was the most successful ever held here. Three hundred persons attended. The year's increase, 23, makes the total 659. The average S. S. attendance has been 280. The continuance of the free pew system will depend on the voluntary support of the work. Rev. W. L. Tenney is pastor.

Maine.

PORTLAND.—*Williston.* The men gave a supper and social to the ladies Jan. 22. A dozen prominent men, dressed in full waiter suits of white linen, served. Nearly 200 persons sat at the bounteous table. A fine musical program followed in the main auditorium. The whole entertainment was unique and pronounced one of the best ever given by the church.——*St. Lawrence Street*, owing to change of location, will hereafter be known as the St. Lawrence Church, the name being retained for historic associations and identity.

PRESQUE ISLE.—At the fall meeting of Aroostook County churches the idea of forming a civic league was originated and resulted in the formation of such an organization Jan 27. The objects are: To educate in good citizenship, arouse and maintain a reverence for law, secure the enactment of the best laws and see them executed and the choice of competent officials. Rev. Charles Harbutt was chosen president, and there were representatives from Houlton, Caribou, Fort Fairfield, Presque Isle, Island Falls, Ashland and other places.

Limerick made its roll-call a social occasion with supper and fraternal intercourse.——Limington's evangelistic meetings were productive of much good. Rev. S. D. Towne assisted.

New Hampshire.

NEWPORT.—On the occasion of the golden wedding of Hon. and Mrs. Dexter Richards, Jan. 27, a large concourse, including many notable persons of the State, congratulated the honored host and hostess. The afternoon was reserved for out-of-town guests and the children of the community, and in the evening the citizens extended greetings. The pastor, Rev. James Alexander, in behalf of the donors, presented a testimonial in the form of a casket of solid gold, containing an address and a book of gold, on whose pages were written 1,800 names of the citizens and children of the town. Such was the appreciation of the town for the gifts by Mr. Richards of a fine public library building and endowment, and a high school building not yet finished. Mr. Richards is a native of Newport and has always lived here, holding prominent offices in town and State. He has always been a generous supporter and member of the Congregational church. Furthermore, his benefactions are not limited to this town.

EXETER.—*First.* The past year marked a new departure in the midweek prayer meeting. Topics have been chosen by a committee and duly announced. After the opening of the meeting individuals previously designated have led off with remarks and others followed. Certain evenings have been devoted to missions, and one evening in the month the pastor lectures on an article in the creed of 1883. Increase in attendance and interest has resulted.

TAMWORTH.—The longevity of the deacons and their wives has been remarkable. At the annual roll-call Deacon and Mrs. James Chesley responded at the ripe age of 84 years, after nearly 60 years of married life. Deacon and Mrs. Faxon Gannett still live at the age of 89, and two years ago Deacon William Hidden died at 97. Mrs. Hidden died earlier, after living with her husband 64 years.

Concord.—*West.* During the past year the chapel has been shingled, painted and otherwise improved. New pews were added in the audience-room. The total expenses have been $1,409 and benevolent contributions $357. The condition of the church is healthy and prosperous. Nine have been added, eight on confession. Extra meetings have been well attended in the out-districts.

Loudon.—A growing co-operation is manifest under the faithful ministrations of the new pastor, Rev. Andrew Gibson, and the outlook is more hopeful than for years. Prayer meetings are held during the week at the different homes, proving beneficial and giving encouragement for their continuance. Three have recently united with the church.

Lancaster for two weeks has held union evangelistic services with the aid of Rev. Ralph Gillam. Many of the meetings have tested the utmost seating capacity of the churches, and the interest is deepening. Already nearly 150 have publicly expressed a desire to begin the Christian life.

East Jaffrey had more than 100 present at the late church roll-call. Past bills are all paid and a balance remains.——Brookline's "fortnightly club," recently organized, is studying the various departments of our national government.

Vermont.

Morrisville.—More can be said of the new edifice than was contained in an item last week. That payment of the entire indebtedness is arranged for is due to the hearty generosity and sympathy of the entire membership, and for this spirit gratitude was felt at the first service within the new walls, last week Sunday. The interior is specially pleasing. The high ceiling, circular oak pews, the large organ and corner pulpit lend an attractive effect. There are rooms for the pastor, choir and parlor, and a large, well-lighted vestry, which can be opened into the auditorium. Electric lights and nine memorial windows, the gifts of individuals, are tributes to former prominent members. In connection with the dedication a sacred concert and fellowship meeting were held. At the latter neighboring and former pastors spoke and messages of congratulation were read. Rev. G. N. Kellogg is pastor.

Milton held its roll-call in January with a dinner and reports. A large attendance responded. The pastor has recently given the younger S. S. scholars a New Year's reminder.

Manchester had about 150 members at its annual meeting. Good reports were heard. Rev. F. V. D. Garretson has assisted for nearly a week in revival services.

Bethel has entered upon a new era under the pastorate of Rev. W. A. Warner, lately called. The S. S. service is prosperous and two normal classes are sustained.

Alburgh Springs held its annual gathering Jan. 20.——Benson has formed a literary circle.——Derby has resumed services, the pastor, Rev. H. M. Perkins, having returned from his vacation.——Essex held a week of evangelistic services.——Rev. M. F. Hardy of Townshend, who distinguished himself by courage and activity at the late fires, has been appointed chief engineer of the fire department.——Rev. F. V. D. Garretson is holding revival services in Newfane.

Rhode Island.

Providence.—*Union* had a net increase of 28 members last year, and paid $13,000 on a mortgage debt, also to foreign missions $2,115, home missions $3,973 and $750 for regular memberships in Y. M. C. A. Current expenses were $13,539. All departments are flourishing.——*Central.* Lenten services have been arranged for Thursday evenings with special music by the choir and preachers in order as follows: Rev. Drs. S. E. Herrick, Reuen Thomas, Alexander McKenzie, Daniel Merriman, A. H. Bradford, C. C. Hall and the pastor.——*Pilgrim.* The society voted an increase of salary and an addition to the vacation of the pastor for the coming year.

Connecticut.

New Haven.—*United* received 47 additions last year and 80 new members in the Sunday school. The church contributed about $9,000 for benevolences. Under the assistance of the Men' Club the congregations of Sunday evening have been large and have included many men of the city hitherto not interested. The addresses are highly ethical and educative. Last Sunday evening Profs. G. P. Fisher and A. T. Hadley of Yale spoke on Dangers and Safeguards of Our Free Institutions. When Mrs. Booth spoke recently $400 were collected for her work.——*Howard Avenue.* The total home expenses of the year were $3,427. The pastor, Rev. W. J. Mutch, is giving a course of lectures Tuesday evenings on The History of the Bible.

Hartford.—In spite of the large number of churches in this stronghold of Congregationalism, a careful accounting of the Protestant people of the city shows that not one in three attends church, while only 11,957 out of an estimated population of 75,000 (over 50,000 of whom are Protestants) are members of a Protestant church. Out of an adult Protestant population of 37,161, there are 22,773 who do not attend church at all, either regularly or irregularly. Some interesting facts regarding church membership in this State were brought out at the meeting of the Institutional Church League and the state of things is being recognized by the clergymen.

Plainville.—Since the beginning of the present pastorate two years ago, 43 persons have united with the church, mostly on confession. The benevolent contributions have been doubled and the receipts of the year are larger than the expenditures. A kindergarten department numbering 46 members has been added to the Sunday school, and a home department of nearly 100. A Junior C. E. Society of about 50 members has also been started. All the church services are well attended. Cottage prayer meetings are being held Sunday afternoons with gratifying results. Rev. J. E. Herman is pastor.

Derby.—*First* had a successful annual gathering and a bounteous supper. An unusually large number of responses to the roll were heard. A number of new committees on church work were appointed, among them two which deserve special note, strangers and visitation. Last year there were nine accessions. Rev. S. S. Martyn is pastor.

Niantic.—The congregations have more than doubled during the past six months, and renewed life is felt in all departments. The services of a trained young singer have been of great assistance to the pastor. The C. E. Society celebrated Christian Endeavor Day by the organization of a Junior Society.

Plantsville.—The annual meeting was one of much interest, 126 answering the roll. The pastor's report was encouraging and showed a net gain of eight during the year, making the present membership 394. Much work of repairing and laying of new carpets in 1896 was done by the Ladies' Aid Society.

Bethlehem.—Immediately on the dismissal of Rev. E. P. Ayer, to allow him to pursue post-graduate study at Yale Divinity School, his father, Rev. C. L. Ayer, was engaged to continue the work.

West Winsted, a branch of Winsted, has plans all ready to remodel or make a large addition to the meeting house. A fund is ready for the purpose. The church has an excellent choir.

Cromwell had a roll-call and social gathering Jan. 1. The benevolent offerings amounted to $1,414. The resident membership is 130. The gifts of individuals were not reported.

South Manchester records for the past five years, during which free pews were in use, a total income of $20,000, an increase of 50 per cent. over the previous five years.

Newtown reports a good year past with seven additions.——Washington's benevolences last year were $1,000.——Cornwall's benevolences amounted to $383, including a special Christmas Armenian offering of $50.——Special meetings of an evangelistic nature have been held or are still in progress in Eastford, East Hampton, Columbia, Bristol, Brooklyn, Kent, Salisbury, Lakeville, Meriden and Chester.——Plymouth received 16 additions in 1896 and has a balance in the treasury.——Westfield Church, Danielson, received 42 additions the past year.——The memorial windows presented at Wethersfield by the late Miss M. B. Smith are in position.——Dr. and Mrs. S. L. Blake of First Church, New London, held a largely attended reception in the parish house recently.——Rev. E. A. George has introduced Sunday afternoon vesper services at Willimantic.——Talcottville, with 206 members, paid out in benevolences $1,607.

MIDDLE STATES.

New York.

Brooklyn.—*Plymouth.* The membership of the church is 1,804, including 89 accessions last year. The total of the three S. S. enrollments is 1,726. The total receipts of the church were $31,949. A new feature at the midweek prayer meeting was tried with success lately. A general subject was opened to free discussion, and Dr. Abbott was asked many questions. Hereafter the latter part of the meetings will be conducted in the same manner. ——*Bushwick Avenue.* The annual review showed growth socially, financially and spiritually. The membership gain is 67, with a total of 288 The receipts were $3,049, the expenses $3,030. The S. S. roll contains 237 names.

Wilmington.—Revival influences that have been prevalent in this parish for some weeks still continue, with frequent conversions. The new converts and others show their appreciation by various gifts to church and pastor; to the latter a much needed fur overcoat. A Ladies' Aid and C. E. Society have been organized. Rev. H. A. Johnston is pastor.

Syracuse.—*Plymouth.* The meetings for prayer in January were profitable, culminating in greatly deepened spiritual interest. Rev. E. N. Packard, D. D., is pastor.——*Danforth.* The evangelistic meetings in this portion of the city, extending over most of January, are now closed and it is believed have been quite successful, a large number having manifested an interest.

Ogdensburg.—During Rev. C. W. Wilson's two years' pastorate the church has received 69 into membership. As a token of his valued labors he recently received from his people a purse of $21. A stringed orchestra discourses attractive music regularly. The ladies have placed a new range in the kitchen of the church.

Middletown.—*First.* Notwithstanding the payment last year of the $2,000 debt, and meeting other financial obligations in these hard times, the benevolent contributions of this church were larger than for a number of previous years. Rev. W. A. Robinson, D. D., is pastor.

De Ruyter, a new church, is constantly growing, a continual spiritual interest prevailing, so that hardly a week passes without conversions. A C. E. Society has been organized with 34 members. Rev. D. W. Bull is the pastor.

Rev. W. R. Curtis is assisting in special efforts at South Granville.——Rev. H. E. Gurney, State evangelist, has begun work with Olean Church.

New Jersey.

Paterson.—*Auburn Street.* Jan. 24, the pastor, Rev. T. G. Shearman, Jr., preached morning and evening on topics suggested by the pending arbitration treaty with England. In the evening an invitation was extended to voters present to sign a petition to the New Jersey senators that they use their influence for speedy ratification.

Dover.—The new building is progressing satisfactorily and will be finished early in the spring, but the young church feels the financial burden. Special meetings were carried into the third week and much interest is manifested. Recent new members make 21 added on confession in a year. The membership is 66.

Pennsylvania.

Philadelphia.—*Central,* at its annual meeting, reported good progress. The membership is nearly 700, including 18 received last month. The monthly musical service on the last Sunday evening in January included the rendering of Mendelssohn's Forty-second Psalm. A "memory social" was recently held, in which interesting reminiscences of notable events in the early history of the church were given.——*First* (Germantown) has had a prosperous year. Great advances have been made in the Sunday school work, of which the pastor, Rev. D. E. Marvin, has taken charge. Special opening services have been adopted and the interest awakened is great. The pastor is now giving a series of Sunday evening discourses on Great Characters in the Old Testament.——*Park* has received 41 new members since the pastor, Rev. C. B. Adams, began work, Jan. 1, 1896, and the congregations have trebled, though three or four new churches have started in the neighborhood. A Literary League for young ladies and a Literary Union for men have recently been organized. The annual church supper had a large attendance.——*Kensington* is already finding its new chapel crowded. Rev. N. N. Bormose received 15 at the last communion, and finds his Endeavorers of great help in both spiritual and temporal matters. They take in hand the sexton's work, carpeting the platform and the systematic visitation of the neighborhood.——*Snyder Avenue* has its place of worship full to overflowing and is in urgent need of a new, commodious chapel. The pastor, Rev. F. E. Wieder, baptized 10 children and received 18 new members last Sunday, making the present membership 87. The Sunday school has enrolled 100 new members since the recognition council in November.

THE SOUTH.

District of Columbia.

Washington.—*First* gave a reception, Jan. 22, to the Soldiers' Union, a new organization composed of the veterans belonging to this congrega-

Continued on page 173.

WEEKLY REGISTER.

Calls.

BARNES, Stephen (Pres.), Big Rapids, Mich., to Union City. Accepts.

BARNETT, John H., Lakewood, N. Y., to Trinity Ch., Bowmanville, Ont.

BORG, L. G., Brooklyn, N. Y., to Swedish Ch., Washington, Ct. Accepts.

BRUNDAGE, Birchard F., to remain with Ross Memorial Ch., Port Huron, Mich., another year. Accepts.

BUELL, Lewin F., Mount Vernon, N. Y., declines call to South Ch., Rochester.

CHANDLER, Jos. H., Rhinelander, Wis., to Owatonna, Minn. Accepts.

CLAYTON, Thos., formerly of Berlin, Ct., accepts call to Plymouth Ch., Binghamton, N. Y.

COLLINS, Josephus, to remain at Kingfisher, Okl.

CRAWFORD, Oliver C., to remain another year at Iron River, Wis.

DENNISON, Robt. C., formerly Little Rock, Ark., accepts call to Janesville, Wis., to begin work Feb. 7.

FISK, Dan'l M., First Ch., Toledo, O., accepts call to Compton Hill Ch., St. Louis, and has begun work.

FORBES, Chas. A., accepts call to Pickett Memorial Ch., Leadville, Col., where he had previously supplied.

GRIFFITH, Wm., to remain another year at Caledonia, N. D.

HAMMOND, Gideon, Emerald Grove, Wis., to Brodhead. Accepts.

HOLBROOK, Ira A., to remain with First Ch., Stillwater, Okl., till April 1, with Union Ch., same city, till Jan. 1, 1898; also called to Pleasant Hill.

HOUSE, Edwin L., Attleboro, Mass., to Franklin St. Ch., Somerville.

ONSTOTT, Frank A., Edmund, Okl., to Victory.

PERRY, Silas P., to Richmond, Vt. Accepts, and has begun work.

STRONG, Sydney, Walnut Hills Ch., Cincinnati, O., renewed call to Second Ch., Oak Park, Ill. Accepts.

STUMP, Geo. E., *not* called to remain at Moville, Io.

THAYER, Oramel F., Cheney, Wn., to Danby, Vt. Accepts.

WARNER, Wilmond A., Pawlet, Vt., accepts call to Bethel.

Ordinations and Installations.

BOOTH, Edwin, Jr., *o. p.* Clear Lake, Wis., Jan. 20. Sermon, Rev. R. W. McLaughlin; other parts, Rev. Messrs. T. G. Grassie, A. D. Adams, W. J. Stewart, Julius Parsons, J. Peterson.

COLLOM, Joseph E., *o. p.* Olivet Ch., Denver, Col., Jan. 21. Sermon, Dr. J. H. Ecob; other parts, Rev. Messrs. J. C. Rollins, A. D. Blakeslee, C. H. Pettibone, F. T. Bayley.

DUNTON, Abraham L., *o.* Lamoille, Io., Jan. 27. Sermon, Rev. O. H. L. Mason; other parts, Rev. Messrs. J. W. Nelson, C. R. Gale, Henry Avery, H. P. Douglass.

HOLLEY, J. B., *o. p.* Howard City, Mich. Parts were taken by Rev. Messrs. A. M. Hyde, R. M. Higgins, W. H. Warren, D. D.

MUNRO, Geo. A., *o.* Milford, Neb., Jan. 26. Sermon, Rev. R. L. Marsh; other parts, Dr. Harmon Bross, Pres. D. B. Perry, Rev. Messrs. John Doane, A. F. Newell, A. A. Cressman, S. I. Hanford.

SNOWDEN, Clifford L., *o.* Harlan, Io., Jan. 25. Sermon, Rev. J. E. Snowden, father of the candidate; other parts, Rev. Messrs. D. M. Ogilvie, A. F. Irvine, L. S. Hand, T. O. Douglass, D. D.

Resignations.

BRADLEY, Albert I., Old Orchard, Mo.

DICKINSON, Sam'l F., Grand Junction, Col., after a pastorate of seven years.

GOVE, J. Sherman, Gilsum, N. H.

McCOWAN, Henry S., St. Cloud, Minn.

SCHWIMLEY, Wm. A., Green River, Wyo.

STEVENSON, Wm. D. J., Spring Green, Wis., to take effect April 8.

WILLIAMS, Wm. D., Plymouth Ch., San Francisco, Cal.

WOOD, Benj. C., Lisle, N. Y., *withdraws* resignation.

Churches Organized.

GRANT CENTER, Io., 24 Jan., 9 members. It will be yoked with Rodney, under Rev. G. W. Tingle.

UNION, Wn., 24 Jan., 10 members.

Miscellaneous.

IDE, Geo. H., of the Grand Avenue Ch., Milwaukee, Wis., is improving rapidly in health and will probably be able to take charge of his prayer meetings after this week. Rev. H. T. Sell and others have supplied his pulpit.

McKINNEY, S. T., of the Moody Inst., Chicago, is preaching for Union Ch., St. Louis, with a view to permanency.

ORCHARD, John, has received from the church in Fargo, N. D., a beautiful student lamp, and Mrs. Orchard was remembered with a purse of money.

ROBERTS, Owen W., of Paris, N. Y., has gone to New Rockford, N. D., to preach for some weeks with a view to settlement.

WILLIAMS, Edwd. M., Yankton, N. D., is in the South for two months regaining strength. Encouraging word comes from him.

ACCESSIONS TO THE CHURCHES.

	Conf.	*Tot.*
CALIFORNIA.		
Claremont,	4	11
Fruitvale,	—	4
Riverside,	3	15
Santa Cruz,	4	8
IOWA.		
Grant Center,	—	9
Independence,	—	7
Lakeview,	—	40
Moorland,	6	7
Reinbeck,	2	4
Sibley,	15	15
KANSAS.		
Kirwin,	—	8
Sabetha,	—	9
MASSACHUSETTS.		
Amesbury, Main St.,	61	68
Fall River, French,	8	8
N. Brookfield,	—	3
MICHIGAN.		
Allegan,	—	5
Imlay City,	5	9
MINNESOTA.		
Minneapolis, Robbinsdale,	5	5
New Ulm,	—	7
NEBRASKA.		
Grant,	—	21
Hastings,	10	25
Lincoln, Swedish,	4	4
Omaha, St. Mary's Ave.,	1	4
NEW HAMPSHIRE.		
Lebanon,	5	5
London,	—	3
Newport,	5	6
OKLAHOMA.		
Downs,	5	5
Kingfisher,	—	5
Oklahoma City,	1	5
N. Enid,	—	4
Stillwater,	—	3
OREGON.		
Forest Grove,	—	5
Portland, Hassalo St.,	4	4
PENNSYLVANIA.		
Philadelphia, Kensington,	—	15
Snyder Ave.,	—	18
VERMONT.		
Manchester,	—	4
Pittsford,	—	4
Springfield,	2	7
Wallingford,	5	5
WASHINGTON.		
Tacoma, First,	3	7
Union,	—	10
WISCONSIN.		
Dartford,	2	5
Hancock,	—	5
OTHER CHURCHES.		
Marblehead, O.,	39	52
Norwalk, Ct.,	6	6
St. Louis, Mo., Central (additional),	6	6
Stillman Valley, Ill.,	—	13
Toronto, Can., Parkdale,	—	7
Washington, Ind.,	3	3
Churches with less than three,	20	32

Conf., 234; *Tot.*, 540.

Total since Jan. 1. *Conf.*, 1,878; *Tot.*, 4,188.

FIGURES FROM ANNUAL MEETINGS.

Town and State.	*Church.*	*Accessions.*	*Confession.*	*Total Receipts.*	*Benevolences.*	*Present Membership.*
Boston, Mass.	Allston,	33			$2,483	
Chelsea, “	Central,	64			2,619	675
Milford, “		20	12		2,377	285
Newton Center, Mass.	First,	30	18		7,500	
Northampton, Mass.	Edwards,	17	6		2,754	432
North Brookfield, Mass.	First,				1,648	387
“ “ “	Union,				600	120
Oakham, “		2			201	114
Rutland, “		8			207	
South Hadley, “		16				291
Spencer, “	First,	19	18	$8,044	2,235	378
Springfield, “	South,				9,000	453
Worcester, “	Pilgrim,	78	31		2,500	
Worthington, “		15	9		95	146
Bangor, Me.	Hammond St.,				2,739	404
Belfast, “	North,	5	3		700	144
Brewer, “	First,	28	15	2,800		
South Gardiner, Me.		10	9			
South Paris, “			21			181
Concord, N. H.	West,		9		357	
Dunbarton, N. H.		1			160	100
Exeter, “	First,	12	8		1,225	
East Alstead, N. H.					53	38
Keene, “	Second,	42	22			
Lyme, “		6	6		554	
Burlington, Vt.	First,	25			3,384	
Bennington, “	Second,				1,900	452
St. Johnsbury, Vt.	North,	25		5,810		436
Cromwell, Ct.					1,414	160
East Windsor, Ct.		15			447	
Hartford, “	Asylum Hill,				14,960	751
East Hartford, “	First,	3			1,081	303
West Hartford, “		4		5,150	784	329
Hadlyme, “				765	137	
Meriden, “	First,	43				824
New Britain, “	First,				1,952	
New Britain, “	Swedish,	50				252
New London, “		12			6,000	
New Haven, “	Howard Ave.,	49	37		404	496
Prospect, “		8				90
Rockville, “	Union,	21	12	2,036	824	496
Talcottville, “					1,607	206
Torrington, “	Third,	36			1,291	447
Waterbury, “	Second,	35			6,000	991
Westbrook, “		11			110	173
Whitneyville, “		17	13			240
Winchester, “				2,300	400	
Windham, “			9		900	125
Woodstock, “					350	133
Brooklyn, N. Y.	Lewis Ave.,	85			3,139	
New York, “	Pilgrim,	52		22,267	4,000	752
Montclair, N. J.	First,				17,000	817
Upper Montclair, N. J.		26			2,200	
Philadelphia, Pa.	Central,	39		17,000	5,800	691
Oberlin, O.	First,	40				1,300
Sandusky, O.		37		10,400		
Champaign, Ill.		28				277
Chandler, “		7			479	103
De Kalb, “		72	58			218
Elgin, “	First,	47		10,000	2,150	807
Fall Creek, “	German,	126	121	3,000	387	
Gridley, “					165	114
Oak Park, “	First,	79		25,768	13,500	857
Stillman Valley, Ill.					274	219
Wheaton, “		36			1,384	
Indianapolis, Ind.	Mayflower,	17		3,400	400	200
Calumet, Mich.		94		3,000	1,357	331
Detroit, “	Brewster,	62			485	
Grand Rapids, Mich.	Park,			18,353	5,966	
Hart, “		20				85
Muskegon, “	First,	25	9	5,001	736	
Owosso, “		13			451	443
Port Huron, “	First,	120		7,000		
Lincoln, Neb.	Vine St.,	26	12			
Wallace, “		30	22			96
Beloit, Wis.	First,				3,000	
“ “	Second,	50				490
Clinton, “		39				191
Leeds, “		11	10			
Madison, Wis.	First,	30		10,195	4,417	712
Oshkosh, “		41			500	353
Platteville, “		46			300	260
Algona, Io.		78	61			
Cedar Falls, Io.		82	66		500	237
Davenport, “	Edwards,			5,700	900	
Dubuque, “	Summit,	64				360
Dunlap, “		13			425	161
Fontanelle, “		13			140	111
Grinnell, “				12,096	6,107	925
Iowa City, “		27	10	3,948	573	
Maquoketa, “		43	22			
Miles, “		11				98
Nashua, “		47				247
Newell, “		53			198	108
Osage, “		73	62	3,403	886	373
Traer, “		105			792	272
Alexandria, Minn.				2,936		
Faribault, “		31			1,272	
Mantorville, “		88	75			
Wabasha, “				1,400	142	
Wadena, “		19		4,000		
Lawrence, Kan.	Plymouth,	47	36			
De Smet, S. D.		47				103
Rapid City, S. D.				1,312	200	
Colorado Springs, Col.	First,	57			1,135	
Pueblo, Col.	Pilgrim,	40				160
Snohomish, Wn.		28	14			
Spokane, Wn.	Westminster,	101	64	3,409.61		359
“ “	Second,	49	38			167
Saratoga, Cal.				1,423	289	

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tion and numbering 75. The room was decorated appropriately and the program was entirely in the hands of the veterans, several of whom gave five-minute talks relating to personal experiences of thrilling interest. Patriotic songs were sung and instrumental music was furnished. A table filled with war relics was exhibited. The soldiers were finally refreshed by the serving of hardtack and coffee in tin cups, supplemented by ice cream and cake.

Georgia.

ATLANTA.—*First.* The two weeks following the Week of Prayer were spent in evangelistic services, the pastor, Rev. H. H. Proctor, preaching forcibly and the members doing an unusual amount of personal work. As a result 70 conversions are reported, mostly among men. This may be in part a fruit of the work of the Young Men's League.

ATHENS.—Rev. C. S. Haynes, the pastor, has originated a "covenant praise service," which occurs once a quarter, and includes in its attendance members from every church in the city. It has accomplished much and is largely attended.

MACON has been refreshed by recent evangelistic efforts and is preparing to cancel a long-standing debt. Rev. J. R. McLean is pastor.

Florida.

The Melbourne church is enjoying a special revival season, with the assistance of Rev. William Shaw of Atlanta.

THE INTERIOR.

Ohio.

MARBLEHEAD has been pastorless three years, but life has been maintained by the fidelity of a few devoted Christians. Last October the services of Rev. J. H. Hull of Cleveland were secured for three days of each week. The work was pushed vigorously. Services were held Sunday mornings in the church near Lakeside and evenings here, to accommodate the widely scattered congregation. Two Sunday schools and two Ladies' Aid Societies are flourishing. A Y. P. S. C. E., a Boys' Brigade company and a military company composed of young and middle-aged men, with the pastor as captain, have been organized. The regular meetings have been well attended and deep interest is manifest. At the communion service, Jan. 10, 52 members were added to the church, 39 on confession, which much more than doubled the former membership. The new members are already working.

CLEVELAND.—*Union and East Madison Avenue* have been assisted in special services by Mr. Charles Frew, a recent graduate of Mr. Moody's Bible Institute. Mr. Frew is himself an active member of the Archwood Avenue Church and was for about 20 years a successful actor, but now gives all his time to religious work with great acceptance.

Illinois.

Dover raised $1,400 last year for all purposes.——Des Plaines shows evidences of progress last year in membership and finances.——The reports of the year in La Harpe give encouragement, home expenses being $1,300, benevolences $55 and accessions 31.——In Wyoming and Ashkum special evangelistic efforts were well favored and resulted successfully.——Naperville had expenses of $4,281 last year, over half of which was for property improvements, and $236 for benevolences.

Indiana.

INDIANAPOLIS.—*People's* at its annual meeting showed an encouraging condition. The Sunday school has been changed to the morning hour, and the attendance, which was expected to fall off, has been made good. About $2,200 have been raised on the field for all purposes. The house of worship, which was purchased from the Presbyterians, has been repaired in the vestry and new art windows have been put in. The church now has a membership of 230. Rev. O. D. Fisher, the pastor, has also given himself to the development of the new Union Church, a mile distant, preaching there afternoons and conducting the prayer meetings. That work also is in a promising condition ——*Plymouth.* Mr. H. C. Mabie of the *Outlook* lectured before the McCulloch Club and a large audience, Jan. 29, upon The Relation of Recent American Literature to Our Social Life.

DUNKIRK is worshiping in its new and tasteful house of worship, although the building is not as yet completely equipped. The dedication will occur in the spring. The S. S. attendance has doubled since services were held in the new building, and the congregations have largely increased over those of the hall. Rev. W. A. Thomas is receiving the cordial support of the community.

TERRE HAUTE.—*First* gave a welcome reception with a large attendance, Jan. 26, to Rev. C. H. Percival and wife. A cordial spirit was manifested as an auspicious opening of the new pastorate.

Michigan.

OVID is rejoicing in the possession of a good parsonage, situated on one of the finest corner lots of the town. The Ladies' Society has been the moving spirit in the matter, having given $322. The benevolences have advanced considerably.

Rev. Messrs. C. F. Swift, Plymouth Church, Lansing, and A. M. Hyde, First Church, Greenville, are giving their congregations the benefit of a series of sermons which they worked out together on the moral teachings of some of the best books. The discourses are pictorial presentations for Sunday evenings and deal with such books as The Scarlet Letter, Romola, A Singular Life, etc.

Wisconsin.

RHINELANDER.—Rev. J. H. Chandler closes a three years' work in this parish, Feb. 15, to accept a call to Owatonna, Minn. The conditions of the parish have demanded the clearing up of old debts and the opening up of various forms of organized work in a church made up largely of untrained material. It has been almost a necessity, also, to make up for the lack of home influence by special methods that belong to the institutional church. The open church plan was strictly followed for a year, and in a modified form is continued. During the past year services have been maintained in three outstations. The pressure of the work with little vacation has somewhat seriously affected Mr. Chandler's health and made a change imperative.——Rev. G. C. Haun, superintendent of the Sunday school missionary work of the State, has been working for about three weeks in the vicinity of Rhinelander and at two points, North Crandon and Dunbar, eastward on the Soo Railroad, where it is hoped soon to organize churches.

EMERALD GROVE.—Rev. Gideon Hammond, who was dismissed from the pastorate Jan. 29, has been active during the three years of his service in raising money to pay off the debt on the beautiful edifice, which is now free of encumbrance. In order to encourage the people to greater effort, he was content to receive last year, in lieu of his stated salary, the free-will offerings of the people. The church has grown under his pastoral care. The membership is now about 120. In December the church celebrated its semi-centennial. Over 400 members have been received from the beginning. The location is on the famous Rock Prairie, in the midst of a prosperous farming community.

BRODHEAD.—Rev. A. S. Kaye, who completed a successful pastorate of over eight years Jan. 1, was at the time of his resignation the oldest settled pastor in the Beloit Convention. He is now in his new charge in Waverley, Ill., and his successor, Rev. Gideon Hammond, begins Feb. 7.

BELOIT.—*Second* is preparing for a month of special evangelistic effort, beginning Feb. 7. Cottage prayer meetings are proving helpful. The Men's Sunday Evening Club will co-operate heartily.

Two weeks of special services in Eagle River have resulted encouragingly.——A Business Men's Club has been formed in Tomahawk to assist evening services.——Rev. William Moore of Clinton has recovered his health and is vigorously at work again.——New Richmond's benevolences exceeded last year's by $101.——Special meetings in Ashland last year were aided by Rev. C. C. Campbell.——Washburn has greatly improved its house by adding electric lights and a lecture-room. Provisions have been generously distributed in surrounding districts and in boarding houses.——Spring Green at its annual meeting had good reports and encouragement.

THE WEST.

Missouri.

CARTHAGE.—Evangelistic services in country schoolhouses, conducted by Rev. B. F. Logan (Cumberland Presbyterian), resulted in many conversions. Deeming the Congregational polity best adapted to the needs of the community, he explained it to the people. Mt. Olivet Sunday school of 55 members and the preliminary organization of Mt. Olivet Church with 18 members have resulted. The prospective meeting house will be located about five miles from Carthage, the nearest place in which religious services are held. Mr. Logan will continue in charge of the work.

OLD ORCHARD.—At a recent meeting it was decided to sell for $1,200 the lot on which the church had intended, when the way was open, to erect an edifice. Another site has not yet been fixed upon.

Iowa.

GRANT CENTER.—A church of nine members was organized here Jan. 24. It is the outgrowth of a Sunday school. Supt. C. A. Towle has recently assisted Rev. G. W. Tingle of Rodney in special meetings at Grant Center. This new church is the only one for miles around.

PERKINS, Rev. Abè L. Nutting, pastor, assisted by Rev. W. L. Brandt, held a series of special meetings, in connection with which several persons professed conversion. Mrs. Nutting is now holding meetings at Gaza, where she supplies on alternate Sundays.

DES MOINES.—*North Park*, Rev. Benjamin St. John, pastor, received 30 members in 1896, but the

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losses were so heavy that the net gain was only one. Over $500 were given to the various missionary societies, and the home expenses were about $1,800.

Minnesota.

MANKATO.—*First.* Since the resignation of Rev. F. M. Washburn, Prof. A. H. Pearson of Carleton College, Rev. J. L. Nott and others have supplied the pulpit. An effort is making to secure a pastor. The existence of the Normal School in town makes this an attractive field.——*Swedish* has had a prosperous year under Rev. E. V. Bjorklund, 28 members having been received. A series of special meetings has been held, and a visit from General Missionary Okerstein was of much service. At the yoked church in Kasota divisions have been healed and the field is prosperous.

NEW ULM.—Reports at the annual meeting showed that $1,650 have been raised during the year for all purposes. Seven new members have been received, and all departments show increased life. A largely attended reception greeted the new pastor, Rev. H. W. Johnson of Washington, D. C.

MONTEVIDEO.—At the annual meeting it was reported that the cost of improvements on church building to the amount of $1,500, with obligations for running expenses, have been met, and $300 have been given to Windom Institute.

MINNEAPOLIS.—The 17 city churches have joined in an invitation to the American Missionary Association to hold its annual meeting here next October.

Kansas.

OSAWATOMIE pays its pastor each month and closed its fiscal year, Jan. 1, without debt. Rev. S. L. Adair, who established the church in 1856 and continued as its pastor till 1891, and who is now in his 86th year, superintends the Sunday school. The pastor, Rev. T. S. Roberts, preaches for the flourishing Indianapolis church in the country, Sunday afternoons.

HILL CITY.—Rev. T. H. Gourley of Lenora is holding union revival services here with a remarkable spiritual awakening. Fifty persons have already professed conversion. Liquor selling is being stopped by the conversion of both sellers and drinkers.

WICHITA.—*Plymouth.* Thirty-six members were added during 1896, making the present membership 168. The benevolent contributions amounted to $505. Profitable extra meetings were held before and during the Week of Prayer.

Supt. A. S. Bush is making a tour among the pastorless and weak churches of northwestern Kansas, preaching and strengthening the S. S. work. His visits are cordially welcomed. He preached last month in Alton and Almena, Jan. 14, and conducted a short series of meetings in Atwood.

Nebraska.

OMAHA.—*First.* Though the church was pastorless for the larger part of the year, the reports at the annual meeting were encouraging. The debts had been reduced somewhat. The sums pledged for pew rentals during the evening aggregated $3,000, and it was confidently expected that this amount would be sufficiently increased by persons not in attendance to provide for all current expenses. The board of trustees was reorganized, and active business men formerly connected with it resumed their places, much to the comfort and assurance of the congregation. The pastor, Rev. F. A. Warfield, is steadily increasing his influence, not only among his own people, but throughout the city.——*St. Mary's Avenue*, Rev. S. W. Butler, pastor, found much encouragement in the review of the year at the annual meeting. The work of the Sunday school has been unusually effective and some old debts have been paid. The Men's Club maintains its high standard, always securing large Sunday evening congregations and helping to furnish music for all the services. The Y. P. S. C. E. continues to aid Parkvale Mission financially, and also is furnishing teachers for the Sunday school.——*Plymouth.* Twenty persons united during 1896, 15 on confession. Notwithstanding the grave difficulties of the year, all current expenses were reported paid in full. Rev. H. S. MacAyeal is pastor.

MILFORD.—The ordination, Jan. 26, of Mr. G. A Munro was an occasion of deep interest. Coming into the ministry from teaching, he has been pastor here for more than a year, and by his helpful, stimulating sermons, his sympathetic pastoral service and his interest in public affairs has commended himself to all classes. A council was called for his ordination several months since, but unfavorable weather prevented the attendance of a quorum. At this meeting all but one of the churches invited were represented. The examination was interesting and thoroughly satisfactory.

LINCOLN.—*Swedish*, still worshiping in the basement of the First Church edifice, has been blessed of late with special manifestations of interest. There have been eight or 10 hopeful conversions and four persons have united on confession. Rev. J. M. Tillberg is pastor.

LONG PINE.—Now that the neighboring churches in Holt County have secured a pastor, Mr. J. H. Andress is able to devote his whole time to this field, and there is constantly deepening interest. He will begin special meetings at once without the aid of an evangelist.

PLYMOUTH.—Evangelist T. E. Horton, who was assisting the pastor, Rev. G. J. Battey, on this field, on account of illness was compelled to leave for home. The pastor will continue the work.

North Dakota.

DICKINSON.—Reports at the annual meeting showed that 13 members had been added during 1896, seven on confession. Forty-five entered the Sunday school, making the membership 105. The Ladies' Society raised $425, which was paid on the organ and current expenses. The pastor's salary was paid up to date and all church expenses were met. This has been a difficult field to work up, but success has been attained.

AMENIA, Rev. J. J. Davy, pastor, has progressed during the past year. The meeting house and parsonage have been repainted and other repairs have been made. This church has from the first been self-supporting and has always taken great interest in missionary work. Ten persons have united recently.

GRAND FORKS.—Union meetings are in progress, under the lead of Rev. Alexander Patterwoon. Several hopeful conversions have already occurred, and the interest is deepening.

Rev. U. G. Rich, pastor at Michigan City, is holding special services, in connection with the Methodists, with growing interest.——Evangelist McQuarrie is assisting Rev. G. S. Bascom in revival meetings at Hankinson.

PACIFIC COAST.

California.

SAN FRANCISCO.—Through the efforts of the Bay Conference the Congregationalists have secured one of the finest suites in the Y. M. C. A. Building, to be used as a headquarters. It includes a large assembly room for the meetings of the Monday Club, with smaller rooms to accommodate *The Pacific* and various benevolent societies. Mr. Caleb Sadler was the efficient chairman of the committee having the matter in charge.——*Bethany.* Rev. Joe Jet, the Chinaman whose ordination we chronicled last week, is the second ever ordained on the Pacific Coast. The first one, Rev. Jee Gam, extended to him the right hand of fellowship. Mr. Jet has returned to China to superintend the mission work of the Chinese Association.

VENTURA, at its annual meeting, was delighted to find a balance of $46 in the treasury. This was the more gratifying because only four months ago the church was facing a debt of $400. While some gave way to discouragement, the Ladies' Aid Soci-

Continued on page 175.

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Blood pure? Do not pass by this question with an evasive answer. It means much to your health, happiness, usefulness. If your blood is pure you will be full of life and ambition; your nerves will be steady. You will not need to fear disease if your

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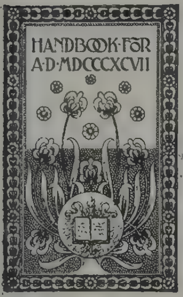

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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN *THE CONGREGATIONALIST*.

Continued from page 174

ety bravely attacked the debt and swept it out of existence.

SANTA ROSA, after revising its roll and retiring about 40 persons, has an actual membership of about 90. The new pastor, Rev. L. D. Rathbone, is rapidly winning the confidence of the community.

OAKLAND.—*Oak Chapel.* The pastor, Mr. J. C. McInnes, reports 12 persons as expressing a purpose to live a new life since the special meetings in connection with the Week of Prayer.

MILLS COLLEGE, for women only, is experiencing a tender and delightful revival spirit. Dr. L. H. Hallock, recently of Tacoma, is the resident pastor.

Oregon.

PORTLAND.—*First.* Rev. A. W. Ackerman has organized a pastor's class for instruction in denominational and doctrinal matters. It will embrace three grades of students: the unconverted, Christians not yet church members, and communicants who wish guidance as to their duties.

Washington.

COLFAX.—This leading church of Whitman County, Rev. H. P. James, pastor, has closed one of the most prosperous years in its history. Twenty-three persons have united, 15 on confession, making a present membership of 146. All bills were met, the women aiding to the amount of nearly $500. The benevolences amounted to $191.

TACOMA.—*First.* The special services during the Week of Prayer were continued, there being marked evidence of the presence of the Holy Spirit. A half-hour prayer meeting before the morning service is well attended, and proves useful in preparing hearts to receive the word.

WILL THAT TIME COME?—When a man cares nothing about selection, when a woman would prefer to choose her wood mantel from fifteen patterns instead of from one hundred, then the Paine Furniture Co. will have no special advantage over other stores, except in the matter of price. It is today, however, a great advantage to every one who is purchasing a mantel to be able to visit these great warerooms and see so many styles fully complete and erected. It eliminates all the risk of disappointment in the purchase when the exact result may be seen and studied beforehand.

TWENTY-THREE DOLLARS pays all expenses of a seven-days' tour to Washington. On Feb. 12, March 12 and May 12 the famous Pennsylvania Railroad personally conducted tours to Washington will leave Park Square Station by special cars and Fall River Line. A stop of five hours will be made in Philadelphia on the going trip, affording an opportunity to visit the United States Mint, Independence Hall, where rests carefully guarded the Old Liberty Bell, Carpenters' Hall, and the new City Hall. In Washington tickets include a complete tour of the capital under personal escort, and four and three-fourths days' board at the best hotels in the city. This is a golden opportunity to visit the national capital. The rate is remarkably low, the service perfect, and every detail which an extended experience and a long study of tourists' needs have suggested is arranged to the greatest advantage of the tourist. Persons who prefer to join the tour at New York may do so, purchasing tickets from that city at rate of $19. An additional tour will be run on April 5. For tickets, itineraries and full information apply to D. N. Bell, Tourist Agent, 205 Washington Street, Boston, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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TEMPERANCE.

—— Plymouth Church, Brooklyn, has established a branch of the Keeley Gold Cure for inebriates.

—— Temperance forces in Minnesota are assaulting the Legislature with appeals for a law permitting county local option.

—— A clergyman died in Boston recently who was driven out of Salem by a mob because he insisted on an enforcement of the prohibitory law then on the statute-books.

—— The British attorney general admits that the sale of liquor in the Parliament Houses at Westminster is illegal, and urges that a special act be passed exempting the legislators from the operation of the licensing and excise laws.

—— The annual report of the Church Temperance Society of New York city, just rendered, gives these interesting statistics:

Consumption of intoxicating liquors in U. S. A., gallons	1,140,764,716
Retail price of liquor consumed	$962,192,852
Cost per capita of population	13.79
Liquor dealers in State of New York	45,057
Number of saloons in city of New York	6,697
Number of bona fide hotels in city of New York	273
Number of "fake" hotels in city of New York	2,105
Number of "bogus" social clubs	1,000

—— Massachusett's Supreme Court decides that the statute limiting liquor licenses to one in every thousand of the population is constitutional. The justification of the decision is stated thus:

> It is too late to question the validity of such statutes. This one does not differ in substance from any statute which forbids the carrying on of a trade or business, or the exercise of a profession, by other than licensed persons. Such statutes are upheld because the resulting exclusion of unlicensed persons is not designed to confer on those who are licensed an exclusive benefit, privilege or right, and where that result does follow it is merely the collateral and incidental effect of provisions enacted solely with a view to secure the welfare of the community. The limitation of the number of licensed places within the territory of a town or city is a reasonable exercise of the police power, and therefore is not in conflict with the Constitution of the Commonwealth or the Fourteenth Amendment of the Constitution of the United States.

Marriages.

The charge for marriage notices is twenty-five cents.

HANNAFORD—HARRIS—In Huntington, Ind., Jan 19, Rev. W. H. Hannaford of Salem, Mich., and Harriet A. Harris of Amherst, O.

REDGRAVE—COOK—In Watertown, Ct., Jan. 20, by Rev. Robert Pegrum, Rev. Charles C. Redgrave, pastor of the Morris Church, and Elizabeth I. Cook of Watertown.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ATWATER—In Fen-cho-fu, China, Nov. 25, 1896, Jennie Pond Atwater, aged 31 years, a missionary of the American Board. She was a daughter of Rev. Chauncey N. Pond of Oberlin, O., and wife of Rev. Ernest R. Atwater of Taiku, China,

ATWOOD—In Groveland, Jan. 22, Laura A., widow of Moses P. Atwood and eldest daughter of the late Dr. Jeremiah Spofford, aged 82 yrs., 4 mos.

BANCROFT—In Malden, Jan. 11, Betsey C., widow of Harvey M. Bancroft, aged 91 yrs., 1 mo., 24 dys.

GRANT—In Hamilton, N. Y., Clara A. Bunnell, wife of Rev. Lathrop C. Grant, aged 22 yrs.

HAMMOND—In Northampton, Jan. 31, Eliza M., wife of District Attorney John C. Hammond, a prominent and beloved member of the Edwards Church.

HARDWICK—In Quincy, of heart failure, Theodosia Oakes, wife of Deacon Franklin Hardwick, aged 67 yrs. She leaves a daughter, who is the wife of Rev. E. V. Bigelow of Cohasset.

MAHR—In Medway, Jan. 22, Thomas F. Mahr, aged 64 yrs.

OLDS—In Cleveland, O., Jan. 23, Rev. Abner DeForest Olds, aged 82 yrs. He was for six years a missionary to Jamaica, W. I., and had pastoral charge of Congregational churches in Napoli, Carlton and Ellington, N. Y., and in Jefferson and Nelson, O.

MRS CAROLINE E. MOWRY.

Mrs. Caroline E. Mowry, wife of William A. Mowry, of Hyde Park, Mass., died on Thursday, Jan. 14, in her sixty-second year. The funeral services were at her late home on Monday, the 18th, Dr. A. W. Archibald officiating. The burial was at Swan Point Cemetery, Providence, Dr. J. G Vose, her former pastor, offering the prayer. A large gathering of relatives and friends from Providence, Dorchester, Salem, Worcester and other places assembled at the funeral to testify their respect and love for the deceased.

Mrs. Mowry was a native of Smithfield, R. I. She confessed Christ and united with the Globe Congregational Church in Woonsocket when she was sixteen years old. Her faithful Christian life of forty-five years, as a member of the Globe Church, the Elmwood and Beneficent Churches in Providence, the Second Church, Dorchester, the Tabernacle Church, Salem, and the First Congregational Church, Hyde Park, has been known and read by all who knew her.

A loving wife, a fond mother, a good neighbor, interested in all good work, especially in the more distinctively religious and missionary work of the church, she lived out in her daily life the highest principles of our Christian religion. One who was accustomed to meet her at the woman's meetings writes of her that "the impression received from her in the missionary meetings was that the work was a living heart interest which she never let go for an instant." She was thoroughly familiar with every volume of her complete bound set of *Life and Light*. One writes of her, "I recall especially her interest in Mrs. Gulick's school and in the work of Dr. Pauline Root."

Her death was without pain and peaceful. She was ready and willing to go. The night before her death she repeated the lines from Montgomery's hymn,

'Tis not the whole of life to live,
Nor all of death to die.

She leaves a husband, three children and two grandchildren. "Her children rise up and call her blessed."

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A FAMILY SAFEGUARD.—You can save doctor's bills, much suffering and preserve your health by having constantly on hand a bottle of Adamson's Botanic Cough Balsam. It is a certain cure for coughs, colds, asthma and all diseases leading to consumption. Sold by all druggists.

Mackintoshes

It is poor economy to do without a Mackintosh. One of these very useful garments will keep your clothes dry and save you many an illness resulting from taking cold. Now is the time and this is the place to buy.

ALL-WOOL CASHMERE DOUBLE TEXTURE MACKINTOSH, extra width in skirt and cape, velvet collar, single and double capes, with double box plait in single cape, a superior Mackintosh, actual value $7.00, only.................. 4.98

WM. S. BUTLER & CO.,
Millinery, Dry and Fancy Goods,
90 to 98 TREMONT ST., BOSTON.

So delightful to inhale.

So simple to use.

These are important points in the Australian "Dry-Air" treatment. No burning of vile-smelling powders; no smudges through the house; no complicated apparatus.

Booth's "Hyomei"

cures Asthma, Catarrh, Bronchitis and Colds by inhalation (nature's way), with air charged with the pleasant balsamic properties of the inhalant from a POCKET inhaler. It can be used in public.

PENNSYLVANIA COMPANY—WESTERN DIVISION,
Office of the Superintendent,
C. D. LAW, Supt.
FORT WAYNE, IND., Nov. 3, 1896.

DEAR SIR:—In March last I was suffering from a severe catarrhal cold. My right ear was almost totally deaf, and the ringing in it was exceedingly annoying. I purchased an outfit and commenced its use, continuing through the day as I would have opportunity. About 5 p. m. the congestion in the eustachian tube disappeared, my hearing was fully restored, and I have since had no recurrence. Since then I have, on several occasions, checked and cured bronchial colds, and I have no hesitancy in recommending it. Very truly yours, C. D. LAW.

Guarantee. *I will refund the money to all persons purchasing Booth's Pocket Inhaler Outfit anywhere in the United States, during 1897, who will say that HYOMEI has done them no good, on condition that they apply direct to the head office, 23 East 20th Street, New York City. (Signed)* R. T. Booth

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei**, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

Pocket Inhaler Outfit Complete, by Mail, $1; (for foreign countries add $1.00 postage); outfit consists of pocket inhaler, a bottle of **Hyomei**, a dropper and directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** cures. Are you open to conviction? Extra bottles of Hyomei Inhalant by mail, or at druggists, 50 cents. Hyomei Balm for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia, Chicago, and all leading business centers

London Office:
11 Farringdon Ave. E. C.

R. T. BOOTH CO., 23 East 20th St., New York.
Or E. E. B. GIBSON, Gen. Agt., Room 52, 131 Tremont St., Boston.

When you plant seeds, plant
FERRY'S
Always the best.
For sale everywhere.
D. M. FERRY & CO.,
Detroit. Mich.

SEEDS
New Complete Catalogue of BEST SEEDS that Grow mailed FREE to any address.
W. ATLEE BURPEE & CO.
Philadelphia.

RARE PANSIES FREE.

Send 4 cents in stamps to cover postage and packing, and we will mail you one large packet of German Show PANSIES, mixed colors; or, send Ten Cents (silver or stamps), for one packet each the following four rare Pansies: King of Yellows, yellow; Blue Prince, blue; Snow Queen, white; Beauty, new fawn shade. Or, Ten Cents for Six Packets of Vegetable Seeds, including Beet, Radish, Lettuce, Carrot, Tomato and Turnip.

Illustrated Catalogue mailed Free to intending purchasers, on application.

MAY & CO., St. Paul, Minn.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

PROBABLE FRUITS OF RELIEF FOR ORPHANS.

From one of the younger missionaries in the Turkish field we have this letter, dated at Marsovan, Jan. 6:

A recent "underground mail" brought us copies of *The Congregationalist* from Nov. 12 to 26, in which its plans for the relief of Armenian orphans and their first success were described. I cannot resist writing you a word of warm approval from the region for which the relief is designed. The six massacres in the Marsovan field took the lives of nearly 400 persons. That is less than one per cent. of the Armenians in this field. If twice as many have emigrated since then, the loss of three per cent. of the population is no more than many wars have cost. This is not said to minimize the severity of the awful stroke, but to show that it does not of necessity mean either the destruction or the disintegration of the nation. Since the days when Armenia was a buffer state between Rome and Parthia, buffeted by both, on through all the Mongol and other invasions, the Armenians have lived on the brink of destruction, but God has not suffered them to be destroyed or to wander far from their ancient center of Ararat. I believe God must have kept them for some good purpose, and that we must aid on plans in this line.

There are about 250 widows and 800 orphans in our field. Of the latter sixteen have been placed in the orphanage at Brousa; fifteen girls and five boys are now cared for on our premises and fourteen are supported in the Protestant city schools. We have used up all the resources granted us thus far, and are writing by this mail to Constantinople for a new grant with which we can increase the number under our own care. Anatolia College and our Girls' Boarding School can pretty easily add departments for lower instruction —the orphan boys are now instructed free by advanced students. But we must have additional accommodations, for the schools are now literally overflowing, and you would be surprised to see what steady, sterling school work is being done. This is a supreme moment in evangelical work, for we have the good will of Armenians as never before. "He that soweth and he that reapeth may rejoice together" in fruit gathered unto life eternal. God speed your efforts through *The Congregationalist* Fund.

OUR ARMENIAN ORPHANS' FUND.

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$232.69
Previously acknowledged	22,381.89
Total	$22,614.58

THE CHURCH PRAYER MEETING.

Topic, Feb. 7–13. Christ's Unique Position in the World. Acts 4: 5–12; 1 Cor. 15: 1–20; John 15: 1–14.

There was faith before Christ's coming—why was it not sufficient? In what is Christ's work for men unique? What unique thing does he do for each of us?

(See prayer meeting editorial.)

BIOGRAPHICAL.

REV. CHARLES C. BRUCE.

The death at Somerville, Jan. 26, of Rev. Charles C. Bruce removes from earth an Amherst graduate of 1875 and a minister who has held pleasant pastoral relations at Rowley, Haydenville, South Deerfield, Amherst and Medford, in this State. He was born in Peterboro, N. H., in 1854, studied theology at Andover, and in 1878 was ordained. For several years past he has not been in good health and has been residing in Somerville.

For Dyspepsia
Use Horsford's Acid Phosphate.

Dr. J. GUY McCANDLESS, Pittsburg, Pa., says: "I have used it in various forms of dyspepsia, with gratifying results."

BUFFALO
LITHIA WATER

Disintegrates, Breaks Down and Eliminates Stone of the Kidneys or Bladder, Both Uric Acid and Phosphatic Formations.

ANALYSIS AND REPORT OF
DR. R. OGDEN DOREMUS,
Professor of Chemistry in the Bellevue Hospital Medical College, New York.

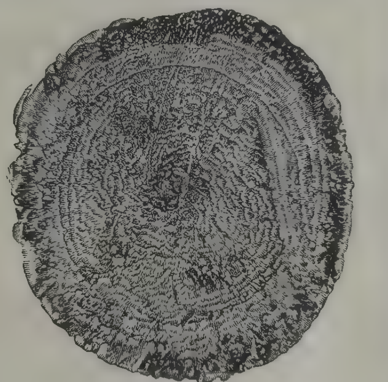
NEW YORK, Dec. 3d, 1896.
E. C. LAIRD, M. D., *Resident Physician, Buffalo Lithia Springs, Va.*

DEAR DOCTOR—I have received the five collections of **Disintegrated Calculi,** each collection containing a number of **fragments,** and also the three boxes, each containing a single calculus, mentioned in your letter as discharged by different patients under treatment by the

BUFFALO LITHIA WATER
Spring No. 2.

I have analyzed and photographed parts of each specimen, and designated them alphabetically.

One of the Calculi, from the collection marked "A," was 3 16 of an inch in diameter, of an orange color, and on section exhibited a nucleus, surrounded by nine concentric layers of a crystalline structure, as shown in the accompanying photograph marked "A," magnified 12 diameters.



(Calculi "A" magnified 12 diameters.)

On chemical analysis it was found to consist of **Uric Acid** (colored by organic substances from the urine), with traces of Ammonium Urate and Calcium Oxalate.

A fragment of a **broken down calculus** from the same collection was found to consist of **Uric Acid.**

(*Report as to six specimens of Calculi omitted to economize space.*)

The contents of the boxes marked C" consisted chiefly of whitish crystalline materials.

On microscopic examination they exhibited well defined prismatic crystals characteristic of **"Triple Phosphates,"** as shown in the accompanying photograph "C," magnified 20 diameters.

On chemical analysis they were found to consist of Magnesium and Ammonium Phosphate (Triple Phosphate), Calcium Phosphate, Calcium Carbonate a trace; Sodium and Potassium Salts in traces, Uric Acid and Urates none. Calcium Oxalate none. Organic debris in considerable quantity, and matters foreign to Calculi

(Collection "C" magnified 20 diameters.)

Yours respectfully,
R. OGDEN DOREMUS.

According to distinguished Medical authority Uric Acid Poisoning shows itself in Gout, Rheumatism, Lithæmia, Stone of the Kidney and Bladder, Bright's Disease of the Kidneys, Herpetiform Neuralgic Affections, Nervous Prostration, Nervous Irritability, Nervous Asthma, Nervous Headache, cases of Mental Depression and in certain forms of Dyspepsia and Eczema.

BUFFALO LITHIA WATER dissolves and washes out of the system Uric Acid Deposit, and is Nature's own specific for these and all troubles of Uric Acid Origin.

Taken as a common beverage or table water it acts as a preventive of Uric Acid Deposit and of the distressing maladies caused by such deposit.

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally. Pamphlets on application.
PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS in the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

Buckeye Bell Foundry
E. W. Vanduzen Co. Cincinnati, Ohio
Best Pure Copper and Tin Church Bells & Chimes.
Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro.

THE CINCINNATI BELL FOUNDRY Co
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SOLE MAKERS OF THE "BLYMYER" BELLS
FOR CHURCH SCHOOL. FIRE ALARM &c
Catalogue with 2500 testimonials. Prices and terms FREE.

Blake Bell Foundry
Established in 1820.
Successors to WM. BLAKE & CO.
Manufacture bells of every description, single or chimes of Copper and Tin. Address
BLAKE BELL CO., Boston, Mass.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST. BOSTON.

DAY OF PRAYER FOR COLLEGES.

AMHERST.

The attendance at the voluntary gathering of students and professors in the morning was unusually large. Chapel exercises were made unusually impressive by earnest words from Dr. Alexander McKenzie, whose hold upon the attention and the hearts of the students is always evident. At the meeting which followed letters were read from some of the older alumni and from the Amherst delegations teaching and studying at Auburn, Andover, Hartford, Harvard and Yale seminaries. Then the three alumni sent from Andover, Hartford and Yale, Messrs. H. H. Loud, H. Schauffler and E. W. Lyman, gave earnest and direct messages to the student body.

For the older alumni within and without the college Prof. John M. Tyler spoke, emphasizing courage and conquest in character. Rev. A. W. Hitchcock of Newburyport spoke of the test which the world brings to men to see if they are in earnest, and Prof. C. E. Garman, always popular but not frequently heard by the general student body, brought the meeting to a close with a simple, plain and inspiring talk directly to the student hearts and lives. His thought was genuineness, and whole-hearted surrender to Jesus Christ. The president spoke earnestly and is evidently eagerly looking for deeper and more devoted Christian life in the college. Class prayer meetings followed this long meeting, and at three o'clock the entire college gathered in the stone church to listen to the sermon by Dr. McKenzie, whose text was, "And I, if I be lifted up from the earth, will draw all men unto me." He made plain the drawing power of Christ and held him up before the students as the hope and life of all.

WILLIAMS.

The morning prayer service was admirably conducted by Rev. S. T. Livingston, now instructor in elocution and English in the college. At 11 45, A. M., a prayer meeting was held in the room of the Y. M. C. A., led by Professor Hewitt, who gave an interesting talk on the history and significance of the day. Rev. W. W. Clark, '66, gave some reminiscences of the influence of the day during his college course.

In the afternoon Rev. Dr. P. S. Moxom delivered an excellent sermon to the entire college on the relative values of supreme ends, emphasizing the profound worth of "service to humanity which is service to God." He had a narrow escape from missing his appointment, as his train was delayed by the storm. He entered the chapel as the congregation were singing the last verse of the hymn before the sermon. In the evening a meeting was conducted by the president of the Y. M. C. A., H. M. Briggs, '97. A greeting from the Williams men of the Hartford Theological Seminary was presented by Edwin W. Bishop, '92, and a letter from Auburn Seminary signed by the president and professor of theology, both of the class of '64, and other graduates of the college was read. Rev. W. W. Clark then made an address on the Study of the Bible, and President Carter followed with remarks on the value of prayer in a college student's life. The day was regarded by the active Christians in college as altogether profitable. Mr. Clark remained in town over Sunday to conduct meetings with special reference to Bible study.

WESTERN RESERVE.

Work was suspended in the under-graduate departments of Adelbert College and College for Women. The class prayer meetings were well attended and the general prayer meeting was the largest ever held here. In Adelbert the Very Rev. Dean Williams of Cleveland preached an excellent sermon upon Enrichment of Life. In this sermon especially Dean Williams reminded one of Phillips Brooks. Rev. H. C. Haydn preached at the College for Women upon The Entrance to a Large Life through Allegiance to Principle. A large number of the students of Adelbert College are entering the ministry. The percentage has rapidly increased in recent years. About three-fourths of them are members of churches. Plans for a new building for the Y. M. C. A. are under way. It is expected that the corner stone will be laid at the next Commencement.

OBERLIN.

For some years it has been the custom to have several special religious services during the week in which the Day of Prayer for Colleges occurs. This year Rev. C. W. Carroll, pastor of the Hough Avenue Congregational Church in Cleveland, addressed the students on three evenings. Large audiences were present and the addresses made a deep impression. Mr. Carroll has been asked to give a fourth address this week. On the Day of Prayer at the usual forenoon meeting in the college chapel between 900 and 1,000 students were present, although attendance is not compulsory. The meeting is the most significant religious occasion of the college year, often being marked by conversions or by the choice of some form of Christian service as a life work. The meeting this year seemed to reveal an unusual amount of interest. About four-fifths of the men in the college classes are Christians, and a somewhat larger proportion of the whole membership of these classes including the women.

BELOIT.

The students held largely attended prayer meetings at nine in the morning and again in the afternoon. The sermon before the whole college was preached by Rev. J. L. Withrow, D. D. Its theme was The Conversion of Paul, and the idea of personal devotion to Christ, thus brought out, was the key-note of the day. At the afternoon meeting it found expresssion in personal testimony that bespoke a deepened spirit of loyalty to the Master in the earnest inquiry, "Lord, what wilt though have me to do?" and in words from voices not heard in these meetings before. Altogether it was a day of marked power and helpfulness.

YANKTON.

Despite the severe cold the Day of Prayer was observed in a helpful way. The Y. M. C. A. and Y. W. C. A. had a union prayer meeting at 7 A. M. Rev. G. R. Merrill, D.D., of Minneapolis preached in the forenoon an inspiring sermon from John 1: 42, "Thou shalt be called Cephas," Christ's appeal to the noblest ideals of life. The sermon was followed by a testimony and consecration service led by various members of the faculty. In the evening Dr. Merrill gave an address at the Congregational church upon A Method in Bible Study.

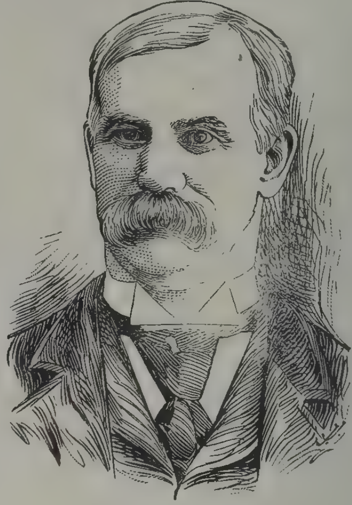
Continued on page 179.

Quackery is always discovering remedies which will act upon the germs of disease directly and kill them. But no discovery has ever yet been approved by doctors which will cure consumption that way. Germs can only be killed by making the body strong enough to overcome them, and the early use of such a remedy as Scott's Emulsion is one of the helps. In the daily warfare man keeps up, he wins best, who is provided with the needed strength, such as Scott's Emulsion supplies.

BROKEN DOWN IN HEALTH.

Shouts to Whole World His Cure By Dr. Greene's Nervura.

Andrew H. Olney, Gibson, N. Y., says:—"I was broken down with nervous and physical prostration, before using Dr. Greene's Nervura blood and nerve remedy, and life was a burden. Now life is a joy and sleep is a luxury compared to it before taking Nervura.



ANDREW H. OLNEY, ESQ.

"I wish I could shout loud enough so all the world could hear, and tell them the good this wonderful medicine has done for me. It has made me from a weak, trembling, nervous, irritable man, to one who feels he is on the highway to long years of health and happiness through Dr. Greene's Nervura blood and nerve remedy."

If constipated, use Dr. Greene's Cathartic Pills with the Nervura.

Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing nervous and chronic diseases, can be consulted free, personally or by letter.

Needs no disguise,

because it is free from all disagreeable taste and odor.

Peter Möller's Cod Liver Oil,

always of the highest standard of quality, is now prepared by a new process, whereby the Oil is kept from atmospheric contact from the beginning of the process of manufacture until it is safely corked up in bottles, thus preventing contamination of any kind and excluding all impurities.

Give this new Oil a trial. Ask for Peter Moller's Oil and see that the bottle -- a flat, oval one -- bears our name as agents. Notice the date in perforated letters at bottom of the label.

Schieffelin & Co., New York.

For Catarrh Hay-Fever and Cold in Head
ELY'S CREAM BALM CURES COLD IN HEAD
CATARRH
ROSE-COLD
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DEAFNESS
HEADACHE
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ELY BRO'S
NEW YORK

ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail.
Drs. Green & Sons, Specialists, ATLANTA, GA.

Continued from page 178.

ELSEWHERE.

At Mt. Holyoke College the raging storm interfered sadly with the scheduled program. Since the fire the girls have been scattered in the homes of the village and the distance of many of them from the church, where the larger gatherings of the student body are now held, prevented their assembling. Rev. F. L. Goodspeed of Springfield, who was to have preached, will have a sermon all ready for another year.——At Smith the preacher was Professor Frink of Amherst College, whose text was, "This one thing I do." He emphasized the subordination of one's whole life to the mastery of Christ. At morning chapel President Seelye and Professors Wood and Tyler spoke helpfully, and their words left a deep impression upon many hearts.——At Wellesley the preacher was Rev. Charles Cuthbert Hall, D. D., of Brooklyn, recently elected president of Union Seminary. He spent last Sunday at the college.——Auburn Seminary made something of a departure this year by holding a conference on Christian work, in which such prominent ministers as Rev. Milton Merle Smith, D. D., and Rev. John R. Davis, D. D., of New York city, and Rev. William R. Taylor, D. D., of Rochester, participated.

Dr. Donald of Trinity Church, Boston, addressed the students of the University of Chicago, where four meetings were held simultaneously in the morning, a general meeting in the afternoon and a meeting of divinity students.——In Chicago Seminary members of the different classes met in the morning, and at 3 P. M. a general gathering of the students listened to reports from thirty colleges represented in the seminary. Contrary to custom, reports from State universities were given and were as encouraging as any. The meeting was one of the best for years.——At Fargo Rev. E. P. Ingersoll, D. D., of St. Paul spoke twice.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 29.

Thursday's snowstorm had so retarded transportation about the city and from the suburbs Friday morning that the hour from eleven to twelve found only about a third of the usual number in Pilgrim Hall, but enough for a good meeting. Mrs. G. W. Pierce read about the murmuring Israelites in their journeyings, who, after the report of the spies, feared to enter the promised land, looking at the man-side rather than the God-side of things. She suggested many useful lessons to be learned from their experience, notably that because of unbelief we often fail to grasp God's promises.

Several ladies reported from their auxiliaries increasing interest, Mrs. Judson Smith especially recommending a leaflet just published by the Board, Paragraphs on Progress, by Mrs. C. H. Daniels, and Miss Child giving encouraging facts with regard to receipts since the annual meeting.

Miss Ellen M. Stone added a second chapter to her interesting address of the previous Friday upon Bulgaria, speaking somewhat in detail of the missionary women, each with her own work, and giving some pleasant hints of individual adaptation and power, one making good use of her previous knowledge of Turkish acquired in Brousa; mother hearts yearning for the children who have come to America; one in her free hospitality accustomed to say, "There is always room for three," a tender allusion to her own three far away; another, "worth her weight in gold," whether she stays in her own home or tours, or prescribes for the sick; while Miss Cole and Miss Matthews, the latter having recently returned, together care for the girls' school in Monastir. In addition to sympathy and prayer for individuals and special work, Miss Stone urged prayer for the government and people, and that all advance may be in the right direction, believing that, "Those who honor God the most are those who go forward and make ventures."

HOW TO VISIT CALIFORNIA.—Since the inauguration of personally conducted tours, railroad travel has been revolutionized. Forty years ago a vestibule train in charge of a tourist agent and chaperon, and equipped with a barber, bath apartments and a ladies' maid, could hardly have been imagined. Yet such progress has been made, and the special Pullman train used by the Pennsylvania Railroad Company on its Golden Gate tours is a veritable hotel on wheels. It is lighted by electricity and heated by steam, and affords all the comforts of a parlor, club-room or private boudoir. The first tour to California will leave Boston Jan. 26, 1897. Space for this tour is being rapidly engaged, the low rate of $315 from Boston placing it within the reach of all. The second tour will leave Feb. 23; $355 from Boston. The last tour will leave March 26; 220. Application for itinerary, detailed information and space should be made to Tourist Agent, 205 Washington Street, Boston, or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

HOW TO BUY A BUGGY.—Send your name and address on a postal to the Elkhart Carriage and Harness Mfg. Co , of Elkhart, Ind., for their large catalogue, and learn how you can buy a buggy, carriage or harness at the wholesale price.

BLINDNESS PREVENTED.

THE ABSORPTION TREATMENT A SUCCESS.

NO MORE WAITING TO BE BLIND.

THE *New York Observer* says: "In the absorption treatment we find the most successful and humane method of treating diseased eyes or weakened vision ever devised. It is a boon to suffering humanity, hundreds having been successfully treated at the Bemis Sanitarium for diseases of the eyes often said to be incurable without the knife or risk; and as the treatment assists nature to do its own work without the use of drugs, the patients feel that a new lease of life as well as eyesight has been given them. Among the grateful patients we find Rev. B. N. Palmer, D. D., of New Orleans, La., well known to our readers. Dr. Palmer, some two years ago, noticed his eyesight failing, and consulted Dr. Knapp of New York and Dr. Pope of New Orleans, who diagnosed the case as atrophy. After being under treatment one year, they pronounced his case hopeless, and further treatment was abandoned. On July 24, 1896, one eye being nearly sightless and the other failing, he consulted E. H. Bemis, eye specialist of the Glens Falls, N. Y., Sanitarium, remarking that he had 'nothing to lose and a great deal to gain,' as cataracts were forming which would make blindness sure, and the little sight left was only available with the aid of a strong magnifying-glass. On Sept. 7, six weeks after commencing the absorption treatment, the strong lens had been laid aside, and the glasses discarded years ago now enable him to read again, to the great surprise of himself and friends."

The following is an extract of a letter from Dr. Palmer to an investigator regarding the above treatment: "Almost by every mail I receive letters of inquiry as to my experience of the treatment of my eyes. His theory is rational, based upon the self-restoring power of nature herself. Medicine cures only by rousing a peccant organ to the performance of its duty, when disease is thrown off and the patient recovers. The eye, he thinks, should form no exception. His aim, therefore, is to stimulate the eye, promote its secretions and increase the circulation; thus revitalizing the eye and enabling it to fulfill its functions, it throws off all the troubles and repairs its own waste. His method is simple, safe, in no way unpleasant, without disfigurement."

In order to bring before the public the advantages of the absorption treatment, which does away with all risk in treating the eyes, and furnishes a home treatment which can be safely used at the patient's home when it is impossible to visit the sanitarium, we would state that a valuable pamphlet will be forwarded to any address free, and should be read in every family, as it gives the cause of failing eyesight and diseased eyes, how prevented and cured. The rapid increase in the number of persons who are becoming blind and relying upon artificial aids to see demands a treatment which will reach the cause.

Blood Humors

Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

Is sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. ☞ "How to Cure Every Blood Humor," free.

FACE HUMORS Falling Hair and Baby Blemishes cured by CUTICURA SOAP.

Quick as a Flash!

WHITMAN'S INSTANTANEOUS CHOCOLATE.

HOW TO USE IT. } Take three dessert spoonfuls to a cup of boiling water or milk. Stir briskly a moment, and your Chocolate is ready to serve. Put up in 1 lb. and ½ lb. tins.

Stephen F. Whitman & Son, Sole Mfrs., Philadelphia.

Here's Hope!

BRIGHT'S DISEASE AND DIABETES

CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

CONSULTATION FREE.

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1300 Broadway, New York City.
ESTABLISHED 1890.

J. W. CORBIN, Gen'l Manager. | A. W. TOMPKINS, M.D. Consulting Physician.

Grand National Prize of 16,600 francs at Paris

Quina-Laroche

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot
New York: E. FOUGERA & CO.
26-30 N. William St.

The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving, It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston.

"Good Wives Grow Fair in ...the... Light of Their Works," Especially if they use . . . **SAPOLIO**

The bright ones in life's ranks use —

SAPOLIO

cleans • scours • polishes •

Whether you write, or send, or ask for it, insist on getting — SAPOLIO : The dealer, who changes your order, insults you.

Reject all compounds which dispense
With honest work and common sense;
With Ivory Soap the wash is good
And takes no longer than it should.

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FOR HALF A CENTURY

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The Friend of our Parents
The Friend of our Grandparents
The Children's Friend
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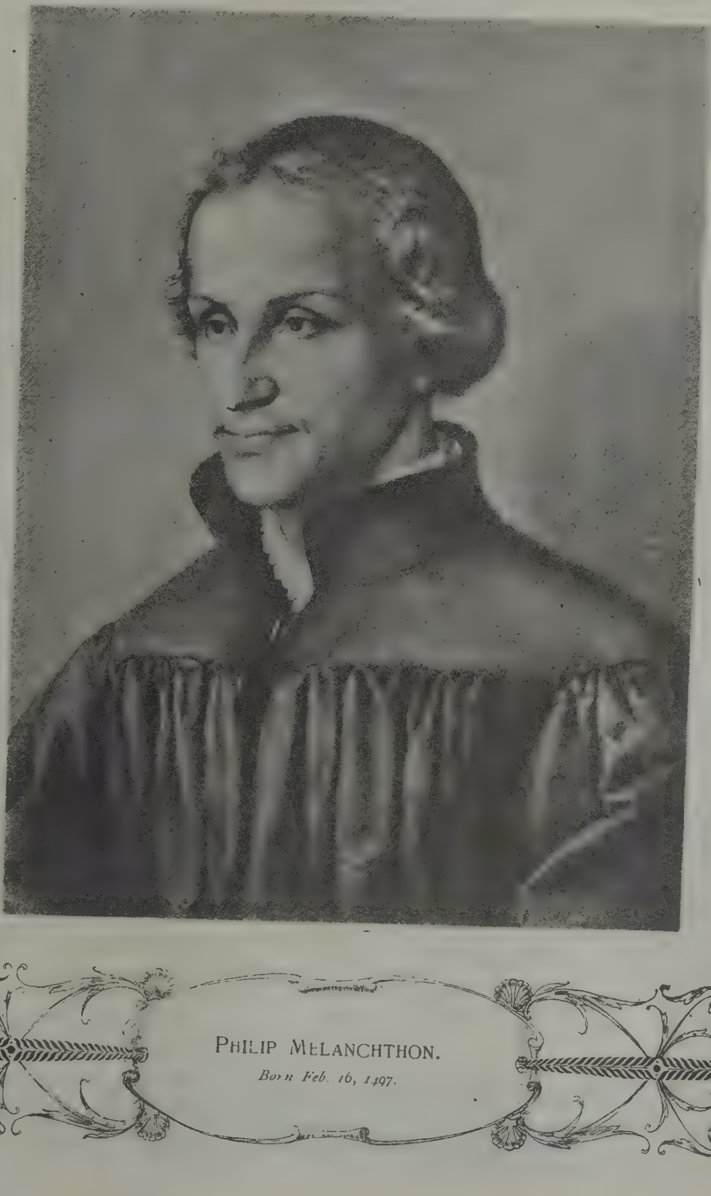

PHILIP MELANCHTHON.
Born Feb. 16, 1497.

THE BUSINESS OUTLOOK.

Most centers report a quiet and listless condition of affairs. Notwithstanding this, the idea is still fondly cherished that spring will see a more active inquiry and movement for general merchandise.

As yet, the curtailment of the production of cotton goods has not strengthened the market for these goods, although it is confidently expected to do so. The wool and woolen goods situation keeps improving in marked contrast with the cotton manufacturing industry. Up to last Saturday the sales of wool at Boston since Jan. 1 aggregated 40,000,000 pounds, as compared with 24,000,000 pounds during the same period last year. Several more woolen mills have also started up and altogether there is a better feeling. The large purchases of wool are probably due to the desire to anticipate a higher duty on this staple.

In iron and steel the situation is most unsatisfactory. The demand is not only very slack, but prices are by no means steady. The large wheat exports continue, and the shipments of corn to foreign countries are very heavy, as they have been for some time past. Bank clearings in the United States last week aggregated $1,047,000,000, an increase of nine per cent. over the previous week, and four per cent. more than the same week last year. Much of the increase of nine per cent. was due to the clearing weather, the storm of the previous week having materially retarded business.

In speculative circles there is absolutely no excitement and but little interest shown.

◆

The world would be greatly transformed and much more easy to live in if everybody limited his acquisitions to his ability to assimilate them to his life.—*C. D. Warner.*

◆

The governor of Indiana expresses the truth of the matter when he says:

> I regard the act of legalizing prize fighting in Nevada as being not only unpardonably pernicious, but utterly iniquitous and monstrous. Under the most favorable circumstances, the prize-ring has always been the resort of lawbreakers and ruffians, as a rule, and the startling intelligence that one of the States, dignified by a place in the Union, has deliberately entered into copartnership with professional promoters of public exhibitions of unspeakable brutality, and prostituted its power in aid of undisguised lawlessness, presents a phase of degradation that must necessarily be regarded as a crime against society, and such a distinct reproach to our boasted civilization that the effect cannot be otherwise than to condemn us as a people by thus offending the moral sentiment and provoking the righteous criticism of the enlightened nations of the globe.

WHERE HISTORY IS BEING MADE.—The attention of the whole country at the present time is turned toward the national Capitol where so many questions of great public interest are being debated by both houses of Congress. The personally conducted tours operated under the management of the Royal Blue Line afford an opportunity for every one to visit Washington under the most favorable conditions and at a minimum of expense. The parties start Tuesday, Feb. 16, Thursday, March 18, Friday, April 2, and Tuesday, May 4. The rate of $27.00 from Boston pays for transportation for the round trip, staterooms, meals *en route*, transfers, five days at the Riggs House, Ebbitt House or Willard's, side trip to Alexandria and Mount Vernon, a stop at Philadelphia and privilege of stop over in New York as long as desired. Rates in proportion are made from other points in New England. Although the rate is low the accommodations are absolutely first class and the managers cater to the best people. A special "Inauguration Tour" has been arranged for March 2, and two tours to Old Point Comfort and Washington will leave March 26 and April 20. Illustrated itinerary and further information can be obtained from A. J. Simmons, N. E. A., 211 Washington Street, Boston.

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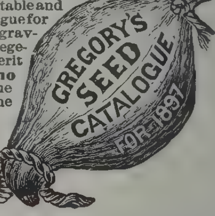

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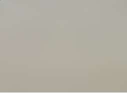
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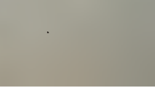

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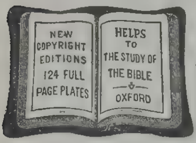

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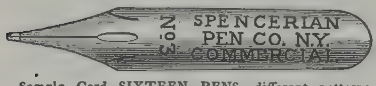

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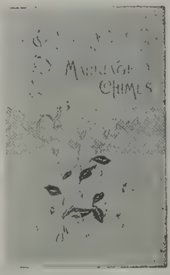

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GERMAN Protestants have reason to be proud of the great names which stand at the beginning of their history. They celebrated the 400th anniversary of Luther's birth in 1883 with much enthusiasm, and similar commemorations of the birth of Melanchthon follow a like anniversary on the sixteenth of the present month. We print elsewhere a sketch of his life and character which touch our modern thought at many points. If the popular opinion assigns to the masterful genius of Luther a greater place and fame, the sober second thought of students agrees that Melanchthon's wide learning and cautious, irenic spirit were almost equally necessary to the permanence of the influence of the Reformation. In his willingness to make concessions on all but vital points, in his testimony to the points which are vital to an evangelical Christianity, in loyalty to the truth against the current of his own inclination, and in his purity and simplicity of thought and character, he was an inspiration and example to the whole church. The study and commemoration of his life work cannot fail to be a help in the effort to quicken the spiritual life of Germany and the churches of German ancestry in America.

That the evangelical churches in and about Boston are gaining on the population seems to be proved by statistics recently gathered by the Boston Congregational Church Union. In 1871 what is now known as the Metropolitan Water District had a population of 495,596, in 1895, 977,583. This was a gain of 97 per cent. But during the same period Baptists advanced 110 per cent., Congregationalists 95 per cent., Episcopalians 122 per cent., and Methodists 107 per cent. For the last ten years the figures are equally encouraging. Not all the Christianity in the world is found within the churches, but their growth is a pretty good indication of how much progress evangelical religion has made in the community. No doubt in the last quarter of a century there has been a relaxation in the tests for church membership, but we should not be willing to affirm that it has resulted in any lowering of the general average of Christian living among the professors of religion.

It looks as if the next three weeks would witness a vast deal of activity in behalf of Mt. Holyoke College. Much of the effort will be focused upon securing a proper observance of Mary Lyon Sunday, Feb. 28, which marks her 100th birthday. But the thought of many public occasions will be turned in the direction of the noble mother of women's colleges. The Chicago Congregational Club at its woman's night, Feb. 22, will give special attention to Mary Lyon and her school. That the college is not without honor in its own locality is shown by the ardor with which the Connecticut Valley Congregational Club and the Franklin County Association of Congregational ministers have enlisted in the present movement, which we shall hope to forward by special articles in our paper next week. We know of no college which has so great and so just a claim upon the Christian public irrespective of denominational distinctions. The Valley Club, by circular letter, pertinently suggests to every Congregational pastor in Massachusetts the peculiar fitness of preaching, on Feb. 28, a sermon on the higher education of women.

The question of employing evangelists is at this time before many churches. Where it is decided to do this it will promote the peace of the community after the evangelist has departed if the money to pay expenses is secured before contracts are made. Finance committees, where union meetings are held, often have hard tasks and sometimes say hard things. Unexpected bills are apt to come in much oftener than expected contributions. Buffalo is furnishing an instance in point. Last April Rev. B. Fay Mills conducted a series of meetings there in which many of the churches joined. The committee has just published a statement of its failure to meet all the obligations incurred, which is not at all complimentary to some of the pastors and churches. The committee says:

> It seemed as though the nearer settling day came the more pronounced was the opposition to the meetings. The pastor of one church, after making an ante-mortem, doctrinal, microscopic examination of Mr. Mills, thought he discovered about the time his church would be called upon for the insignificant sum of $25 that he was a shade out of the way on the question of the atonement, which released him from any financial obligation. The pastors of other churches, evincing a complete and determined misconception of the purpose of the meetings, publicly denounced Mr. Mills's methods. A large down-town church was prominently represented throughout the meetings and had the assurance to advertise their continuance at its own church, yet from it the munificent sum of $5 51 only was received.

One church, where several meetings were held, charged $330 for the use of its edifice. Another, near by, where three meetings were held, charged only $10. The committee's comments on the contrast are not likely to promote Christian fellowship. It should be added that Mr. Mills is not in any way connected with the trouble and has made no complaint concerning the remuneration he received, which is said to have been very small. The lesson to be learned is to provide for financial necessities first in evangelistic meetings, which will go far to promote spiritual results afterwards.

What better way of promoting an interest in foreign missions can be found by an individual church than to contribute one of its members to the foreign field? Our Chicago letter tells of the effect produced upon a great church in that city by the action of one of its choicest young women, who bears an honored name. In these days, when so many nearer causes side-track the foreign missionary movement, there is nothing so sure to bring it back to its rightful prominence as the gift of a son or a daughter to Africa, India, China or Japan. If, in addition, the support of its child can be guaranteed by the church, it has put itself in the most vital and helpful relations to foreign missions. We believe such a connection of many individual churches with individual foreign missionaries would do much toward imparting concreteness and enthusiasm to the work of discipling the nations.

The frank adjustment to present conditions of the many people who have found themselves unable because of hard times to maintain their former position in society is one of the hopeful indications of returning prosperity. Those are most fortunate who earliest accepted the situation, and as soon as they found their income cut down refused to run into debt and set about openly to live within their means. But a large number who were not courageous enough to do this at first now find it harder to undertake the inevitable task, yet they are doing it. A Western pastor writes us: "Clear-headed ministers in this region agree that their people are at last learning the lesson of the hard times. They are giving up their pride and hardness and becoming more humble. For instance, in my own church there have been various families who used to be well off and prominent in society, but since losing their property they have been unwilling to attend church on account of pride. They could not wear as fine clothes as formerly or give as much as others were giving, and so they stayed away. But of late I have seen them in the pews, apparently determined to take their places in church life again. This, we think, is to some extent the case the country over. If so, we feel that there are better prospects for a return of prosperity than during the past three years. Such a spirit is a better advance agent of good times than any man from Ohio can be." The same lesson has had to be learned by many men in readjusting their business. It must be learned by all our benevolent societies, our colleges and churches; and, when learned, it may prove to be worth all it has cost for tuition.

MR. MOODY AT SIXTY.

No one could hear Mr. Moody's impassioned words at the close of his address to the great audience of Christian Endeavorers in Mechanics Hall last Thursday evening without gaining an added respect for the man. It was the eve of his sixtieth birthday, and its nearness led him to speak most tender and touching words concerning himself. He could not disclose all the feelings that were sweeping through his heart, but it was plain that the solemnity of the passing years, the realization that the time is short and the sense of accountability to God for the decade on which he is now entering moved him powerfully. He had been but a poor witness to God, he confessed, in the threescore years that had fled, but he besought the prayers of all present that he might preach better and live better in the years during which God might yet spare him.

It is an interesting, though perhaps undesigned coincidence, that his sixtieth birthday should find Mr. Moody holding meetings in this city where, as he puts it, "God first found him," and where the associations reminding him of the early days of his Christian faith and service are so many and so precious. It is certainly fitting that here, where he was born again, he should be made the recipient of the testimonial of $30,000 that friends of his on both sides the Atlantic have raised to signalize his sixtieth birthday. The gift is not an *honorarium* to the evangelist, but a contribution to the educational work so dear to him, and it will be used for the erection of a chapel for his Mount Hermon students.

Mr. Moody's presence in Boston for the last five weeks has raised some questions with reference to the relation of evangelism to the regular activities of the church. Certain individual utterances of his have been criticised as unwise and untrue. We have heard it said that he was losing the sunniness of his disposition, that his gospel today is not the gracious, winsome message that it used to be, that he is dwelling in his thought closer to Sinai than to Calvary. But in all this time we have heard nothing that impugns in the slightest his deep sincerity. If it were ever challenged there would come, we believe, from the reporters beneath his platform, out far beyond the bound of the audiences that assemble to hear him, from the club houses, the fashionable circles, the homes of the high and the lowly, the shops and the factories, one emphatic chorus of assent to the purity of Mr. Moody's motives and the integrity of his life. One who knows Dwight L. Moody cannot but believe that he lives close to God, that his one ambition is to be used of God. Joined to this singleness of purpose is a humility rare in men of his class, rare in one who has been honored so conspicuously in two continents. The entire absence of cant and sham from Mr. Moody's make-up, his downright common sense and rugged directness contribute greatly to his power and usefulness.

Much of the criticism which Mr. Moody encounters ignores the fact that God does not combine in a single character all the graces and the virtues that mark the perfect man. Not what Mr. Moody is not, but what he is should be the basis on which he is judged. No one is obliged to accept all his views of the authority and interpretation of the Scriptures. So far as we understand them, some of them do not commend themselves to the intelligence of the church today, nor are they the views which the majority of his own Northfield and Mt. Hermon students are likely to accept as they come in contact with the educational processes of our time. That he should insist on his own views is to be expected of a man of such downright earnestness and positiveness. But we are not to suppose he would deny to others the privilege of scholarly research or the right to exercise conscientious judgment concerning the Bible. Why, again, should we complain because Mr. Moody seems to ignore certain wide fields of human life, certain legitimate regions of thought and interest? There will always be plenty of guides competent to conduct us into the inviting region of literature and of art, but this age has not a superabundance of men possessing the prophet's touch with God and able to lead multitudes of men to a larger knowledge of God. If Mr. Moody speaks without due discrimination concerning the lives and examples of church members, we may remember that the man who is tremendously in earnest does not always stop to weigh his words. The church is not invulnerable. Modern Christianity has its weak spots. It is always in order to tell Christians to be better. If Mr. Moody's way produces genuine repentance and reconsecration of life and a better type of Christian living throughout all our churches, then he is speaking the message which we all need to hear.

At any rate, those who pride themselves on their breadth ought not to find it difficult to make room in their fellowship for D. L. Moody. No man covets more the sympathy and co-operation of all who call themselves followers of his Lord. At the beginning of what may be his last decade of service he seeks earnestly the prayers of all his fellow-believers. That God has done a marvelous work through him in his forty years of unwearying Christian service is as plain as the record of the Apostle Paul. That God has yet much more for him to do we hope and believe. And we voice the desires of multitudes of Christian people everywhere when we say, God bless Mr. Moody as he passes this memorable milestone in his life.

ABRAHAM LINCOLN.

One of the best of the many biographies of this "the most individual man who ever lived," "the very homeliness of his genius being its distinction," closes with the exhortation that a niche be found for him in the Pantheon of the world's heroes. "There let him remain forever, lonely, as in his strange lifetime, impressive, mysterious, unmeasured and unsolved."

Fortunately men are not so minded. Neither the scholarly few, the intelligent many, nor the aspiring multitude are content to have the deeds or words of Lincoln relegated to the realm of mythology. Everything is conspiring to bring his very word, act and portrait to the light, and in his case, as with the Bible characters, the scrutiny of criticism is enhancing rather than diminishing the rank of the man and the value of his message, especially to every American citizen and believer in democracy.

What, then, was that message, and has it lost its pertinence for us who are a generation removed from the desperate but victorious grapple of the nation with foes within? No. Foes change, but evil and enmities abide. Hence it will never become untimely or unwise to resolve "that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people and for the people shall not perish from the earth." Once the resolve is made, in what spirit shall it be executed if not "with malice toward none, with charity for all, with firmness in the right as God gives us to see the right"?

Today we see government by bosses, not by the people, in several of the oldest commonwealths of the land. Today we see selfish capital and selfish labor warring against society and each other. Today we also see sectional strife arising, with a new alignment but full of the old spirit of enmity born of ignorance, prejudice and selfishness. Conservative and radical differ in their diagnosis of the disease and their prescription of the remedy, but agree that the patient is ill. Who will lead us to more healthful ways of living? The man who knows, trusts, confides in the common people, as Lincoln did, and emulates his marvelous patience and statesmanlike opportunism.

Lincoln was born Feb. 12, 1809. Let private citizens, public officials and all men who have civic responsibilities celebrate the anniversary of his birth as becometh men to whom God has given for an ensample the witness of a life full of tenderness, courage and self-sacrifice.

A NEW MOVEMENT IN THE CHURCH.

It has not yet appeared, it is only anticipated. But it is sure to come. At present the church is subdivided into societies to a greater extent than ever before. Almost every conceivable business belonging to it is in the hands of a club or a committee. Church calendars present at least a page of officered organizations, whose meetings have become so numerous that a printed weekly bulletin has become a necessity. We know of one medium sized church which has three temperance societies, with regular meetings, while the subject is a frequent topic of discussion in several of the others. Maintaining these meetings, whose attendance seldom exceeds a dozen in each, constitutes the "work" of their members. The same persons have been faithful attendants for years and their main reliance seems to be on the prayers, one or more being offered at each meeting.

Often only a nominal relation is maintained between these sects of our divided churches. No one except the pastor is acquainted with them all. Each glories in its efforts to maintain its own meetings. Sometimes one organization assumes the duty of investigating some of the others. In a Boston C. E. Society recently a motion to send a committee to the church prayer meeting was seriously discussed. Almost every sort of duty which used to devolve on individuals is now placed in the hands of committees, and personal responsibility, except to attend meetings, is reduced to a minimum.

The new movement will consist in bringing the church together and directing its united energies to practical ends. Some one will conceive a reasonable plan for the federation of the societies of the local church. At present the time spent in attending meetings is out of all proportion to the work accomplished. The complicated machinery of the church grinds itself out. There is little except chaff in the hoppers. There is a great whirr while the chaff runs through, but when it is found to have been but little changed in the process the motive which runs the machinery flags. The whole church acting together would generate a new enthusiasm. The elders would be inspired by the presence of young people in the prayer meeting, and they, in turn, would find something in the larger experience of maturer minds which they now miss. Contributions would grow by being taken together. Fewer societies would do more work by creating a larger sense of individual responsibility and a deeper consciousness of mutual support. The enthusiasm of the united church will some day be a surprise to itself, and its influence will be multiplied in the community.

It would not be strange, either, if a similar movement should make itself felt in the denomination by a closer federation, at least, of our missionary societies. When it comes to be realized that their business is one, and that its economical administration and successful results depend largely on some real and right relation of each department to the others, the churches will know more about their missionary work for the world and will feel more deeply their responsibility for carrying it forward.

Many organizations in one body make the appearance of busy but superficial activity. Unity in spirit and in action, a united sense of responsibility and call to duty, promote deep spirituality. This generation has carried division of life and labor in the church to an extreme. When the reaction comes united enthusiasm will develop devotion and power as yet unknown.

WHAT MAKES LIFE WORTH LIVING.

Some years ago a production by an English author appeared entitled Is Life Worth Living? It has caused wide and somewhat prolonged comment and not a few persons have argued more or less earnestly that life is not worth living. One feature of the discussion has been noteworthy. Those who have answered the question in the affirmative have not all been Christians but, so far as we can recall, all Christians who have discussed it have taken the affirmative with emphasis. He must have had a very sad and peculiar experience who has maturely determined that life is not worth living, in spite of its inevitable distresses of many sorts. But to a Christian believer there can be only one answer to such a question. Life is abundantly worth living.

Were it not for what God has revealed about himself, it would not be strange that the perplexities and cares, the sufferings, sins and sorrows of human life sometimes should cause many to dispute the worth of the privilege of life. Some people do seem to have little but misery here. But because God has revealed so much concerning himself, because he has made known his love, his justice, his grace, because he has sent Jesus Christ to redeem us and be our example, and because he has declared that this life is not the whole of life, or even its more enduring portion, but only the preparation for and introduction to the eternal life which awaits us hereafter, it is indeed short sighted to assume that life is not worth living.

We are to look at life as God looks at it. That means that we are to put faith bravely in him. We cannot yet understand the mysteries of our existence as he understands them, but we can refuse to allow them to dishearten us. When we come to look back upon them from the other world, doubtless we shall see that they were ordered for us in wisdom and kindness, and that we should have been far worse off without them. One object of them certainly is to give opportunity for the exercise of that simple faith, the vital importance of which we even now can comprehend in a large degree. Were there no need of faith, our souls would wither instead of expanding.

We have made no mention of the positive and countless joys which enrich most of our lives, even at their worst. They may not be overlooked. But, even apart from them, faith in God and the assurance of its future fruition in bright, eternal peace and reward are enough to render any life well worth living.

CURRENT HISTORY.

The Arbitration Treaty.

One has but to scan such a symposium on the treaty as *The Critic* published last week to see how men of highest character and patriotism differ. Rev. Dr. Joseph H. Twichell of Hartford defends delay, urges scrutiny of every section of the treaty and refuses to believe that the senators will procrastinate or reject from unworthy motives. Bishop Potter and Dr. Henry J. van Dyke intimate that they distrust the Senate and condemn it for having less wisdom than the people. There is a criticism of public men which can do more evil than good, and it is a grave charge one makes when he asserts that the Senate at any time has lost touch with the people, and yet it cannot be denied that the framers of the Constitution intended that now and then it should do so in order that a check might be put upon popular frenzy. There are men in the Senate whose vote to reject or emasculate the treaty will inevitably lead their constituents and the public at large to believe and assert that they have acted from base motives. Their characters and their past actions will warrant such judgment. There are others who, if they vote to reject the treaty or if they vote to amend it in important particulars, will be understood to do it from the purest motives and in accordance with the best light they have. There are others who, whatever they do, will be understood to be acting from mixed motives, partly good and partly bad, and the constituent or the editor attempting to pass judgment upon them will do well if he detects the dominating impulse.

That many of the worthiest men in public life hesitate before they enter upon an agreement with Great Britain, however worthy its object, is due to their reading of history and their knowledge of affairs abroad today. They cannot help distrusting the Power which is so "earth hungry" and so indifferent to moral obligations when the interests of its investors and traders are concerned. Hence, if for a variety of reasons, some defensible and some indefensible, the treaty is delayed or found defective, it will not be solely or even partially because the arbitration principle is distasteful to our legislators or to our people, but because sins of the past and present, personal and national, prevent that perfect harmony of thought and action which in a more righteous world would obtain. The full text of the treaty was laid before the British Parliament last week, and on Monday of this week Senator Sherman reported the treaty with amendments to the Senate. It was discussed in executive session, some of the best friends of the treaty joining with its foes in defeating Senator Hill's motion that it be debated in open session.

Anglo-Venezuelan Arbitration.

Unless the legislature of Venezuela rejects the treaty signed last week in Washington by Sir Julian Pauncefote for Great Britain and by Señor Andrade for Venezuela, which action is altogether unlikely, within a few months Rt. Hon. Baron Herschell and Sir Richard H. Collins, representing Great Britain, and Chief-Justice Fuller and Justice Brewer of the United States Supreme Court, representing Venezuela, with a fifth jurist to be selected by them, will meet in Paris to determine the boundary line between the colony of British Guiana and the United States of Venezuela. Their verdict, based on facts, principles of international law and a few special rules, will be final. Thus will pass into the realm of arbitrament, through judicial investigation, a question which has long severed diplomatic intercourse between Great Britain and Venezuela; which we, in obedience to impulses of the highest nature, endeavored to settle by friendly counsel and, failing in this, used language which was stern and unmistakable. The special commission appointed by President Cleveland will never be called upon to formulate its verdict, but all the exceedingly valuable data which it collected will be at the service of the counsel who will appear before the arbitration tribunal. It seems to us that Great Britain, by agreeing to this compact, has recognized the tenability and force of the Monroe Doctrine as unequivocally as could be desired. Whatever may be the fate of the general arbitration treaty, the ratification of this compact will ever redound to the honor of all concerned, whether the officials who negotiated and drafted it or the people of Great Britain and the United States who decreed, by unmistakable signs, that such a method must prevail, the idea of Anglo-American war over a South American boundary line dispute being intolerable to contemplate.

Official Malfeasance.

This term but mildly describes the act of the young college bred Republican governor of New York State, who last week, in defiance of public sentiment and the counsel of his shrewdest partisan advisers, appointed as superintendent of the State Insurance Department, with its immense patronage and opportunity for blackmail, a man whose crooked record as a lobbyist has been determined by legislative investigation, and whose reputation as a servile partisan is notorious. Forgetful of the fate of Governor Hill and Judge Maynard, indifferent to the welfare of his party, or his oath to conserve the interests of all citizens of the State, Governor Black named Mr. L. F. Payn, and a Senate with a Republican majority confirmed him, only nine senators of that party retaining self-respect and courage enough to defy Governor Black and Senator-elect Platt. Later this same governor is planning to aid in hamstringing the present State Civil Service Law. Fortunately a constitutional provision and a judiciary which he cannot control are likely to thwart the plans of the "machine."

The Course of British Affairs.

The presence of the Prince of Wales at Mr. Bayard's farewell dinner was an unusual act, indicating his desire to accentuate the feeling of cordial respect which the British officials and people have for Mr. Bayard and the people he represents. Recent by-elections in Great Britain indicate a setting of the tide against the Tory-Unionist coalition. Persistent dissensions in the Irish ranks, a tactical blunder on Mr. Dillon's part, which has given the ministry a chance to formulate a plan for a new tax commission, and Irish Roman Catholic co-operation with Anglican Tories in forcing sectarian schools on rate-payers, have not bettered the outlook for harmony in and out of Parliament. The Education Bill has passed its second reading in the House, but it concedes too much to please Nonconformists and not enough to satisfy Anglicans, and, despite Mr. Chamberlain's advocacy of it, it may be defeated, as was its much more complex forerunner last year.

Spain's Proffer to Cuba.

Forced by the failure of her troops to win victory, by her lack of credit abroad and her depleted treasury at home and by pressure from the Department of State at Washington, proud Spain has at last offered terms to Cuba, which, if made sincerely a few years ago, might have bound the province to her and prevented the present rebellion. But it is our opinion, confirmed by statements made by reliable American and English journalists in Cuba, as well as by leaders of the revolution there and in this country, that no terms which Spain may offer will be accepted by the revolutionists. Spain's generals and troops have so treated neutrals and prisoners of war that men who originally deprecated the revolt now sympathize with it, and the autonomist party has dwindled away overwhelmed by the evidence of Spanish cruelty and venality. Spain must suppress the rebellion or lose Cuba, and just now there is more reason to look for the former than the latter course. Reports from Porto Rico do not indicate that the reforms recently proffered to it will be accepted as satisfying all local needs.

The Situation in the East.

Again it is reported that the sultan has had presented to him, in a collective note from the Powers, their ultimatum respecting reforms which he must enforce, and we are asked to believe that this time reforms must follow. But, if reports from Berlin are correct, not a word is said in the note about any penalty attaching to disobedience, nor is there any confirmation of the happy rumor of a fortnight ago, which credited Germany with willingness to act with Great Britain, Italy and Austria, even should Russia and France oppose coercive measures. Nor will Sir Michael Hicks-Beach's speech in the British House of Commons, or the outbreak in Crete and Greece's desire to resort to arms in defense of Christians and conquest of Crete, tend to produce harmony of action at Constantinople, or lead the sultan to obey any paper mandate. Russia's policy will not change, even if the czar has epileptic fits semi-monthly, or weekly instead of monthly, as is now the case, and France will not be led to the point of breaking with Russia by any such brutal, impolitic assertions of British policy respecting Egypt and North Africa as the British Chancellor of the Exchequer made in his plea last week for parliamentary indorsement of the ministry's demand that a generous appropriation be made for the Dongola expedition.

The massacre by Mussulmans of a large number of Christians on the island of Crete, and the burning of the Christian quarter of Canea, has deeply stirred Greece and revealed the real situation in Crete, where the Porte stands pledged to grant reforms that have not, probably will not, come. Should Greece move now in any martial way it might prove to be the spark which would explode the mine.

Meanwhile, what of Armenia? Dr. Lepsius of Berlin, in his book, Armenia and Europe: An Indictment, just published, sums up the record of the Turk there: killed in the massacres, about 85,000; towns and villages laid waste, about 2,500; churches and convents destroyed, 568; forced to adopt the Mohammedan faith, 559 villages, with all their surviving inhabitants and hundreds of families in the towns; churches turned into mosques, 282; number of those without means of subsistence, about 500,000. The exodus continues of all who can get away from Turkey, but for the thousands who cannot there is little light ahead, and the time is far distant when it will cease to be necessary for financial aid to be given, or for prayers to be offered up for those who minister aid and those who receive it.

The Indian Famine and Plague.

Three thousand and more deaths from the plague in Bombay, with cases reported in Delhi on the north and Bangalore on the south and along the borders of Afghanistan, indicate somewhat the proportions of the problem which the British India officials face. Yet at the international sanitary conference, to open at Venice this week, the British delegates probably will decline to enter into any agreement respecting the inspection or infection of cargoes from Indian ports, since the same would hinder commerce. The British climate being hostile to the plague germs, and sanitary laws being fairly well enforced in British ports, the British delegates will say to those of less favored countries, "What have we to do with thee? Cleanse your cities, enforce necessary local precautions, and you will not suffer."

The direct charge against British administrators in India, which must be disproved sooner or later if Britain's good name is not to be irretrievably tarnished, is this: A reserve fund of Rx. 27,000,000 (nominally £27,000,000) has been accumulated through direct taxation since 1878–9, and in theory expended solely in constructing relief works, irrigation plants and the machinery to cope with just such a crisis as the present. Those who devised this scheme, and many of those who have administered it, repeatedly referred to the fund as a "sacred trust," as indeed it should have been. But the official accounts show that only £14,464,000 of the amount gathered from the people have been expended as pledged, and it is freely asserted that the balance has gone to pay the bills of the Afghan war and other governmental expenses scarcely meriting the descriptive word "philanthropic," or in any way contributing to meet the needs of the famine situation today.

NOTES.

The Senate has ratified the amendments of the treaty with Japan. It makes operative immediately reciprocity of recognition of the validity of patents, trade-marks and designs.

The indictment of the giver of the Seeley dinner at Sherry's, New York city, his most active supporter and the middle-man between the salacious-minded diners-out and the immodest women who danced before them, is a welcome omen that vice in high places is not to be tolerated. Captain Chapman, who made the raid, has been acquitted.

The destruction by fire of the Pennsylvania capitol at Harrisburg gave a local Methodist church the opportunity to return a courtesy shown years ago by Pennsylvania legislators. Then the church edifice was destroyed by fire and the congregation was given the use of the hall of the House of Representatives. Now the legislature is sitting daily in the new edifice of the church whose former attendants once worshiped in the capitol.

Senator Lodge has consented to a recommitment of the Immigration Restriction Bill, so that objectionable amendments likely to prevent presidential concurrence may be stricken out. Opposition to the bill hereabouts comes from men like T. W. Higginson and William Lloyd Garrison, who approach the question as idealists, and from the Central Labor Union, which represents federated labor. It opposes an educational test of any kind, though objecting to the admission of criminals and paupers.

The Mormons, failing to secure votes enough to elect their own candidate for United States senator from Utah, saw to it that Moses Thatcher, the recalcitrant Mormon, did not slip in where they could not, so they voted for and elected a Gentile named Rawlins, who has served them well heretofore when in the House of Representatives. Their failure to elect their own man is a happy omen, and in the long fight events have occurred and words have been spoken which will seriously undermine the Mormon power.

We need a first-class minister, or, better yet, an ambassador, at Constantinople during the next four years. Our missionaries and fellow-American citizens in Japan also are hoping that the man selected to represent us at Tokio may be one of the largest caliber. Treaties are to become operative which in their first workings are sure to cause friction, and our representative must be a man of tact, courage and experience. Moreover, history in Eastern Asia is making so fast now that our national interests demand that we should be in touch with everything done at Peking, Tokio and Seoul. In view of this it is encouraging to find it said in a semi-official statement sent forth from Canton, "Major McKinley wants gentlemen in the foreign service, and wants men of education, culture and ideas, who will in their bearing, their acts, official deeds and utterances exemplify the best, truest and highest type of American citizenship."

IN BRIEF.

The plea that wastefulness, whether in eating or decoration or anything else, furnishes work for the unemployed, is always fallacious. Wastefulness in the interest of charity is worse than false economy.

Our story in last week's issue, The Revival in Sardis, gave point to at least one Friday night prayer meeting last week. If not literally, it is certainly potentially, true. And that is the highest type of fiction.

The University of Chicago announces Lady Aberdeen, wife of the Governor-General of Canada, as orator at the next meeting of the convocation, April 1. Chicago University leads as the breaker of educational traditions.

Prof. Charles A. Briggs of Union Theological Seminary sails for Europe this week to spend a year abroad. He deserves a period of rest. The Presbyterian Church already has it, so far as he is concerned, for some time ago he ceased to be a disturbing factor.

Printer's ink is still effective. The recent reference in Franklin's letter concerning Professor Jernberg's work at Chicago Seminary brought him $250 for the support of his paper, *The Evangelisten*, which circulates among the Norwegians and Danish.

We have received attractive programs of Melanchthon celebrations next Tuesday at Andover and at Princeton Seminaries. The Christian public generally, as well as young men preparing for the ministry, will do well to note this important occasion.

Mr. Moody continues to spend his Sundays in New York, and in his great Carnegie Hall audiences the wealthy and fashionable classes are well represented. The sermon last Sunday afternoon was upon The Prodigal Son, and after it 150 persons rose for prayer.

The matron of a Texan orphanage recently saved from destruction by fire all but two of the orphans, but while caring for them three of her own children were consumed by the flames. "Greater love hath no man than this, that a man lay down his life for his friends."

The Bible with which Mr. McKinley will be sworn in taking the oath of office will be a new one, furnished by the bishops of the African Methodist Episcopal Church. As a Methodist and a friend of the Afro-American Mr. McKinley could scarcely have done a more delicate act of courtesy.

Some sympathetic inquiries have been received concerning the sprained ankle of Deacon Dudley, whose visits to various churches in Boston are being described in our columns. As was seen in last week's issue, he was able to attend church twice, and this number shows that he has fully recovered his health.

Are you going to San Francisco to the Endeavor Convention, July 7 to 12? After considerable dickering with the railroads, a round-trip rate of $51 from Chicago has been secured. It will probably cost about $23 more to get from Boston to Chicago and back. Chances to visit the Pacific coast at so low a price are rare.

The bill recently introduced into the Massachusetts Legislature by Mr. Whitehead of Fall River, to amend the Sunday laws so as to allow the running of steamboats on Sunday, would seem to be simply a provision to open up again the Sunday excursion business, with the demoralizing results which would naturally follow. The bill ought not to pass.

Idaho, Arkansas and New Hampshire have sent in their returns for the Year-Book. It is a suggestive contrast that while New Hampshire has gathered the reports of 190 churches, a city in Massachusetts having nine churches has at the same time reported only two. Of Massachusetts conferences eight have reported, Mendon, as usual, being the first received, Jan. 5.

The West is believed to be more indifferent to the preservation of Sunday as a day of rest than the East. But there are signs of a growing regard for the day in some Western States. The Missouri House of Representatives last week voted, seventy-seven to forty-two, to prohibit Sunday baseball playing in that State. We shall watch with interest the fate of this bill in the Senate.

The Presbyterian Home Missionary Society's debt is now nearly $300,000. Its secretaries report that "not only the men, but the fields as well, are on the eve of a great disaster." Some adjustment to present conditions, at whatever cost, is the first and imperative necessity for a society in such a condition. To keep calling in vain for money and accumulating debt is to make the disaster irretrievable.

A meeting of the Congregational Association was held last week at which it was voted to authorize the committee on plans to complete agreements fixing the boundary lines of the lots on which the new Congregational House in Boston is to stand. The committee was also instructed to sell and cause to be removed the buildings now occupying the lots. We expect soon to witness the first visible steps toward the new structure.

Rev. Dr. H. A. Hazen cast a bombshell into the ranks of the members of the New England Historic Genealogical Society at their meeting last week by proposing that women be admitted to membership. Why not, pray, if they have the money, the leisure and the interest which would make them useful members? More and more women, especially those belonging to the rapidly multiplying patriotic orders, are making use of such collections as the Genealogical Society has.

It is not wise to celebrate prematurely legislative victories for good causes. Much exultation has been expressed because the national House of Representatives voted to abolish the sale of intoxicants in the Capitol. But last week the Senate sent the bill to the calendar, where it is likely to remain undisturbed. The remarks which preceded the vote showed plainly the purpose of the Senate to kill the bill. It is what was expected by most of those familiar with this kind of legislation.

Brooklyn churches are disturbed over a State law, which they have just discovered, prescribing who shall preside at their meetings, who shall vote in them, and making the Congregational Church Building Society a governing body, with power to declare churches under certain conditions extinct and to take possession of their property. The law seems to have been the result of a stupid blunder of legislators. In its present form we do not believe the courts would sustain it. To do so would be practically to legislate Congregationalism out of existence in New York.

In the death, last week, of Edward Whitney of Worcester, at the age of sixty-three, that city, Plymouth Church, the denomination and the Y. M. C. A. cause lose a valuable supporter. He belonged to the rapidly dwindling old guard of Y. M. C. A. men which included the late R. K. Remington of Fall River and O. D. Morse of Springfield. These men were identified with the Y. M. C. Association when for several years it carried on an evangelistic campaign throughout the commonwealth. It is worth while to recall this earlier and now abandoned phase of Y. M. C. A. activity.

The new International Lesson Committee is to hold its first meeting in Philadelphia, March 17, to consider the selection of the fifth series of lessons. The committee will hold a session in the Y. M. C. A. lecture-room, corner of Fifteenth and Chestnut Streets, at 2.30 P. M. of that day, to receive suggestions, which are invited from any who propose to use these lessons. Suggestions which cannot be presented in person may be addressed, previous to that date, to Dr. Warren Randolph, Newport, R. I. After the suggestions have been received, the committee will hold a conference with writers and editors of international lesson helps.

Prof. George D. Herron of Iowa College, in an interview with a *London Chronicle* representative recently, foretold "an immense social revolution" in this country. If he had said "evolution" he would have hit nearer the mark. We are too conservative a people to secure by revolution what can be secured with much less waste and friction by evolution. Evolution implies normal, revolution abnormal, methods of gaining given ends. Professor Herron came nearer the truth when he said that "The idea of Saxon federation is taking hold in America—the idea of some sort of cohesion among the Anglo-Saxon peoples of the world, with the idea of bettering the conditions of life all around."

Melanchthon was a layman, be it noted. He also was one of the many great men who may have lived too long. If he had died before 1546 he would not have compelled Calvin to say, when he did die in 1560, "O, Philip Melanchthon! . . . A hundred times, worn out with fatigue and overwhelmed with care, thou hast laid thy head upon my breast and said: 'Would God I might die here,' and a thousand times since then I have earnestly desired that it had been granted us to be together. Certainly thou wouldst have been more valiant to face danger, and stronger to despise hatred, and bolder to disregard false accusations." The term *rabies theologorum* originated with him, and the disease was never more virulent than during the epoch in which he lived.

Exactly 100 of the Andover alumni lunched together at Young's Hotel, Boston, last Monday. Probably so large a number of Andover ministers have not met together in Boston for forty years. Many friends who had not seen each other for years recalled pleasant experiences shared in student days. Rev. Dr. E. L. Clark presided over the meeting. Most of the members of the faculty were present. Rev. Dr. G. M. Adams offered prayer. Addresses were made by Dr. Arthur Little, Prof. J. H. Thayer, Dr. Daniel Merriman, Prof. George Harris, Dr. A. E. Dunning, Rev. Messrs. S. V. Cole and H. P. Dewey. A letter was read from Prof. E. C. Smyth. Some entertaining and some weighty words were uttered, and all agreed that the meeting was amply rewarding in enjoyment and suggestion.

Rev. William Rader of San Francisco was appointed chairman of the committee to assign ministers to the pulpits of that vicinity during the C. E. meeting next summer. He is preaching a series of sermons on the higher criticism of the Bible, somewhat in the line of Dr. Abbott's series in Brooklyn. Following his recent sermon on Jonah, the *Occident* called on him to resign his position as chairman, on the ground that many of the churches would be unwilling to receive preachers selected by a man of Mr. Rader's views. If the Christian Endeavor is to be the fish for which Mr. Rader is the Jonah, after his exit he can still make San Francisco his Nineveh. The *Pacific* says loyally that the answer of California Endeavorers will be that Mr. Rader should represent them at the convention.

The Congregationalist's Oriental Party of 1895 held a very successful reunion in Boston, Feb. 2. Twenty-one members, with several of their friends, were present. They found generous entertainment at Young's Hotel, and after dinner saw their experiences of travel over again by means of a stereopticon and views provided by Dr. George E. Hall of Dover, N. H. Most of these were from Dr. Hall's kodak, and many of them represented members of the party among the ruins of Egypt and Palestine and Greece, or in the palaces and mosques of Constantinople and other Oriental cities. All were agreed as to the great value of the kodak to perpetuate the experiences of tourists in far lands. Among those present from a distance were Dr. and Mrs. G. R. Leavitt of Beloit, Wis., Dr. and Mrs. F. A. Horton of Philadelphia, Mr. C. W. Anderson and family of Montclair, N. J., and Mr. and Mrs. Adna Brown of Springfield, Vt.

The hold which the New England Sabbath Protective League is gaining upon those elements in the communities whose support is most desirable may be inferred from the place and character of its forthcoming annual meeting. It is to be held Feb. 14, at 4 P. M., at the Central Congregational Church on the Back

Bay, Boston. Rev. Reuen Thomas, D. D., will preside. The address of welcome will be made by Dr. E. L. Clark Dr. G. C. Lorimer and Bishop Foster will speak, and Sec. M. D. Kneeland will present the annual report. United States Senator George F. Hoar has accepted the presidency of the league. His platform may be inferred from this declaration: "I believe thoroughly in a day of rest, which shall be largely devoted to the contemplation of divine themes and to the worship of God and teaching his law; and in protecting this observance against labor or other discords by law." The league is to be congratulated on securing so eminent a layman to succeed Bishop R. S. Foster.

STAFF CORRESPONDENCE.

FROM NEW YORK.

Brooklyn Matters.

Dr. Abbott's position as regards the Bible continues to be the uppermost topic of conversation in religious and anti-religious circles and of newspaper comment. The week has brought no more coolness into the discussion. One thing, however, people abroad, personal strangers to the doctor, can hardly understand—the reluctance of those who most widely disagree with his views to openly combat them, so warm is their fraternal attachment for the man and their appreciation of his ability and work in many spiritual lines. Only their strong conviction of duty to the Master and his truth could bring to or hold in their position of forensic antagonism the brethren whose official action was the subject of editorial comment in last week's *Congregationalist* and the religious papers generally.

Two or three physicians and pastors have founded an order of (female, chiefly self-supporting) Trained Christian Helpers to care for the sick, ministering gratuitously to the poor. Seven young women have already been received with religious services, and more will follow. The periodical alarm concerning overwork required of pupils in the Girls' High School is now at its hight, stimulated this time by a concerted movement of physicians of the Homeopathic Medical Society of Kings County. The January meeting of the Congregational Club was given mainly to hearing from Commander and Mrs. Ballington Booth of the work of the "Volunteers" among the unchurched masses, specially among prisoners. The club adopted the resolutions of its New York sister in favor of the pending arbitration treaty.

The annual meeting of Lewis Avenue Church (Dr. Kent's) showed a prosperous state of finances: receipts for the year, $13,900; expenditures some few dollars less, with a reduction of bonded indebtedness; assets over liabilities about $67,000.

The Pilgrims.

Dr. Virgin is rejoicing over the retrospect of another year's work of his church, all branches of which have been carried on prosperously. Of the fifty-two members received (twenty-seven on confession) two were from his Chinese Sunday school. This now supports one of its former members as a missionary of the American Board in his native Chinese village, and is building a church for him there. The Pilgrims' receipts exceeded those of several preceding years, and the harmony remains unbroken. The pressure of work has compelled Dr. Virgin to resign his membership in the Congregational Home Missionary Society's executive committee, where he has done good service for years.

Minor Items.

Another trial of the new motor street cars was made this week, a longer trip than before, and was even more successful, proving that the air-power is far more easily and readily managed than the cable or electricity, and the motion far more comfortable. Old folks want the new cars hurried up at once. Not a little surprise is created here by Pres. Seth Low's sudden change of base on the Greater New York question. After printing in *The Century* and elsewhere some of the strongest arguments yet written against the consolidation, he now comes out in its favor, which seems not much like the level-headed citizen that he is.

The city board of health has made a new move in the care of our public schools. It appoints inspectors to visit the primary schools daily, under certain rules and regulations, looking for symptoms of contagious diseases among the children present and learning the nature of illnesses that are keeping any of the pupils at home. The object is, of course, to take suitable precautions against the bringing of dangerous diseases into the schools, and to prevent their spread among the homes of the pupils.

A Serious Loss.

Our young churches in the northern wards, now numbering eleven, have lost a valued friend and helper in the person of Mr. Sereno D. Bonfils, for many years a merchant here, who suddenly died of heart failure in his sixty-sixth year. He was a lineal descendant, on his mother's side, from John and Priscilla Alden, and was baptized in the Old South Church, Boston. He materially assisted in the formation of Trinity Congregational Church, Tremont, of which he was trustee or deacon, or both, most of the time until his decease. Christ Congregational Church at Mount Hope, of which his son, Rev. Ellsworth Bonfils, now representing Atlanta University in the North, was for some years pastor, and our church in Bedford Park were also largely due to his gifts and labors. He was a Christian of unfailing cheerfulness and unwavering faith.

Personal.

Dr. Dana is still gaining strength and giving growing promise of complete recovery. Dr. Kincaid yet lingers on this side of the river, but with daily waning physical strength, while strong and bright in Christian faith and longing to go hence and be forever with the Lord. HUNTINGTON.

FROM THE INTERIOR.

Farewells to a Missionary.

The Union Park Church has the good fortune of having two of its members at work in the foreign field. Miss Ada Haven has for some years been rendering excellent service in China, and now Miss Gertrude M. Willcox, daughter of Prof. G. B. Willcox, is on her way to Japan. She will probably teach in Kobe College for the present, although her preference is for purely evangelistic work. It is a long time since anything occurred so to deepen interest in missions in Union Park Church as the decision of Miss Willcox to go abroad. For two or three weeks friends have been bidding her good-by. First came a reception at the home of Mr. and Mrs. E. W. Blatchford, at which members of young ladies' missionary societies and of the W. B. M. I. were present. Besides delightful social features there were fitting addresses by Dr. J. G. Johnson, Professor Mackenzie and Mr. Blatchford, the singing of hymns and the utterance of tender God bless you's. Special services were also held at the rooms of the Woman's Board, and a part of Wednesday, Jan. 27, was set aside by the ladies of the Union Park Church for special addresses and the presenting of gifts of useful articles and memorials of affection. At the meetings of the Endeavor Society and in the general prayer meeting words of cheer and hope were spoken, so that altogether the young woman could but feel as she left us what a blessed testimony to the power of Christ's constraining love she was giving and receiving. While it is not what it once was to go abroad, it still means a great deal to give up a refined and cultivated home and friends of youth, and go out into a far country from which return is possible only two or three times during life. It is something to rejoice over that so many are found, even in these secular days, to make sacrifices like this.

Revival in Douglass Park Church.

Special meetings have been held for a month. Last Sunday fifty-one were received into fellowship as the first installment of those who have been brought under the power of the Holy Spirit. Only fourteen came by letter. Thirty were adults, and twenty-two heads of families. Eleven received the ordinance of baptism; fourteen came from the older members of the efficient Junior Endeavor Society. While such an addition as this means much for any church, however large, it means far more for a church which, like Douglass Park, has had a hard struggle for existence, and is not able even yet to meet all its bills unaided. But the strength now obtained will add largely to the resources. There have been no sensational meetings, no peculiar methods, nothing but the plain presentation of the gospel, accompanied by earnest appeals. Rev. J. D. McCord, State evangelist, led the meetings for two weeks. His preaching is always acceptable and rarely without result. Subsequent meetings were held every night by the pastor, Rev. F. T. Lee, assisted by ministerial brethren. While no one of our churches has as yet an ingathering like this to report, in not a few of them a good work is going forward. We do not believe that the winter will pass without witnessing a good many conversions among those who have been more or less regular in their attendance upon religious services.

A Recognition Social.

The First Church in Chicago has always been noted for its ingenuity in conducting its sociables. The one last Tuesday evening was called a recognition sociable. Curiosity attracted many who might not otherwise have been present. The recognition consisted in guessing the names of many of the elder persons present from photographs taken when they were young. Mr. C. H. Case, who has long been the superintendent of the Sunday school, having been obliged through pressure of duties and ill health to lay it down, was presented with several valuable books, and his wife with flowers.

Political Decapitation.

Governor Tanner has already begun to swing the political axe. The commissioners of the West Side parks have been removed bodily, with a single exception. The charge is that they have spent money and have nothing to show for it, and that as Governor Altgeld's favorites they have cheated the people. It is feared that this wholesale removal is an indication of the existence of another political machine which may not be any great improvement on the one from which we have so long suffered. Still it is true that the State is in debt when it ought to have an abundance of money, and will be compelled to anticipate its tax levies by borrowing to meet its necessary expenses. For a State which has no bonded debt this seems wholly unjustifiable.

Associated Charities.

The principle of association or system in charity received a new emphasis through the visit of Robert Treat Paine of Boston and his addresses at various meetings held by those interested in the relief of suffering. The pressure of the severe weather of a week ago, and the swift response of wealth to the appeal of the mayor for $100,000 for immediate use among the poor, awakened an interest in the subject quite unusual. The great meeting of the week was that in Plymouth Church, Sunday afternoon, when the auditorium was crowded to listen to the discussion of the best methods of dispensing charity, and especially to hear Mr. Paine. In his opinion charity should seek to do four things—relieve need promptly and tenderly, prevent unwise alms to the unworthy, raise into independence every family where this is possible, make sure that no child grows up a pauper. Most of all, said Mr Paine, is work needed. The truest charity, therefore, is the furnishing of employment to those who are without it. This suggests the problem of the great city, where panics or financial disturbances, even if slight, are certain to deprive thousands of work.

Chicago, Feb. 6. FRANKLIN.

FROM LONDON.

"The Event of the Century."

It is doubtful whether the cable messages from England to the secular press of America have conveyed an adequate idea of the intense satisfaction which the signing of the general arbitration treaty between Great Britain and the United States has given in religious circles on this side. On every hand one hears expressions of unbounded joy that the fraternal feeling that undoubtedly exists between the two communities, especially in their distinctively Christian sections, has now taken concrete form; for it is universally assumed that the treaty will be ratified. If Lord Salisbury showed any disposition to go slower than or not so far as Mr. Olney, in that respect, as in others, he does not represent the heart of the British people, the vast majority of whom desire that the treaty should be as binding, inclusive and far-reaching as possible. It having been stated that the choice of a monarch as nominator of an umpire in the event of disagreement is repugnant to some American journals, the *Tablet*, a leading Roman Catholic organ, seizes the opportunity to urge that the choice should be left to the pope, whose "impartiality between the two countries could not be questioned," and whose "desire to promote the interests of peace would at least be equal to that of the King of Sweden." The *Daily Chronicle*, to whom much credit is due for the part it played in the events that led up to the treaty, is influentially supported in the suggestion that the consummation of the treaty should be marked by a day of international celebration. I have seen it definitely suggested that *The Congregationalist's* Pilgrimage did not a little to foster that happy state of public feeling which has resulted in what the *Chronicle* fitly calls "the event of the century."

United Nonconformity.

The work of Free Church federation proceeds apace. Never was any movement taken up with more enthusiasm or unanimity by all sections of British evangelical Nonconformity. Within two or three years 300 local councils have been formed, embracing 8,000 churches, and representing at least a million members. Rev. Thomas Law, one of the original promoters of the movement, now spends his whole time in organizing councils throughout the country, whilst, in order to cope with the increasing work of the Metropolitan Council, Rev. John Matthews has been compelled to relinquish his pastorate. Although disestablishment is not in the program of the National Council, the catechism of Free Church principles just about to be issued, the impending publication of a series of hand-books on the history and principles of the Free churches and the intended compilation of a Free Church year-book must inevitably tend in that direction. When the time comes for considering the question of state establishment the Anglican Church will find itself, as never before, confronted by a united Nonconformity. Many a poor country minister thanks God for the formation of the council, since he now has access, by means of the circulating library, to which Dr. Robertson Nicoll has contributed 500 volumes, to books that otherwise he might never have the opportunity of reading. One illustration of the kind of work done by local councils may be given. At the opening of the year some thirty of them joined in sending to every home in the districts which they covered an invitation to attend some place of worship in 1997—100 000 such invitations being distributed by 5,000 visitors. This winter 100 Free Church demonstrations, addressed by leaders of the federated denominations, are taking place in our principal towns.

Parliament of the Free Churches.

Elaborate arrangements are being made by the Metropolitan Council for the national assembly in London, March 9–11. Never in the history of the Free churches of Britain have so many eminent Nonconformists met on one platform as will then be brought together. Literally, the foremost men in each denomination have promised to take part. Dr. Monro Gibson is president; Dr. McLaren preaches the annual sermon; Mr. Price Hughes, Dr. Barrett and Dr. Berry also preach; Dr. Rogers, Dr. Clifford and Dr. Oswald Dykes read papers; Dr. Parker presides over a meeting for young men and women. A general interchange of pulpits will take place in London the preceding Sunday. The Lord Mayor of London's invitation to the 1,500 delegates to a reception at the Mansion House, and the offers of the Bishop of Rochester and the new Bishop of London to entertain the visitors, are significant recognitions of the national character of the congress. Commenting on the action of the bishops the *Guardian*, the leading organ of the Established Church, urges the wisdom and advisability of Anglicans cultivating in this way the acquaintance of Nonconformists, whilst even the Anglo Catholic *Church Times* is constrained to remark that the most extreme divergences of opinion need never prevent one man from showing hospitality to another or from being his friend, and then goes on to suggest a round-table conference on the education question, all of which goes to show that the time for the state to inflict disabilities on Nonconformists and for "Churchmen" to snub them is rapidly drawing to a close. It is now an established fact that in England Congregationalists, Baptists, Methodists and Presbyterians, without counting other Nonconformists, provide more church accommodation and have in their Sunday schools 400,000 more scholars than the Church of England.

Under a Cloud.

A cloud hangs over the London County Council. As soon as this body came into existence it at once inaugurated a new and better era in municipal life. The council was pervaded by a healthy moral tone, and in particular distinguished itself by its concern for the welfare of the workers of London, stipulating, for instance, when giving out work to a contractor, for the eight-hour day and the trade union scale of wages. Then the council went a step further; dispensing with the contractor, it started a works department of its own. Unquestionably by this means good and, on the whole, economical work has been done. There has been no scamping and no complaint is made of the quality of the work, but some unfortunate scandals have recently occurred. It has been discovered that in order to make a fair show certain officials of the work's department cooked the accounts. There has been no "jobbing," no misappropriation of funds; but where a loss was incurred on one piece of work, profits on other jobs were taken to make up the deficiency; an equalizing process has been going on, presumably to avoid criticism and censure. From the first the moderate or conservative element on the council has been bitterly opposed to the democratic policy of the council doing its own work, and now they are yelling in triumph. The case, however, is not so bad as doubtless the moderates would like it to be. Documents were fabricated, fictitious signatures given, but there was no financial fraud. The culpable officials acted very foolishly and have suffered the penalty of summary dismissal. The fact that, despite most ingenious devices and the collusion of officials, the malpractices were discovered by the exceedingly smart and able young comptroller, Mr. H. E. Haward—who, by the way, is a Congregational church secretary and Sunday school superintendent—proves the effectiveness of the council's safeguards and the probity of the councilors as a body. In the case of the Metropolitan Board of Works, which the council superseded, corruption for long went on unchecked. The progressive cause in both our municipal and national spheres has latterly suffered check, but this can be only a temporary setback, for much needed work yet remains to be done, and the forces of progress and righteousness must prevail.

Dr. Pentecost's Mind.

After nearly five years' remarkably successful work in West London, Dr. Pentecost returns to his native land. Since receiving the call from Yonkers he has all along intended to accept it, his apparent vacillation being due to a desire not to act rashly or inadvisedly. The Marylebone Church left no stone unturned to induce Dr. Pentecost to remain; the grave and reverent leaders of the Presbyterian Church of England unitedly urged him not to go, and his presbytery took the unusual course of declining to accept his resignation in the hope that the Yonker's people might be prevailed upon to withdraw their call. If they had done this, Dr. Pentecost would have consented to remain; as they positively refused to release him from his promise, he cannot choose but go. And this is in accord with his personal wishes. It is a question, not of dissatisfaction with his present charge, but of determining where he will spend the rest of his ministerial life. He feels that if ever he is to go "home" it must be now, else he must remain permanently in England. He will again tender his resignation at the meeting of the presbytery in February, when there will be no further opposition. It is his purpose to give up his work at Marylebone about the end of March at latest. The strenuous endeavors that have been made to retain Dr. Pentecost in London are the best possible evidence of the value and success of his ministry here. The good wishes of a very large circle will follow him to his new sphere. Dr. John Watson is mentioned as his possible successor.

Dr. Mackennal's Health.

Dr. Mackennal's many American friends will be glad to know that he is recovering from the physical breakdown which some months ago compelled him to cancel his engagements and to take a two months' holiday. Since his election to the chair of the Congregational Union in 1886 his public work has gone on increasing, whilst the duties of his pastorate have steadily grown. Until this breakdown, due to exhaustion of the nerve centers, he has never had a two months' holiday, although he has been in the ministry nearly forty years. Dr. Mackennal is one of the hardest working men in the country, and latterly has rendered splendid service in connection with the Free Church federation movement. His medical adviser says there is no reason why he should not do eight or ten years' good work yet, and it is to be hoped that he may be spared in activity for a much longer period. He occupies a position by himself in the denomination, and his leadership will be specially needed in impending struggles.

Good Men and True.

Dr. John Clifford, having all but killed himself by thirty-eight years' incessant work at Westbourne Park Chapel and on behalf of the whole metropolis, starts in March on a yachting cruise round the world, in the course of which he hopes to reach New York and Boston before the middle of August. Mr. Silvester Horne, one of the most brilliant of the younger generation of Congregational preachers, has greatly benefited by his long, enforced rest and hopes to resume his ministry at Kensington Chapel in April. Pastor Archibald G. Brown, the "East End Spurgeon," after a thirty years' markedly successful ministry on the simplest evangelistic lines at the East London Tabernacle, has resigned the pastorate, and set out on travels which may lead him to the States. Much interest has been excited by the reappearance of Mr. Stopford Brooke in a London pulpit after an absence of three years, during which period Bedford Chapel, where he preached for many years, has been demolished. Mr. Brooke's greatly improved health leads his friends to hope that his voice may again be regularly heard in the metropolis. Dr. Herron of Iowa is now spending some weeks in London, studying, preaching, and being interviewed. Dr. Charles Ray Palmer is shortly due at Mansfield College.

Jan. 27. ALBION.

DEACON DUDLEY'S SUNDAYS IN BOSTON.

IV.

BY ALDEN ENDECOTT.

"Well, Jacob, where shall we go tomorrow?" asked Mrs. Dudley, as they withdrew from the dining-room, where several of the boarders loitered over dessert to discuss the Bradley-Martin ball.

"I'm not particular," he replied, with an abstracted air.

If the truth were told the good deacon was a bit homesick when Saturday night came round, and he was thinking just then of his fellow-deacons at home. He wondered which one took his place in passing the contribution box in the broad aisle, and whether his Bible class of elderly women held together in his absence. He wished he had brought his Barnes's Notes with him, so he could study the Sunday school lesson Saturday evenings, as he did in the plain sitting room which seemed a thousand miles away. Men seldom enjoy boarding, and the lively chatter at dinner this evening about the racing on the boulevard and the Geisha—whatever that might be—had grated on his provincial ears. City life in some of its phases was growing more and more distasteful to him. Meanwhile Mrs. Dudley scanned the Sunday notices in the evening paper. At length she remarked, in a judicial tone, "Here's something that sounds real nice—the Church of the Higher Life. Let's go there."

"Is it a morning service?" asked the deacon.

"No, it comes at three in the afternoon," said Mrs. Dudley," and we shall have to hurry, for Sunday dinner is such an elaborate meal we never get through much before three. It's not far off, though, only round on St. Botolph Street."

"Who's the minister?" was the next query.

There was an awkward pause, for Mrs. Dudley recalled the woman preacher at the Christian Science Church, so she answered hurriedly, mixing the pronouns in her confusion: "O, he's Mrs. Van Anderson. Do you suppose it's a foreigner?"

They sallied out just after dinner for 44 St. Botolph Street, and found the Church of the Higher Life gathered in a gymnasium. A month ago they would have criticised the absence of ecclesiastical furnishings, but they were beginning to look for truth beneath outward forms. All else was forgotten, too, when the preacher appeared. A noble figure, clad simply in a dress which hung in Grecian folds, head and hands uncovered, absolutely without ornament, hair combed back smoothly from a face of singular purity and strength, she stood before the audience of about 200, Bible in hand, the embodiment of perfect health and womanliness. Whatever doctrine she might proclaim one instinctively recognized a personality dominated by lofty ideals.

After singing from a book called Truth in Song, which looked precisely like a Moody and Sankey hymn-book, the preacher said: "We have been singing 'God is present everywhere,' now let us realize the Presence." All bowed in silent prayer, and then united in repeating the Lord's Prayer. Scripture reading followed, and after more singing came a sermon on the Ideal Marriage. It must be confessed that to these two simple listeners much that was said about "living in the consciousness of the perfect," with similar vague expressions, was wholly unintelligible. After the sermon came what she called "healing ministry." The people sat in perfect silence and were exhorted to send loving thoughts to sick and sorrowing friends in the faith that they would be healed and comforted thereby. This part of the service was really impressive, and the evident sincerity of the worshipers, most of whom were middle-aged women, could not escape notice. A lengthy benediction, "in the name of Immaculate Love," closed the services, and the congregation quietly dispersed. On going out each received a four-page leaflet setting forth the aims of the church. Its special features are: a healing service every Sunday, a weekly Emerson Study Club, a mothers' meeting and the Arkeso Club for young people. Reaching the street Mrs. Dudley drew a long breath and said to her husband, "Did you ever hear such bosh, Jacob?"

To her amazement he replied, soberly: "But I believe, Hannah, there's a real truth somewhere in that sort of preaching. I couldn't make head nor tail to half she said, but I'd like to go there again."

Half doubting the evidence of her own ears, Mrs. Dudley adopted the tactics of diversion, like a mother with an unruly child, by saying, hastily: "We've just time to take this West End car and go over to that Universalist Church on Shawmut Avenue where they advertise 'Pleasant Sunday Afternoons.' Don't you suppose they meet on stormy days?"

They were a little late and the edifice was thronged so they had to stand. A woman whispered to Mrs. Dudley, "You hain't missed much yet, only some of the organ music and readin' the Bible and Mr. Perrin's prayin'." A violin solo, the rendering of one or two selections by a famous elocutionist and a talk on the kindergarten made up the rest of the varied program. Not caring for the music, Deacon Dudley adjusted his spectacles and read a small paper, copies of which were distributed in the vestibule, and discovered that this was the Every Day Church, that Rev. G. L. Perrin was the popular pastor and that something seemed to be provided in the way of entertainment or instruction for every day in the week.

Going home he was uncommonly silent, and vouchsafed this single comment on the performances of the last three hours: "I guess the Lord was 'bout right, Hannah, when he advised letting the wheat and tares grow together till harvest time. I'm sure I couldn't undertake to tell what's gospel truth and what ain't in this great Sodom of a city."

That week Deacon Dudley received by mail some pamphlets which explained the essential doctrines of the Church of the Higher Life, and was pleased to find so much that squared with his own views of truth. He drew a pencil mark around this paragraph and silently passed it to Hannah.

"And ye shall seek me and find me when ye shall search for me with all your heart. In that day when, more than riches and honor and power and selfish glory, you shall desire spiritual understanding, in that day will come to you the revelation of God in your own soul, and you will be conscious of the indwelling Father, who is Life and Strength and Power and Peace."

1497. Philip Melanchthon. 1897.

The Life-Work and the Personal Traits of the Scholar of the Reformation.

By Rev. Isaac O. Rankin.

Philip Melanchthon, the 400th anniversary of whose birth comes on Feb. 16, was fourteen years younger than Luther and survived him for exactly fourteen years. If in spite of this equality of age Melanchthon's life seems longer to the student of Reformation history the impression is largely due to differences in their early experience. When Melanchthon stood at Luther's side in the first great public debate between the Reformers and the Roman Catholics at Leipsic in 1519 Luther was thirty-six and Melanchthon only twenty-two, and from this time onward their labors and experiences were parallel, until at Luther's death his younger friend was left to set in order and complete the work of Protestant defense and organization alone.

The extraordinary development of a precocious talent is the most striking feature of Melanchthon's early life. Born in the village of Bretten, on the hills between the Necker and the Rhine in the present Grand-Duchy of Baden, he took the degree of Bachelor of Arts at Heidelberg in his fifteenth year. Removing thence to Tübingen, before he was twenty he had gained for himself a fame as classical scholar and editor which won the enthusiastic recognition of Erasmus. At twenty he published his Greek grammar and at twenty-one was called, on the recommendation of Reuchlin, to the chair of Greek in the University at Wittenberg, in whose faculty Luther had been for ten years the animating spirit.

Melanchthon's parents were godly and prosperous people. His father, George Schwarzerd, was a well-known armorer—a trade which had not yet lost its importance by the decay of the older usages and shows of war. More significant for his mental development was his relationship to the famous humanist and Hebrew scholar Reuchlin, who was his great-uncle on his mother's side, and who seems to have admitted the ambitious and promising lad to a close intimacy. To Reuchlin's influence was due, no doubt, the direction of Melanchthon's studies to philology and that unrivaled acquaintance with the rediscovered treasures of the classic world which prepared his mind to accept and value Luther's direct appeal to Scripture in the original tongues. To Reuchlin is due also that change of name, in accordance with the pedantic fashion of the time, which translated his patronymic Schwarzerd (Blackearth) into its Greek equivalent. Melanchthon himself found the name rather too ponderous, and shortened it in his later years to Melanthon. Reuchlin's own scholastic rebaptism was Kapnio, which, if translated literally, becomes "Little-smoke."

It was a time when the new wine of the renaissance of learning was everywhere threatening to burst the old bottles of scholastic thought. Fugitive scholars from the Orient were teaching Greek in the university centers. Reuchlin had bribed the Jews to teach him Hebrew and had written the first grammar of that ancient tongue. Erasmus was settling the received text of the Greek New Testament. There was an enthusiasm of scholarship which carried the new learning everywhere. Reuchlin and Erasmus had prepared the way for Luther, who merely said what they were thinking and applied their principles of free research in practical church life. Melanchthon's transfer from Tübingen to Wittenberg was a change from an atmosphere of elegant scholarship and acute verbal criticism to one of active application of principle in church life and practice. From editing Latin plays and Greek philosophy he came to be the theological adviser of the Reformation, the writer of its most widely accepted creed, the most influential of its university professors and the fashioner of its forms of external church life.

No one could have seemed less fitted by nature for so wide a range of activities. Of feeble habit of body, he seemed quite unequal even to the great literary tasks which fell to his share. Of stammering tongue, there was little prophecy of the fame as a lecturer which called thousands of students to Wittenberg. A layman, who never himself entered the pulpit, he became the master and teacher of preachers and gave form both to the theology and church order of Lutheran Germany. Cautious, fond of peace, ready to yield every point that was not essential to the truth, never abandoning the hope that Christendom might be held together, it was he who stood as champion for the reformation at Augsburg when it came to the formal and final break between the papacy and the German churches. Loving quiet and hating the battle of words, his pen could seldom rest from controversy in the whole forty years of his life in Wittenberg. He is, indeed, the scholar pushed into action, and he shows the strength and weakness of the character. It was Luther's bold leadership which forced him to the front and Luther's thought which largely shaped his thinking. Each supplemented and completed the other. Luther was nothing if not polemic, and his fierce invective has ever since put his admirers to the blush, but while Luther was calling men "sots" and "asses," and scattering a host of like opprobrious terms, Melanchthon combated error with a gentleness and courtesy which in that rough age was often mistaken for weakness. The friendship of the two, in spite of differences of manner and disposition and a growing divergence of theological opinion, never failed. Luther's last letter was written to his friend, and to the last Luther studiously refrained from public mention of his name in connection with the points of disagreement—no light self-restraint for a man of his vehement and outspoken habit—and only once, in writing to a close personal friend, does Melanchthon complain of the "servitude" in which he sometimes felt himself held by Luther's overmastering personality.

Of Melanchthon's public activities outside of Wittenberg two are of special interest. He took a prominent part in the unsuccessful conferences with the leaders of the Swiss reformation, Zwingli and Œcolampadius. Melanchthon was at this time still in complete accord with Luther in regard to the meaning of the eucharist, which was the chief point of disagreement between Zurich and Wittenberg. On other grounds he can hardly have regretted very deeply the failure of the conference. The Swiss were identified with a political and ecclesiastical democracy which was wholly foreign to the thought of both the Wittenberg reformers. They looked upon the authority of the German princes as the hope and support of the churches. To have joined hands with the Swiss would have been to abandon this fundamental principle of church order and dependence upon the secular arm. The excesses of the fanatical extremists in their own party only confirmed them in this opinion. This explains their attitude of deliberate opposition to the uprising of the peasants, which was an anticipation in South Germany of the French Revolution, both in its rebellion against intolerable oppression and its hopes of a better social order founded upon liberty, fraternity and something more of equality than the age had known. To this movement Luther expressed his dislike in terms which seem to us little less than brutal. On this ground of the supremacy of the secular arm in its own sphere Melanchthon must also have based his approval of the burning of Servetus by the authorities in Geneva.

The same point of view appears also in the crowning work of Melanchthon's life, the Augsburg Confession. The politic Emperor Charles called the German Diet together to secure a double unity, against the Turks who had just been driven back but were still threatening Austria, and against the Lutheran heresy. The princes who had protected the latter were called upon to present a statement of the grounds of their belief and of their complaints against the papacy. Luther, who was still under the ban of the empire, had been left at Coburg, and it fell to Melanchthon to prepare this statement, which was signed by the princes and read before the emperor and the Diet by the chancellor of the Elector of Saxony, in whose train Melanchthon had come to Augsburg. It was a matter for the princes, who alone were represented. Luther's standing before the Diet at Worms had been that of a contumacious offender at the bar of a superior court; Melanchthon and the other theologians had no standing at all before the Diet at Augsburg. It was upon the princes that they depended.

Without bearing this in mind the attitude of the reformers toward the practical questions of their time cannot be rightly understood. As professors in the Wittenberg University both Luther and Melanchthon were the personal paid servants of the Electors of Saxony and felt themselves bound to consult and obey them in every important act. Had the electors been men of a different stamp the German reformation must have had a different history. This subservience to princes is the characteristic mark of German religious history to this day, and the Protestant churches are far less emancipated from its thraldom than the Roman Catholic. Their ministers and theological teachers are public functionaries paid by the state, and the freedom of action of the congregation is reduced to its smallest proportions.

It was Melanchthon's office "to coin the good metal which Luther dug out of the earth." By literary skill, original contribution of knowledge and irenic breadth of view he enlarged the sphere of Luther's influence and deepened the power of the truth he taught. To Luther's vehemence and acerbity he was an eminently safe counselor. Every step away from the ancient usages was taken by him under stern conviction of its necessity and against the settled desire of his heart for unity. This conciliatory spirit finds its expression in the Augsburg Confession. It brought upon him again and again from the more radical of the reformers the charge of readiness to betray their cause. For the sake of union he was ready to admit even an authority of bishops and of pope founded upon human custom, if only the liberty of the gospel might be secure. To his mother, who asked him what she should believe, when the learned could not agree, he answered that she was "to continue to believe and pray as she had formerly believed and prayed, and not to suffer herself to be disheartened by the disagreements of the controversialists"—an answer applicable to disturbed spirits in our own time, which reveals at once the practical and ethical tendency of Melanchthon's thought and his strong grasp of the continuity of the inner life of the church.

Very attractive and delightful is the personal character of Melanchthon as shown in his friendships, in the love of peace and quiet which made him write in the year before the Augsburg Diet, "O happy they, who abstain from public business!" in his beautiful and helpful family life, and in long years of controversy carried on with a patience and courtesy unexampled in the history of the time. It is significant of his modesty that he absolutely refused the title of Doctor of Theology in terms which might well be studied by ambitious ministers today. In this unassuming spirit, also, he suffered himself to be persuaded into marriage by friends who knew how much he was in need of some one to care for his weak health and home needs. Katherina Krapp, upon whom the choice of these friends fell, was the daughter of the burgomaster of Wittenberg. She made him a home in which he took great delight, calling it an *ecclesiola Dei*, a little church of God, and showing himself a most sympathetic and devoted husband and father. A learned Frenchman coming in to see him was astonished to find him sitting, a book in one hand and with the other rocking the cradle, so that, in spite of his dread of interruption for his studies, he does not seem to have found the duties of professor and house-father quite incompatible. From one end of Europe to the other scholars, theologians and men of affairs came to hear or to consult with him, and it is said that twelve languages were sometimes spoken at his table. It is interesting to find a trace of yielding to the flesh which he kept so well under in his frugal and industrious life. He was a South German and evidently did not take kindly to the North German cooking. "It is a pity," he writes, "that we have in this pitiable nest no proper nourishment. There is nothing good to be had, and if one had it they don't know how to cook, *omnia sunt barbarica.*"

If Melanchthon's interest in astronomy was largely due to his belief and study of astrology, his studies in that and other natural sciences bear testimony to the breadth of his intellectual interests. At heart he was a student always, and in the learned fashion of the time wrote in both Greek and Latin more easily than in his native German. Of his own choice he would never have left the professor's chair. He remained in Wittenberg to the last, in spite of the division of the university and oft-repeated invitations, one of them from the king of France, to go elsewhere. To the friendship of two famous contemporary artists, Lucas Cranach, who was a citizen of Wittenberg, and Albrecht Dürer, we owe our knowledge of Melanchthon's personal appearance. The copperplate by Dürer, from which our illustration is taken, is especially interesting and gives a lively idea of the brow and eye of a thinker and the mouth of a generous and persuasive man. It bears the date of 1526, when Melanchthon was twenty-nine. No doubt the face grew thinner as bodily infirmity, the sorrow of home troubles, the bitterness of unsought controversy which made him long for peaceful days and deliverance from the "*rabies theologorum*"—the madness of the theologians—and the care of the churches grew heavier upon him, but the essential power, gentleness and kindliness it never can have lost. In him the gentler and more conciliatory type of the reformed theology remembers one of its greatest leaders and confessors.

CURRENT THOUGHT.

AT HOME.

Rev. Edward M. Chapman of Worcester has a capital article on The Menace of Pseudo-Patriotism in the February *North American Review.* He concludes thus: "No nation, surely, ever had greater cause for pride in past achievement, present opportunity or future promise. In none has devotion to the public weal been deeper, more intelligent, or more self-forgetful in periods of national storm and stress. Patriotism has been in a sense popularized. Let us see to it that, to adopt Coleridge's famous distinction, it be not plebified. As we contemplate our unique situation, our unexampled progress, and our immeasurable resources, we are forced to the conclusion that if any danger ever seriously threaten us, it must come from within rather than without. This means that genuine American patriotism, in accordance with Bolingbroke's dictum, 'must be founded in great principles and supported by great virtues.' It implies further that the principal field for its display is likely to continue to be domestic rather than international; and that nothing can more surely militate against the fulfillment of our national mission than our adoption of that ideal of military imperialism which is leading the nations of Europe into a labyrinth of increasing complexity and difficulty."

Hon. Carl Schurz, in *Harper's Weekly*, sums up a trenchant condemnation of the Senate's procrastination in dealing with the arbitration treaty thus: "It is no exaggeration to say that the eyes of the whole world are on the Senate of the United States at this moment. With the treaty, the Senate is also on trial. Certainly, senators should not stifle their honest convictions. But unless the Senate can irrefutably prove that, contrary to the universal belief, this treaty will make for wrong instead of justice, for international discord and broil instead of peace, it would, by rejecting or even unnecessarily delaying the ratification of this treaty, present to the world a pitiable display of American statesmanship and American civilization."

The Christian Intelligencer, after a discriminating comparison of the work and value of the large and small churches, concludes thus: "If the object of churches is simply to furnish Christians a place where they may assemble for the personal enjoyment of their religion at the smallest possible outlay of means and effort, make and keep the churches large; do not be weakened by the outgoing of a single family or dollar so long as it is in your power to prevent it. But if the object of the Church of Christ is to carry the gospel to the masses until every community and country under the sun shall have received it and become evangelized, encourage colonization; encourage the multiplying of religious centers, whence the light may radiate; encourage practical church extension. Let the large, rich, full mother hive swarm now and then, and in affectionate solicitude for those that go out look after their proper hiving again in some new field, where there is room for Christian activity and growth."

ABROAD.

The *British Weekly* makes Dr. Pentecost's treatment by the Presbytery of London the text for an editorial confession that "it is altogether out of harmony with the spirit of the time, and it is even out of harmony with Presbyterianism itself. If it were true that church courts really possessed and exercised the power of dealing with ministers as they choose, irrespective of the inclinations of the minister, there would not be much to say. But it is notorious that, whatever their legal rights are, every call is decided by the opinion of the individual minister concerned. That being so, his decision should be given as quickly and as quietly as may be, with no ostentation, no fuss, no apparent desire to make capital, no parade of motives."

The Christian World, commenting on the arbitration treaty, thinks it "will be generally recognized that the weakest part of this noble treaty is that which concerns rival territorial claims. It may be thought unlikely that any two judges on either side would decide against their own country. But unless they should do so the requisite majority cannot be attained. Perhaps experience of the action of umpires in minor districts may hereafter lead to the appointment of an umpire also in case of territorial disputes. Perhaps, also, as patriotism becomes less of a savage passion and more of a national sentiment, judges will have the courage to decide against their own country when she is wrong. Meanwhile, we must hope that where the tribunal fails the good offices of a friendly Power will supply the place of umpire. And, indeed, in view of such an achievement of humanity and reason as this treaty, any Power which left the court in order to appeal to the arbitrament of devils on the battlefield would be overwhelmed with infamy."

Rev. R. Wardlaw Thompson, writing in *The Chronicle*, the organ of the London Missionary Society, respecting the outlook for Protestant Christianity in Madagascar, now that France is in control, says: "It is evident now that the crusade to win Madagascar to the Church of Rome, which was preached by the Archbishop of Paris in the spring of 1895 and which was proclaimed throughout France from Catholic pulpits, is to be carried on with all the audacity, determination and subordination of means to ends of which the Jesuits have so frequently shown themselves to be capable. Our Protestant missions, seriously hampered by the anti-English feeling which is so painfully prevalent among many of the French officials, are commencing a conflict with Jesuit craft, boldness and unscrupulousness, backed by the prestige of French sympathy and the natural fear of French officials to offend a party which has so powerful an influence on public opinion in France. The recent action of the government in demanding the evacuation of the large and important hospital of the Friends and London Missionary Society Missions, on grounds which it is impossible to regard as other than monstrously unjust, is a very unpleasant and ominous indication of what may be in store for that mission and ours in the near future."

The Home

THE CRADLE TOMB IN WESTMINSTER ABBEY.

[A copy of this poem, republished by request, was made by Dean Stanley and hangs in a frame close by the "cradle tomb."]

A little, rudely sculptured bed,
  With shadowing folds of marble lace,
And quilt of marble, primly spread
  And folded round a baby's face.

Smoothly the mimic coverlet,
  With royal blazonries bedight,
Hangs, as by tender fingers set
  And straightened for the last good-night.

And traced upon the pillowing stone
  A dent is seen, as if to bless
The quiet sleep some grieving one
  Had leaned, and left a soft impress.

It seems no more than yesterday
  Since the sad mother down the stair
And down the long aisle stole away,
  And left her darling sleeping there.

But dust upon the cradle lies,
  And those who prized the baby so,
And laid her down to rest with sighs,
  Were turned to dust long years ago.

Above the peaceful pillowed head
  Three centuries brood, and strangers peep
And wonder at the carven bed—
  But not unwept the baby's sleep,

For wistful mother-eyes are blurred
  With sudden mists, as lingerers stay,
And the old dusts are roused and stirred
  By the warm teardrops of today.

Soft, furtive hands caress the stone,
  And hearts, o'erleaping place and age,
Melt into memories, and own
  A thrill of common parentage.

Men die, but sorrow never dies;
  The crowding years divide in vain,
And the wide world is knit with ties
  Of common brotherhood in pain;

Of common share in grief and loss,
  And heritage in the immortal bloom
Of love, which, flowering round its cross,
  Made beautiful a baby's tomb.

—*Susan Coolidge.*

THE PRESIDING OFFICER.

BY MRS. MARGARET E. SANGSTER.

The woman who is called upon to preside at a meeting has very much the same kind of responsibility that belongs to the leader of an orchestra or the master of a choir. To her it falls to see that everything is done in an orderly sequence, that precious time is not wasted, that each person has all the time she is entitled to for presenting her subject or explaining her position, but that the rights of the whole body are not invaded by an aggressive or indiscreet partisan; in short, the harmony of the meeting depends largely on the tact, good sense and impartiality of the person in the chair.

As it may be any one's duty, occasionally and perhaps unexpectedly, to preside in a meeting it is well for all of us to know something about the requirements of the situation. I hold that a woman should be equal to any emergency. Talking not long ago with a distinguished educator the remark was made to me that all-round women are few. One finds a woman extremely well fitted in a certain direction, but helplessly inadequate to certain others, and the plea was to have women symmetrical, trained in many ways, ready for any service.

By close attention to the way in which excellent presiding officers, such as Frances Willard and Mary Lowe Dickinson, for example, manage large assemblages and councils, one may gain a very good idea of the thing as it ought to be done. By the study of a little book of parliamentary rules, of which there are several to be had, small, compact and inexpensive, one may learn precisely what she may do, and precisely what she must never do. By boldly putting the results of her study and her observation into practice when her turn comes, as come it will, by putting an amiable modesty to the front as an excuse for her mistakes, and by the cultivation of a serene unconsciousness of self, any woman, even one wholly domestic and retiring, and lacking the advantages of training in this line which are now given to our girls, may become a good presiding officer.

Our little unpretending clubs for women, few of them without a definite aim in the pursuit of some branch of art or literature, afford an admirable opportunity for gaining knowledge and experience in the tactful conduct of meetings. These clubs are so educational, so profitable, that one wishes they were established everywhere, and that all women belonged to at least one. The abuse of a good thing is discovered when, not satisfied with one pleasant club, or at least with two, a lady recklessly throws herself into the current, and joins a half-dozen.

A presiding officer cannot exploit her own views. She does not express her opinion, or if she feels that she must do so some one else must temporarily take her place in order that she may go upon the floor, as an ordinary member might. Her rôle is to be both impersonal and impartial, and she must control her own temper, her face, her tones, so that her self-mastery enables her to control the meeting. For she is the judge on the bench, the captain on the quarter-deck, the driver who holds the reins over mettlesome steeds, the engineer guiding the train, the personage, for the time being, on the throne of authority—this quiet gentlewoman who is exercising her gifts in the quality of a presiding officer.

FOOD FOR THE INFANT.

I.

BY MARY E. GREEN, M.D.

Should a dozen intelligent mothers be asked to give an outline of a child's diet up to the age of one year you would be quite likely to receive a dozen different answers. There might be some points on which they would agree, but disagreement would be the rule. Statistics have been repeatedly given of infant mortality, yet with all the progress which science has made in other directions this mortality is not materially lessened. Mothers all too often have forced upon them the responsibility of a life to care for without previous knowledge or education. Guided by love, instinct or intuition, all of which may lead her astray, she realizes, after the "rose with all its sweetest leaves yet folded" has been taken, how unfitted she was for that which she should have known best. It is useless to expect a decrease in infant mortality until there are more intelligent and widespread ideas regarding the building material of the body, or, in other words, the food which contributes to life and health. It is only when we come to the human family is this disregard of material which enters into the structure found. The architect, if he would construct a building for strength and endurance, selects brick, stone, mortar, wood, glass, paint, etc., to this end. Every mother should know the value of food, not only for supplying hunger, but for those qualities which shall contribute best to build a perfect constitution.

It is not enough to have a child well born; that counts for little if the food and environment are not conducive to its highest physical development. What, then, shall be the food of the child up to one year of age? Nature has furnished the most perfect of all foods in milk, as it contains the five food principles which enter into the composition of the body in the right proportion for the nourishment of the young. First of all, the child should have the mother's milk and absolutely nothing else. If this is impossible then the question arises what is the best food for the child. The answer is simple enough—that which the nearest approaches the mother's milk, as we must look to the building material if we would have the child healthy and strong.

The first food for the child, then, should be prepared by taking the upper part of the milk and diluting it with one-half boiling water. To a cupful thus prepared add five grains of sugar of milk; do not under any circumstances add ordinary sugar, as this has to be transformed in the process of digestion and is often the primary cause of indigestion. If the child is to be bottle fed continue this food up to six weeks of age, then use only one-third water to two-thirds milk; at three months give the milk pure and increase the sugar of milk one teaspoonful during the twenty-four hours. During hot weather the milk should be sterilized. There are expensive sterilizers but nothing is better than the ordinary glass fruit can which may be found in every home. Fill one of these with milk, set it in a tin pail of cold water and put it on the stove to heat. As soon as the water comes to the boiling point remove from the fire. Let the can remain in the water for half an hour then put the milk in a cool place. By this method all germs are destroyed. Undoubtedly there are changes which take place in sterilizing milk which affect its digestibility but it is the only safeguard, especially during the summer months. Is it better to give the child the milk from one cow? No, I think milk from a mixed herd is preferable, as one cow might possibly be diseased, give an inferior quality of milk, or be fed on objectionable food. Any good brand of unsweetened condensed milk ranks next to pure milk as food.

The patent foods or so-called gluten foods are highly objectionable, owing to the large amount of starch they contain. The glands which secrete the fluid for digesting starchy foods are not developed until the teeth appear. Starch is a food which contributes to the storing up of fat in the system, instead of being an element of strength, and a child largely fed on starchy foods has little resistance against sickness. Malted milk has less objection as the starch has been chemically changed by the process of malting, so that it is easily assimilated and it is further combined with milk which makes it a valuable food.

Regularity in feeding the child is important. Give it food once in two hours for the first three months, after that only in three hours. Avoid feeding during the night as much as possible; if the child is fretful a drink of water allays thirst and insures quiet. Remember that the stomach must have rest. It is injudicious feeding that produces those troublesome ailments known as colic and indigestion. Simplicity in diet and care as regards cleanliness and sterilization of food, absence of medicines, especially the so-called home remedies such as the various teas, will, other things being equal, insure a healthy child.

JOAN OF ARC.

THE MAID OF ORLEANS.

BY JANET SANDERSON.

Jeanne d'arc, called by us Joan of Arc, was born at Domremy, France, Jan. 6, 1412. The three boys and two girls of the peasant's family to which she belonged were brought up to work hard, fear God and honor the saints. Joan loved to hear best of all from her mother's lips the stories of the saints Catherine and Margaret. She loved to carry flowers to the chapel to place before Our Lady; she gave most of the little money that she earned in charity; she visited the sick, where a warm welcome always awaited her. This simple maid, with a mass of dark hair above her high forehead, was tall, strong and healthful, with a sound mind, modest and devout; but no sickly fanatic nor morbid dreamer. She had "the inward eye of seeing" which the other children lacked. She heard music in the rainfall and saw pictures in the sunset clouds. The fertile fields were clad in glory, each flower bearing a message from on high. The peasant garments she spun and wove by her mother's side were no common, homely, prosaic clothes, for in them she saw the white wool of the tender lambs she had guarded on the flowery hillside, and the blue flax blossoms she had so often plucked. God was in all things to her and therefore nothing was commonplace.

Close by the humble cottage home was a dense forest, where was the great beech tree of which the country people told many tales. They called it the fairies' tree, for it was said that the fairies danced about it. On festival days the villagers hung it with garlands and played and danced about it, and the priest came once a year to say mass under it. In its shade Joan often lingered to ponder over the reports brought into the quiet, peaceful village by traveling monks and wayfarers, that an English king was ruling over the land. Sorrow filled the heart of the little maid. She could think of nothing else in her humble labors about the home, in the fair fields while watching the flocks, beside the fountain, in the chapel, by her little chamber window and under the fairies' tree. She had heard the prophecy, and brooded over it, that a maid of Lorraine should save the land.

Joan was but a child of twelve when there appeared to her one day at noontime in the garden a great light, out of which a voice spoke, saying, "Joan, be a good child; go often to church." At first she was frightened but other voices came, telling her of the sorrows of the kingdom and that she was the maid to lead an army, carry help to the dauphin, and deliver France. So she grew accustomed to the voices but answered simply: "I am only a poor peasant girl. I know not how to ride or lead men at arms." Still the voices kept saying, "Save France." Then she argued that a dutiful daughter could not leave her home, that she knew nothing about a soldier's life and couldn't even ride a horse. Truly it was a hard struggle, but the voices altered not. It was always the same message, "Save France," so when they directed her clearly to go to the governor of Varicouleurs for aid she left her much-loved home, her many friends, her fairy tree, and went to her uncle and told him all. He, too, believed that a maid from his land should save the kingdom and he took the child, simply clad in a red woolen gown, to visit the governor. Annoyed by such interference he told the uncle to box the child's ears and send her home.

Not discouraged, the voices still speaking, she tried again. Brave men heard her kindly this time and promised to take her to the dauphin Charles. They gave her a horse and the dress and equipment of a soldier. As she was to travel with men she chose the dress of a man. The governor gave her a sword and a letter to Charles, and she departed with four armed men through the enemy's country, arriving after eleven days' journey at the dauphin's castle in Chinon. He had purposely placed another on the throne, but Joan discovered the deceit and, looking around upon the nobles, soon found Charles, and kneeling before him said, "I am Joan, the maid sent by God to save France." She asked for troops to save Orleans, and told him that the voices had assured her that he was the true heir and she must lead him to Rheims to be crowned Charles VII. of France. A council of the learned met in St. Catherine's Church and summoned the maid.

As she came, a blush suffused
Her pallid cheek such as might well beseem
One mindful still of maiden modesty,
Though of her mission true.

Her lovely limbs robed in a snow-white vest,
Wistless that every eye on her was bent
With stately step she moved.

She answered all their questions fully, and her sweetness and simplicity won all hearts. Knights and warriors gathered to fight under the banner of her own device—white, embroidered with lilies—and a suit of armor, glistening white and silvery, was made for her. She would not take the sword because the voices had told her of an ancient weapon with crosses on its blade, which was lying buried behind the altar in the Chapel of St. Catherine of Fier-bois, which was to be hers. This she found, then, as Southey sings,

Over her robes the hallowed breastplate threw
Self-fitted to her form; on her helmed head
The white plumes nod, majestically slow
She lifts the buckler and the sacred sword
Gleaming portentous light.

Onward she rides on a snow-white horse, her white banner and white plumes waving in air, her armor shining in the sunlight. Thousands of soldiers are at her command as they rush on towards Orleans. Again and again they are driven back, but the valiant maid cheers them on, crying, "Fear not, the place is yours." An arrow pierced her in the neck; she drew it out with her own hand and rushed back to the ramparts, and victory was won. She led them from place to place wherever the voices beckoned, and was always victorious. The English believed her to be a witch, but the French thought her a prophetess.

After such successes it was easy to lead the king to his crown, and an army of 12,000 men headed by the maid set out for Rheims, where the coronation ceremony was performed. By the side of the king stood Joan, holding her sacred banner. When the ceremony was finished she knelt at his feet saying, "Gracious king, now is fulfilled the pleasure of God, whose will it was that you should come to Rheims to receive your worthy coronation, showing that you are the true king to whom the kingdom should belong."

Her father was present to witness the triumph of his daughter, and the king ennobled her and her family and descendants forever. Joan longed to return to her homely life in Domremy, but there was other work awaiting her. The fair fields of northern France must be delivered from the invader, and she must struggle against mean suspicion, for now her pathway darkens. At an attack on Paris the French were repulsed, and the weak king left St. Denis to the mercy of the English, who showed terrible vengeance. In a sally at Compiègne Joan was surrounded, pulled off her horse and taken prisoner by soldiers of John of Luxembourg, a poor nobleman. Her ransom was precious, and she was sold to the English for 10,000 gold francs. The base ingratitude of the monarch whose kingdom she had saved abandoned her in the hour of misfortune. The English accused her of being a witch and a heretic, and they took her to Rouen for trial. She was heavily chained by the ankles, was fastened to a beam and watched by a guard of five men of the lowest sort, who teased and mocked the poor girl without mercy. At her trial she boldly defended the truth of her revelations, and the judges sat lost in wonder because she answered to everything so cautiously and wisely. She was accused of blasphemy, heresy and witchcraft. In her ignorance she had been made to sign, *not* the simple formula read to her, but a long list of the crimes imputed to her and a confession of them. Her voices comforted her by saying: "Fret not thyself because of thy martyrdom; thou shalt come at last to the kingdom of Paradise."

In the old market-place at Rouen Joan's scaffold, heaped high with fagots, had been raised, and this sweet, brave girl of nineteen years was carried to it in a little cart, with a crown on her head bearing the words, "heretic, apostate, idolater." To the last she defended her king, and as the flames rolled around her she bravely proclaimed that her voices were from God.

News of her death reached the palace of Charles VII, and in no wise disturbed that ease loving monarch. But when the tidings came to the quiet village of Domremy it broke the loving heart of the maid's father. The mother lived to see her child's memory exalted and her prophecies fulfilled, in 1449, when Normandy was lost to England. Charles at last woke up to a determination to restore the memory of Joan, and constituted a commission to inquire into and report about her death. The trial was concluded at Rouen just a quarter of a century after that tragic event. The venerable mother and two sons were present to hear the sentence which established the innocence of the maid, and cleared her memory of the dreadful imputation of being a witch.

The part played by this heroine is unique in history. Few will deny that she believed herself inspired, but few will venture to assert that she was inspired. Michelet says of her: "The originality of the Maid of Orleans and what determined her success was not so much her valor or her visions as her good sense. Through all her enthusiasm this daughter of the people saw the question clearly, and was able to solve it." True it is that among the heroines of history the girl stands foremost in possessing the courage of a soldier, the devotion of a patriot, the purity of a saint and the constancy of a martyr, all being blended with true womanliness.

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HYSTERIA AND TEMPER.

I have been much interested in the recent discussion regarding the child who kicks and screams in order to gain his point. As I have never had an experience like this I may not be a good judge, but it seems to me that the writer in your issue of Jan. 21 speaks from an entirely different standpoint from the one in Jan. 7. Are not hysteria and temper two entirely distinct states? Should they receive at all the same treatment? It seems to me that the first is uncontrolled weakness, while the other is uncontrolled strength, and must necessarily be treated differently. Even if a result of temper, the proper mode of treatment of real hysteria might be to soothe first. Surely "the remedies applied should not be harsher in the case of a little child than in the case of a grown woman," but in two cases of adults that have come under my personal observation "the family council, with the assistance of a medical expert," has found that merely soothing treatment was not the most effectual even for hysteria.

Is not the case of temper altogether different? It has been my experience to know recently in different families two children who have had the soothing method applied so efficaciously that they rule the house with a rod of iron, thus laying up trouble for themselves and their injudicious parents. The children know that they will be "soothed" and gain their point, rather than be allowed to cry.

I have heard an elderly lady, whose children have now passed middle life and are all useful Christians, tell the following personal experience: "Never but once did any of my children kick and scream for anything. Then, putting my foot upon the child's neck, with just pressure enough to hold her in position, she was kept there, not only till she was quiet, but long enough after to satisfy her for the remainder of her life, for she never again attempted this method to assert her will." Wise mother! Taking it in time one treatment was enough to cure.

In the case of a really hysterical child certainly the most careful and quiet treatment is required. It is a disease and one that needs exceeding wisdom and the assistance of the best medical aid, but an exhibition of genuine temper in a robust, healthy child is a quite different matter.

E. L. H.

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NOTES.

Parents and teachers should use their influence in favor of the passage of a bill now before Congress prohibiting the processes of vivisection in the presence of school children. Certain other restrictions are advocated, but none that interferes with the true interests of science. Exhibitions of wanton cruelty, however, ought never be witnessed by boys and girls.

At a time when the right use of wealth is so freely discussed these words by the famous explorer, Nansen, are worth pondering: "To require little is better capital than to earn much. The need to earn much fetters and enslaves a man, while the ability to do with little makes him free. He who needs little will more easily strive toward the goal he has in view, and will in general lead a fuller, richer life than he who has many wants."

The work of the Sabbath Protective League is about to be strengthened in New England by the formation of a woman's auxiliary. The W. C. T. U. has been invited to take the initiative, and a meeting to effect an organization will be held at the headquarters, 171 Tremont Street, Boston, on Tuesday, Feb. 16, at 3 P. M. Ladies occupying high social positions in New York and Washington have already pledged their support to the movement, the value of which will be recognized by every thoughtful Christian.

The article in this department by Dr. Green, who is president of the National Household Economic Association, and a member of both the American Medical and American Public Health Associations, will be followed by others, viz.: Food for the Child up to School Age, Food During School and College Life, Food for Working Girls and Diet for the Laboring Man. For some years Dr. Green had charge of a dispensary in New York city for women and children, and she is eminently qualified to treat the vital subject of dietetics in a judicious and scientific manner.

Commenting upon the experiment in co-operative housekeeping as described in the article, Girl Consorts, in our issue of Jan. 21, a correspondent says: "But to any who would seek similar quarters it is right to add that such could scarce be found at similar prices. The landlord, to whom these 'consorts' owe so very much, puts also the excellent service within their reach. All food supplies can be easily secured, and the pretty picture has its own needful reticence of details. The problem of home living is a serious one in this land; it is good missionary work to work at its solution. Less show in furnishings and more cooking of one's own meals, less fear of climbing many stairs and greater readiness to make the best of things one has, and last, but not least, a fair sense of the sacredness of the privacy of the simplest effort at home life—all is needful if you want the genuine thing. Any woman who wishes can be a fairly good housekeeper, but a home-maker is quite another and a better thing. Let us seek and reverence it more than great learning or wealth, and learn from the mother who, though unlearned, was so much wiser than we of the present generation."

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In choosing a wife see that she possesses the following qualifications: 1, A sunny disposition that makes the best of everything; 2, honor; 3, the ability to cook a good meal; 4, love of cleanliness and order.

In choosing a husband change No. 3 to "the ability to earn an honest living."—*Ram's Horn.*

Closet and Altar

No man need be without comfort while the gates of prayer are open to him.

Happy those who are able in truth to say, "My Lord and my God!" Here is the noblest inspiration for life, strength for work, comfort in trouble, hope in death. Here is what gives eternity itself its chief interest and joy.—*William Forsythe.*

Know of a truth that if any one else would fain speak in the temple, which is the soul, except Jesus alone, he holds his peace as if he were not there; and in truth he is not at home in the soul, for she has strange guests with whom she desireth to hold converse. But if Jesus is to speak in the soul she must be alone and be silent herself that she may hear the voice of Jesus, and then he enters in and begins to speak. He revealeth himself and all that the Father hath uttered in him according to the measure of the soul's ability to receive it.—*John Tauler.*

Lord! who art merciful as well as just,
Incline thine ear to me, a child of dust!
Not what I would, O Lord, I offer thee,
Alas! but what I can,
Father Almighty, who hast made me man,
And bade me look to heaven, for thou art there,
Accept my sacrifice and humble prayer.
Four things which are not in thy treasury
I lay before thee, Lord, with this petition:
My nothingness, my wants,
My sins, and my contrition.

—*Southey.*

The end of stated prayers should be made the subject of attention and care. In manuals of preparation for the holy communion how little emphasis is laid, as a general rule, on the regulation of the heart and conduct subsequently to the ordinance! The natural recoil from the strain which real prayer always puts upon the mind is levity. Against this levity the devout man should always watch and strive. When we have withdrawn ourselves for a while for communion with God the glare of the world should be let in gradually on the mind again, as an oculist opens the shutters by degrees upon his restored patient.—*Edward M. Goulburn.*

Hear, O Lord, our humble supplications. O thou who knowest what things we have need of before we ask, give us grace, we beseech thee, to seek first thy kingdom and righteousness; and do thou add to us all that is necessary for this present life. May we desire thee more than all thy gifts, that so desiring we may seek thee, and find in thee our true joy. Quench in us, O thou Lord of our life, all wrong desires. Deliver us from selfishness and pride, from sloth and idleness, from narrowness of mind and hardness of heart. Fill our hearts, we beseech thee, with the grace of thy Holy Spirit; make us kind, long-suffering and gentle; give us grace to deny ourselves, and to submit to thy holy will. In adversity, help us to be patient; in prosperity, keep us humble; and when we cannot see the way before us, may we fear no evil, knowing that thou art with us. May thy grace be sufficient for us, and thy strength be made perfect in our weakness. We beseech thee to hear us, through Jesus Christ our Lord. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

11. ROMANCE OF TWO AVIARIES.

[Supply names of birds.]

John * * * * * long kept a small bird store,
  A steady business man was he;
Not fond of * * * * * of any kind,
  His trade progressed successfully,
Till one day on the store next his
  A dreadful sign appeared, to wit:
"Fine Songsters, Cages and Supplies,"
  With "Miss J. * * * * * *" over it.
'Twas * * * * on him; his patrons now
  Bought of his neighbor, while poor John
Would * * * * * indignantly about
  And * * * * at Fate in angry scorn.
Then Fate, upbraided, plotted worse;
  John's heart, alas! must suffer too,
Caught by his rival's * * * * * locks
  And lips rich * * * * * * * * in hue.
He told his love, but she would * * * * *
  Her head about coquettishly,
And with a * * * * * * * smile at him;
  "Old * * * * *," or "* * * *," was her reply.
Still he persisted till the time
  Of mating * * * * * and sunny days,
When John did wed the lovely Jane,
  His "* * * * * * * * * *," he fondly says.
So he can * * * * o'er Fate again.
  Business and love run smoothly on;
A wall came down and now the shops,
  Like their proprietors, are one!

MABEL P.

12. OUR RATIONS.

1. * * * * * * * ration gives our association the legal power to act as an individual. 2. * * * * * * ration is called upon to guide its course wisely. 3. * * * ration keeps it in working order. 4. * * * * * ration is the frequent expression of our members. 5. * * * * * * ration was sought when our condition had become deplorable. 6. * * * * ration was our earnest appeal to unfaithful members. 7. * * * * * ration enabled us to determine the area of our land. 8. * * * * * * * * ration of our organization was threatened in the disagreement over this property. 9. * * * * * * * ration of our buildings added to the discontent. 10. * * * * * ration of harmony was finally effected by the wisdom of our leaders.

LEX.

13. DECAPITATIONS.

I.

To ONE without a TWO
No mortal man can do.

II.

The PRIMAL died and left
His LAST to wife bereft.

III.

Oft PRIMAL, sad to say,
To FINAL leads the way.

IV.

PRIMAL may be classed
As Gotham's busiest LAST.

A. E. HOLT.

14. ODD PROBLEM.

A boy went to a fair four successive nights. He spent each night ten cents to get in, half his money for notions, and ten cents to get out. At the end of the fourth night his money was used up. How much had he to start with?

G. O. F.

15. ENIGMA.

The eldest of the family,
  And also first one in my class;
I'm always found in company,
  And yet alone I sometimes pass.

Unheard I ripple in the stream,
  Yet I am ever in your ear;
I make no sound to mar your dream;
  I form a part of every year.

Long have I silent been in death;
  No one in life my form has seen;
I mingle with your every breath,
  And in all ages I have been.

Sometimes I'm great, sometimes I'm small;
  In earth and water fill a space;
I always am the first of all;
  Lo! I am found in every place.

E. E. O.

PRIZE TANGLE-MAKING.

Among the literary exercises enjoyed before the days of newspapers was that of *bouts-rimés*, or "rhyming ends," which consisted in fitting verses to given rhymes. The sonnet was so commonly selected for this diversion, we are told, that in the seventeenth century that form of versification fell into disrepute among the more aspiring poets.

It has been suggested to "Tangles" that a contest of puzzle *bouts-rimés* might prove an enjoyable novelty to our nineteenth century puzzle lovers. It is therefore proposed that as many of our readers as can do so send in one or more puzzles—either enigmas, charades, anagrams, metagrams, or anything else to which the idea may be applied—in the form of three four-line stanzas, the lines of which shall end with the following words respectively: fair, part, share, heart; near, two, fear, true; place, home, race, roam.

Everybody should try this. The contest will remain open during the month of February, and the sender of the best twelve-line puzzle made on the foregoing rhymes will be given a copy of Bartlett's Familiar Quotations, ninth edition, a work too well and favorably known to require comment. We have in mind several friends who are expected to find this new tangle-making a very interesting field of effort for a leisure hour or two.

ANSWERS.

6. Empty (M. T.).

7. "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14: 6).

8. Denim Asa mined. Silver, gold, shaft, lead (led), ore (o'er), assay, drill, boring, claim, vein (vain), blast, boulder (bolder), pocket, quartz (quarts), camp, dynamite (Dinah might).

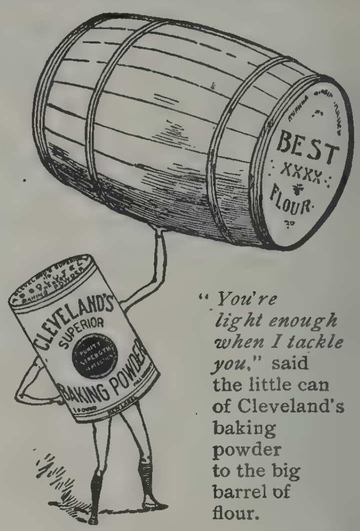
9. 1. Hood. 2. Bacon. 3. Procter. 4. Steel(e). 5. Will-is. 6. Swift. 7. Bar-ham. 8. Roe. 9. Crab(be).

10. Mists, Ocean, Up, 'Neath, Thunders, Dark, Each, Silver, Encircles, Raging, To, Isle, Sweep, Light, And, Nature, Draw. Initials, Mount Desert Island.

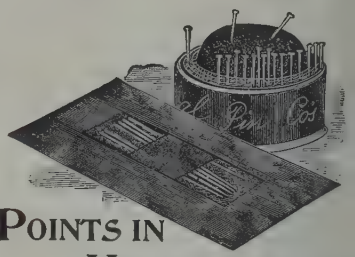
Recent solvers include: L. and L. A. E., Easthampton, Mass., 1, 3, 4; R. S. T., Charlestown, Mass., 1, 3; Mrs. F. P. Tripp, Taunton, Mass., 5; H. H., Sherbrooke, Que., 2, 3; Raymond, Dover, N.H., 2, 3, 5; Harwood Library, Wauwatosa, Wis., 1, 2, 3, 4, 5; A. S. B., 5; J. J. C., Cambridge, Mass., 1, 2, 5; E. E., Lynn, Mass., 5; Nillor, Middletown Springs, Vt., 1, 2, 3, 4, 5; Frank W. Fletcher, Worcester, Mass., 1, 4, 5; M. F. P., New Britain, Ct., 1, 2, 3, 4, 5; Frederic Perry Noble, Chicago, Ill., 1.

Three of the lists for Jan. 14 are complete and correct. The "Rosetta Stone" enigma has been found one of the best many readers have ever seen.

Goodness expands the heart and makes humble. The larger, the better, the nobl your heart is, the more you will be inclin to make allowance for others, and the mo you will say and feel, "God be merciful to m a sinner!"—*F. W. Robertson.*



"*You're light enough when I tackle you,*" said the little can of Cleveland's baking powder to the big barrel of flour.



POINTS IN HOUSEKEEPING

There are other "points" in housekeeping quite as useful to the housewife as those of pins and needles. Nearly a million "sharp" housewives, who use it, know

SILVER ELECTRO-SILICON POLISH

has **all** the points of a perfect silver cleaner—no wearing, no scratching, and for brilliancy it has no equal. **No other Silver Polish has all these points.**

Trial quantity for the asking—"see the point," it costs you nothing. Box, post-paid, 15 cts. in stamps. All leading grocers sell it.

The Electro Silicon Company, New York.

This is the poor man's flour—

"Duluth Imperial" Flour

because there are 20 loaves more in every barrel, and the **rich man's** because he can't buy better at any price. **Makes perfect bread.** A trial will convince.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

MR. D. F. will please omit all cuts this week, so as to leave the entire space for two sets of letters, one from the young children, the other from the "old children." The former all relate to animals.

CALIFORNIA.

Dear Mr. Martin: In my Corner communication, a few weeks ago [Jan. 7], I wrote Australia when I should have said the Sandwich Islands. I inclose a cutting, giving you a fuller idea of the matter. T. W. W.

This is the substance of the cutting:

The ugliest and yet most useful things in California are horned toads. They are by no means pleasant to look at and the Indians formerly held them in sacred veneration. Californians do not regard them very highly, and many kill them whenever found, imagining them venemous, which is not the case. The Hawaiians, however, know their value, and President Dole has written to different sections of California to have several thousand sent to Hawaii for the purpose of destroying certain insects. Investigation has shown that they are exceedingly valuable for this purpose, and there is now talk about preserving them more carefully in California.

But tastes differ, and against the opinion of this old Worcester County boy in California here is what a New England girl in New Mexico says about it:

Dear Mr. Martin: In your Corner of Jan. 7, T. W. W. of California thinks that horned toads are almost as frightful as tarantulas. I can't understand that at all. They are much more graceful in their proportions than the ordinary toad, and their colors, which change with their surroundings, are often beautiful. A strong pink tinge added to the sand color I have often seen and admired. L. W. C.

By the way, what has become of that California boy, who sent us, away back in the infancy of the Corner, the horned toad which made such a sensation among us? The lizard soon ran away, but the boy's handiwork, in the shape of a carved orange-wood box, still remains on my mantel.

VINELAND, N. J.

Dear Mr. Martin: I hesitate about sending this, lest you may have a collection of spider letters as large as the flock of "white old hens"! I presume no Cornerer will have the use for spiders I have just seen described. A Frenchman who kept a spider farm sold his pets to rich men who wished their newly filled wine cellars to *appear* old. The spiders, turned loose in the dark place, soon festooned the bottles with cobwebs and so helped on the deceit, very innocently, of course. But wasps have a real use for spiders—to feed to their baby wasps. When mother wasp has made her nest in the ground or built one of clay on a tree or a house, she lays the eggs and drops in a spider or two. These she kindly puts to sleep by stinging, and when the babies need them she knows that they are ready. The children will find these and other interesting things in Gibson's "Sharp Eyes." M. F.

RIPON, WIS.

Dear Mr. Martin: If you please, I would like to be a Cornerer. I will be eleven years old soon, and I am going to have a party and invite five or six little girls. [Better invite six.—Mr. M.] I would like to tell you about a horse I read of in a scrap-book. This horse liked to play jokes, so when the little boys were saddling him he puffed himself out so as to make himself as large as possible. Then the little boys got on and the horse started out, but when he had gone a little way he let his breath go, and the saddle swung under him and the little boys fell off. LILIAN M.

But how about the little boys, Lilian? Did they enjoy the joke?

BANGOR, ME.

Dear Mr. Martin: On my way to school this morning I heard a doleful, chattering sound among the English sparrows. I noticed one of the birds flying close to the snow with a dead bird in its claws. It flew into a hedge near by, I think, for I did not see it again. Is it the custom of the sparrows to care for their dead in this way? I have never watched them enough to know. ANNA B.

JAMAICA PLAIN, MASS.

Dear Mr. Martin: Our pig is doing well and eats a great deal. I think the animal described in last week's *Congregationalist* [Jan. 14] was *a lively boy.* BRUCE B.

This is the Bruce that had the guinea pig that came out of the bottle that was fired into by the pistol that contained the rings that belonged to the children that attended our Corner Party!

Speaking of "the best specimen of all" the animals, a lady writes as follows:

My husband says, tell Mr. Martin we have sent our young animal off to —— College, to be trained. There are a plenty more of them there, and though older than those you encountered on your wheel they are quite as noisy.

Yes, I have often noticed that the young animals of this species, when gathered together to be trained, make more noise and are more destructive than at any previous or subsequent period of their lives, and I think this is the uniform observation of families residing near the corrals where they are kept. This may spring from the aggregation of so many together, for as soon as their training is ended and they are separated this phenomenal tendency to noisiness and destructiveness ceases almost at once. As it is understood not to be a necessary or helpful part of their training, it may be safely predicted that the application of new scientific methods and the use of their own acute discernment, so manifest in other things, will combine to change this tendency, so that in the evolutionary progress of the species this undesirable peculiarity will at length be entirely eliminated.

And now for the other questions:

Some time ago I attended a funeral of a friend at which the clergyman read with much feeling Mrs. A. D. T. Whitney's poem, *The Home Maker.* Can you tell me where I can find it? The works of Mrs. W. which I have access to do not contain it. N. N. C.

It is in *Daffodils*, a little book of her poems published by Houghton, Mifflin & Co. The closing stanza represents the mother, always on earth caring for and waiting for her children, as still the same:

And somewhere yet in the hill-tops
  Of the country that hath no pain,
She will watch in her beautiful doorway
  To bid us welcome again.

Where can I find the piece, *No Sect in Heaven?* MRS. S.

I found it in a little leaflet at the Tract Society Rooms on Bromfield Street. It was written by Mrs. Elizabeth Jocelyn Cleaveland, and has often been published in newspapers and in leaflets. The lady in the library showed me a broadside copy with this inscription: "Nason's Print, New-Berne, N. C." Was this a war-time print, when the Union soldiers occupied New Berne?

LOWELL, MASS.

I am very anxious to find a hymn commencing, "O, the angels hovering o'er us." It was written and set to music forty or fifty years ago. An aged mother on her dying bed repeated it and remarked that she used to sing it. I have made a great many efforts to find it, but have been unsuccessful. MRS. M.

Another lady—[another lady must wait.—D. F.]

Mrs. Martin

CORNER SCRAP-BOOK.

Place Names. To the "picturesque" names cited in the Scrap-book of Dec. 24, a correspondent adds these, which were once used to distinguish school districts in a town in the Connecticut Valley: Bedlam, Foamer, Foggintown, Hangdog, Rattle Hill. It would be an interesting subject for a schoolgirl's composition, if the names are still used in that town, to tell the tradition of their origin. In other States very curious and sometimes very comical names are given to post offices and even to towns. Here are a few from the United States Official Post Office Register: A. B. C., Tenn.; Adieu (*Jack* Co.), Tex.; B., Ind.; Bad Axe, Mich.; Bird in Hand, Pa.; Bumble Bee, Ariz.; Calf Killer, Tenn.; Cat, Ky.; Dismal, N. C.; Dry Bone, Wis.; Eye, Ark.; Finis and Fort Spunky, Tex.; Hard Times, La.; Ino, Va.; Izee, Ore.; Jingo, Kan.; Joe, Ky.; Nine Times and Ninety-six, S. C.; Not, Mo.; O. K., Ky. (also in Miss. and S. C.); Pig, Ky.; Quick, Neb.; Rabbit Hash, Ky.; Shoo Fly, Io.; Shortly, Del.; Squirejim, W. Va.; Tin Cup, Col.; Troublesome, Kan.; U Bet, Tenn.; Useful, Pa.; Useless, Wn.; Wakeup, Ind.; Walk-up, N. C.; Whynot, Miss.; Wig, Minn.; Yell, Tex.; Zeb, N. C.; Zif, Fla.; Zig, Mo., and very many others of the same sort. But how much better it would have been if the inhabitants had selected names of pleasanter sound or higher meaning to bequeath to their successors and descendants! "What's in a name?" Very much—who would want to have a Useless or Dismal or Troublesome place for their residence, to make their home at Pig or Wig or Zig, or spend all their lives with a Bumble Bee, with a Dry Bone, or even with Rabbit Hash?

Towns That Are "Useful" and "Truly" "Worthy." (The last two words are names of places in Montana and Alabama.) Such are the towns that raise men—no matter what their names are. This thought has come to me from reading an article in one of the magazines, urging the erection of monuments in the native towns of eminent men, referring to some whose fame had reflected honor upon their birthplaces. This set me to thinking of the many country towns—some of them remote and small, perhaps—where were born and reared boys or girls who have gone out to accomplish something great and good in the world. Their record is a tribute to the churches and schools in those towns, even though no monument is erected. A young man told me the other evening of his native town out among the Berkshire hills. It has produced two good men—President Barnas Sears and Dr. Edmund H. Sears, who will be remembered, if for nothing else, as the author of the Christmas hymn,

Calm on the listening ear of night.

The plain man who fills Tremont Temple twice a day for many weeks has built his own monument in the town of Northfield, as well as in the hearts of thousands of men and women all over the world whom he has helped to live better lives. It would be a good plan for us to think over the country towns we know, and see what natives of them deserve monuments—of memory, if not of bronze!

A Very Small Country Town.– The daily papers had something to say about it a few weeks ago. It is in Vermont. It has the name of a large town—*Baltimore.* Find it on your map—in Windsor County. Its population is fifty-nine. It has no church, no store, no post office. But I have looked up the State school report, and find that it has one schoolhouse and one school teacher. There are twelve boys and nine girls in the town, between the ages of five and twenty-one, and they apparently all went to school in 1896. The account says that "it has no distinguished sons or daughters." But how about those twenty-one children? That school teacher has a great responsibility! Does she have a Sunday school? Does she want any Sunday school papers? Perhaps Superintendent Nichols of the Weathersfield Sunday School goes over from Perkinsville—that is not far—to help carry it on. The children of the smallest town will be heard from yet!

L. H. M

The Sunday School

LESSON FOR FEB. 21. *Acts* 6, 7.

THE FIRST CHRISTIAN MARTYR.

BY REV. A. E. DUNNING, D. D.

The book of the Acts seems to have been written with a purpose to make distinct the successive steps of the Christian Church in its departure from Judaism. At first it included, apparently, only orthodox Jews. They formed a sect by themselves, but continued to worship in the temple. Then they antagonized the Jewish authorities. Next, they extended their membership so as to include Jews born outside of Palestine. Between these and those who had been trained under the direction of the priests of the temple there must have been marked differences of religious habit and opinion. Six or seven years after the beginning of the Christian Church two parties appeared within it, one of them composed of these foreign born Jews.

The church early organized a system of relief for its own poor, and before long the foreign born Jews began to complain that their poor did not get a fair share. Out of this disturbance in the church grew very important consequences.

I. *The order of deacons.* The apostles had meant to be fair, but the growth of the church gave them more than they could do. They, therefore, proposed a new order of officers. The proposal proved acceptable to all. It was decided on in the usual Congregational way, that is, by the vote of all the members, and in the same way the officers were elected [v. 5]. Then the apostles, at the request of the members of the church, set these officers apart by prayer and the laying on of hands [v. 6]. In the course of time these officers came to be called deacons [Phil. 1: 1; 1 Tim. 3: 8]. Perhaps they began at once to be called by this name from the Greek word used twice in the first and second verses of this sixth chapter of Acts to describe their work. Their special business was to be the almoners of the church to the poor, and the righteous spirit of the early Christians is shown by the fact that the names of these seven indicate that they all belonged to the class which made the complaint. One of them, Nicolas, was a convert from heathenism

II. *The eloquent deacon.* These officers soon began to do more than to visit and provide for the needs of the poor. As they went on their errands of mercy they proclaimed the gospel. Some of them became more famous as preachers than some of the apostles, and their lay preaching brought about great results. "The number of the disciples multiplied in Jerusalem exceedingly." Upon one class the effect must have been unexpected, for "a great company of the priests were obedient to the faith."

Of course this increased the opposition against the Christians, though this name was not yet given to them. Stephen became the leader of the new order, and argued for the gospel in the synagogues of foreign Jews. One of these synagogues was maintained by freedmen who had been Roman captives, who were called Libertines. Another belonged to Jews from Cilicia, a province of Asia Minor, and one of the leaders in it was a young theological student from Tarsus, a city of Cilicia, whose name was Saul.

III. *The deacon worsted in argument.* Stephen's logic and eloquence were too much for the Jews, but they found a way to overcome his arguments—a way which has often been taken by religious leaders who have more power than wisdom—they killed the preacher. They procured false witnesses against him, as had been done against his Master a few years before, in presence of the same court [Mark 14: 57-60], and by these they proved that Stephen had spoken against the temple and the customs of Moses. His defense was remarkable and should be carefully studied. Its chief points are:

1. God's work with men is progressive. It was progressive with Abraham and Joseph and Moses in the wilderness. Judaism itself was not the end, but only a step toward the fulfillment, of God's purposes for the world.

2. God's presence was not confined to Jews, nor was the temple the only holy place. In Mesopotamia God appeared to Abraham. In Egypt he led Joseph and wrought wonders through Moses. In the desert he gave Moses "living oracles to give unto us." God did not dwell exclusively in the temple. He would go with his church into the whole world.

3. Israel had always first rejected deliverers sent by God and afterwards accepted them. So Joseph was rejected by his brethren. So was Moses treated. "This Moses whom they refused . . . hath God sent to be both a ruler and a deliverer." So had they done with Jesus, of whom Moses spoke, saying, "The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me."

At this point [v. 50] the hearers of Stephen seem to have caught the meaning of his argument and to have broken out in such disturbance that he had to close his speech abruptly. However, he made one more point:

4. He declared that they, not he, were guilty of the charge of blasphemy against Moses and against God. Their fathers had resisted the Holy Spirit by persecuting the prophets who had foretold the coming of the Righteous One, and they themselves had betrayed and murdered him.

IV. *The martyred deacon.* His death was accomplished by the same hate which slew Christ. Yet one can hardly help a feeling of sympathy with these persecutors, who represented Jewish religion, and held its sacred offices, and stained their hands with martyrs' blood, in the vain hope of saving those things which they failed to see had been doomed to die by the onward movement of the Holy Spirit. Stephen's doctrine was indeed radical for that time. Peter and the other apostles are conspicuously absent from this scene. It is probable that they were hardly ready as yet to accept all Stephen's conclusions. The temple, with its time-honored ritual, the familiar ways by which holy men had for ages approached God in worship, even the very organization which guarded the divine revelation of truth to men, were all to pass away. Is it strange that devout men sought to put him out of the way? Those who claim to be leaders of the people in God's name must either move forward with his movement or come into collision with it. Nor is it easy to learn so to treat reverently what the past has made sacred as not to be blind to the new light which God gives, and not to treat as enemies those who point to the way which the new light discloses.

Stephen is a noble example for those who are called to suffer for the truth's sake which those who hate them will not see. The first Christian martyr was not an apostle, not a native born Jew, but a Greek, whose sweet spirit, loving ministries and holy consecration won for him the reverence of the whole church and the glory of giving his young life for Christ. In the hour of death his face shone, not with anger, but with reflected glory. When his thought turned toward his persecutors his prayer was simply, "Lord, lay not this sin to their charge." The murderous stones smote him on brow and breast. Bruised, bleeding and crushed, as he knelt he sank to earth, but with an inward calm which his tormentors could not break. As the howls of the infuriated mob rang in his ears "he fell asleep."

O, for a life like that and a death like that! "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

THE CHURCH PRAYER MEETING.

Topic, Feb. 14–20. What Makes Life Worth Living. Rom. 1: 16, 17; 1 Pet. 1: 3–9; Luke 6: 20–23; Phil. 3: 20, 21; 4: 1.

A perfect redemption. An abiding companionship. A sure and blessed hope. Sharing all these with others.

(See prayer meeting editorial.)

With the turning of a few leaves to pluck out the heart of a book's mystery—this is the high art of reading, the crowning proof that the reader has attained the mastery of books. —*H. L. Koopman.*

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Rochester City Hospital, Rochester, N. Y., March 2, 1894.

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References: Bradstreet or Dun's Commercial Agencies.

OSTERMOOR & CO., 118 Elizabeth St., New York.

PROGRESS OF THE KINGDOM.

MISSIONARY SHIPS.

(Parallel with The Congregationalist's March Topic for Missionary Meetings.)

Missionary ships for conveying missionaries and supplies to foreign lands are by no means modern missionary agencies. Vessels bought and equipped by zealous promoters of Christians missions were common centuries before the present missionary era, but such enterprises were usually pursued with mixed motives and not without political and commercial, as well as religious, ends in view. Even the Jersey Packet, the first missionary vessel of the United Brethren, engaged in barter with the Eskimos. This small sloop was sent out in 1770 by the Ship's Company, an English organization composed of members of the Moravian Society for the Futherance of Gospel, for the use of its Labrador mission. The following year a larger vessel, the Amity, was purchased, and this was replaced in turn by the Good Intent and the Harmony. There exists an interesting document signed by Benjamin Franklin, minister plenipotentiary at the court of France, requesting all captains and commanders of vessels of war and privateers to give protection and assistance, if necessary, to the Good Intent. This safe-conduct is dated Passy, 1779. Franklin says that the "mission on the coast of Labrador, for the conversion of the savages there to the Christian religion, has already had good effects in turning them from their ancient practices of surprising, plundering and murdering such white people as for purposes of trade or fishery happened to come on that coast, and persuading them to lead a new life of honest industry and to treat strangers with humanity and kindness."

In 1797 the Ship's Company was dissolved and the mission packet transferred to the management of the Moravian Missionary Society. The vessel which now makes its annual trip, attended by fierce storms and in imminent peril from drift-ice, from London to Labrador and back is known as the Harmony and is the fourth bearing this name. Other Moravian mission ships now in use are the Herald on the Mosquito Coast and the Bethel Star in Alaska.

Though the United Brethren claim to be pioneers in sending out mission packets, the first Protestant missionary society to launch a vessel under its own auspices was the London Missionary Society. It was in 1796, only the year after the organization of this society, that the ship Duff hoisted the mission flag, "three white doves with olive branches on a purple field," and sailed for the South Seas, carrying thirty missionaries. Three years later she was captured by a French privateer. Other missionary organizations early recognized the need of mission ships. Work among the islands of the Pacific could not be carried on without their aid, and boats on African rivers and lakes were important factors in penetrating the Dark Continent. Eventually there came to be two classes of mission vessels—those which, like the American Board's Morning Star, make annual trips between the home land and the foreign field, carrying missionaries and natives from place to place as well as providing supplies, and smaller craft which are entirely devoted to touring from one mission station to another. Examples of this class are the Hiram Bingham and Robert W. Logan of the American Board, which cruise about among the Micronesian Islands, the Good News on Lake Tanganyika, under the auspices of the London Missionary Society, and the Gospel Medical Boat, used by the American Presbyterian missionaries for itinerating on the Canton River, China. The gospel boat on the River Seine, in connection with the McAll Mission, has accommodations for evangelistic meetings on its deck and is really a floating mission. Indeed, such is the work and influence of these touring vessels that most of them deserve to be thus characterized.

Let us turn back for a moment to note some of the famous mission ships of the L M. S. The Duff was followed by the Messenger of Peace, built in Rarotonga by Rev. John Williams, with no help but such as the natives could give. In his youth this apostle to the South Seas was apprenticed to an ironmonger and practiced the manufacture of all kinds of iron work, little thinking that he should employ this knowledge in constructing a vessel among the islands of Polynesia. He had almost no materials but such as he made himself, and his ingenuity in constructing a pair of bellows out of wood, in making charcoal out of cocoanut trees, in welding and working iron, splitting trees with wedges, fastening the planks with wooden pins in default of nails, using cocoanut husk for oakum and bark of the hibiscus for ropes, in employing native mats for sails and for the fastening of a rudder "a piece of a pickaxe, a cooper's adze and a large hoe," remind us of the exploits of Robinson Crusoe. In less than four months The Messenger of Peace was in the water and for several years the little craft did good service, until it was succeeded by a larger vessel, the Camden. After the martyrdom of Williams the children in the Sunday schools of England raised funds for a handsome new ship, which was named the John Williams and sailed for Tahiti in 1844. There have now been four missionary vessels bearing that name. The last John Williams, a fine large steamship costing $85,000, was launched two or three years ago, and is by far the best missionary vessel in service. That too, was built and is partly supported by English Congregational children.

The first mission vessel that went from the United States was the Missionary Packet sent out by the American Board to the Sandwich Islands in 1826. Now the missionary fleet of the Board consists of the Morning Star, the fourth of that name built by means of children's offerings, the Hiram Bingham and the Robert W. Logan. All three are connected with the Micronesian Mission. These last two schooners are used exclusivly for touring among the Gilbert Islands, the Mortlock group and in the Ruk Archipelago. It would be delightful to be on board the Morning Star on one of her annual trips from San Francisco to Micronesia, to see the crowds of welcoming natives come out to meet the vessel in their canoes and hear the glad shout of "Morning Star! Morning Star!" to witness the joy of the isolated missionaries at receiving mail and tidings from home, to land at Kusaie and visit the training schools and girls' boarding school. It would be interesting to continue the journey among the beautiful coral islands, make the acquaintance of the native helpers who are conveyed from island to island, as well as of the boys and girls being carried to and from the Kusaie schools; and, in company with the visiting missionaries, to enter the native churches and homes and mark the difference between the Christian and pagan islanders.

We are unable to do more than to call attention to other noted mission vessels—the Southern Cross, which was associated with Bishop Patteson's work in New Zealand; the three ships in succession bearing the name of Allen Gardiner, sent out by the South American Missionary Society to the Falkland Islands and Patagonia; and the famous Daysprings, which, through the efforts of Dr. J. G. Paton, the Presbyterian Church has been able to build for service among the New Hebrides. It will be remembered that Dr. Paton personally gave a large sum of money, accruing from the sales of his autobiography, towards the last vessel of this name, and that it has been wrecked within a few months.

Readers of our Conversation Corner will not need to be reminded of Dr. Grenfell's steamer, the Sir Donald, which ministers to the diseased bodies as well as to the souls of the thousands of fishermen on the coast of Labrador. This brings to our notice another class of mission ships. In 1893 there were sixteen steam or sailing mission vessels and forty-one other boats for ministering to the crews on board ships and to the isolated inhabitants of remote islets, deepwater forts and coastguards. Dr. Grenfell is to be in Boston the last week in February, and there will be opportunities to hear him tell, in his earnest, manly way, the story of his work in connection with the Labrador branch of the Mission to Deep Sea Fishermen.

Sources of Information.

Moravian Missions, by Dr. A. C. Thompson.
The Story of the L. M. S., by C. Silvester Horne.
Pamphlets published by the American Board on the Morning Star, and recent reports and letters from the Micronesian Mission.
The *Missionary Herald*, June, 1881.
Lives of Paton, John Williams and Patteson.
Conversation Corner in *The Congregationalist* of Nov. 28, 1895, May 7, 1896, and Feb. 4, 1897.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 5.

Mrs. Doremus Scudder, formerly of Japan, now of Woburn, after the Scripture selection, Heb. 11: 32-40 and 12: 1, 2, spoke of the Christian witness of the lives of the missionaries. As an illustration of love for the work she cited David Livingstone, one among many whose devotion has been remarkable. The joy that is possible in this service has appealed to all who know Mrs. Montgomery of Adana, who has often been quoted the last year as saying that she regarded it the crowning blessing of her life that she was permitted to share with her adopted people the special trials which have come to them. Mrs. Stover had said she would go anywhere but to Africa, and now would not wish to be anywhere else. Mrs. Scudder also spoke of the delight and satisfaction which she herself had found in the foreign field.

Mrs. Thompson, enlarging a little upon the exhortation given to modern heroes, with the high standard set before them, spoke of Miss Gilson's desire, as she takes up the new work in Gazaland and finds so many common, everyday matters to be looked after, that the spiritual side of the work may have its true place.

Another spoke of her own interest in foreign missions being aroused and fostered by "Uncle Albert," the familiar name by which she knew Dr. Albert Bushnell, who wished to be sent to "a hard field," and who went to the Gaboon Mission in West Africa, where he now rests.

Mrs. Joseph Cook spoke of the traveler's first impression in looking at large companies of Chinese or Japanese or Hindus; whether it be in any degree an impression of repulsion or of some appreciation of the really beautiful characteristics, it is by no means the feeling which Mrs. Edward Hume has when she talks about her girls in Bombay as "the most beautiful girls in the world."

Mrs. Greene gave her impressions of a large Chinese Sunday school which she had recently visited, where she had watched individual faces attentive to the teacher and intent upon the lesson of the hour. Mrs. Strong read an extract from a recent letter from Miss Matthews of Monastir, expressing great joy in being permitted to return to her work there after being unavoidably detained in this country.

Mrs. Billings presented a request from Miss Sheldon that the school at Adabazar might be remembered in the petitions for schools and colleges, and in the prayer which followed not only the school was included, but each teacher was named.

Miss Lamson read a letter from Miss Bessie Noyes of Madura, in which she referred to a Friday meeting, where she asked special prayer for one of the girls in the school and a gracious answer came. The request was renewed in behalf of the same girl, who speaks of herself as having "come out of heathenism," and who, while striving to live as a Christian, still finds the struggle constant.

Literature

BOOK REVIEWS.

THE LIFE OF NAPOLEON BONAPARTE.

The first volume of Prof. W. B. Sloane's biography of the great emperor reminds one pleasantly of the gratification with which its chapters have been read in the columns of the *Century Magazine*. But for many of us no serial publication possibly can equal in interest the reading of a work as a whole, and there can be no doubt that this and the succeeding volumes of the work will find ready welcome. We are surprised by the size of the book. Evidently it is not intended for general circulation, because it is much too large to be held in the hand. It hardly can be held in both hands. It will find its way into libraries but it will not be circulated to anything like the extent which might have been possible had it been printed in a more manageable form. Nevertheless, to print it thus would have involved some real sacrifice of valuable features. It is one of those sumptuous works which all admire. Paper, type and binding are of the finest and the lavishness and beauty of its illustrations are noteworthy. Many of them are full-page plates in color and a number also apparently are offered to the public in this manner for the first time. They add more than easily can be described to the interest of the volume.

The characteristics of the work, of course, have become well known already. It is a minute and painstaking examination of Napoleon's history, this volume carrying the narrative as far as 1797. It deals with the great emperor as a man and as a soldier and politician. Without going as much into particulars about his habits as some other works have gone, it nevertheless presents a conscientiously studied portrayal of his characteristics, his family and the incidents of his career, and draws many inferences as to motives and purposes. It is successfully impartial, recognizing on the one hand the remarkable ability of Napoleon, which amounted to positive genius in some respects, and also appreciating his limitations, his weaknesses and his faults. It reveals distinctly his utter selfishness and unscrupulousness, but it also makes plain the single exception—his unfaltering devotion to the members of his immediate family. It brings out more clearly than any other history which we remember the truth about the period during which he was watching for his opportunity, scheming, writing, now waiting in obscurity, now hurrying to and fro and gaining prominence at one moment and in one place, only to drop back again immediately out of sight, cultivating those whom he thought might aid him, perhaps only to drop them as soon as he found he had no more use for them, reckless of his professional duties, often discouraged, always recuperating, and never without a keen eye for the main chance.

To learn of the several volumes which he wrote and published during his early years, one or two of which attained considerable success in their way, will surprise many readers. The development of his strange character is skillfully outlined and so is the coincidence of great good fortune with his increasingly clear comprehension of his own abilities and his daring, and even defiant, use of opportunities. That he had great good luck, as we say sometimes, is unquestionable, but that he also was, as he so often has been called, one of the greatest generals in history may be conceded. His greatness lay partly in the fact that he had the shrewdness to recognize the limitations of the existing military tactics and theories and to become an innovator. He defeated his older antagonists by taking them by surprise through his new applications of military principles quite as often as by his daring or by the numbers of his troops.

Only the beginning of his career as a politician and statesman comes into view in this volume, but it is significant of what we know the remainder to have been. Here, too, the same unscrupulousness begins to display itself, the same wily plotting and maneuvering to subject foreign states to himself by subjecting them to France, and in browbeating and out-maneuvering the Directory so as to render it, however reluctant it might be, and France through it, his ready tool. All in all it is, indeed, a striking and impressive portrait and one inherently truthful which Professor Sloane has drawn. The author's style is straightforward and entertaining. It is learned without being pedantic and highly enjoyable. The work differs from most others upon the same theme in that it is somewhat more thorough in research and more free from bias in description, while equally graphic and engrossing. The author has consulted freely and intelligently the works of many specialists and, while it lacks the gossipy character which some other recent biographies of Napoleon have possessed, it is on that very account the more trustworthy. [Century Co. $7 00.]

RELIGIOUS.

The Gospel in Brief [T. Y. Crowell & Co. $1.25] is by the famous Count Lyof N. Tolstoi and has been translated from the Russian, the original not being permitted to be published in Russia. It is a translation of the third and fourth volumes of a series of the author's religious and philosophical writings, undertaken with his own approval. It is an attempt to harmonize the four gospels into a continuous narrative, but there are many omissions. It is put in modern language, and, whatever may prove to be the result as regards the original wherever it can be read, it is safe enough to say that it will fail to attract very much attention among English readers. Such an endeavor to reproduce the gospels in an improved form makes more conspicuous than ever the impossibility of such a task. No one familiar with the simple and beautiful gospel narrative ever will care to read this, except as a sort of literary curiosity. The preface is far more interesting than the body of the book, for in the preface the author sets forth the theory and purpose of his work. It is well intended, for his aim is to bring out simply and clearly the teaching of Jesus, unhampered by any interpretations of others. Others, however, may object to the author's interpretations.

The Resurrection of Christ [Presbyterian Board of Publication and S. S. Work. 75 cents], by Rev. J. H. Brookes, D. D., is a devout and careful study of the subject, defending the doctrine from the attacks of its enemies and setting forth its value to the Christian believer. It is well conceived and well executed in the sense of being a compact and easily readable statement of the essential facts.

Primitive Buddhism [Scott, Foresman & Co. $1.50] is by Elizabeth A. Reed. It is a concise hand-book, in which technical terms have been avoided as far as possible, and it supplies an analysis of the essential features of Buddhism, with some history of its development and its literature. The author is a scholar and has special familiarity with her theme, and her work has been examined and indorsed by a considerable number of distinguished Orientalists. It will take a prominent place immediately among trustworthy treatises on its subject. ——*In the Tiger Jungle* [F. H. Revell Co. $1.00] is a missionary record. It is the work of Rev. Dr. Jacob Chamberlain, and Dr. F. E. Clark has supplied the introduction. It is not a continuous narrative so much as a collection of incidents, but they do not lack sufficient consecutiveness to render them harmonious elements of an enjoyable whole. The field is India and the author has written out of long experience and keen observation. His chapters give vivid pictures of missionary experiences and the book will properly take its place on the shelves of the Sunday school library, but it will not remain long at a time on the shelves.

In *Sabbath Day's Journeys* [F. H. Revell Co. $1 00] Rev. Dr. W. J. Harsha presents a series of studies based upon the thirty-third chapter of Numbers. He treats the chapter not as a mere catalogue of stopping places in the desert, but as a portrayal of the work of sanctification in the soul. He displays considerable ingenuity in drawing lessons from the names which the chapter presents, and his book is enjoyable for its spiritual and practical suggestiveness.——*Corn on the Mountains* [F. H. Revell Co. $1.25] is the title of a volume of discourses by Rev. John Robertson, a Glasgow preacher. They are spirited and practical, adapted to plain people and intended and likely to stir them. We regret that it is necessary to add in fairness that they are much more sensational in portions than we like. We are not afraid of a certain sensationalism in the pulpit, if it be reverently intended and properly restrained, but some passages of these sermons seem to us to go too far.

Four Bible Studies [A. C. Armstrong & Son. 75 cents], by J. H. Osborne, deals with the parables of the Friend at Midnight, and the Importunate Widow, with Prayer, especially that of Elijah in his contest with Ahab, and with the parable in the first thirteen verses of Luke 16 upon making friends with the mammon of unrighteousness. The author offers fresh and suggestive interpretations and his book will be found helpful to a right understanding of the true relation of prayer to spiritual growth. It is scholarly and well written as well as somewhat original.——*The Point of Contact in Teaching* [J. D. Wattles Co. 60 cents] is by Patterson Du Bois. It is written principally for Sunday school teachers and points out the importance of finding common ground with the pupil to begin with and of building one's edifice of instruction and influence thereupon. A great deal of wise and timely instruction will be found in its pages.

BIOGRAPHICAL.

One more *Life of George Washington* [Harper & Bros. $3.00] is Prof. Woodrow Wilson's, and it is one of the best in many respects. It has been published already in *Harper's Magazine* in monthly parts. The author accepts the traditional view of Washington to a greater extent than Mr. Ford, whose book we noticed recently, and it is in a much greater degree an example of hero worship, yet the author does not lose his self-control and the picture which he presents undoubtedly is not only true to facts, as far as facts are depended upon, but also largely true in respect to the general atmosphere and color. If treatment of the more coldly critical character represents the Washington who really existed, as viewed under a microscope, so to speak, the larger and freer treatment here adopted presents an equally real Washington—the man viewed in the less strongly focused light of his times and his record, and this, after all, is the Washington whom the world chiefly knew and to whom it has looked back with reverence ever since. Professor Wilson's style is a fine blending of vigor and grace. One reads with increasing delight his pictures of character and of occurrences. He has written with enthusiasm but not abandonment, and this is a life of Washington which cannot fail to interest young people exceedingly. It is an excellent example of spirited and patriotic, yet temperate and scholarly, although not critical, work. The volume is illustrated freely by Howard Pyle and others and is more than ordinarily attractive in every way.

Alexandre Dumas's *Mary Stuart, Queen of Scots* [Merriam Co. $1.50] has been translated by J. M. Howell. It is a skillful turning of a biography into a story or a story into a biography, we hardly know which. The history of the famous queen is narrated in some detail, but with all the movement and incident characteristic of a good novel. The events of Mary's career adapt themselves readily to this treatment, but only a master hand could attain such a degree of success in shaping them. The authorities for historical statements ordinarily are not given and evidently the author has allowed himself considerable freedom in description, yet we doubt not that the history is substantially true to fact, and probably it also affords an essentially fair representation of Mary's character. If it err at all, it is in the direction of approval and indorsement, but it does not attempt to veil her evident faults.

On the whole, Miss Alice Brown's portrayal of the character and writings of *Mercy Warren* [Charles Scribner's Sons. $1.25], in the pleasant series about Women of Colonial and Revolutionary Times, is just, although it possibly overestimates her prominence. It also is delightfully vivacious and readable. Mrs. Warren, whose husband was one of the most useful of the Revolutionary leaders in Massachusetts, and who herself was the author of poems which in their day had some repute, and of a history of the Revolution, of which we never happened to hear before and which did not attain general or prolonged fame, was a woman of great energy, unusual public spirit and a degree of culture then exceptional, and one who was a recognized force in the community and to some extext beyond it. In describing her the author has revealed afresh and vividly the peculiar features of the New England life of the later colonial and early national period, and every page is full of interest.

STORIES.

Five issues of the new Riverside edition of Mrs. Harriet Beecher Stowe's works have come to hand, viz.: *My Wife and I, We and Our Neighbors, Old Town Folks and Sam Lawson, Poganuc People and Pink and White Tyranny*, and *Stories for the Young*, respectively [Houghton, Mifflin & Co. $1.50]. We need say no more of them than that they supply their author's thousands of admirers with her characteristic stories in a very tasteful and convenient shape.——*St. Ann's* [Cassell Co. 50 cents], by W. E. Norris, is not an example of the author's best work, but is a somewhat interesting story, chiefly of English country life, in which one or two striking characters save the tale from being commonplace.——*On the Red Staircase* [A. C. McClurg & Co. $1.25], by M. Imlay Taylor, is a new addition to what may be now called the Prisoner of Zenda library. It is a fiery and daring tale of public and private affairs in the Russia of the last quarter of the seventeenth century. The hero is a French diplomat at the Russian court, and the author has made a dramatic study of the rough and picturesque characteristics of the Russian character and life of the time. It is a fairly good piece of work as touches execution.

Lady Bramber's Ghost [Stone & Kimball. $1 25], by Charles Charrington, is not a specially interesting story, although well written. It describes the strange career of an eccentric, not to say insane, individual who was really the working partner of an unacknowledged literary firm consisting of an author who wrote and a fashionable lady who was supposed to have written their results. The best that can be said of it is that his painful and peculiar history is described in good English.——By the same author is *A Sturdy Beggar* [Stone & Kimball. $1.25], which is also out of the common in that it deals with a morbid state of mind on the part of its hero, which at last develops into insanity. It sets forth more or less sincerely certain views of art, and, like his other book, is carefully and effectively composed, but it will hardly make much of an impression upon the public.

Urban Dialogues [Stone & Kimball. $1.25], by L. E. Shipman, is light but bright and amusing, with a good deal of shrewd suggestion in the way of comment upon modern society. Some of its contents have appeared in *Life* and *Leslie's Weekly*. Its scene is laid in New York and its actors are New York society men and women, and there are many keen hits in its pages.——Maria Louise Pool, in her volume of short stories, entitled *Boss and Other Dogs* [Stone & Kimball. $1.25], has displayed impressively her affection for dogs and has described a considerable number of canine friends in a variety of conditions and circumstances. Her familiar power of graphic delineation finds ample room in work of this sort, and her stories are excellent throughout. The loving fidelity of the dog's nature and the obligation to treat animals kindly are suggested impressively.

MISCELLANEOUS.

Another admirable book on its subject is *The Story of Architecture* [D. Appleton & Co. $3.00] by C. T. Mathews. It gives an outline of the architectural styles in all countries beginning with the architecture of Egypt and Nubia. It discusses also that of India and Southern Asia in general, that of Eastern Asia, Mexico, Central America and Peru, and then going back to Asia it takes up that of Assyria and Western Asia, and then to Greek, Etruscan and Roman and the Byzantine styles. The early Christian, the Saracenic, the Romanesque, the Gothic, ecclesiastical and secular, and the style of the Renaissance have their turns, and the closing chapter deals with American architecture. Perhaps the chief merit of the book is the fact that its learning, which is that of a master, is put so successfully at the disposal of the general reader. Without any sacrifice of scholarly quality the volume is extremely popular in style. Of course it is impossible for such a treatise to go deeply into details, nor is it necessary. The essential features of different styles are reproduced distinctly and with a good sense of proportion. Criticism is not lacking, for the book is no mere catalogue of styles, but it is intelligent and good-natured. The chapter on American architecture points out the fact that remarkable progress has been made among us during the last half-century, progress which is recognized abroad as well as claimed at home. The lavish illustration of the volume adds greatly to its attractiveness and its usefulness. It is a good book to be placed in the libraries of schools and colleges. It is also well adapted for the domestic shelves, where it will be consulted oftener than one at first would be likely to suppose.

Mr. Albert D. Vandam certainly has written an interesting book in his *Under Currents of the Second Empire* [G. P. Putnam's Sons. $2.50]. It is based upon personal recollections and notes, made during many years, of conversations with relatives and acquaintances whose intimacy with the rulers and other influential people at the French capital was such as to give them exceptional opportunities of forming valuable opinions. The book is a useful addition to the literature of its subject. Without being one of the strongest, it is interesting and sometimes even gossipy. It is asserted to be based upon substantial evidence, but this is rarely supplied or referred to except in general. One must take the author's word almost always for the accuracy of what he says. This may be proper enough to do, but the free and easy manner in which he writes does not convince the reader absolutely of his self-control and trustworthiness. We have no reason to dispute any of his statements, but if they were made less in the manner of the ordinary newspaper correspondent, meaning well but writing in haste, we should regard them as more certainly to be depended upon. The picture which is drawn of the Emperor Napoleon III. is pitiable but doubtless mainly correct. Mr. Vandam seems to agree entirely with those who attribute to the empress much of the blame for the overthrow of the empire.

Last Days of Knickerbocker Life in New York [G. P. Putnam's Sons. $2.50] is by the late A. C. Dayton, formerly a resident of New York city, and it deals with New York as it was from about 1830 to 1870. Its contents were printed in 1880, but mainly for private circulation. The author has an admirable style, and has furnished pleasant pictures of the comparatively staid and quiet, yet evidently enjoyable, life of the city in the days before modern bustle, growth and change had begun to affect it very much. Perhaps too large an amount of space proportionately is given to theatrical matters, and certainly some of the allusions to the church, clergymen and their friends are indefensible, but these are rare and doubtless unintentional, and in spite of them the volume is readable and has considerable value as an historical picture. It is illustrated with portraits and other pictures.

The Power of Thought [Charles Scribner's Sons. $1.75], by J. D. Sterrett, is a treatise on psychology which impresses the reader pleasantly at once by a naturalness and simplicity of style quite unusual in works upon its subject. It is the most readable volume of its class which we ever have seen, and is also really able. Its main doctrine is that all action is the outcome of thinking in some form. Conduct only reveals and cannot help revealing the progress of knowledge. As Prof. J. M. Bartlett remarks in the introduction, Mr. Sterrett's manner of "stratifying consciousness, as it were, in periods, beginning with the earliest infancy, leads him to a thoroughgoing genetic method,'' and he is believed to be the first to embody this in a text-book. In philosophy Mr. Sterrett may be termed a dualist, but he is an independent thinker and has not hesitated to abandon some positions which others have advocated. The volume, of course, is one which appeals to a select class of readers and students rather than to the general public, but we can assure all who concern themselves especially with its theme that they will find it abundantly worthy of careful study.

Dr. W. A. Edwards and Miss Beatrice Harraden have combined forces in writing *Two Health Seekers in Southern California* [J. B. Lippincott Co. $1.00]. Of the eight chapters Miss Harraden has written two, her colleague supplying the remainder. The book is intended chiefly for the benefit of those who are thinking of visiting California for their health, and deals with the climate, the cost of living, the details of life and other practical matters, some of them somewhat technical. It is not intended at all to possess the interest of a narrative or a picture. As an authority upon the subject it discusses it will have force, although there seems to be some difference of opinion among people familiar with the country in respect to certain points discussed.——*In Bamboo Lands*, by Katherine S. Baxter [Merriam Co. $2.50], is a story of travel in Japan and represents such an experience as any traveler may have there, and such as, after reading it, everybody must desire to have. It is written entertainingly and illustrated lavishly and admirably. Among the many charming books on Japan it must take a high place. It does not attempt to deal with religious, political or educational matters, but confines itself to personal observations and experiences, and in every respect is a fascinating book.——*The Yosemite as I Saw It* [Damrell & Upham. 50 cents], by Dr. Cora A. Morse, is a vivacious and entertaining account of the author's journey through the Yosemite region, made up from letters written home. It is published by request, is charmingly illustrated and will be helpful to intending tourists.

The Critical Review [Charles Scribner's Sons. Imported. $2.00] has come to hand in the bound volume for 1896. As those of our readers who see its numbers are aware, it is one of the most profoundly learned publications in the line of comment upon theology and philosophy, and theological professors will prize this permanent embodiment of its diversified contents.——The Macmillan Co. send us a pretty little edition of *Gulliver's Travels* [50 cents], by the famous Jonathan Swift. It is small, but clearly printed.——The bound volume of *Littell's Living Age* [Living Age Co. $2.25] for October, November and December, 1896, makes a thoroughly interesting volume and justifies abundantly the strong hold which this publication possesses upon the public.——The sixty-eighth volume of the *Sailor's Magazine* [American Seaman's Friend Society. $1 25] includes the issues for last year and embodies much interesting material, picturing the spiritual successes of the missionaries of the American Seaman's Friend Society. In its way it is a very valuable record.

NOTES.

—— Not long ago *The Youth's Companion* offered prizes for short stories. It is reported to have received about 7,200.

—— The volume which Mr. Gladstone has owned longest is—he states in a letter to Mr. Bernard Quaritch, the London book dealer—a copy of Mrs. Hannah More's Sacred Dramas, given him by the author herself in 1815.

—— The large-paper edition of John Fiske's American Revolution originally cost $16, but copies have recently changed hands for $30 at private sale. Money put into some books is well invested, but it is important to choose the right books.

—— Leutze's famous painting, Washington Crossing the Delaware, was bought at the sale of the Marshall O. Roberts collection in New York, by Mr. John S. Kennedy, for $16,100, who announces his purpose to give it to the Metropolitan Museum of Art.

—— Mr. McClure of *McClure's Magazine* is at odds with Mr. W. W. Astor, proprietor of the *Pall Mall Magazine*, over that bright story, St. Ives. The former bought it for serial publication in America, agreeing that it should also appear in the *Pall Mall*, forgetting that the *Pall Mall* has an American edition.

—— Don Raimundo de Madrazo, the Spanish portrait painter, is now in New York for a short stay. He has painted portraits of a number of well-known Americans, among whom are Mr. and Mrs. Cornelius Vanderbilt, Sr., Mrs. Cornelius Vanderbilt, Jr., and the late Robert L. Stuart.

—— William Morris's poem, The Lovers of Gudrun, which many consider his best, was substantially written at a single sitting. He worked at it one day from 4 A. M. to 4 P. M. The Kelmscott Press, which Mr. Morris founded, has gone out of business, not for lack of success but because nobody else can be found to carry it on as he did.

BOOKS OF THE WEEK.

E. P. Guild & Co. Boston.
HOSEA BALLOU, 2d, D.D. By Hosea Starr Ballou. pp. 312. $2.50.

Ginn & Co. Boston.
CARLYLE'S SARTOR RESARTUS. Edited by Archibald MacMechan pp. 428. $1.40.

Charles Scribner's Sons. New York.
SCRIBNER'S MAGAZINE. Vols. XIX. and XX. pp. 792, 788. Each $2.25.

Frederick A. Stokes Co. New York.
PHROSO. By Anthony Hope. pp. 306. $1.75.

Century Co. New York.
IN EXCELSIS. pp. 741. $1.35.

D. Appleton & Co. New York.
THE STORY OF EXTINCT CIVILIZATIONS. By Robert E. Anderson, F. A. S. pp. 213. 40 cents.

American Book Co. New York.
THE STORY OF THE CHOSEN PEOPLE. By H. A. Guerber. pp. 240. 60 cents.

Thomas Nelson & Sons. New York.
HOLY BIBLE, WITH COMBINED CONCORDANCE. $5.00.

Werner Co. Chicago.
NEW AMERICAN SUPPLEMENT TO THE LATEST EDITION OF THE ENCYCLOPÆDIA BRITTANICA. Vol. I. Edited by D. O. Kellogg, D.D. pp. 642.
A GUIDE TO SYSTEMATIC READINGS IN THE ENCYCLOPÆDIA BRITTANICA. By James Baldwin, Ph.D. pp. 460.

Lancet Publishing Co. St. Paul.
WHY WE PUNCTUATE. By a Journalist. pp. 160. $1.00.

PAPER COVERS.

Mrs. F. A. Welcher. Newark, N. Y.
HOW TO MAKE SABBATH AFTERNOONS PROFITABLE AND PLEASANT FOR CHILDREN. 15 cents.

Mrs. S. F. Evans. New York.
OVER THE PUNCH BOWL. By Frances J. Barnes. 10 cents.

MAGAZINES.

December. JOURNAL OF AMERICAN FOLK LORE.—WHAT TO EAT.

January. PULPIT.

February. SCRIBNER'S.—HARPER'S.—HOMILETIC.—NEW ENGLAND.—INTERNATIONAL —CHAUTAUQUAN.—APPLETON'S POPULAR SCIENCE MONTHLY.—PREACHER'S.—DONAHOE'S.—PHRENOLOGICAL.—REVIEW OF REVIEWS.—CATHOLIC WORLD.—MUSICAL RECORD.

MR. MEYER IN BOSTON.

Though Rev. F. B. Meyer of London h
been a frequent and welcome visitor to t
Northfield summer convocations, he was nev
heard in Boston until last week. His pre
ence, therefore, in the city for three da
furnished a rare opportunity for those w
have hitherto known him only by reputati
or through his books Seldom does an enti
stranger in so short a time make so decide
an impression upon all classes of religio
people. Mr. Moody was wise in securing th
London pastor to supplement his efforts
this city and New York.

Owing to the tardiness of the Majestic, M
Meyer did not reach Boston until nine o'clo
Thursday evening. He was whirled rapid
to Mechanics Building, where 6,000 Christi
Endeavorers gave him an enthusiastic Cha
tauqua welcome. It was their annual celeb
tion of Endeavor Day and for nearly an ho
Mr. Moody had been holding their eager a
tention while he discoursed on Daniel, b
most of the great audience would gladly ha
remained many minutes longer could th
have heard from Mr. Meyer. He, howeve
had another audience waiting for him at T
mont Temple, and was able only to bring t
greetings of the London Endeavor Union,
which he is president, and in tender, searc
ing words to urge upon his young hearers t
great importance of distinguishing betwe
working for Christ and letting Christ, by t
Holy Spirit, work through them.

Friday and Saturday were busy days f
Mr. Meyer. On Saturday he spoke not le
than five times. In addition to the meetin
morning, afternoon and evening at Tremo
Temple, he was heard by the Faneuil Hall a
dience, which has been assembling eve
noon to listen to Mr. Murphy, and he met t
ministers of Boston for an informal soci
conference late in the afternoon.

This gathering, convened by Dr. Lorim
and embracing more than 200 ministers
different denominations, proved especial
delightful and instructive for those for who
it was primarily designed. Tea and coff
were served, and while Dr. Lorimer and M
Meyer sat on the platform one after anoth
of the brethren would come forward for
friendly handshake. Then Mr. Meyer spo
concerning the way in which ministers shou
teach the doctrine of the Spirit. They shou
not bear down upon it continually to t
weariness of their people, nor should th
imply that spirituality is incompatible wi
the hardest kind of practical Christian se
ice. He then submitted himself to the proce
known on the other side as "heckling," a
questions came from all parts of the hou
touching this matter of the deeper Christi
experience. To them all Mr. Meyer respond
tenderly and discreetly, and the sweetness
his spirit, coupled with his downright go
sense, won a place for him in every heart.

On Sunday there was no let-up in the d
mands upon the London pastor, and the thr
large auditoriums in which he spoke we
filled to overflowing, even though the d
was the most unpleasant Sunday thus far th
winter. At Tremont Temple in the morni
his text was Zech. 3: 2, and his subject T
Believer as a Priest. At Shawmut, in t
afternoon, his theme was The Second Ada
and he dwelt upon the advantages which co
to believers through fellowship with the ris
Christ, who permits them to share his po
tion, his victory and his gifts. In the eve
ing, at Clarendon Street Baptist Churc
where he was much moved as he stood in t
pulpit of his beloved friend, the late Dr. Go
don, Mr. Meyer spoke from Isa. 33: 21, "B
there the glorious Lord will be unto us
place of broad rivers and streams."

Mr. Meyer's discourses were marked b
great simplicity of style, even when t
thought was most subtle. He excels in a
and original illustration, and the earnestne
and sweetness of the man are the hamme
that drive home his words. There is no tra

of censoriousness. Though he seems to stand on distant hights, there is not the faintest suspicion of spiritual pride. He seems to long, most of all, to help his brethren higher. It is a sweet and comforting gospel which he brings.

Mr. Meyer went to New York on Monday and is holding meetings there this week. Though he expected to return to England the last of the week, he has been persuaded by Dr. Chapman of Philadelphia to spend Sunday in that city.

MR. MOODY'S BIRTHDAY PRESENT.

Mr. Moody, who is stopping at the Hotel Bellevue in this city, had two callers last Thursday evening, whose errand was one of more than usual importance. They were his stanch and tried friends, Rev. F. B. Meyer of London and Mr. Henry M. Moore of this city. Before they left they presented him with $30,000 as a birthday gift from his friends in England and America.

When Mr. Meyer was in Northfield last summer, he went with Mr. Moody one day to Mt. Hermon, across the river, and learned of the imperative need of a chapel for the students. He at once took Mr. Moore one side, and suggested the possibility of signalizing Mr. Moody's approaching birthday by a present tnat would permit the erection of such a building. Another devoted friend of Northfield, a Mr. Huston, a Quaker from Coatesville, Pa., at once joined the conspirators, and the gift presented last week is the outcome of their united efforts.

On the other side of the Atlantic the purpose was made known through the papers as well as through circular letters, but here the money has come as the result of private solicitation only. In England men like Lord Kinnard and George Williams have been among the givers to the fund, which has come in in sums ranging from £100 to pennies and postage stamps. On this side there have been a number of gifts of $1,000 each, Mr. Huston, who acted as treasurer, heading the list with such a generous contribution. Several weeks ago he died, but his son readily came forward to take his father's place in the care of the fund, and added another $500 as his own gift. The Boston committee includes in its membership such representative men as Messrs. Samuel Johnson, H. E. Cobb and E. S. Converse. The response of the Christian public here, as in England, has been most gratifying. The amount raised in England was about $13,000, and the amount raised in America about $17,000.

When it is remembered that Mr. Moody's schools educate each year 700 students, at a cost to the individual of $100, it will be readily seen that he has all he can do, every year, to meet the running expenses, about $70,000 being needed in addition to what comes in from tuition fees. This chapel, then, is looked upon by him as a special boon. And it is not to be wondered at that, taking advantage of Mr. Meyer's presence in the city, he went, the next day after receiving the gift, to his Northfield home, to spend his birthday with his family and to think over the blessings which God has given him in his friends.

Where is that Sunday school in this country, mentioned thus in a letter to the *Christian*, London?

The teacher of one of the classes in a Sunday school connected with a prominent Presbyterian Church was approached before the lesson instruction one morning by an assistant of the superintendent, who said: "The lesson today is intended to illustrate a phase of the historic preparations for the gospel, therefore all mention of the name of Christ must carefully be excluded from the lesson today!" The lady thus addressed replied with feeling: "My scholars may some of them be in eternity before next Sunday and how can I forbear telling them about Christ as a Saviour?"

News from the Churches

Meetings to Come.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Very appropriate is the name of a new church in the Interior which has just consecrated its meeting house. The diversity of its membership, the evidences of its activity already manifest, its isolation from other churches in a growing neighborhood on the outskirts of a great city, and many other encouraging indications, should prove particularly favorable to its future.

A Boston district has been roused by a month's union efforts which for comprehension and harmony are seldom paralleled, especially in the complex make-up of a large city section. The participation of Episcopalians in the movement is specially noteworthy.

What better first fruits could be asked of those adults converted in Iowa than the establishing of family altars? If there are still unconverted members of those households, it is only reasonable to expect that they, too, will be brought into the fold.

A New Jersey church has learned how to develop its spirit of giving. Too many churches during the hard times are spending their missionary money at home.

A Nebraska church evidently appreciates the educational advantage of its location in a university town, and is living up to its privileges.

The novel invitation inscribed on a California house of worship carries us back to the affectionate simplicity of the early church.

Gratifying results obtained in a Minnesota church from most unpromising conditions encourage to patient, united effort.

That a Wisconsin church will accomplish the action recently taken is assured largely by the spirit of its decision.

Of Special Note.

Generosity of an Empire State church toward sufferers in the West.

Certain churches urging action by the Senate on the arbitration treaty.

A meeting house in Connecticut without pews for nearly a decade.

A magnanimous reward of faithful pastoral work in Cleveland.

A Western church which more than fulfills its promises.

Rapid church extension in the suburbs of a Nebraska town.

Heroic opposition to hard times in a Michigan church.

A STRONG UNION FOR REVIVAL WORK.

South Boston has witnessed a practical demonstration of Christian unity. Phillips Congregational Church began its special work by following the Week of Prayer services with a week of extra effort. Then all the evangelical churches, including the three Episcopal, joined in union services. The meetings were held in the various places of worship and were well attended, although two and often three services were held in different parts of the peninsula at the same time. Each pastor conducted the worship and the after meetings in his own church, according to his own custom and the usages of his denomination. In the Episcopal churches a part of the ritual was used, but the preaching was done by the pastors of the different denominations. On one occasion the rector clothed the two visiting Methodist ministers with robes, which they wore with good grace while they preached to his people.

The closing service was in the St. John's Methodist Church, and the genuine Christian fellowship which the meetings had fostered found expression in the official boards of all the churches kneeling at the altar and uniting in prayer for the divine blessing. While the meetings have been efficient in reaching outsiders, they have been especially notable in promoting and demonstrating real Christian union.

CHURCHES AND CIVICS IN ST. LOUIS.

Though last year was a dark one for religious work, yet through rifts in the clouds God's sunlight has poured. We have lost the pastor who seemed to connect us with those giants of the past, Drs. Goodell and Post—our beloved Adams, who went to California to be what he was here, a leader. His work fell on many, as did Dr. Quint's in Boston. But now Rev. D. M. Fisk is filling the new edifice on Compton Hill to the doors and making our hearts glad. Central Church, in the three years of Dr. Sargent's ministry, has welcomed to fellowship 119 persons—just doubling the membership. Pilgrim and First have seen magnificent ingatherings under Drs. Burnham and George. Fountain Park and Hyde Park, under Rev. Messrs. Vrooman and Jones, are in their new houses of worship, the one completed and the other so that it is usable. Reber Place has purchased a new lot in a location to hold its congregation and attract new people. Though Superintendent Love, of the City Missionary Society, departs, yet we hope for the coming of Supt. A. K. Wray and the division of the work of the weaker churches among the committees, so that greater interest will come from greater knowledge.

The committees appointed by the Congregational and Christian ministers of the city to promote closer fellowship and some form of union between the two denominations arranged for a general fraternal conference Feb. 8, when Dr. Burnham presented the Congregational side, and Dr. Garrison, editor of the leading Christian paper of the Mid-West, represented that sect. The Christians here are not identified with those known by that name in the East, but with those commonly called Disciples. They number 147,000 in this State alone. The spirit in which the meeting was planned promises much for peace and unity.

The Civic Federation is struggling with corruption in high places and in low, but grows stronger daily. It now enrolls 49,000 voters in the city and the clergy are in demand as speakers for its multiplying ward and precinct formations. Little more than a year ago less than a dozen men launched the new movement. Dr. W. W. Boyd, pastor of the largest Baptist church in the city, was chosen president and has thrown his magnificent manhood into it. Dr. C. S. Sargent, an original member, still represents the Congregationalists on the Central Committee. The great work of the last few months has been the preparation of a school bill, to be presented to the legislature. It was drawn up after consultation with the school boards of the eighteen largest cities in the United States. The present system, that of 1833, gives great power to a body of politicians, many of whom have proved unprincipled in the use of means and money. A number of them have been locked up in the State prison part of this past year. But now we hope for better things. The Civic Federation, too, will secure worthy candidates in both parties for the coming municipal election. S.

CONDITIONS IN SAN FRANCISCO.

Our Senator-Elect.

The wise men at Sacramento, in their biennial session, found little difficulty in returning Hon. G. C. Perkins to Washington. In the early days of California, while serving before the mast at six dollars per month, he entered the Golden Gate, and ever since has identified himself with the interests of the State, winning his way to fame and fortune. After four years as governor and two years in the Senate, completing the unexpired term of the late Senator Stanford, he is by no means a novice in politics. Though not college bred, he is a man of wide information; by no means a trained orator, he is nevertheless a pleasing and effective speaker. Popular throughout the State, particularly so with his party, his election is the expression of the will of the constituency. He is able in business and devoted to those honoring him, and California feels that she has a faithful public servant in him, as well as in Senator Stephen M. White, the pride of Los Angeles. Though not a church member, Mr. Perkins is an attendant, and for years has been identified with philanthropic work. His salary, it is said, is used for purposes of benevolence.

Race Course and Saloon in the Suburbs.

In Oakland there is trouble with the sporting fraternity. Recently, at an expense of about a quarter of a million, the California Jockey Club fitted up magnificently the race course on the outskirts of the city. Thither for several days once a fortnight go immense crowds, special trains connecting with the San Francisco boats. Against such demoralizing influences the clergy protested, finally appealing to the county authorities, but thus far the effort has been in vain. So strong is the financial side that morals appear to be of subordinate importance with those at present in power.

Beautiful Alameda has been somewhat more successful. Liquor dealers are realizing that the Anti-Saloon League is more than a name. Well organized and aggressive, it is pushing the war into the enemy's country, with the result that at least one seller of ardent spirits is minus his license. Rev. W. W. Scudder is among the leaders and several of his most substantial men support him. Preparations are now making for a hard-fought issue in the approaching municipal elections, when each precinct will have the privilege of refusing the saloon entrance.

Sympathy for Suffering India.

Mr. Berkeley B. Newman has addressed a mass meeting, the outcome of which was a purse of nearly $300, one enthusiast giving the price of a new piano. Then the interest widened. Delegates laid the matter before our ministerial meetings. A joint committee with overtures numerously signed waited upon the mayor, and now a metropolitan gathering is under consideration, which it is hoped will bring thousands of dollars for the starving millions. It is suggested that one or more vessels be chartered and that farmers be invited to fill their holds with wheat.

Christian Endeavorers,

Thirty thousand strong, throughout the State are making large plans for the July convention. From the 600 local societies it is estimated that nearly one-fourth of the membership will attend, while from along the coast and beyond the mountains 20,000 at least are expected. If not so large as former assemblies we mean the interest shall be as deep, the enthusiasm as great. Rumor has it, too, that some will be disappointed if one or more banners are not left with us, because of aggressive work—especially in the line of good citizenship. Knowing the reputation California has for hospitality, the committee in charge has wisely divided the labor, determined that the Lord's hosts shall have as cordial reception as has been accorded worldly conclaves here, and as other cities have given the Endeavor hosts. From various localities money is coming for expense. Several of the more important centers are planning for visiting delegations. Assured that the weather will be favorable, that San Francisco will receive her guests with open arms and that they will come in the spirit of the Master, we are anticipating a most helpful meeting—an object lesson to the whole community of the blessedness of those who remember their Creator in the days of youth. OCCIDENT.

ACROSS THE LINE.

Death of Rev. William Hay.

Rev. William Hay of Scotland, Ont., a unique figure of Canadian Congregationalism, died on Jan. 16, the seventy-fifth anniversary of his birth, and was buried three days later on the anniversary of his ordination to the ministry half a century ago. Scotland was is only pastorate, which he held from the time of his ordination until two and one-half years ago, when he retired with the office of honorary pastor. Such a pastorate is without parallel among the Congregational churches of Canada, and has few equals in the other denominations. The progressive and charitable spirit of the deceased and his close walk with the Master were marked features of his long and honorable career.

Changes in the Pastorates.

The New Year is usually marked by resignations and acceptances of pastorates, and the present one has been no exception, though the changes have been in filling rather than in vacating pulpits. The resignation at Bond Street, Toronto, by Rev. Thomas Sims, D. D., who has since been supplying Melrose, Mass., and other pulpits, is deeply regretted. Dr. Sims has been an able and judicious denominational leader, and it is sincerely hoped that he may not remove from the Dominion, but if he must go the Canadian churches will give him to those of the Republic with hearty good will and earnest prayer that upon both the rich blessing of the Master may long abide. Nor would they be selfish in this resolve to give up an honored worker, since Barrie has just called Rev. A. M. Lennox of Gutherie, Okl., and Alton and North Erin have brought back Rev. George Extence, who was loan to the North Dakota churches. These bret ren are most cordially welcomed to Canadi soil, where they will find ample opportuni for earnest, faithful work.

Annual Meetings.

The one universal thought among t churches at the present time is the annu meetings. A perusal of the reports sho clearly that the work of the twelve mont compares favorably with that of the year b fore. In the Maritime Provinces the difficu ties have been great, but the tone is hopefu and the brethren by the sea are to be congra ulated on the work of the year. Queb Province gives a splendid account of itse and from the records already announc mention might be made of Sherbrooke's i crease of the pastor's salary, Granby's r duction of the church debt, Westmount organization of a prosperous cause in a gro ing suburb of Montreal, and good work by t other churches of the city. In Ontario t churches are numerically stronger but fina cially weaker than those of Quebec. Wi many of them the problem has been a fina cial one, but even here are encouraging re ords of the year. Ottawa for the first time r ports two Congregational churches with tw regularly ordained pastors. At Kingston t chief facts so far announced are Bethel's pa ment of the remainder of a $600 debt a Calvary's successful special services.

The Toronto reports tell of Bond Street vacancy, the Northern's general activit Olivet's increase in finances and number Broadview Avenue's organization of a Boy Brigade which is now the largest in Canad Zion's conclusion of a long vacancy and Par dale's general advancement. London, Fir shows a reduction of the debt, and the Sout ern a new building upon which over $4,0 has been paid. Hamilton announces a goo year for both churches, while Brantford r ports an encouraging increase in membersh and the best financial showing for sever years. Other churches of Ontario, whe equally good service has been done, mig be named. The far West must not be forgo ten. Winnipeg, Central still holds an influe tial position, and with Maple Street Chur has done a good work in the Prairie Cit Brandon has been creditably grappling wi the church debt, while the Swedish church of Alberta have with self-sacrificing ener been occupied with the erection of two ne buildings. The Vancouver Church and pa tor on the Pacific coast have found compa ionship by the organization of a second chur in the Province at Victoria with a regul pastor, where good results are confidently e pected.

Principalship of the College.

The selection of a successor to Rev. W. Barbour, D.D., as principal of the college Montreal, is a matter of considerable intere at the present time. Dr. Barbour's resign tion will take effect at the end of June, a it is important that the office should be imm diately filled so that the work of the colle may not suffer. The committee appointed nominate a successor have approached Re J. H. George, D. D., pastor of the First Chur St. Louis, Mo., but no official announceme has been made as to the result.

Home Missionary Society.

The furtherance of the claims of the Hom Missionary Society is now an object of speci effort by the churches. Sunday, Feb. 14, announced for prayer and offering, and doubt the day will be generally observ throughout the Dominion. The appointme of a Home Missionary superintendent is al earnestly urged, and it is believed that su an official would do great service for t vacant churches and bring about largely i creased contributions to the funds of t treasury. The present hindrance in the wa of securing such an official is lack of mone for his salary. J. P. G.

AN INTERIOR CHURCH DEDICATION.

he new Union Church, Indianapolis, dedicated neat but inexpensive house Jan. 31. It is a frame lding, 32 by 60 feet, with lecture-room connect- by folding doors and a corner tower and vesti- e. The walled basement is used only for storage poses. The windows are of art glass, and the s in use come from People's Church. Union is eighborhood church surrounded by 300 families district between Fall Creek and White River, ewhat distant from other churches. A year ago ple felt that something should be done toward gious instruction and 30 women, representing denominations, none of them Congregational, ned an aid society and commenced raising ney to purchase a lot. Finally the C. H. M. S. called to assist by furnishing preaching. Rev.) Fisher has had charge of the enterprise. Mr. W. Stout of the Second Presbyterian Church, ry Ward Beecher's old church, gave the lot ch with the building represents a value of about 00. To pay last bills $120 were easily raised. house was crowded, two members were re- ved and the rite of baptism administered to sev- children. Rev. N. A. Hyde, D. D., preached the icatory sermon and Superintendent Curtis of- ed the prayer. The city pastors generally were sent and participated in the exercise. The peo- seem entirely harmonious, and the enterprise in spirit and union has been favorably commented n throughout the city.

QUARTER-CENTURY OF BIBLE TEACHING.

or 25 years Mr. C. W. Osgood of Bellows Falls been teacher of one Sunday school class in the st Church. Commemorating this fact over 100 mbers and friends of the class gathered at a re- tion in the vestry lately in spite of a severe rm. Bounteous refreshments were served and, owing, remarks emulating the faithful interest he teacher were made and several fitting toasts e responded to. Mr. Osgood also spoke pleas- ly of the past quarter-century, comparing devel- nents in other lines with the growth of Sunday ool work. An original poem was read, a review recent years in the class was given, and special sic was an attractive part of the celebration. ny who could not attend the exercises sent let- s of regret and congratulation. The class began h nine members and now numbers 300, with 83 ident members.

THEOLOGICAL SEMINARIES.

Hartford.

t the missionary meeting last week Wednesday v. Judson Smith of the American Board ad- ssed the students.——During chapel exercises t Thursday Professor Bisbee of Dartmouth spoke The Call to the Ministry.——Professor and Mrs. ad entertained part of the Junior Class at their ne last Friday evening. The remainder of the ss were to be entertained this week.——During fessor Mitchell's hour last Saturday Rev. Sam- Freude, a former Jewish rabbi, gave an instruct- talk on the Talmud and Jewish Customs.—— e students in Professor Merriam's course on cal Church and Social Problems have commenced orting their personal investigations of the gov- ment and the various social and religious forces the city, and the missionary work in the slums. -The Middle Class begins this week the courses The Application of Salvation, under Professor ardslee, and on Problems in the Philosophy of ligion, under Professor Gillett.——Last week's ue of the *Evangelist* contained a long and inter- ing article on the history of Hartford Seminary. -Last Saturday evening the members of the Mid- Class called on President Hartranft to extend gratulations on his having completed his 19th r of instruction in the seminary.

Yale.

special lecture was given last week in the course Prof. D. G. Brinton of the University of Penn- vania on Primitive Religious Expression, and e on The Aim of Literary Study by Prof. A. J. orge of Newtonville, Mass.——Sermons of Em- ns, Finney, Spurgeon and Saurin were reviewed fore the Senior Class in homiletics.——Professor astow has been delivering an exceedingly help- course of lectures on Christian Pedagogy.—— e public debate of the Leonard Bacon Club was Resolved, That all pecuniary aid to theological dents should be given on the basis of recognized rit and not simply as a gift. At these debates speakers are publicly criticised by the profes- s. The club also has exercises in extemporane- s speaking.——The Missionary Association was erestingly addressed last week by Field Secre- y W. A. Duncan of Boston on The Work of the S. and Pub. Society.——The Senior Class preacher s M. B. Fisher.

Chicago.

Three members of the faculty responded to invitations to assist at different colleges on the Day of Prayer: Professor Curtiss at Drury, Professor Scott at Hillsdale and Professor Taylor at Illinois.——Last Thursday noon a long, interesting letter was read from Rev. C. N. Ransom, the missionary of the seminary at Natal. At the conference in the afternoon the missionaries, Messrs. Clark and Newell, who are taking post-graduate studies, spoke on Japan. Friday evening Professor and Mrs. Harper, with the aid of those gentlemen and Mrs. Newell, gave a Japanese evening at their Home for the faculty and other guests.

Pacific.

Rev. F. B. Perkins has just closed his course of six lectures on Foreign Missions. Their trend may be gathered from the admirable summary of the method of foreign missions on the syllabus, as follows: (1) An exemplary Christian life, (2) Gospel preaching and teaching, (3) Church organization, (4) Ecclesiastical training, (5) Schools and colleges, (6) Beginning of Christian literature, (7) Fraternal help in difficult problems, (8) Adieu.

NEW ENGLAND.

Boston.

Union meetings of six South End churches went forward successfully at the Warren Avenue Baptist Church last week. In the afternoons prayer meetings were held and in the evening Rev. W. E. Barton, D.D., preached. Nearly every evening the unconverted were urged either to come forward to the altar or to stand in their places and signify their desire to be Christians. This appeal met with gratifying responses. The meetings go on this week at the same church and next week will be transferred to Shawmut Church.

We are indebted to Rev. D. W. Waldron for statistics gathered by him and showing the present membership of the 43 Congregational Sunday schools in Boston—home, branch or mission—to be 11,930. The average attendance for the past year was 7,348, and the collections amounted to $8,305, or an average of nearly $200 a school. From these schools 192 persons joined the church on confession. Sunday schools apparently continue to be the chief feeders for the churches.

Berkeley Temple. In addition to what is known as the Murphy movement, the general character of which is well understood, there has been and is an unusual amount of interest among the young people in the Sunday school and in the two Societies of Christian Endeavor. Last week Sunday more than 50 young persons, including a large proportion of young men, signed cards expressing their personal acceptance of Christ. In the after meeting in the evening more than 40, including many heads of families, expressed a desire to become Christians.

ROXBURY.—*Walnut Avenue.* Rev. C. I. Schofield concluded, last Sunday, a series of special meetings which have been conducted in a way that has won hearty and general approval. About 60 persons have signed cards indicating their purpose to be Christians and to seek membership in some church.

DORCHESTER.—*Second.* Rev. Dr. Arthur Little preached to the Amherst students last Sunday, and his pulpit was supplied by Rev. E. G. Porter.——*Pilgrim.* The Fraternal Association celebrated its fifth anniversary last Sunday evening. Mr. Henry Goodwin gave the address on Fraternity. The organization merits congratulation on the success it has enjoyed.

Massachusetts.

BROOKLINE.—*Harvard.* The total benevolences last year aggregate a sum that is equaled by few churches in the denomination throughout the country. Counting in individual contributions to public charities amounting to $7,050, the total offerings were $23,513. The two largest gifts were to the American Board and the Home Missionary Society, $7,213 and $1,391, respectively. The present membership is 693; a net gain of 10 was made during last year. The new assistant pastor, Rev. O. D. Sewall, begins work March 1. The quality of the new organ, which cost $15,000, was exhibited at a recital last Monday afternoon before a large audience. A miscellaneous program gave ample opportunity to test every pipe and appliance.

NEWTON.—For the past week, under the auspices of the Y. M. C. A., Dr. Edward Judson of the Judson Memorial Church in New York has been conducting union meetings. He has proved himself a wise and effective worker and in response to his appeals a number have signified a desire to become Christians.

WEST MEDFORD.—On a recent Sunday the pastor, Rev. J. V. Clancy, made a brief statement to his congregation of the awful suffering caused by the famine in India. He then invited any who were so disposed to join him in a contribution for relief, to be sent to his brother, Rev. Rockwell Clancy of Allahabad, India, who is himself feeding daily, at his own expense, nearly a hundred starving children. The people responded by sending in as private offerings $120, which sum is now on its way to India.

QUINCY.—*Bethany* celebrated the close of its year by an elaborate annual supper, at which about 400 persons were present. The annual meeting followed and disclosed these facts: 27 new members, church incorporation, adoption of individual communion cups, opening of a training school for Christian service, Brotherhood of A. and P. started, special work for boys begun and a S. S. home department organized. Receipts for the year were $4,211 and expenses $4,088. The church membership is 320. Rev. E. N. Hardy is pastor.

IPSWICH.—*First.* The 50th anniversary of the dedication of the edifice was observed last Sunday. The morning service was a repetition of the original service of consecration. The house was well filled. Rev. Edward Constant, the pastor, gave a historical address in the afternoon, and ministers of other denominations had parts. The special music was appreciated and a display of 60 portraits of former members was a feature of unusual interest Evergreen decorations added much to the celebration.

SAXONVILLE.—The former pastor, Rev. G. A. Brock, was dismissed Jan. 26, and the new pastor, Rev. W. E. Dudley, at once takes up the work. The church is well located to become a strong center and looks forward with hope to the work under its young leader.

AMESBURY.—*Main Street.* The revival which swept the town in the yearly winter has not yet subsided. At this church there is a great interest in Bible study. The Sunday school gathers as large a congregation as the church service which precedes it, and the adults of the parish are being gathered in groups of 25 for further Bible study under the direction of the pastor, Rev. G. L. Richmond. Sixty-eight persons united with the church Jan. 31, 61 on confession. Extra services are still needed to meet the demand of the people for religious instruction. The S. S. enrollment is about 300 ——*Union.* The pastor, Rev. G. W. Christie, has recently given his third reading before Newburyport audiences from the writings of Ian Maclaren. Mr. Christie's dialect reading is of the pure Scotch, and his personal stories and explanations add interest to the hour.

ATTLEBORO.—*Second*, Rev. E. L. House, pastor, had a large attendance at its annual meeting. All reports were encouraging. Sixty-eight new members have united with the church, 56 on confession, the net gain being 52. The membership at present is 476. Not a communion has passed during the present pastorate without additions. Benevolences amounted to $2,200. The Men's Club prospers, gathering congregations that tax the seating capacity of the house. The people are eager that the pastor should not accept his call to Somerville.

WORCESTER.—*Belmont.* Rev. W. B. Oleson has been confined to his home several weeks by sickness. The church has voted to engage him as pastor for another year.——*Summer Street*, which was organized over 30 years ago as the mission chapel, proposes to move from its present locality, which is fast becoming a center of wholesale and manufacturing business, to a place further north, and perhaps to unite with Belmont Church.——Pres. G. S. Hall of Clark University recently gave an address before the Ministerial League on The Basis of Religious Teaching. He stated that latest investigations show that neither the intellect nor the will, but the heart, is the real basis of moral and religious character.——The Worcester Central Association has sent to the U. S. Senate a strong resolution urging the speedy passage of the arbitration treaty.——The C. E. local union has pledged $1,000 toward the support of Welcome Mission, and apportioned the amount among the 47 societies in the union. The societies are responding favorably.

WEBSTER.—Union meetings were held for four weeks with great increase of faith and earnestness in the work, and with manifest presence of the Holy Spirit. Some were converted and some others brought to willingness to confess Christ before men. The annual meeting of the society revealed a harmonious spirit and a balance in the treasury. Rev. H. A. Blake is pastor.

LEICESTER reports over $1,200 for benevolences the past year. This amount includes $100 special collections for the Armenians. The expenditures were $1,842. The Men's Sunday Evening League, organized a year ago, continues more prosperously than ever. Rev. D. C. Reid is pastor.

WEST BOYLSTON.—The parish has voted to sell the church property for $18,000 to the Metropolitan Water Board. A lower offer was first refused. The society is granted use of the house, free of rent, till 1900. About two-thirds of the church members, who number 115, will be affected by the building of the new reservoir.

WILLIAMSBURGH.—Mrs. L. D. James, a member of the church, has offered to build a greatly needed chapel, provided $1,000 are raised for repairs on the edifice. The conditions of the generous offer are likely to be met.

MOORES CORNER has just closed a three weeks' special series of meetings. A good attendance continued throughout and more than 10 persons manifested a desire to lead a Christian life. The whole neighborhood has been stirred. Mr. W. S. Anderson assisted Rev. J. C. Wightman, the pastor.

WILLIAMSTOWN.—*White Oaks*, in charge of Mr. Stryker, and the church at South Williamstown, in the care of Mr. Merritt, are enjoying seasons of special religious interest. These young men are students in Williams College and are doing earnest and effective work.——*First* made a special contribution last year of $370 towards the debt of the American Board, giving to foreign missions during the year $839. The entire benevolence for the year was nearly $1,700. The pastor, Rev. William Slade, has withdrawn his resignation for the present only, not permanently, as has been reported in some instances.

Maine.

HOLDEN AND DEDHAM.—Rev. H. A. Freeman is to have the assistance of Misses Washburn and Burdette to cover his large field. His work is hopeful. Most of the congregation attend the Sunday school. The pastor conducts a class of men.

FORT FAIRFIELD.—Rev. G. B. Hescock is taking a few weeks of rest, and is improving in health so as to be able to resume his duties soon. The pulpit has been supplied by Rev. C. V. Parsons, a Free Baptist minister resident in the place.

Special meetings continue, since the Week of Prayer, at Gorham, Madison and with much interest at Yarmouth.——Evangelistic efforts at Bluehill are fully attended.——Vesper services at Houlton are held regularly and are well sustained.

New Hampshire.

MANCHESTER.—*Franklin Street* reported encouragement at its late annual meeting. During the year 14 persons were received to the church, three on confession, making the present membership 539. The Sunday school enrolls 381. The church has received $5,000 from the estate of Mrs. M. A. Brown, the income of which is to be used in benevolences. ——*First*. More than 300 persons attended the annual church meeting. Reports of the different departments were mainly encouraging. During the year 14 were added to the church, three on confession, making the total membership 679. The parish embraces 585 families. The Sunday school enrolls 551 names. Benevolences the past year were $749 to foreign and $1,248 to the various home missions.

SWANZEY.—The citizens gave the new pastor, Rev. V. W. Blackman and wife, a rousing reception last Friday evening. Over 200 persons were introduced to them and many speeches were made and refreshments served. The Sunday congregations are growing and the prayer meetings are well attended. Before Mr. Blackman left Bethel, Vt., where he served three years, he received $26 in gold as an expression of confidence. To his wife was given a silver card basket.

CONCORD.—*South*. The evening service, Jan. 31, commemorated the 60th anniversary of the church. One of the original members was present. Several of the oldest resident members of church and parish gave interesting reminiscences of the earlier pastorates and departments of church work and brief biographical sketches of former deceased members.

SOUTH SEABROOK held appropriate services, Jan. 31, commemorative of the 30th anniversary of the pastorate of Rev. W. A. Rand. Meetings are held every evening, as the steadily deepening interest since the Week of Prayer encourages their continuance.

AMHERST.—The church received 29 new members the past year, 22 on confession. The present membership is 185. Outside benevolences were $700. A new church manual has just been issued.

Reports for the Year-Book show a loss of over 400 in the Sunday schools, but a gain in all other lines. The church at North Barnstead has been added to the list. Thirty-one churches are without pastoral supply, but most of them are not able, even with the missionary help, to support a minister. Over 450 new members have been added to the churches on confession, giving a net gain of 43. Most surprising is the gain of $129 in benevolences and $39,674 in home expenses.

Vermont.

MCINDOES.—The latest developments in the case of A. S. McGowan, alias David Martin, indicate that he served in Baptist churches in Massachusetts, New Jersey and the West. Charges of gross immorality were brought against him in this connection, and he was, by action of council, deposed from the Baptist ministry. Unanimous action has been taken by the McIndoes church, rescinding the favorable resolutions passed and demanding their return. Mr. McGowan has left for parts unknown. His wife and two children remain in the parsonage.

LOWELL.—Rev. L. B. Atwood is to close his labors here March 14, and will move his family to Westfield, formerly yoked with Lowell, where he will continue to supply.

BENNINGTON.—*North*. Union revival meetings have been held in the churches, the pastors being assisted by Rev. Mr. Cull, the State Baptist Evangelist.

Townshend, West, has held special revival services, Rev. A. J. Cameron assisting.——Caledonia County has been stirred in Sunday school interests lately by a series of meetings conducted by State Secretary J. B. Miller.

Connecticut.

NEW HAVEN.—The union ministers' meeting is organized for the year and officers are elected. The meetings are held on three Monday mornings of each month and are full of interest, and the discussions are particularly valuable since the association includes many of the professors of Yale College and of the divinity school as well as the leading clergymen of the city and vicinity.——*Howard Avenue*. The Ladies' Society has raised $414 during the year, filled a large home missionary box and provided for improvements on the meeting house. During the past year the S S average attendance has increased from 218 to 243. The teachers of the school have joined the normal class taught by Prof. F. K. Sanders of Yale ——*United*. The Men's Club service last Sunday evening was addressed by Rev. A. H. Bradford, D. D., of Montclair, N. J., on Oliver Cromwell.——*Center*. The benevolences for the year were over $11,000.——*Plymouth*. This church, formerly known as College Street, has had an unexpectedly prosperous year, the first in its new location.

NORWALK.—*First* gives encouraging reports from the various departments, showing that the past year has been one of marked prosperity. Nearly $7,000 have been raised for home work, and more than $3,000 for benevolences. Thirty-one new members have been added to the church, and 36 to the Sunday school. New members have been added to the church at every communion during the present seven years' pastorate. The membership is now 540. The 80th anniversary of the Ladies' Association was observed fittingly by a birthday *fête*, which was a memorable occasion. Rev. T. K. Noble is pastor.

SOUTH NORWALK, Rev. G. H. Beard, pastor, increased its benevolent contributions last year more than $1,000 over 1895, besides paying $10,608, the first installment on its building debt subscribed a year ago. Moreover, this is by no means a wealthy church. The reports at the annual meeting showed: 29 new members received, 1,800 visits made, chiefly on the poor, the sick and the stranger, 800 garments given to the poor, 1,100 bouquets of flowers sent to the sick in homes and hospitals, 100 needy families supplied with groceries, $3,082 given to Christian benevolence, $15,370 paid on church building and for expenses.

HARTFORD.—*Fourth's* benevolences last year amounted to $901. The present membership is 894, 71 of whom were received during the year.——*Park*. The year's expenditures were $1,094, leaving a small balance.——*South*. The mahogany pulpit, which was put in and first used when the edifice was dedicated in 1827, and the mahogany communion table of the same date have been placed in the auditorium. The repairs on the chapel are about completed.——*Fourth* The recent trial scene of Luther at Worms presented in Foot Guard Hall raised $450 for the church building fund.

WEST HAVEN.—*First* had 33 additions last year, 24 on confession. The present membership is 344. All bills have been paid, and a balance of $200 remains. The S. S. enrollment is 428. The ladies raised $600 to apply on the chapel debt, and the missionary society, besides raising considerable money for missionary purposes, sent a barrel valued at $92 to Nebraska, and did much charitable work at Thanksgiving and Christmas. Rev. N. J. Squires is beginning his 17th year as pastor.

VERNON was organized with 35 members in 1762. The first house of worship had no pews for eight years, the attendants standing up or providing eac for his own comfort. The day after the edifice w dedicated in 1827 the pews were sold for $7,700, mo than the building cost by $700. The church has se missionaries to California, Mexico, China, Japa and Africa. It has no settled pastor at present.

NEW BRITAIN.—*First*. Rev. G. H. Sandwell h been granted a three months' leave of absence, ar will sail for Europe with Mrs. Sandwell next wee It is hoped that a stay on the south coast of En land will benefit Mrs. Sandwell's health, which h been cause for much anxiety of late. Arrang ments are fully made for pulpit supply during th pastor's absence.

BRIDGEPORT.—*South* had a notable year for i crease in all lines. The membership gained largel 21 on confession, 27 by letter. The S. S. averag attendance is almost twice as large as a year and half ago An enlargement and improvement of th church building is talked of.——The pastors of th city have voted not to hold the usual union Lent services.

WINSTED.—*First* had an unusually large dea loss last year, but additions of 32, 22 being on co fession, make a net gain of 11 in membership. Th total of members is 366. Rev. G. F. Prentiss is pa tor.——*Second*. The remodeling of the church ar chapel, now under way, will probably be complet before the pastorate is filled.

PLYMOUTH had 16 additions during 1896 and increase in the Sunday school membership and the average attendance. The old church debt ar all other debts were paid, and a balance remain in the treasury. Rev. C. H. Smith is pastor.

DANIELSON had 29 additions on confession and by letter last year, making the present membersh 305. Rev. H. S. Brown has been pastor a little ov a year.

Benevolences at West Hartford last year we $1,774, nearly $1,000 more than a former repo stated.——The Ladies' Aid Society at Newingt netted $75 from its old folks' concert, and has pa the last installment on the new piano.——Rev. C. Cooledge of Collinsville has been confined to h house, his pulpit being supplied.——Special ser ices have been held at Weston under the directi of the pastor, Rev. C. H. Pease.——Rev. Aust Hazen, a graduate of Hartford Seminary, has bee engaged to continue as supply of First Churc Thomaston, for two mouths.

The Rockville Junior Endeavor Society was se ond in the State in progress last year.——Speci services have been held for two weeks in Torrin ford by Rev. A. H. Norris and E. W. Davis.——A r ception was tendered Rev. Henry E. Small and wi at Goshen, Jan. 21.——Trumbull's benevolences la year were $536.——Rev. Joel Ives of Stratford about again after a severe illness.——Higganu last year had eight accessions.

MIDDLE STATES.

New York.

NEW HAVEN, an old hill town church of only 1 members, gave $310 for missionary purposes la year. A novel custon observed this year, as fo merly, was the writing by the individuals of t congregation their desires, purposes and reques for the unknown year before them, and havi them read from the pulpit. The custom has creat much interest and been found profitable. The pa tor is Rev. Samuel Johnson, one of the Nestors Congregationalism in the State.

NEW YORK.—*Trinity* has reduced its mortga to $1,650 and closed the year without a floating i debtedness. The work is well organized and sy tematically carried on. The men's annual dinner successful in reaching the male members of t congregation and promoting sociability amo them. The speeches by the men themselves we full of useful information and were much enjoye Rev. Franklin Gaylord is pastor.

HOMER.—Rev. F. A. S. Storer, the pastor, is doi finely along all lines. Last year had a better fina cial showing and also larger gifts for missio The congregations have doubled in numbers. new feature in evening services is a choir of you men. Mrs. Storer is a prominent primary work and this department has grown very large in t Sunday school.

CANANDAIGUA, Rev. C. H. Dickinson, pasto has recently sent $100 as a special offering to t Home Missionary Society for the relief of the su fering missionaries in the West.

BERKSHIRE.—Rev. J. J. Hough, the pastor, bei in feeble health, the C. E. Society conducts t meetings of the week.

New Jersey.

JERSEY CITY.—*First* has purchased the house a joining the hill church edifice as a parsonage the assistant pastor, Rev. J. L. Wells. He is giving a monthly series of stereopticon sermons on the Messiah at both churches. A Men's Club has been formed.——*The People's Palace* has given two large receptions within a few weeks. The past year has been a busy one. The amusement hall has been enlarged, a playroom and bathing facilities have been added to the day nursery, and shower-baths and a visitors' gallery to the gymnasium. Nearly 1,650 children have been cared for, 460 young men have become members, 820 pupils have been enrolled in the educational classes, and about 40,000 people have been visitors. In the summer over 12,000 free baths were given to the boys of the city.

Orange.—So many in the church are systematically studying the Sunday school lessons that the pastor usually preaches on some point of the lesson on Sunday evenings. The new home department numbers 60. For benevolent purposes $2,600 were raised last year, including shares taken in the Howard Roll and the A. M. A. Jubilee Funds. *Congregational Work* is taken in nearly all the families. The Young People's Societies now have 133 members and are flourishing. The pastor, Rev. C. A. Savage, with a neighboring Presbyterian pastor, is bringing into life the Orange Valley Social Institute, to take the place of defunct Y. M. C. A. and with much the same aims. More stress is laid on good citizenship.

Plainfield.—In spite of the times the benevolences for 1896 showed a substantial advance over those of the year before, and surpassed those of any previous year. The people have presented the pastor with a bicycle and his wife with a handsome Persian rug. The spiritual interest has been marked of late. The laymen have conducted a series of midweek services that were varied, interesting and profitable. There are 25 in the home department of the Sunday school and 80 in the Young People's Societies.

Westfield.—The beneficence of the church this past year amounts to over $1,000 more than that of the year before and to over $300 more than its home expenditures. Ten have been added to the membership.

Pennsylvania.

Mt. Carmel.—At recent communion services the additions have been large, and the church, formerly having a membership of about 60, has nearly doubled in size. At the last communion 18 members were received. A new edifice is now planned for. The financial conditions are the most encouraging in the history of the church. Rev. R. N. Harris is pastor.

THE SOUTH.

Maryland.

Baltimore.—The annual meetings of the four churches have all been held, and last year's work shows good progress despite of financial discouragement. About 50 new members have been added to the churches, 30 on confession. Home expenses have increased $600 to a total of $6,690; benevolences aggregate this year $1,751, a slight decrease from last year.——*Second.* The pastor conducts a class in study of good literature.——*Canton* and *Fourth.* Successful reading-rooms and night schools are conducted.——The Lawrence Memorial Association, a settlement conducted in part by members of the First Church, has been enabled to purchase the house it has used, and thus the work becomes more permanent and effective.

North Carolina.

Scarcely any of the 19 new A. M. A. churches which have lately come into the Congregational ranks in the State have a better service for communion than earthen plates, a common pitcher and tumblers. Any churches which have old sets laid aside, or are about to change, would greatly aid these churches by a gift of the old sets. Rev. A. W. Curtis, the general missionary, Raleigh, will receive them.

THE INTERIOR.

Ohio.

Cleveland.—*Lakeview* held special services every night in January. During the last three weeks the help of Rev. A. T. Reed was secured, whose labors were greatly blessed. About 90 unconverted persons signed cards, of whom 55 took further steps in public avowal of Christ as their Saviour. They represented all ages. The church was deeply quickened, the audiences included an unusual proportion of the impenitent, and the pastor, Rev. A. B. Cristy, felt greatly strengthened.——*Pilgrim.* Rev. C. S. Mills preached lately on A New Chapter in the Gospel of Peace, strongly setting forth the importance of the new British-American treaty. At the close of service the congregation by unanimous vote appointed a committee to send resolutions to the Ohio senators urging them to vote and work for ratification. The sermon was published at length the next morning in the leading daily papers, and the church voted to print it in pamphlet form for wider circulation. The Sacred Music Society rendered Sullivan's oratorio, The Prodigal Son, at a recent Sunday evening service. A congregation of about 1,600 was present. Mr. Mills, the pastor, received from the church a gift of $500 in gold, and Rev. I. W. Metcalf, his associate, $200, at the close of last year.——*Euclid Avenue.* Rev. H. M. Ladd, D. D., after 14 years as pastor, resigned Jan. 31. He becomes financial manager of the Ohio Anti-Saloon League, which is doing important work throughout the State. During his pastorate the fine stone building which the church now occupies was erected, largely because of the faith and courage of his leadership. The church has increased largely in membership and benevolences and has sent out colonies which have grown into four strong churches—East Madison Avenue, Park, Hough Avenue and Lakeview, the first three now self-supporting and the last still receiving some help from the mother church. Dr. Ladd was one of the founders of the City Missionary Society and has always been one of its wisest counselors and most earnest supporters. He will continue to reside in Cleveland.

Painesville.—*First.* The 87th annual meeting showed 72 additions for last year, 45 on confession, making a net gain of 53. Rev. Perry Wayland Sinks is pastor.

Illinois.

North Aurora.—This young church, constituted principally of young people, enters the year with good heart and is thoroughly united in Rev. O. C. Dickerson. The pastor has been housebound for nearly a month with illness, but on Jan. 31 the deferred communion proved a gracious season, eight accessions being received, one on confession.

Indiana.

Michigan City.—*First* has experienced a severe loss in the death of Dr. D. T. Brown, the eminent surgeon of the Michigan Central R. R. To his unremitting labors and energetic and progressive spirit the erection of the present edifice was largely due. Mrs. Brown was for several years treasurer of the State W. H. M. U. Dr. Brown was born in White River, Vt., and served as surgeon in the war.

Terre Haute.—*Second* is in the midst of a great revival, which has apparently changed the attitude of the community, turning it strongly in favor of the church. The preaching has been by the pastor and 35 have already professed to have entered upon a new life. There will be a large accession to the church and local support will be greatly increased.

Fort Wayne.—*South.* Rev. E. E. Frame and his family were quarantined on account of sickness for two weeks lately, just in the midst of meetings continued from the Week of Prayer. Local brethren came promptly to his aid. The membership has been helped and several unconverted ones were aroused.

Kokomo, Rev. R. J. Smith, pastor, has united with the Disciple and Methodist churches in a series of union meetings conducted by B. Fay Mills. Mr. Smith is chairman of the committee and the immediate work of Mr. Mills will be followed by special evangelistic services.

Michigan.

Detroit.—*Old First* reveals an encouraging condition by increased contributions in all departments and steady progress in the whole work, notwithstanding a change in the pastorate. The church continues to recognize gratefully its good fortune in securing Dr. Nehemiah Boynton as pastor when it parted regretfully with Dr. W. H. Davis. The total benevolences from all sources were $9,589, and for the maintenance of the church $12,297 were expended.——*Brewster.* The business men's Bible class has arranged a program of live subjects for consideration at its Sunday sessions for three months.——*Mt. Hope.* The men's auxiliary have perfected rules for a reading, debating and lecturing department, to commence work at once with a membership of over 30.——*Fort Street* for several days has been turned into a veritable supply store. The women are busy soliciting and distributing all kinds of useful articles to needy ones in the community.

Saginaw.—Large audiences listened to the annual reports of the various organizations of the church. All lines of work showed progress. Hard times seemed only to stimulate all to do their best. Fifty-six new members were received during 1896. The roll was revised and 114 names dropped, leaving an actual present membership of 630. Expenditures were $6,700. The charitable and benevolent gifts of the people reached $3,000.

Lansing.—*Pilgrim* reports a bright and prosperous year. The congregations crowd the building to overflowing, and a new house becomes a necessity. The church has raised $1,400, has received 40 new members, has a Sunday school of 285 and a C. E. Society of 125.

Hancock has closed a prosperous year, 70 being received to membership, making 400 in all. Benevolences amounted to $1,500. Local church work required $4,000. Dr. J. E. Reilly is happy and encouraged.

Grand Rapids.—*Smith Memorial* has been thoroughly reorganized and is getting its members to work. Methods of conducting prayer meeting have been changed with advantage.

Port Huron.—*First* has closed a hard year with a balance in the treasury and starts the year with increased revenue. Rev. H. R. Williams is called to be associate pastor.

Olivet has decided to continue free seats.——Fisher Station has had a helpful series of special meetings.——The Grandville women have provided for carpeting the auditorium.

Wisconsin.

Clinton, Rev. William Moore, pastor, had good annual reports from all departments, showing progress for the year. Sunday school and prayer meetings have been well attended. Preaching services and neighborhood prayer meetings are held at two points in the country.

Rochester, Rev. T. A. Porter, pastor, voted enthusiastically at the annual meeting to take, at least, one collection a year for each of the benevolent societies. The first installment on the parsonage loan was paid to the Building Society on time.

Dodgeville.—The Primitive Methodist Church has voted, in view of the prospective disbanding of that denomination in this country, to become Congregational. A council meets Feb. 15 for recognition services.

Secretary Wiard of the H. M. S. takes the superintendency of home missions of North Dakota. President Simmons, his predecessor, will confine himself to Fargo College exclusively.

THE WEST.

Missouri.

Peirce City.—Rev. R. L. Layfield began services Jan. 21, which have grown into a widespread revival. The first invitation given to sinners to accept Christ was responded to by over 80 persons. This is a union movement, though begun under Congregational auspices. Rev. J. E. Pershing is pastor.

Iowa.

Lakeview.—The ingathering of 40 as a result of the labors of Evangelist Hartsough of Des Moines was unprecedented in the history of this church. Of these 25 were men and 15 women. Others are pledged to unite; the meetings are still in progress and many more are on the way to the Christian life. The church is only six years old. This important accession will bring the membership up to over 100. Rev. H. G. Cooley begins his pastorate with this revival.

Grinnell.—Baptist, Methodist and Congregational churches have united in special services, conducted by Evangelist L. P. Rowland. They are now well attended and are promising a rich harvest. Through cottage prayer meetings and gatherings of S. S. teachers with their scholars much good work has already been done.

Owen's Grove.—Special meetings resulted in a great spiritual awakening, a large proportion of the converts being adults. In one day four family altars were established. The pastor, Rev. O. L. McCleary, was assisted by Rev. F. G. Wilcox of Manson.

Independence.—Union revival meetings are in progress, under the leadership of Evangelist C. W. Merrill. The women expended $200 recently in improving the edifice. Rev. J. W. Horner is pastor.

Reinbeck.—Thirty-five persons united in 1896, 24 on confession. In this church of about 130 members, the attendance sometimes runs up to 260. Rev. H. E. Warner is pastor.

Muscatine.—*First* reports increased attendance at prayer meeting and signs of growing religious interest. A lady member recently gave $1,000 toward the debt on the edifice. Rev. L. G. Kent is pastor.

Iowa City, Rev. M. A. Bullock, D. D., pastor, received last year 10 members on confession and 17 by letter. Expenditures for all purposes were $3,948. The benevolences amounted to $573.

Garner.—During the past three months 13 members have been received. The new pastor, Rev. J. B. Mather, is encouraged by these accessions and by other signs of progress.

Elkader.—A house of worship, costing about $3,000, has been so far completed as to be ready for use. The dedication will be postponed for several weeks. Rev. F. L. Fisk is pastor.

Jewell.—A leading member, Mr. John Warburton, was killed instantly a few days ago at a railway grade crossing. The church sustains a great loss in this affliction.

Dickens.—Rev. J. C. George closed two and a half years of service Jan. 31, during which a meeting house was built and 87 persons were received to membership.

Iowa Falls, Rev. T. M. Price pastor, closed the year without debt. The accessions in 1896 were 41. ——Special meetings are in progress at Castana, Rev. W. A. Pottle assisting the pastor, Rev. F. C. Lewis.——For 47 years there has been connected with the church at Clay a maternal association, holding regular meetings.——At Ogden a bell has been presented to the church by a friend.——Special meetings are in progress at Oto, Rev. R. W. Jamison of Sioux City assisting the pastor.

Minnesota.

Graceville.—As a result of the revival in which young men from the colleges assisted, nine persons were received on confession, and the church has been otherwise strengthened. A few years ago it was felt that the field should be abandoned, and another denomination stood ready to administer on our estate. An efficient minister, the readiness of Christians of other communions to unite, and much hard work have resulted in a strong church, approaching self-support. Two out-stations have been developed, at one of which a building has been erected, with the prospect of organization in the spring.

Brainerd.—*Second.* A series of meetings has revived the church, a number of conversions are reported, with 14 added to the fellowship and the promise of others. The congregations are too large for the building, and an edifice is in prospect. A Christian Workers' class has been established to teach the converts how to use the Bible.

Spring Valley.—The resignation of the pastor, Rev. P. M. Harman, leaves the church somewhat divided, some desiring to form another. It is believed that wise counsel will prevail. Rev. J. W. Todd of Montevideo is visiting here.

Barnesville.—Removals and lack of employment at the railway shops affect our church unfavorably. It is, however, the leading one in the place, and the coming of a new pastor, Rev. J. C. Huntington, brightens the outlook.

Lake City.—*Swedish.* The church has been greatly strengthened by a visit from Rev. E. A. Anderson of Winona, who held a series of meetings, with several conversions.

Winona.—*Second.* Financial troubles have aused the pastor to leave, though the church has been liberally assisted by the H. M. S. and by First Church.

Kansas.

Kansas City.—*Pilgrim* united in evangelistic services with the churches of the city. Mrs. Edith L. Peake, an evangelist from California, has been preaching for them, and the interest is deep and growing.

Nickerson.—Notwithstanding loss by removal of members, the church closed its fiscal year without debt. Its services are enlisting the interest of business men to an unusual degree.

Nebraska.

Ogallala.—Rev. W. S. Hampton, after closing his meetings at Brule, a station on the U. P. R. R., nine miles west of Ogallala, where a preliminary church organization of 24 members was formed, commenced special meetings at the Sherman schoolhouse in Perkins County, 12 miles south of Ogallala. The meetings here were of profound interest and the whole community was moved. A large number expressed hope in Christ and a preliminary organization was effected of 32 members. Both of these embryo churches will soon call councils of recognition. Mr. Hampton expects to establish another out-station north of the town.

Cambridge.—Rev. John Foster began work Jan. 24 under favorable auspices. The following Thursday evening the annual supper and social were held in the opera house. The pastor was welcomed by Deacon G. G. Miller and made a happy response. The mortgage on the parsonage, which had lately been paid, was cremated with imposing ceremony. An address followed by Rev. H. S. MacAyeal, long the efficient pastor in former years, during whose stay the church progressed along all lines. His address stimulated the church to undertake large benevolent work, since its debts are all paid and it has a large active membership.

Fremont.—The approaching fortieth anniversary gave an unusual zest to the recent annual meeting. Reports showed 29 members received, nearly $4,000 raised for all purposes and benevolences amounting to over $400. The Ladies' Aid Society has completed the payments on the commodious new parsonage, and the trustees recommended the sale of the old one, the proceeds to be used in repairs on the house of worship. The S. S. membership is 323, and its receipts amounted to $217. A committee was appointed to make arrangements to celebrate the fortieth anniversary, Aug. 7. Rev. W. H. Buss is pastor.

Norfolk.—Rev. J. J. Parker entered upon the new year with all debts paid and a good record for 1896. When the pastor agreed two years ago that his salary should be reduced, the church promised that whatever was raised above the sum specified should be turned over to him, and the trustees lately paid him $50, realized from pledges above the amount promised. This Sunday school is among the strongest in the State.

Havelock, Rev. Samuel Woods, pastor, has arranged for the chancellor of the State University and several professors to give addresses Sunday afternoons.

Colorado.

Denver.—*Plymouth.* At a recent morning service over $2,000 was pledged in a few moments toward the debt. Sixty five accessions during the year make the membership 354. Rev. F. T. Bayley is pastor.

Rev. Addison Blanchard has been holding special meetings at Eaton, through which pastor and people have been greatly blessed.

PACIFIC COAST.

California.

Benicia.—A shield-shaped board, bearing the following inscription, recently appeared on the outer wall of the meeting house: "Our Father's House, for all his Children. Samuel Weyler, Servant. God's Love Told, Sunday, 11 A. M. and 7.30 P. M.; God's Word Studied, Sunday, 10 A. M.; Family Gathering, Wednesday, 7.30 P. M. God's Work to be done always. Come and get and do good!" The idea was suggested by the pastor and artistically executed by two members.

Oakland.—*Plymouth Avenue.* Dr. McLean, finding the joint work of pastor and president of the seminary too burdensome, has resigned the former. He returns for a few weeks to First Church, a former charge, to supply while Rev. and Mrs. C. R. Brown journey to Palestine on their bridal tour.——*Pilgrim*, burdened with debt, is about to be relieved through the munificent legacy of a sister in Israel and the C. C. B. S.

Oregon.

Sherwood.—A house of worship was dedicated Jan. 10, Rev. R. A. Rowley preaching the sermon. Superintendent Clapp led in raising the deficit of $130. A series of gospel meetings was begun the same day by Revs. J. M. and Dora R. Barber.

Continued on page 211.

The advertisement of Hinds's Almond Cream o
the last page of this issue is worth your notic
That he may introduce his excellent preparatio
into homes where it is not in regular use Mr. Hind
sends for six cents a large sample bottle, cond
tioned only on the fact of mention being made as t
where this advertisement was seen.

This

Is the time to take a good blood purifier lik
Hood's Sarsaparilla. The system is now i
need of this medicine, and is most susceptib
to the benefit to be derived from it. The bloo
is impure and depleted in quality. It fails t
supply to the nerves and muscles the nouris
ment needed. That is why almost every one i

Spring

Has a tired, languid feeling. That is why wor
is a drag, sleep is disturbed and unrefreshin
appetite is poor. Purify enrich and vitalize th
blood with Hood's Sarsaparilla, the great bloo
purifying and building-up medicine, and a
these troubles will disappear. Those wh

Take

Hood's Sarsaparilla quickly see beneficial r
sults. It creates an appetite, tones the stomac
and digestive organs, strengthens the nerve
gives sound, refreshing sleep, and by purifyin
the blood it builds up and fortifies the who
system and wards off sickness. Rememb

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Is the Best—in fact the One True Blood Purifie
Prepared only by C. I. Hood & Co., Lowell, Ma

Hood's Pills are the best after dinner pil
aid digestion. 25 cents.

FOREIGN SIGHTS.

As an outgrowth of the love for travel a
sight-seeing in foreign lands there has come
demand for the furnishing of complete apar
ments in the style of another civilization, ra
or clime.

In New York there are many notable instances
such interesting apartments: Chinese pagodas,
which every part of the furniture and accessories w
secured in China; Japanese apartments, which are n
"copied," but brought back piecemeal from Japa
old English 15th Century Halls, in which every pie
of the woodwork, walls, doors, lattice windows, furn
ture, chimney-pieces, armor, etc., has been carefu
transported to this country, and the entire apartme
reconstructed here, as perfect a historical relic as t
Obelisk of Luxor.

Through our large facilities we are in a position to execute commissions for the r
production of native apartments in the complete style of any nationality. The ea
possibilities of such furnishing within the limits of modest expense may be seen in th
Turkish salon now on exhibition in our warerooms.

This faithfully copies the interior of an Arab dwelling, with all the richness of th
arabesque, the shimmering of the hangings, and the barbaric splendor of the Land of th
Sultan. We supply the entire equipment and execute the work at the ordinary cost of
modern fashionable apartment.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

Continued from page 210

Washington.

SPRINGDALE.—Following the dedication of the house of worship, Jan. 25, special meetings were held for several days, Rev. T. G. Lewis of Colville assisting the pastor, Rev. H. M. Mobbs. Twenty-six persons were received into the church and more are to follow.

RHODE LAKE AND KELLEY were practically disbanded a year or so ago, but a seed was left which has just been reorganized. A meeting house will soon be built, probably of hewn logs.

BIG BEND.—The work has been reorganized, and the several churches which unite in the support of one pastor feel new strength and courage.

Whitman College Day, Jan. 24, was observed by many of the churches. Collections were taken for the Eells Memorial Fund.——Special meetings are being held, with good results, at Port Angeles and at Green Lake.

OTHER CHRISTIAN WORK.

Rev. W. S. Hubbell, D. D., for several years pastor of the Franklin Street Church, Somerville, Mass., and since leaving there the pastor of the North Presbyterian Church, Buffalo, N. Y., has been confined for some weeks by a painful railway accident, and the prospect of a considerable period of suffering is still before him. At his request, though very reluctantly, his church joined with him in asking the presbytery to dissolve his pastoral relations, which was done Jan. 27. Dr. Hubbell has had a remarkably successful ministry in Buffalo and is greatly beloved by his people.

WEEKLY REGISTER.

Calls.

ABLETT, John C., Tomahawk, Wis., recalled to Alton, Io., after a year's absence. Accepts, to begin Mch. 1.
ARNOLD, Wm A., Toledo, Wn., to Roy. Accepts.
BARNETT, John H., Lakewood, N. Y., accepts call to Trinity Ch., Bowmanville, Ont.
BUSSEY, Robt. D., Jr., Chicago Sem., to Grand Island, N. Y.
CHANDLER, Edward H., Union Ch., Taunton, Mass., to Wellesley. Accepts, to begin Mch. 14.
DOE, Franklin B., Ashland, Wis., to be field secretary for Ripon College, Wis.
DOYLE, Amos A., Brooklyn Ch., Seattle, Wn., to Aberdeen. Accepts.
GEORGE, Jesse C., Dickens, Io., to Webster and German Township. Accepts.
GEORGE, Jos. H., First Ch., St. Louis, Mo., to be principal of McGill University, Montreal, Can.
HARGER, Chas. H., Lyons, Col., to Ward. Accepts.
HARRIS, Benj., Palmyra, O., to Newton Falls.
SCHWIMLEY, Wm. A., Green River, Wyo., to David City, Neb. Accepts.
SLOAN, Alex., Jr., Andover Sem., to Groveland, Mass., for a year from next June.
SPANSWICK, T. W., to West Ch., Guthrie, Okl. Accepts.
STEWART, W. Ernest M., Bridge St. Ch., Streator, Ill., to Sheridan, Wyo. Accepts, to begin Feb. 21.
THOMAS, C. M., Denver, Col., to Starkville Accepts.
WALKER, John J., lately asst. pastor Central Ch., Providence, R. I., to Yarmouth, Mass.

Ordinations and Installations.

CROOKS, Chas. M., *o. p.* Coleraine, Mass., Feb. 2. Sermon, Rev. W. H. Ashley; other parts, Dr. Lyman Whiting, Rev. Messrs. G. G. Atkins, A. C. Hodges, D. H. Strong.
HARRINGTON, Vernon C., *i.* Trinitarian Ch., Norton, Mass., Feb. 4. Sermon, Rev. S. V. Cole; other parts, Rev. Messrs. P. W. Lyman, Chas. Clark, Granville Yager, E. L. House, Jacob Ide, D. D.
SHEPHERD, Alexander, *o. p.* Fruita, Col., Jan. 26. Sermon, Rev. W. A. Hutchinson; other parts, Rev. Messrs. S. F. Dickinson, Guy Foster and Isaac McRae.

Resignations.

ALDEN, West, Victoria, Ill., to take effect Apr. 1.
BARNETT, John H., Lakewood and Ashville, N. Y.
DIBBLE, Wm. L., Second Ch., Winona, Minn.
FEHLANDT, August F., Le Mars, Io., to take effect May 1.
GRAHAM, John J., Huntley, Ill., to take effect May 1.
LADD, Henry M., Euclid Ave. Ch., Cleveland, O., after a pastorate of 14 yrs.
MADGE, Walter W., San Luis Obispo, Cal., to return to Canada.

Dismissions.

BROCK, Geo. A., Saxonville, Mass., Jan. 26.
DUDLEY, Willis E., S. Natick, Mass.
HAMMOND, Gideon, Emerald Grove, Wis., Jan. 29.
SEWALL, Oliver D., Durham, N. H., Jan. 26.

Styles correct,
Prices right!
Only four words but what a world of meaning!

Macullar Parker Company,
Clothiers and Outfitters for Men, Youths and Boys.

400 Washington St., Boston.
166 Westminster Street, Providence.

Churches Organized.

LINTON, Fla., People's, Jan. 20, 17 members.
ROSEFIELD, Neb., 26 members.

Miscellaneous.

ANDERSON, Wilbert L., and wife, Feb. 3, gave an enjoyable reception to their parishioners of First Ch., Exeter, N. H., which was largely attended.
CHERINGTON, R. B., of Yale Divinity School, has been approbated to preach by the Association of Eastern Washington and has received four appointments for work in the Big Bend country. He is the son of Rev. F. B. Cherington of Spokane.
CONE, Jas. W., will act as pastor in Ocheltree, Kan., till April 1.
GANE, Wm. H., enters upon his fourth year at Peterboro, N. H., under favorable auspices. The anniversary of his coming was marked by a social gathering in the chapel and church parlors, attended by a host of friends.
GRANT, Lathrop C., Hamilton, N. Y., is deeply afflicted by the death of his wife.
HARRIS, Clarence J., and wife, were given a pleasant social by their parish of Colchester, Vt., lately, and a generous gift of coin and bills was presented.
SMITH, Wm B. T., and wife, Auburn, N. H., were given a farewell reception last month, and a purse of $26 with the good wishes of the parishioners.
WILCOX, F. G., on leaving his pastorate at Mason City, Io., received from friends a purse of money and a handsome silver tea set.

◆

Dr. Watson (Ian Maclaren), at a recent temperance meeting in Liverpool, gave his impressions of this country so far as they referred to drinking habits:

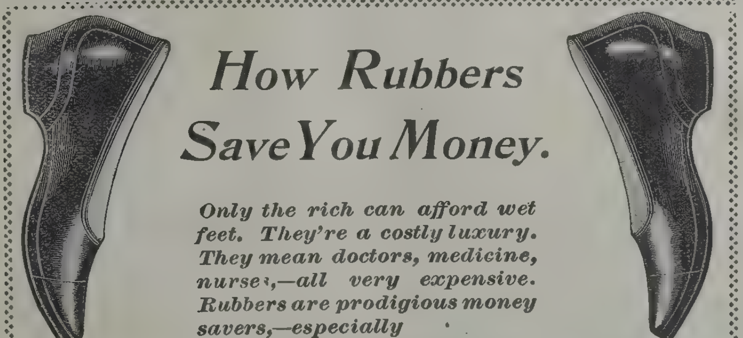
> While he did not say intoxicating liquors were not to be found in the station restaurants, he did not see them. People were to be seen drinking tea, coffee, milk or soup, but not intoxicants. In refined, cultured homes where wine was used it was taken with the greatest moderation, and the gentlemen did not stay at the dinner table after the ladies had left in order to drink wine. In many such homes wine was not used at all. In all his travels he only saw a handful of drunken people, not one of whom was a woman.

We will forgive Dr. Watson for intimating that he saw people *drinking* soup and not press the inquiry as to where he saw such an unconventional performance, in view of his, on the whole, favorable report concerning us. Interesting reports from the Continent tell of a Dutch translation of Beside the Bonnie Brier Bush already published, and a German translation under way; and the *Revue de Paris* and the *Revue des Mondes* are soon to publish translations of chapters of the same book, and portions of The Mind of the Master and The Upper Room are to appear in the *Revue Chrétienne*.

Before
Retiring....

take Ayer's Pills, and you will sleep better and wake in better condition for the day's work. Ayer's Cathartic Pills have no equal as a pleasant and effectual remedy for constipation, biliousness, sick headache, and all liver troubles. They are sugar-coated, and so perfectly prepared, that they cure without the annoyances experienced in the use of so many of the pills on the market. Ask your druggist for Ayer's Cathartic Pills. When other pills won't help you, Ayer's is

THE PILL THAT WILL.



How Rubbers
Save You Money.

Only the rich can afford wet feet. They're a costly luxury. They mean doctors, medicine, nurses,—all very expensive. Rubbers are prodigious money savers,—especially

CANDEE RUBBERS.

They're made of the best rubber, and are famous wearers—and famous lookers, too. Service and style—every Candee rubber boot and shoe has these two. The Candee Co. are the oldest rubber makers in the world.

ANY SHOE STORE.

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

An evangelical clergyman, of considerable and varied experience as a successful solicitor, desires to engage as secretary or financial agent for some worthy institution or cause. References exchanged. Address "M," solicitor, care *Congregationalist*, Boston.

Hymn-Books. 75 copies "Gospel Hymns No. 5" for sale. Half worn. $5.00 for the lot. G. Dame, Roslindale, Mass.

The
"Harris"
Method of
Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston

FURTHER RETURNS FROM THE DAY OF PRAYER FOR COLLEGES.

ILLINOIS.

The day was an occasion of great interest at Illinois College, fully maintaining the fervor and impressiveness of previous years. It began with a largely attended prayer service at 6.30 A M., under the charge of the college Y. M. C. A. Later in the morning the various prayer bands met. At 10.30 the usual morning service was held, at which Prof. Graham Taylor of Chicago preached a powerful sermon from the text, "He emptied himself . . . wherefore God hath highly exalted him." In the afternoon another prayer service was held, led by Rev. Mr. Rice of Alton, in which President Bradley, Dr. Taylor, Dr. Fairbank of Waverly and a large number of students took part.

RIPON.

The day has come and gone when thousands of hearts united in prayer for the colleges of this and other lands. Ripon College joined in the observance of the day, and a great blessing was received in quickening the spiritual life of Christian students and in bringing to some for the first time the joy of believing. The day was preceded by favoring circumstances. Beginning with the winter term earnest prayer has been offered in all the meetings that our hearts might be open to the Holy Spirit. On two days of the previous week the State secretary of the Y. M. C. A. and Rev. C. T. Studd were with us to conduct evening meetings and to meet students during the day. The stirring words of Mr. Studd and the knowledge of the complete consecration of himself and his estate in England to the cause and service of Christ moved all deeply. He spent ten years as a missionary in China, where he will soon return. Another evening Rev. Dr. Merrell gave a clear, impressive talk on revivals, defining a genuine revival as "the incoming of divine power along the line of Christ's redemptive work," and describing the conditions necessary and the blessed results.

Rev. Mr. Buswell, a successful evangelist in connection with the Endeavor Societies, as well as a pastor, was with us one evening and on the Day of Prayer. The Christian students and others met for prayer and conference an hour before the morning service, Thursday, and came to the chapel with reverent and devout spirits. The leader spoke on the first chapter of Acts and drew lessons on the need and power of the Holy Spirit in all effective Christian work. A great number of prayers followed. The afternoon and evening meetings were filled with prayer, consecration, testimony and requests indicating the deepest interest. New voices joined in the exercises, among them that of one in the Junior Class who came here as a devout Catholic. He became interested in the Bible and meetings, but was forbidden by the priest to attend the meetings or to study the Bible. He was loyal to his instruction for a time, but finally felt that his responsibility was to God, not to man. He has now publicly declared his purpose to follow Christ. One of the youngest members of the woman's department gave herself to Christ, though no one of her family is a Christian. The good work is going on; may it not soon cease!

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The Modern

STOVE POLISH.

DUSTLESS, ODORLESS,
BRILLIANT, LABOR SAVING.
Try it on your Cycle Chain.
J. L. PRESCOTT & CO., New York.

Enameline
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NEW YORK, N.Y. U.S.A.
APPLY WITH A DAMP FLANNEL POLISH WITH A FLANNEL OR BRUSH
ENAMELINE

OLIVET.

The sermon at 10 A. M. was by Rev. J. A. Blaisdell. A general prayer meeting was held at three o'clock, led by President Sperry, and class prayer meetings were conducted at various hours during the day. The Phi Alpha Pi Society and friends listened to an instructive lecture by Rev. Mr. Hunting of Marshall, Mich.

CHRISTIAN ENDEAVOR NOTES.

A drinking fountain has been put up by a junior society at Prohibition Park, N. Y.

Cincinnati Endeavorers are preparing by special meetings for Mr. Moody's work next month.

A society in Wellsville, Mo., held one of its regular meetings at the home of a "shut-in" member.

A Pennsylvania society has a committee to read or report the pastor's morning sermon to invalids

A mission Sunday school in a passenger car lent by a railroad company has been started by some Texas Endeavorers.

The interest following the Week of Prayer led one-fourth of the society in Pilgrim Church, Providence, R. I, to form a "Win One" band for personal work.

The gospel wagon, employed by the Hampden County Union, Massachusetts, has already been used at 122 meetings attended probably by between 45,000 and 50,000 persons.

The progress of Christian Endeavor in Germany was evidenced at New Year's by the appearance of the first number of the new organ of the societies in Germany, *Die Jugendhilfe*.

The topic for the World's Prayer Chain for February is, "Armenia, that it may be spared further persecution and that a way to prosperity may be opened to the thousands left destitute by the Turk."

A Philadelphia society conducts a regular social evening for boys from the slums. One evening, when the evils of cigarette smoking were discussed, 46 boys decided to stop smoking, for a specified time at least.

The official news about the San Francisco Convention will appear in *The Christian Endeavor Bulletin*, to be obtained continuously until the great gathering by sending 25 cents to 112 Post Street, San Francisco.

A society in Arcot, India, three years old and having but 39 members, has conducted 133 preaching services during the past year, which were attended by 6,000 persons, and in its Sunday schools there are more than 2,500 scholars

The Reformed Church C. E. societies in America have made quite a record by the number of churches that have been built by their contributions. A year's course of study on denominational matters has been planned for the societies of this church in the United States. Five minutes weekly is to be given to the Heidelberg catechism and a special denominational topic is assigned once a month.

A society in Cleveland, O., of 83 members, all having small incomes, fulfilled a pledge to raise by freewill offerings $500 for foreign missions the past year, without lessening gifts to their own church. They also made more than 700 visits to the sick and needy, distributing more than 5,000 pieces of literature, and started a missionary and reference library of 100 volumes. Two of the number have gone as missionaries to Africa.

The missionary department of the California Union has established a missionary extension summer school for two weeks at Glenwood, in the Santa Cruz Mountains. The forenoons are occupied with denominational conferences in charge of leaders sent by the missionary boards. In the afternoon an opportunity is given by individuals or groups to talk with and question the workers. General lectures illustrated by stereopticon are given in the evening. They usually attract many from the neighborhood and give occasion for personal work.

LIVER AND KIDNEY TROUBLE.

Cured by Dr. Greene's Nervura Blood and Nerve Remedy.

Mrs S. R Berry, Lebanon, N. H., says:—

"I could not sleep nights and the chills or shaking would follow, and I could do but very little of anything. I had to lie down a great deal, and my nerves were very weak and of no use. There was a terrible pain in my head, and I was almost a complete wreck of my former self. I was depressed in mind and spirits. My liver was swollen and my kidneys were very bad.

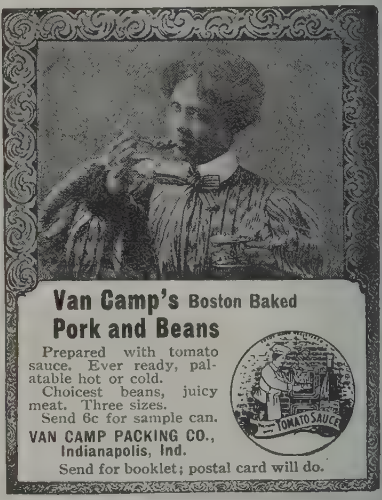
"I used Dr. Greene's Nervura blood and nerve remedy, and I will say that this wonderful medicine is the greatest blessing that ever came into a family.

MRS. S. R. BERRY.

"It has done perfect wonders for me. After taking two bottles I could do more work than I had for over a year, and now I can eat better than ever, am strong again and have got back my former looks and good color."

If the bowels are constipated, use Dr. Greene's Cathartic Pills with the Nervura.

Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing nervous and chronic diseases, can be consulted free, personally or by letter.



Van Camp's Boston Baked Pork and Beans

Prepared with tomato sauce. Ever ready, palatable hot or cold.

Choicest beans, juicy meat. Three sizes.

Send 6c for sample can.

VAN CAMP PACKING CO.,
Indianapolis, Ind.

Send for booklet; postal card will do.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, *President*.
REV. W. C. STITT. *Secretary*.
W. C. STURGES, *Treasurer*.

ESTABLISHED 1836.
ISAAC RILEY,
Successor to Baird & Riley,
PLUMBER AND SANITARY ENGINEER,
85 Joy St., Near Cambridge St., Boston.
Telephone, Haymarket 294.

EDUCATION.

—— The Finns have just established a college at Hancock, Mich.

—— Drs. Gordon, Bradford, McKenzie, Stimson and Merriman are on the staff of preachers at Yale for this term.

—— Rutgers College has received $5,000 from vice-president elect Garret A. Hobart, an alumnus and trustee of that venerable institution.

—— Nearly half of Johns Hopkins University's graduates, to the number of 800, are now on the faculties of the leading colleges of the country.

—— The Wellesley College Y. W. C. A. is showing its practical Christian spirit by furnishing a parlor for the servants employed in the college.

—— The School for Christian Workers, Springfield, receives $8,000 from the estate of Mrs. Horatio Lyon. Pomona College also receives $10,000.

—— Mrs. George Locke of Lockeford, Cal., has just pledged to President Baldwin for Pomona College $10,000, a memorial to her son, who recently died.

—— There are forty students from without the Free Church fold studying at the Free Church College, Edinburgh, drawn thither by men like Davidson and Dods.

—— The New York City Association for Improving the Condition of the Poor has decided to establish a social settlement on the West Side, 413 West 46th Street. Instruction in cooking and home-making will be a feature of its work.

—— Dartmouth College has a remarkable record for its influence on the jurisprudence of the country. Statistics, recently compiled, show that twenty-nine per cent of the total number of its graduates from 1770 to 1890 have been lawyers.

—— The University of New York extends to the students of Princeton, Drew and New Brunswick Theological Seminaries the opportunities that it granted in 1890 to Union Seminary, namely, lecture and library privileges, and degrees of B. D. and D. D. conferred upon all students or clergymen recommended by the seminary authorities.

—— The students of Union Seminary are fortunate in being able to hear this season lectures by Rev. P. S. Moxom, D. D., on Personal Righteousness, President Tucker on Social Righteousness, William Allen Butler on Commercial Righteousness, Bishop Satterlee on Ecclesiastical Righteousness, and Dr. Parkhurst on Civic Righteousness.

—— Among the degrees conferred at the semi-centennial of Lawrence University, Appleton, Wis., Jan. 19, 20, was the honorary degree of Doctor of Divinity given Rev. John Faville of Appleton and his twin brother, Henry Faville, of La Crosse, both graduates. The degree of LL. D. was given to Bishop Lawrence of Massachusetts, whose father founded the institution which bears his name.

—— One problem which the administrators of our colleges and universities face is explicitly referred to in President Eliot's latest report for Harvard. Whereas the average rate of Harvard's income from general investments during the period from 1870 to 1875 was 7.59 per cent, during the years 1890–95 the average rate of income was only 4.93 per cent., and in 1895–96 only 4.73 per cent. Today $100,000 is required for a professorship fund, while forty years ago $50,000 was considered a very satisfactory endowment.

BIOGRAPHICAL.

REV. AZARIAH HYDE.

One of the most respected citizens of Galesburg, Ill., Rev. Azariah Hyde, died Jan. 25, at the age of 83 years. He was born in Randolph, Vt., graduated from Middlebury College in 1838 and was approbated to preach in 1842. In 1845 he became pastor at Benson, Vt., and for 26 years continued in ministerial work in Rutland County. He then went to a Presbyterian church in Polo, Ill., and subsequently to Galesburg, becoming financial agent of Knox College. He was a man of strong, broad and lovable character and was a power for righteousness.

Do not allow your system to get weak and debilitated. It is easy to keep well and strong by taking Hood's Sarsaparilla.

STRANGE SIGHTS BROUGHT HOME.—Since the Chicago exposition the people of this country have had a better idea of foreigners and foreign dwellings, and one result of this has been an attempt to furnish rooms in our modern houses after the style of foreign nations. This method of furnishing is less expensive than would at first appear. It is not at all difficult, for example, to furnish a Turkish or Persian room, while a Japanese room may easily be had at trifling cost. The best way to set about it is to place the entire work in the hands of the Paine Furniture Co , who are now making a specialty of this class of foreign furnishing. In their warerooms they exhibit a Turkish salon, which gives an excellent idea of the easy possibilities of this plan.

YOUR present need is pure, rich blood and a strong and healthy body, because with the approach of spring and the beginning of warmer weather your physical system will undergo radical changes. All the impurities which have accumulated during colder weather must now be expelled or serious consequences will result. The one true blood purifier prominently in the public eye today is Hood's Sarsaparilla. Its record of cures is unequaled. Its sales are the largest in the world. A few bottles of Hood's Sarsaparilla will prepare you for spring by purifying and enriching your blood and toning and invigorating your whole system.

Art Embroidery
Here is the greatest value ever offered in embroidered cut work Bureau Scarfs, Sideboard Scarfs, Pillow Shams and Table Squares, worth from $1.00 to $1.50 each, for a Special Sale, choice at. ... 48c.
200 pairs EMBROIDERED PILLOW SHAMS, actual value $2.00 to $2.50 a pair, special February Sale price per pair........... ...... 96c.
WM. S. BUTLER & CO.,
Millinery, Dry and Fancy Goods,
90 to 98 TREMONT ST., BOSTON.

Why not make

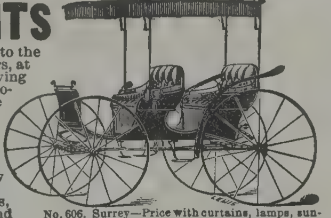
art as well as music part of the church service? By the aid of one of our Magic Lanterns you can illustrate your sermon with some of the world's masterpieces in art.
Special Lanterns and Slides for all purposes sold and loaned on easy terms. Send for free literature.
RILEY BROTHERS,
Bradford, Eng. 16 Beekman St., New York.
The largest Stereopticon outfitters in the world.
BRANCHES—BOSTON: 36 Bromfield St. CHICAGO: 196 La Salle St. KANSAS CITY (Mo.): 515 East 14th St. MINNEAPOLIS: [illegible] Washington Ave. So. CHATTANOOGA: 708 Market.

CHURCH ORGANS
Hook & Hastings Co.
Boston, Mass.

SINGERS LEAD THE WORLD.
Over 13,000,000 Made and Sold.
Highest Awards at the World's Columbian Exposition
FOR
Excellence of Design,
Excellence of Construction,
Regularity of Motion,
Ease of Motion,
Great Speed,
Adjustability,
Durability,
Ease of Learning,
Convenience of Arrangement.
SINGER SEWING MACHINES
IF YOU BUY A SINGER,
You will receive careful instruction from a competent teacher at your home.
You can obtain necessary accessories direct from the Company's offices.
You will get prompt attention in any part of the world, as our offices are everywhere; and we give careful attention to all customers, no matter where their machine may have been purchased.
You will be dealing with the leading sewing-machine manufacturers in the world, having an unequaled experience and an unrivaled reputation to maintain—the strongest guarantees of excellence and fair dealing.
SOLD ON EASY PAYMENTS.
THE SINGER MANUFACTURING CO.
OFFICES EVERYWHERE.

WE HAVE NO AGENTS

No. 37½. Surrey Harness—Price $15.00. As good as sells for $22.00.
but have sold direct to the consumer for 24 years, at wholesale prices, saving them the dealers' profits. Ship anywhere for examination before sale. Everything warranted. 100 styles of Carriages, 90 styles of Harness. Top Buggies as low as $35. Phaetons as low as $55. Spring Wagons, Road Wagons, etc. Send for large, free Catalogue.



No. 606. Surrey—Price with curtains, lamps, sunshade, apron and fenders, $60. As good as sells for $90.
ELKHART CARRIAGE AND HARNESS MFG. CO., W. B. PRATT, Sec'y, ELKHART, IND.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BRACE—In Philadelphia, at the Presbyterian Hospital, Jan. 25, Rev. Seth C. Brace, aged 86 yrs.

CHENERY—In Medfield, Jan. 27, Dea. Benjamin Chenery, aged 93 yrs.

FAIRCHILD—In Cleveland, O., at St. Vincent Hospital, Feb. 1, Mary Fletcher, daughter of Jas. H. Fairchild, LL. D., ex-president of Oberlin College, aged 50 yrs., 3 mos., 21 dys. She was for ten years matron of Baldwin Cottage, Oberlin.

HADLEY—In New Haven, Ct., Feb. 2, Anne T., widow of Prof. James Hadley and mother of Prof. Arthur T. Hadley, aged 80 yrs.

LYON—In Roxbury, Feb. 6., George Lyon, aged 77 yrs. 6 mos.

MRS. CLARA B. BABCOCK.

At the South Congregational Church, Chicago, on the afternoon of Sunday, Jan. 17, were conducted the funeral services of Mrs. Clara Bajley Babcock, pastor, ex-pastor and neighboring minister uniting in the service. Seldom does one see on a funeral occasion such a large representation of young people. Members of the Boys' Brigade acted as pall-bearers and escort. One side of the spacious church was given to the Sunday school, the girls of several classes singing the favorite songs of the deceased. Behind the family relatives sat a number of aged women from the Old Ladies' Home. Here, at the very outset, are furnished, even to a stranger, hints as to the consecrated usefulness of a noble Christian woman.

Born in Boston, Feb. 7, 1837, in the house adjoining the Odeon, the early meeting place of the Central Congregational Church, she seemed from the first to breathe that Christian atmosphere that led along, step by step, through the New England doorway of education, to a life of consecrated service. Sturdy New Hampshire stock lay behind her, the father, Charles Cook, coming from Campton and the mother, Abigail Mason, from Hampton. As the oldest child and only daughter the best New England coald give was none too good for her. Passing through the Boston public schools she entered Abbot Academy, Andover, where she graduated in the class of 1856. Returning to Boston she began as a member of the Central Church, then worshipping on Winter Street, regular work in the choir. Here she became acquainted with the organist, Mr. William R. Babcock, to whom she was married in 1859. After a bridal trip in Europe, West Newton became their home until the early death of her husband, who, under the inspiration of Finney's preaching, had felt impelled to study for the ministry. All these experiences were but preparing her for this life of mission work, the Valley of Achor again proving but the door of hope.

For the next few years she worked among the colored people of the South, first under the A. M. A. in Georgia and later in the Lincoln Mission at Washington. Returning to her dear old Bay State, it was only to reengage in special work at Newburyport and Salem.

Coming to Chicago she united with the South Congregational Church Jan. 3, 1886, and at once identified herself with the needs of the community. The South End Gospel Association was organized. Work among the street car men was begun. A reading-room was opened on Cottage Grove Avenue. Industrial work became a special feature, these lines of missionary activity continuing from 1886 to 1892. In this year she was made church visitor for the South Church, in which office she continued until her death.

From the beginning her loving sympathies went out to the Old Ladies' Home and the Erring Woman's Refuge, but her special work was among the young. Her room was a complete armory of equipment for young people's work, into which she entered with a full heart She never wearied of trying to interest them in various lines of work. She had a particular aptitude for arranging and conducting gatherings where the young folks were the working forces. One of her last bits of work was in connection with the children's celebration at Christmastide.

Organized relief work became a feature of the hard times in the winter of 1893–94. Looking not merely at the few near her, but at the many suffering ones farther away, she came to have a special interest in the starving poor of South Chicago, and in that part of the city her face came to be a benediction, her interest continuing here to the end. Many will mourn the loss of one entering so beautifully into the spirit of the Master, "who went about doing good." Flowers may be put into a vase, but their perfume will spread. These flowers may be removed from the room but their fragrance will linger still.

For several years she had been far from well, occasioned by a poisonous growth upon her neck. It was thought that, by a surgical operation, this could be safely removed. It was undertaken on Wednesday, Jan. 13, but the system was unable to retain food to withstand the shock and loss of blood. Life just ebbed away, and on the afternoon of Friday she "fell asleep in Jesus." The body was taken to Boston and buried in the family lot at Mount Hope Cemetery next her father and mother. A brother only survives her, George M. Cook of Chicago.

Surprised, almost shocked, by this sudden and unlooked-for Providence, her host of friends can only feel and say:

It is little matter at what hour of day the righteous fall asleep.
Death cannot come to one untimely, who has learned to die.
The less of the brief life, the more of heaven;
The shorter time, the longer immortality.

Life's race well run,
Life's work well done,
Life's crown well won,
Now cometh rest.

G. H. B.

MRS. SUSAN HOOPER BREWER.

On Dec. 11 at Westfield, N. Y., where she had lived for thirty-six years, died Mrs. Susan H. Brewer, widow of the late Hon. Francis Beattie Brewer, representative in Congress of the thirty-third New York district. Mrs. Brewer was in her sixty-ninth year and was unusually vigorous physically and mentally, but succumbed to an attack of pneumonia after but three days' illness. She was born at Gilmanton, N. H., Aug. 28, 1828, and was the daughter of Prof. Beman Rood of the Gilmanton Theological Seminary, and was educated at Gilmanton Academy. She was married to Dr. Brewer July 20, 1848, and lived for a time at Barnet, Vt., where Dr. Brewer began the practice of medicine, and afterwards at Plymouth, Mass. In 1851 Dr. Brewer gave up his profession in order to join his father, the late Ebenezer Brewer of Pittsburg, in his extensive lumber business in northwestern Pennsylvania, afterward merged into the petroleum trade, in which the firm were pioneers, Dr. Brewer having personally organized the first company and contributed the land where the original spring existed and where the first well was bored.

The family moved to Westfield in 1861 and Mrs. Brewer at once united with the Presbyterian church, of which she was an active and beloved member until her death. She was a woman of great attractions of mind and person, whose intellectual powers were developed by sound education, constant reading and study and extensive travels in this country and Europe, but she was even more conspicuous by her devotion to the duties of a wife and mother and for her exemplary Christian life. Her days were a record of charity and good works, and she had the respect and esteem of the entire community and the devoted affection of all who knew her well.

JOHN SYLVESTER LEAROYD.

This beloved and faithful servant of God passed to his eternal reward Jan. 14, after a protracted illness. Forty years he had been an earnest and diligent member of Maple Street Church, Danvers, for thirty-two years a most efficient deacon, and for over thirty years in succession the very active and energetic superintendent of its Sunday school. The church and the school are largely indebted to him for their growth and prosperity, both material and spiritual, while the community at large has lost a citizen of sterling integrity and unquestioned uprightness.

He was a man of strong convictions, which he maintained with strong and vigorous utterance. He held to the Bible as the veritable word of God, and with the tenacity of personal affection he held to Jesus Christ as the Son of God, the Saviour of the world and his glorious Lord. He was a constant advocate of the evangelical doctrines of Christianity, and in the prayer meeting and the Sunday school he earnestly contended for the faith, and for a corresponding life and character. And his own life and character were a fair illustration of the faith which he strenuously held and urgently advocated.

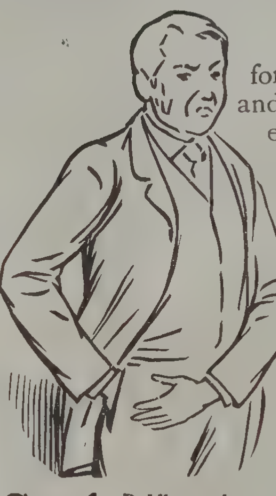
His death is the first break in the roll of nine brothers and sisters since his birth, sixty-four years ago. Honored of his fellowmen on earth, he is honored now in the presence of angels in heaven.

Men Who Work Hard
Need Horsford's Acid Phosphate.

Taken at bedtime it brings sound, sweet sleep; quiets the nerves and builds up brain tissue. It's good for digestion, too. Take a little after meals.

One reason why Scott's Emulsion cures weak throats, weak lungs, makes rich blood, and strengthens puny and delicate children is because all its parts are mixed in so scientific a manner that the feeblest digestion can deal with it. This experience has only come by doing *one thing* for nearly 25 years.

This means, purest ingredents, most evenly and delicately mixed, best adapted for those whose strength has failed or whose digestion would repel an uneven product. For sale by all druggists at 50c. and $1.



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In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed. That is why every mother ought to have at her elbow a bottle of : : : :

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PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 21–27. Our Little Worries and How to Get Rid of Them. Ps. 121: 1–8; John 14: 1.

Ideally there is no such word in the Christian vocabulary as worry. As a matter of fact it occurs over and over again. So long as we are in the body, subject to physical weariness and depression, to financial anxieties, to the friction that arises from living and working with others, we are likely to know by sad experience the meaning of worry. We may think we have disposed of our cares and fears by one mighty effort of the will. We may lay them aside as we go to our rest, but, lo and behold! much to our disgust, they are with us again in the morning as vigorous and as intrusive as ever. And the peculiar thing about the psychology of the matter is that the mind in such a state finds it difficult to discriminate between little and large worries. Things trivial in themselves assume immense proportions. The fear that we may not catch our train looms into sight alongside of the dread that we may experience a collapse of fortune. What are we to do then in the presence of these little, big worries?

First, remember that they are a part of life, that it does not necessarily prove that we are not Christians because we are their prey now and then. Character becomes sturdy and symmetrical in proportion as these worries are met and overcome. Some of the best saints in the world understand what that battle is. Charles Kingsley, on his deathbed murmuring, "No more fighting, no more fighting," is the type of the noble souls in all the ages whom God has thus tested. If we never had an anxious thought, how should we get in sympathy with our suffering, burdened, fellow-creatures in this world of doubt and fear?

But we must remember, also, that worries are not the whole of life. There is always a set of compensating circumstances, a train of important forces which we may match against our swarm of little worries. Life is not meant to be permanently clouded by them. Tennyson in his poem Two Voices brings this thought out. The man has wrestled long with the spirit who asks:

> Thou art so steeped in misery
> Were it not better not to be?

But at last he breaks away from the malign influence and goes out into the beauty and the peace of a summer Sabbath morning. The sight of a family going with reverent step to the house of God changes the whole current of his feeling, and

> The woods were filled so full of song,
> There seemed no room for sense of wrong.

So it is often with us. We go forth to our day's labor weighed down by some anxiety. Suddenly we hear the joyous voices of little children at play, or we catch sight of the graceful curve of the distant mountain or meadow, or we read in the daily paper of some heroic deed, or we get fresh evidence of the blessedness of a human friendship. And somehow the worries are all gone.

But the crowning thought for us is that Christ redeems life from worry. He would not only save us from our sins, but from nameless terrors of the night and of the day, from all that weakens our strength and mars our natures and impairs the value of our Christian service. He is such a mighty Saviour that he can do all this for us, and we are not truly saved by him until he has made it impossible for little things to disturb our peace and paralyze our power.

Parallel verses: Ps. 37: 3–8; 55: 22; Isa. 30: 15; Luke 12: 22; 1 Peter 5: 7.

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12
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The 10 Competitors who send in the Next Largest Numbers of coupons from the district in which they reside will Each receive at winner's option a lady's or gentleman's Gold Watch, price $25.
2. The Competitions will Close the Last Day of Each Month during 1897. Coupons received too late for one month's competition will be put into the next.
3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.
4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.
5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Brothers, Ltd., as final.

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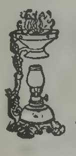
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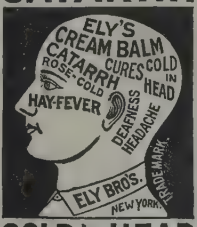

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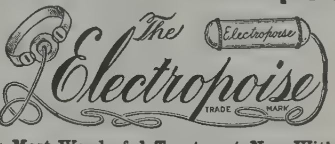

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Volume LXXXII *Number 7*

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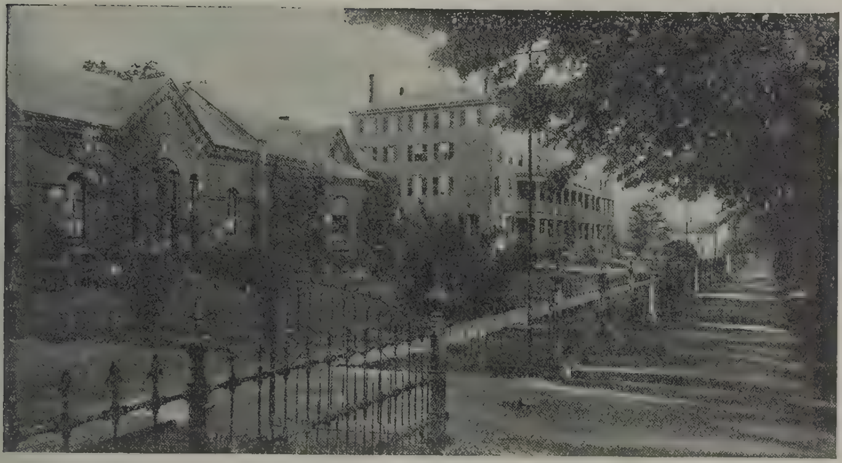

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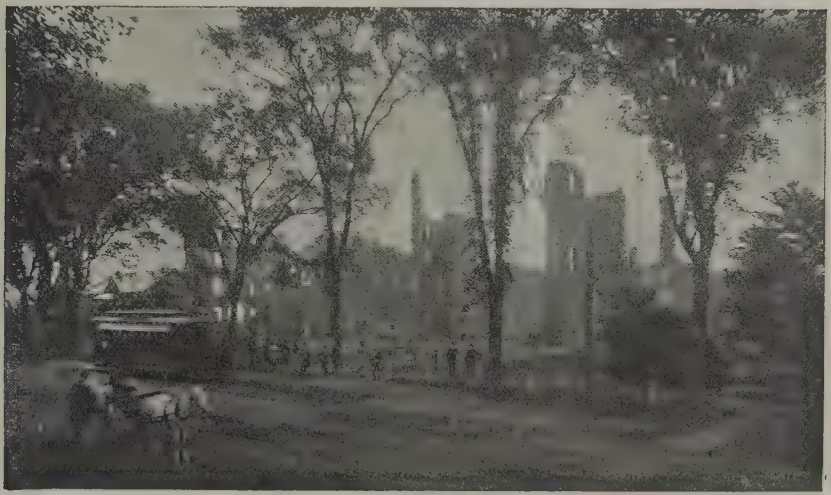

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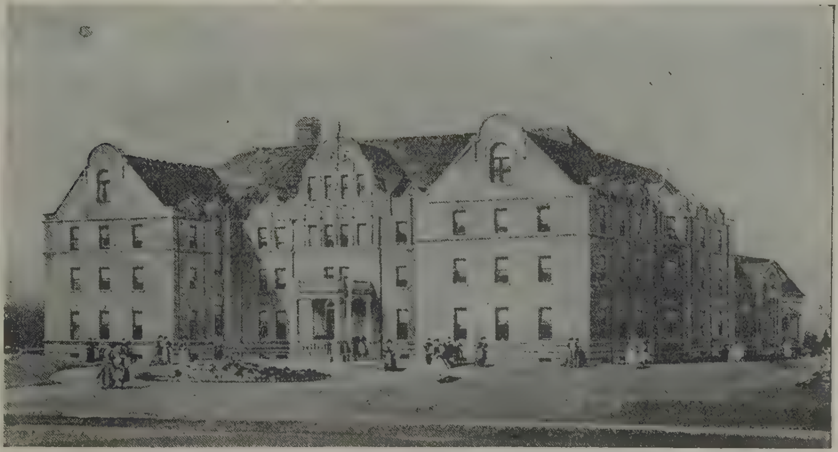

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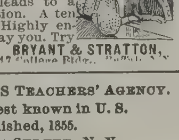

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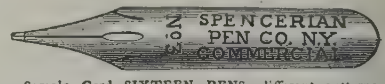

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THIS issue of *The Congregationalist* will reach the eyes of many who may not be accustomed to scan its pages. The fact that it contains so much interesting and hitherto unpublished material relating to Mary Lyon and to the college which she founded makes it well worth preserving for future reference. At the same time immediate action upon the suggestions made in our editorial columns is desired by those who have the welfare of Mt. Holyoke at heart. Pastors will be glad, no doubt, to take their full share of responsibility in the matter, and there must be many in the churches who will be glad at the time suggested to pay honor to the memory of Mary Lyon. It is gratifying, too, that the enthusiasm is not confined to our own denomination. One of the finest tributes which we ever saw to Miss Lyon appeared last week in the *Springfield Republican* and was signed "A Unitarian." Whatever funds for the college are gathered should be forwarded promptly to the treasurer, A. Lyman Williston, Northampton, Mass.

Words of gratitude continue to come from far-away Turkey for the relief brought by *The Congregationalist's* Armenian Orphans' Fund. The committee in Constantinople appropriated $2,000 for Marsovan, and Rev. G. E. White of that station writes us rejoicing that the missionaries there can now make adequate and permanent arrangements for the care and Christian training of these unfortunate children. He adds the welcome information that since the massacres, fifteen months ago, the officials have treated the missionaries with great courtesy, permitting them thus to succeed in their plans for relief. Their thankfulness for funds sent from America should not blind us to the fact that there is great need still. There have been a number of additions to our fund since it was formally closed, several weeks ago, and it amounts now to $22,946.79. One of the most touching letters which we have received in connection with the movement came in the other day from a little boy in New York State. He prints the words and they read as follows:

> I was six the last day of 1896 and send twenty dollars, some of which I earned myself, for the Armenian orphans.

It is a significant answer to those who question the usefulness of Mr. Murphy in Boston as a temperance worker that during the first four weeks of his labors here the arrests for drunkenness were 268 less than during the same period last year; while the arrests for the same cause during the three weeks before his coming were 246 more than during the corresponding period last year. Mr. Murphy has a profound, simple, tender and true gospel for intemperate men and women, and he has no less a message of warning and counsel to others. He speaks from the depths of experience and with a love which opens to him the hearts of his hearers. We wish that he may be encouraged by the presence of a larger number of ministers and representatives of the churches in his meetings. These meetings are saving souls for life here and hereafter, and they deserve the united support of Christian people.

A bill now before the General Court of Massachusetts provides that "no county, town, city, municipal or other corporation, organized, located or doing business in the Commonwealth, and no official, agent or servant of such corporation, or of the Commonwealth, shall directly or indirectly cause or allow any person to perform labor, either under contract or otherwise, for such corporation or the Commonwealth, more than six days in a week." It is being heartily indorsed and practically supported by organized labor in the State, and the Christian leaders—lay and clerical—of the State will lose a splendid opportunity to do good, and at the same time show sympathy for the wage-earner, if they fail to exert all their influence in favor of making into law the principle expressed in this bill.

Last week we chronicled the heroism and self sacrifice of a Texas woman, the matron of a hospital. This week it is in order to note the valor and self disregard of the men on our men-of-war who, when the fleet was facing the gale off Cape Hatteras, flung themselves into the sea to rescue, if possible, their mates whom the raging seas had swept from the decks. A splendid tale also comes from the mining regions of British Columbia. Two miners at the bottom of a shaft had sent aloft a bucket full of iron ore, one Hemsworth turning the crank which was hoisting the bucket to the surface. When the bucket was within twenty feet of the surface the crank broke, the cogs failed to hold and the bucket rapidly sped downward. What did Hemsworth do but thrust his arm in the machinery and block it. Of course his arm was horribly lacerated. When asked if he was much injured or hurt, he replied, "What's the difference, so long as I saved the boys?"

Professor Harnack of Berlin has just issued a book on The Chronology of Ancient Literature, in which he presents his conclusions concerning the dates of the New Testament books. He believes Mark to be the oldest of the four gospels, perhaps written between 65–70 A. D.; Matthew about ten years later, Luke from 78–93 and John between 80–110 A. D. Seven of the thirteen epistles ascribed to Paul he regards as undoubtedly genuine, while the others contain Pauline elements. He has no new light to offer concerning the authorship of the epistle to the Hebrews. He is confident that the second epistle of Peter is a forgery. Professor Harnack ranks among the first of the Biblical scholars of Germany, and his views will no doubt attract much attention.

Mr. Moody says the book of Jonah is literal history. Dr. Lyman Abbott says it is fiction written for the purpose of satire. Each of them claims that President Harper agrees with his view. Mr. Moody declares that Dr. Harper at Northfield, in the presence of several hundred students, made this confession: "I believe that the whale swallowed Jonah." Which of these three eminent men shall we believe? Perhaps if the evidence which they claim to possess concerning the literary character of the book of Jonah were put before us we could judge for ourselves. Mr. Moody bases the evidence for his view on Matt. 12:40. On this passage, which many devout scholars regard as a gloss inserted by a copyist, Mr. Moody proceeds to draw the inference that ministers who do not agree with him about Jonah "are doing the devil's work"; and he writes to the *Independent*, "I am not gladder for having said anything in a long time than I am for my recent words about Jonah." Yet we doubt if any one is wiser or better because Mr. Moody said them. Perhaps neither of these expositors has yet found out the whole truth about the book of Jonah.

Ministers lead their people in the study of the Bible. The majority of their hearers trust to their judgment concerning the character of the Scriptures, though they do not follow them in the details of their analysis of the books and of the evidences they discover of date and authorship. But the people readily catch the tone of the preacher and respond to it. If his manner of treating the Bible shows that his confidence in its authority is shaken, they are quick either to abandon faith in it or to resent his attitude toward it. But if he utters the great truths of the Bible in the tone of assured conviction, especially if he points with unwavering confidence to the Christ who is there revealed, in his person, his character and his relations with them, they will find the Word of God in the Bible and will acknowledge its supreme authority. Nothing that has been discovered in the Scriptures themselves or in ancient monumental records has lessened in any degree the weight of that authority, and no minister can be faithful to his trust who does not treat the Scriptures as presenting the Word of God to men.

MARY LYON'S JUST REWARD.

The life, whose beginning 100 years ago will be called to mind in many places on the twenty-eighth of this month, was not a conspicuously long one. Mary Lyon was only fifty-two years old when, in the midst of the important interests which she helped to create and which had become a part of her very being, the call came to her to pass to her successors the splendid task of providing a higher education for the women of this country. But, measured not by years but by achievements, hers was the most fruitful life lived by any woman in the present century. We say this with due consideration of all that has been done, and is being done, by noble women in this and other countries. For we believe that no unprejudiced mind can read the fascinating story of Mary Lyon's mastery of self and conquest of adverse circumstances without concluding that the girl, born in an obscure corner of one of Massachusetts's farming counties, both because of her native gifts and because of her industry and foresight, deserves to be ranked with the commanding geniuses of this century.

What she did in her lifetime was enough to make her great, but what has been effected by the influence which she set in motion renders her immortal. She perpetuated herself first of all through her pupils. Among the most honored of them was Mrs. Marianne Dascomb, who for seventeen years of its early history was lady principal of the college at Oberlin, where men and women were accorded equal privileges. It was small wonder that when Vassar was looking for its first lady principal it sought her in the person of Miss Hannah Lyman, who had studied at Ipswich Seminary where Miss Lyon taught before founding Mt. Holyoke, or that Wellesley early in its career impressed into service on its faculty at least two Oberlin women—Miss Schafer and Miss Morgan. Miss Ada L. Howard, a Mt. Holyoke graduate and teacher, was first president of Wellesley College, and Mr. Durant always attributed his first impulse to found his noble institution to the impressions received from his visits to Mt. Holyoke, of which institution he was a trustee.

A direct trace of Mt. Holyoke influence is seen in such schools as Oxford and Painesville, O., in Mills College, California, in Huguenot Seminary, South Africa, in San Sebastian Institute in Spain, which look to Mt. Holyoke as their pattern and inspiration. Besides such institutions as willingly acknowledge their Mt. Holyoke origin, its touch in a thousand indirect ways has been felt in other schools and colleges for women North, South and West, and beyond the seas. And thousands of lives whose ideals were formed at South Hadley have contributed powerfully to the building up of the newer States in this country and to the ongoing of human life in healthy and benificent channels in the older States. "Not to be ministered unto, but to minister," is the motto of Mt. Holyoke women everywhere, and right faithfully are they carrying it out in homes and schools, and social circles and church relations, which are invariably brightened and bettered by their unselfish service.

If this century has come to be known as woman's century, if there has been little short of a revolution in the intellectual outlook and opportunities for women, if they have inaugurated and sustained great missionary and philanthropic movements which are slowly redeeming this world, it is, in part, because Mary Lyon arose in the might of her purpose and claimed for women their crown.

The general recognition, a week from Sunday, of Mary Lyon, will mean something more than the indorsement of a single institution that stands for the higher education of women. Honor paid to Mary Lyon will be honor to the finest type of womanhood. Recognition of her place and work will be a tribute to the amazing development which this century has registered of woman's conception of herself and of woman's realization of what God meant her to be.

Yet it is more than fitting that this public commemoration of Mary Lyon should express itself through gifts to the college which she founded after such strenuous endeavor. It is right for us to single that out at this time above all the other women's colleges of the land and pay it the tribute of appreciative and grateful hearts. It has no superior when weighed by the severest intellectual tests. By its transormation from seminary to college it has taken its place where it belongs, in the very front of the advancing line, without, at the same time, sacrificing what was best in its traditions. How can a man or woman of wealth better honor the sex, better speed forward the causes of education and religion than by giving at this time five, ten or fifty thousand dollars to the college? How can Christians generally, though possessed of only moderate resources, deny themselves the pleasure of at least a small gift to a college which has doubtless touched their lives in more ways than they realize, which represents so admirably the ideals that are to save this country, and whose future they may help to make still more glorious than its past?

THE PLACE OF REVIVALS IN THE CHURCH.

The presence of several noted evangelists in Boston has awakened much discussion concerning their methods. Some think these methods unwise in themselves. Others regard them as having been useful and effective, but now out of date. Many defend them earnestly and regard the opposition to them as a sign of spiritual apathy, and therefore the more convincing evidence that these methods are needed. The work of evangelists is to produce revivals. This question as to the wisdom of some of their methods of work has led to the question as to the value of the end they work for, which is revivals of religion.

We must be careful to avoid confusing these two things. The place of the evangelist in the church is one thing. The place of revivals in the church is quite another thing. The former we shall speak of at another time. We now face the questions, Are revivals to be sought; and, when they come, are they a permanent gain? President Jordan of Stanford University is reported as saying that religious revivals are a species of intoxication, and are no more worthy of respect than common drunkenness. We find it hard to believe that such a statement, without qualification, could come from one who has been known as a Christian educator. Newspaper reports are not always reliable. We hope the criticism was made only of certain so-called revivals, which are mainly emotional excitement and little more than caricatures. But too often by these the spiritual quickenings of the church are falsely judged.

No greater calamity could come on the Church of Christ than to lose faith in revivals and to cease to desire them. To do that would be to repudiate Pentecost. It would dishonor the Holy Spirit. It would put the stamp of failure on the most illustrious preachers of the gospel from the days of the apostles till now. It would discredit the noblest periods of church history. It would give the lie to a great multitude of witnesses who testify that they were born again in revivals of religion.

What is a revival? It is a quickening among Christians of a sense of sin. It is a renunciation of particular sinful habits. It is a new sense of helplessness in the grasp of sinful desires, a new appreciation of the holiness of God and of his presence. It is a renewed vision of his compassion as shown in his Son, Jesus Christ, living for love's sake among sinful men, crucified at their hands, rising from the dead for their justification before God, now their living intercessor, calling them to take up their cross and come after him. It leads to a new consciousness of the forgiveness of sin through him; a new sense of the measureless loss—here and hereafter—of being separated from him, out of sympathy with and opposed to his life and work in the world. It leads to the realizing of new purposes of righteous living, new habits of prayer and study of the Bible to find his will, to earnest efforts to bring others to acquaintance with Christ and peace with God through him.

When such experiences come to Christians they spread through the church and beyond it. They appeal to what is best in human lives. Holy emotions are kindled and bring men into close fellowship, uniting them in loving efforts to help one another, and all men to realize their noblest ideals which they see fulfilled in Jesus Christ. These experiences in their freshness are what we call a revival of religion. When the new life becomes habit the church is on a higher plane of living. Influences are always at work to lower it, and it would sink into despair if periods of renewal did not come with the power of the Holy Spirit mysteriously moving men to repentance and faith and the works of their first love for Christ. Whoever despises such revivals not only has a low and unworthy idea of his fellowmen, but despises him who re-creates in them the divine life.

Revivals are to the church what summer rains are to the fields and meadows. The parched soil longs for moisture. The stubble of the mown grass yellows and whitens in the dry heat. The earth opens its withering lips to pray that it may be refreshed. Sometimes the promise of answer appears in lowering clouds, which give forth only tantalizing winds that whirl the dust in the air and then disappear. At other times hail mingles with the rain and beats down the grass and grain, while fierce winds tear the trees and shrubbery, and the sun looks out again on scenes of destruction. Do we therefore move to abolish storms? Only in moments of foolish haste, for soft dews steal down in the night and gentle rains follow them, and the atmosphere gathers freshness and the earth is renewed. Therein we rejoice and take fresh courage to cultivate and gather its fruits.

Faithful pastors remember such seasons of spiritual refreshing, the sweetest rewards of all their labor. Heaven never seemed so near as then. Men and women and children never seemed so lovable, never revealed such divine possibilities. Work to save them from sin never seemed so important, so easy, so rewarding, so certain to be made effective by help from above. Revivals make the pastorate honorable. They make the church glorious within. They demonstrate to the world its reason for being. They hasten the coming of the kingdom of God. If there are churches which do not believe in revivals may God help them. If there are ministers who do not pray for revivals they may better leave the ministry. No sign of the coming of genuine prosperity would be so hopeful as a mighty, importunate, united cry of the churches to God, "Revive us again."

GEORGE WASHINGTON.

Of a matchless generation which boasted Wellington and Napoleon, Burke and Pitt, Stein and Hardenberg, Hamilton, Jefferson, Adams and Franklin, one name, Washington, to quote Mr. Bryce, "stands alone and unapproachable, like a snow peak rising above its fellows into the clear air of the morning, with a dignity, constancy and purity which have made him the ideal type of civic virtue to succeeding generations."

Today the spirit of criticism is rife. Iconoclasts are abroad. Nothing is hidden. Persons and literature are subjected to remorseless dissection and analysis, and the New World's fiend, "publicity," is more rampant even than when Mr. Lowell first detected his presence and sway.

How does the character of Washington emerge from this play of the scalpel under the rays of the calcium light? He rode to the hounds, occasionally went to horse-races and bet, played cards, was not a total abstainer, owned slaves and swore when vexed; such are the most serious flaws in his conduct—judged by present day standards—which his most realistic recent biographer points out. Eliminate those habits, characteristic of all Virginia gentlemen of the period, and what have you left to be for a moment dwelt upon in the face of such majestic virtues as he displayed in his dealings with his kinsfolk, his neighbors of the Old Dominion, his subordinates during the Revolution and his countrymen during all his service as military chieftain and as president? The very fact that he was not flawless and impeccable endears him the more.

For Congress today what better prescription could be given than Washington's to the first Congress, in which message he held before them the ideal of legislators who would not permit "local prejudices or attachments, nor separate views, nor party animosities" to "misdirect the comprehensive and equal eye" with which they "ought to watch over this great assemblage of communities and interests"? Why this solicitude? Because he believed that "the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained; and since the preservation of the sacred fire of liberty and the destiny of the republican form of government are justly considered as deeply, perhaps as finally, staked on the experiment intrusted to the hands of the American people."

In these days, when perjury is rife in our courts and men incline to abolish oaths because so lightly held, "Let it simply be asked," as Washington said, "where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths? . . . Reason and experience doth forbid us to expect that national morality can prevail in exclusion of religious principle."

In these days of extravagance and waste, expenditure exceeding receipts in almost every nation, state and municipality of Christendom, and especially where democracy prevails, it is well to recall Washington's exordium, "Cherish public credit by using it sparingly, and avoiding the accumulation of debt."

In these days, when the pieces in the kaleidoscope of contemporary history are changing so rapidly, when space is being annihilated and continents are becoming next door neighbors, it behooves us to recall the proper foreign policy outlined for us by Washington in his Farewell Address, and calmly, deliberately decide for or against its perpetuation or modification. Can we hold to it in its rigidity as outlined by him, and should we if we could? These are pregnant questions which the events of the past year have done much toward answering, while future months will do more. May all who are called upon to answer them face them and solve them with the sincerity of purpose and devotion to national welfare which made Washington the idol of his contemporaries and cause him to be universally revered today.

BELLIGERENT GREECE.

The peace of Europe is threatened in a new quarter. Crete has been in a state of unusual turmoil for the past year or two. At first the Mohammedans were said to be abusing the Christians. Lately the latter appear to have been retaliating and with vigor. Quiet has been restored now and then, only to be quickly succeeded by renewed fighting and subsequent mutual recrimination. The outbreak reported last week, whoever was to blame for it, has been one of the most severe, and many Cretans have taken refuge in Greece. But the Cretans are not given to running away. They rather enjoy fighting. They profess bitter grievances against the Turkish authorities and have long sought to persuade Greece to take up their quarrel. The sympathy of Greece is quite unanimous in their favor.

The news of a step in advance has just come. Greece has espoused the Cretan cause, in apparent disregard of treaties, and has declared war upon Turkey. Europe consequently is holding its breath to see what will happen. If the two countries are let alone, Greece probably will prove the superior at sea but Turkey may conquer her by force of numbers on land, so that the issue is doubtful. A general war in the Balkan region may result, if Turkey invades Thessaly, as she threatens. But it is far from certain that war will be allowed, because, if it be permitted, the other nations may be drawn in against their will, which probably none of them wishes. Yet it is suspected that England is quietly backing Greece, in the hope of forcing the hand of Russia and of hastening the overthrow of the sultan. Russia will do anything which will promote her own control of Constantinople, and it would not be surprising if this war, should it go on, were to leave Russia the mistress of the Bosphorus and England richer by the acquisition of Crete from Greece and stronger through a firmer hold upon Egypt. Nobody can tell what may happen in the conditions, but the shrewdest guessers do not expect to see England or Russia emerge at last without some gains. Nor is Greece likely to be much the worse off.

More likely, however, is a concert of the powers to preserve substantially the existing situation, excepting that Crete may be held and ruled by them unitedly for the present. All sorts of contradictory reports are current and the outcome remains indefinite. But little Greece has done a plucky thing in forcing matters to a crisis, and one result probably will be active interference by the other powers to prevent further Turkish atrocities.

SERVING OUR GENERATION.

The old conception of personal Christianity was that it meant hardly more than securing one's own salvation. This was its principal aim. Being of spiritual use to others was involved, but was secondary in importance. But now the purpose of service to others has assumed the greater prominence, and it is held that the surest way to secure one's own salvation is to spend one's self in loyal effort to win others to Jesus Christ. The personal aim is not lost to sight. But it is pursued from a new point of view and its relation to other motives is altered. This result has come about as the result of study and imitation of Jesus who came "not to be ministered unto but to minister," that is, to serve.

Of course personal consecration is vital if we are to be of any useful spiritual service to our fellowmen. We cannot teach what we do not know. We cannot be examples of that of which we have no experience. The stream does not rise higher than its fountain. Its waters are not purer than those which flow from its source. Our actions in the way of service depend upon our idea of what service ought to be. They are not Christlike and spiritually beneficial unless our theory of service is essentially like that of Jesus himself. To undervalue the importance of personal faith in Christ is a grave error. It is impossible to serve aright in his name without this. If we have no personal, spiritual alliance with him our service degenerates into mere philanthropy. However beautiful and useful this may be, it is not true Christianity.

Of course, too, we must serve our own generation, that is, the people who are our contemporaries. Our responsibility is great but so is our opportunity. We need to be ever watchful lest we fail of doing what, and all, that we might do. But in serving our own generation we also serve the whole human race and the distant future. This truth elevates the humblest service to the level of actual grandeur. Influence radiates indefinitely from its source and continues eternally. We help or hinder more persons than we know; thousands, often, of whom we never hear. Through the men and women of today, moreover, we reach out to those who are coming after them and help to shape the motives and the conditions which are to rule their soul's careers.

To say of one, as he dies, that he served his generation well, in the highest sense of the words, is to award him the noblest praise conceivable. For it is to say of him that he succeeded in imitating Jesus Christ.

CURRENT HISTORY.

The Arbitration Treaty.

The treaty, attacked *in toto* by senators like Mills of Texas, Teller of Colorado, Morgan of Alabama, Daniel of Virginia and Cameron of Pennsylvania, and emasculated in vital parts by senators like Lodge of Massachusetts and Chandler of New Hampshire, now rests in a precarious position, with very little chance of ratification, even in an amended form, by the Senate of this Congress. The pressure of other business, necessitous appropriation bills, etc., will account for this somewhat, but the chief obstacle to its ratification in its original form is the unreasoning, implacable hatred of the Administration by a *coterie* of men who, under the cloak of patriotism (pseudo) are covertly attempting to injure Messrs. Cleveland and Olney. This is no conjecture. It is proved by the events of the past week. In an effort to placate the opposition, the Foreign Relations Committee last week withdrew all former suggested amendments and introduced one which would insure that the Senate, as well as the Executive, should decide on all matters to be left to arbitration under the treaty. This to meet the objections of senators who resent any real or seeming disparagement of the rights of the Senate under the Constitution in determining our foreign policy. But this amendment, when reported to the Senate, was the subject of rather acrimonious debate, and failed utterly as a means of conciliation, and on Monday Senator Morgan, in open session, moved that consideration of the treaty be set aside and his resolution abrogating the Clayton-Bulwer treaty be debated. His motion was successful by the narrow margin of one vote. In the new Senate the original treaty will, we are confident, find more friends among the men fresh from the people, men who have a reputation to make and will not care at the start to run counter to public opinion. This Administration can do nothing to aid the treaty. The incoming one can, and must. Lord Salisbury will not grieve if the treaty is rejected or modified so as to confine its authority to a narrow range of subjects, for which he originally contended but which Mr. Olney would not accept. But the best men of Great Britain and the United States will deplore any reactionary step such as now seemingly impends. If the treaty fails we shall be humiliated, and stultify our past record as an advocate of the principle of arbitration.

Lincoln Day.

The birthday of Abraham Lincoln is observed as a legal holiday now in five States of the Union, and in most of the large centers of population in the country the evening of Feb. 12 is set apart for banquets, whereat men of affairs and eloquence use the facts and principles of Lincoln's unique life as texts for sermons on present day civic duties. In the public schools of the country the day also is remembered in a telling way, and is made to contribute to a growth of patriotism and proper hero worship in the minds of the young. Few newspapers fail to improve the opportunity to comment editorially on the significance of the life that Lincoln lived, and in many a pulpit last Sunday thanksgiving to God went up in the form of prayer and eulogy.

Here and there at the banquets a speaker forgot the proprieties of the hour and tried to make partisan capital out of Lincoln's fame, and one man—Congressman Grosvenor of Ohio—went so far as to use his opportunity to speak in savagely attacking the idea of a non-partisan civil service. But in the main the post-prandial eloquence was helpful and inspiring. In Boston Congressman Linney of North Carolina, an ex-Confederate, said: "The vanquished South is rapidly learning to love Lincoln as the gentlest memory of the world." In Buffalo, N. Y., Henry Watterson, also an ex Confederate, said: "Let no Southern man challenge me because I canonize Abraham Lincoln. He was the only friend of the South when she most needed a friend at court." In New York city President Stryker of Hamilton College, one of the most sententious and brilliant orators in this country today, roused phenomenal enthusiasm by his thrilling narrative and inspiring prophecies, and he improved the opportunity to tell his fellow-Republicans that

> By his [Lincoln's] immutable renown are you bidden to that patriotism to which all other narrower titles are but subordinate and instrumental. This people's man certifies to us that the republic must voice the people, else it shall sink into autocracy, plutocracy, oligarchy, anarchy! God purge us of bad men and their bad ways. . . .
>
> We shall be just as good a party as we are determined to be. We shall have just as good leaders as we deserve—no better! We must be sworn not to surrender our independence to unauthorized proxies. We must summon to our ranks and be worthy to keep there all who love our nation's truth. We must hold to the most exact audit the men we select and trust—to watch, to cheer, to correct, to promote, or to depose.

A New Note.

Fortunately, it seems certain that one man is to sit in Mr. McKinley's council of advisers who is in touch with the problems of today, and has sympathy for the plain people. Mr. Lyman Gage, Secretary of Treasury to be, at a farewell dinner given in his honor last week by men of intellect and wealth, said:

> Men of steady minds and strong hearts must, with temperance and charity in the exercise of right reason, find the true path which leads to peace and safety. There are real mistakes to be corrected. We have violated the natural laws which govern in the realm of economics with the same force and power that they do in the physical realm. Let the deep interest you really feel in the problems of the people be known to all the people. They know your strength, power and influence. Let them experience in a larger measure your sympathy, your sense of justice and your love.

It is refreshing to note the advent of a public man who talks about "sympathy" and "love."

Divorce Reform.

At a time when the courts of certain of our States are busy repudiating the validity of the divorce decrees of other States; when Mr. Moody is urging all women who have unfaithful husbands to seek separation; when an influential minority in the Protestant Episcopal Church is moving to secure such legislation at the next General Convention as will forbid the clergy from recognizing the validity of more than one reason for divorce; when Felix Adler, the Jew, is busy lecturing the Christians of Boston on the Ethics of Marriage; and when in general it may be said that there was never more diversity of opinion and practice respecting marriage and divorce, it is gratifying to be reminded by the annual meeting of the National Divorce Reform League, and the annual report of its secretary, Rev. Dr. S. W. Dike, that there are forces at work endeavoring to bring harmony out of chaos, to shed light where it is most needed—viz., in our legislatures and educational institutions. For sixteen years now this society in a modest way, with small expenditure of funds, has been influencing national and State legislation, and calling the attention of preachers, editors, teachers and all intelligent men to the imperative necessity of conserving the life of the family and retaining it as the unity of society. How much has been done, with what scanty funds, few realize. If more did the society would not now be in debt. It is our opinion that perhaps if the society were to broaden its legal title so as to make it as inclusive as the work it really does, it would appeal more to the public which it might naturally expect to reach. We note that the executive committee of the league and Dr. Dike now recommend such a change in name.

Dr. Dike's report for the last year certainly shows that there has been substantial gain both in reform legislation and in recognition by economists, penologists, pedagogues and temperance reformers of the importance of conserving sweet family life. Dr. Dike's statements respecting the failure of several of our great denominational publishing houses to provide for home instruction on temperance are not creditable to the derelict societies; and his plea for home training and family responsibility, instead of constant dependence upon church and Sunday school for the religious, moral and civic education of the child is a word that needed to be said.

The British Parliament.

How dead an issue disestablishment is now may be judged from the vote of the House of Commons last week, when a motion to disestablish the Church of England received only sixty-six votes, the Liberal leaders making no effort to have it poll their party's full strength. Displeasing as the educational bill is to all concerned, satisfying neither Anglican, Catholic, Nonconformist or Secularist, it will be closured and passed this week if Mr. Balfour can have his way. But he may be on the verge of a defeat which will wrest from him his position of authority, split wide apart the Tory and Unionist factions of the Conservative party and cause a dissolution of Parliament and an appeal to the people. Stranger things have happened.

Spain and Cuba.

Spain at last has consented to permit Miss Clara Barton and the Red Cross workers to enter Cuba, if funds to support them can be raised in this country, and Spaniards as well as Cubans can profit by their service. Direct messages from General Gomez and the president of the Cuban republic indicate plainly that nothing short of independence will satisfy the revolutionists. Hence it would seem as if the Spanish ministry had made great concessions only to have them spurned, and at the same time imperiled its own tenure of office.

Richard Harding Davis, who has recently been in Cuba as a correspondent of the New York *Journal*, confirms all that has been said by Bonsal of the *Herald* and Akers of the London *Times* respecting the awful brutalities and indecencies of the Spanish troops and officers, and the indignities suffered by citizens of this country. He describes the present situation as exactly that which President Cleveland said would justify our interference on the ground of "higher obligations," namely, those of sympathy for outraged humanity. He says that if President Cleveland, who must "be convinced thrice before he will act once," could make a week's tour through Cuba he would declare war on Spain by cable. "No European Power dare interfere, and it lies with him, and with him alone, to give the signal. If he gives it now he saves thousands of innocent lives; if he delays, just that many people perish." Mr. Davis being a personal friend of Mr. Cleveland, and hitherto an admirer, his words have weight. His letters have a manly ring, and sound out the same stirring plea for self-respect in our national foreign policy which was characteristic of his letter in the *Boston Advertiser*, in which he trounced F. Hopkinson Smith and the Administration's dealings with the Porte.

The Situation in Greece and Crete.

The vigorous way in which Greece last week set forth to conquer Crete commanded the admiration of the world, and if sympathy were to be the ruling motive with the Christian Powers the Christians of Crete and Greece would soon have opportunity to wield the sword against the hated Moslem. Whether the king of Greece and the ministry really believed that war was necessary and would be tolerated by the Powers, or whether they simply acted as they did to save themselves from popular indignation, is an open question, but they certainly for a time showed spirit and courage. The Grecian fleet at once blockaded the Cretan ports, detachments of infantry, artillery and engineers set sail at Piræus for Crete, and the army reserves were ordered to hold themselves to start in forty-eight hours' notice. On Sunday the representatives of the Powers conferred, agreed upon a program and then waited on the Greek premier, the French minister acting as spokesman. The recall of the Greek fleet was advised, and the promise given that the Powers would carefully consider the question of union of Crete and Greece. To this the Greeks replied that they must insist on aiding the Cretans.

Prof. J. Irving Manatt of Brown University, quite recently United States consul at Athens, who keeps close watch of Grecian doings, interprets the situation thus:

> King George is entirely too shrewd and cool-headed ever to be drawn into anything quixotic. His son and his ships are not in Turkish waters without backing. And the young czar and his French ally must know pretty well how substantial that backing is to be. There is evidently a well-considered program under way, and Prince George's part in it is no accident.
>
> So, time after time, the struggle has been renewed—plundering, rapine, massacre have become almost everyday incidents—and Christian Europe has kept an eye on the balance of power, and hands off! The cup of this iniquity must be full, and we must hope that the end draweth near. Not that a Russian protectorate can be looked upon with unmixed satisfaction. But England, having shirked her duty, deserves to see the island, whose scourging she has winked at so long, turned into a standing threat against her own holdings in Egypt and Cyprus. The master of Crete need be in no hurry about Constantinople.

Harold Frederic, cabling from London to the *New York Times*, confirms this view of the situation. Mr. Gladstone's opinion is characteristic of the man: "I do not dare to stimulate Greece when I cannot help her, but I shall profoundly rejoice at her success. I hope the Powers will recollect that they have their own character to redeem."

NOTES.

Idaho's Senate is to have a woman for chaplain.

Harvard and Yale have agreed to forget past differences, and have made a compact which will govern all their athletic contests until 1902.

Having sanctioned prize-fighting, it is not surprising to learn that Nevada's legislature now plans to establish a lottery. Here, however, it will run against Federal legislation.

New Hampshire will continue to observe Fast Day nominally. The governor recommended its abolition, the House concurred, but the Senate was conservative and said "Nay."

The National Assembly of the League of American Wheelmen did well last week to defeat the proposition, introduced by a California delegate and seconded by delegates from Colorado and Louisiana, giving local option to division officials in the matter of legalizing Sunday racing.

The German Government's decision to prosecute certain of the professors of the University of Berlin for contumacy in holding and expressing socialistic views is an interesting phenomenon not prophetic of Germany's permanent retention of leadership in the highest realms of human activity.

Carroll D. Wright's renomination and confirmation as United States Commissioner of Labor was to be expected. Now, if Congress will only give him charge of the next census, and make a permanent census bureau as a subdivision of the Department of Labor, another long step forward will be taken.

The electoral votes of the States were counted by Congress last week, Messrs. McKinley and Hobart receiving 271, Mr. Bryan 176, Mr. Sewall 149 and Mr. Watson 27. Strange to say, no formal notice of this action will be sent to the successful candidates. Their authority for presenting themselves on March 4, ready to be sworn into office, will be the authority of common knowledge.

Mrs. Dominis, now in Washington with ulterior motives, permits her resonant mouthpiece, Mr. Julius Palmer, to say for her that she abjures her abdication of the Hawaiian throne, and disavows her oath of allegiance to the new republic. All of which is not surprising, but it precludes her ever returning to Honolulu, and it will not induce our officials to grant any requests for indemnity which she may decide to proffer to this or the incoming Administration. Moreover, it will increase the probability of Hawaiian annexation to the United States.

IN BRIEF.

The unemployed rich women of Boston played whist for the financial benefit of the unemployed poor of Boston last week. Some people seem to struggle to do good in the most roundabout way.

Next week will bring to a close Mr. Moody's work in Boston and he will preach in the afternoon and evening instead of in the morning and afternoon. On Friday, the last day, he will speak morning, afternoon and evening.

The fact that the current international Sunday school lessons are in the book of Acts makes the following pertinent. A few Sundays ago the teacher in a class of boys about twelve asked one what it was that the lame man asked of Peter and John. The reply came, "Alms, but he got legs."

We have received a number of communications asking if *Congregational Work* is to be a substitute for the magazines and other periodicals of the six societies. In the letter sent to the churches by the societies asking support for the new periodical, it was expressly stated that it was "not to take the place of present publications," and the churches subscribed for it with that understanding.

The Free Church of Universal Religion, Tacoma, has voted to exclude from fellowship the Liberal Congress of Chicago, because the latter does not include everything in its fellowship. The Free Church is required by loyalty to its platform of "inclusiveness" to "include only that which is inclusive." The Free Church, in its haste after unity, appears to have reached its goal and been shunted beyond it on a side track.

The New York *Examiner* (Baptist) announces an excellent list of themes and writers for the present year. Of its seven chief articles promised five are to be written by as many prominent Congregationalists who are frequent contributors to our columns. They are Presidents M. E. Gates and C. F. Thwing and Drs. S. W. Dike, W. E. Griffis and Washington Gladden. Our able contemporary knows where to get good doctrine for its readers.

The Christian Intelligencer, commenting on our recent paragraph descriptive of Hon. Bourke Cochran's recent speech in Boston and his devout conduct as a Roman Catholic layman, asks pertinently: "Why can we not have a larger number of political leaders openly avowing their regard for God and his law? Why cannot Protestants devise some way by which the rich and the poor, the high and the low, can worship and pray together as they do in the Roman Church?"

Dr. Frederick Bliss, who has for some years been exploring for the old walls of Jerusalem, and has made many interesting discoveries, has lately come on a broad stairway of thirty-four stone steps descending to the Pool of Siloam. They appear to have connected Solomon's palace and garden, which stood on the Ophel ridge, with the pool [see Neh. 3: 15]. Dr. Bliss has done very important work, which could be made much more valuable if the resources of the Palestine Exploration Society were more adequate.

The directors of the Congregational Church Extension Society of New York and Brooklyn have acted wisely in choosing Rev. R. J. Kent, D. D., as superintendent. He will not resign his pastorate of the Lewis Avenue Church of Brooklyn, but will probably have an assistant pastor, and will thus be able to give considerable time to the society. To make the pastor of a strong and promising church the working head of an organization which looks to the federation of all Congregational churches is sure to keep the movement in close touch with the churches.

Dr. Grenfell, whose sermons and lectures on the Deep Sea Mission work in the North Sea and on the coast of Labrador so greatly interested the few churches he chanced to visit last winter, is to be in Boston and vicinity during next week. He is to speak at Dr. McKenzie's church in Cambridge on Sunday evening, Feb. 28; at Mr. Campbell's church in Roxbury on the previous Friday evening. There are two or three evenings still open, which pastors interested can learn of at this office. Dr. Grenfell is the friend and benefactor of Pomiuk, the Eskimo boy, well known to readers of our Conversation Corner.

Several Congregational churches of New York and Brooklyn met in the latter city last week, at the invitation of a committee of Plymouth Church, to discuss the religious corporations law of New York State, to which we referred in our last issue. Letters condemning the law as it stands were read from Drs. Storrs, Behrends and others. A committee was appointed to take steps looking to such change in the law as will leave the churches in the liberty they enjoyed before its passage in 1895. It is expected that another meeting will soon be held to further the same object. Either the law must be changed or Congregationalism must evacuate the State of New York.

Apropos of the recent ecclesiastical farce in Philadelphia let the following skit be quoted. William Penn's statue surmounts the dome of the City Hall near the church where the "martyr's portrait" is "enshrined."

A DIALOGUE.

Quoth William Penn to Martyr Charles,
"You'll scarcely feel at home
Down there upon a window-pane
While I enjoy the dome.

"Let me step down and out, I pray,
And you be patron saint.
A Friend ought not to stand in bronze
And leave a king in paint."

Quoth Martyr Charles to William Penn,
"'Tis best to let things be,
They're used to looking up to you,
And they can see through me."

Ambassador Bayard forwarded to her Majesty, Queen Victoria, a copy of *The Congregationalist's* Book of the Pilgrimage. The committees who had the Pilgrimage in charge do not claim to be a society, but they will appreciate the acknowledgment made to them by her Majesty, through her private secretary, which follows:

> The Queen has been pleased to accept the specially bound copy of the Book of the Pilgrimage, which the delegates of the American Society of the Pilgrim Fathers have been good enough to offer her Majesty through the ambassador of the United States. May I venture to ask that his Excellency may kindly convey to that body the thanks of the Queen for the above named book?
>
> Yours very truly, ARTHUR BIGGE.

The debt of the American Baptist Missionary Union on March 1 will approximate $306,000, and the debt of the Home Missionary Society of the same denomination at the same date will approximate $180,000. If the members of the Baptist churches of the North will give $236,000 before next July 1, Mr. John D. Rockefeller of New York city, president of the Standard Oil Company and founder of Chicago University, will give the other $250,000 necessary to extinguish the debt. Few men in the world, if any, are possessed of more wealth than Mr. Rockefeller, or more disposed to give lavishly to endow and strengthen institutions or societies calculated to foster humanity's best interests. Coincident with this fact, however, is the other fact that society by no means is agreed that all Mr. Rockefeller's wealth has been earned, or acquired legitimately. Hence the Baptist missionary societies will need to make it plain to the churches they serve that in accepting this gift they in no way indorse the methods by which the giver obtained it.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

A Snare to the Poor.

It is astonishing how many people fall into the pawnbroker's grip. A recent report says that there are sixty-seven pawnbrokers in Chicago, who pay the city a tax of $300 a year for the privilege of carrying on their business. There are 150 others, second class brokers, who pay a tax of $50 a year. Chattel mortgage dealers are not required to take out a license, although in some respects their business does not differ much from that of the pawnbroker. The legal rate of interest charged by the pawnbroker is put down at three per cent. a month. In reality the charge is ten per cent., or 120 per cent. a year. The pawnbroker does not receive the articles in pledge, but buys them outright, and gives the owner a paper or a contract to sell them back for so much within a certain time. It will readily be seen what a power the pawnbroker has. He decides how much money he will advance, takes out a month's interest from the amount he lends, requires ten per cent. every month thereafter, so that soon the owner of the article pawned pays more for it in interest than it is worth. He stands little chance of getting money enough ahead to meet the interest and the sum advanced by the pawnbroker. The Civic Federation, alive to the injustice of the present system, will ask the legislature to pass a bill which, like the Massachusetts and the New York law, will limit the amount of interest collected to twelve per cent. a year. It also suggests the formation of a company under reputable management, on whose stock no more than six per cent. shall be paid in dividends, and whose remaining profits shall be applied to reducing the interest charged the patron. It is believed that a central establishment, with branches in different sections of the State, will meet a real want and contribute to the happiness and prosperity of a large number of unfortunate people.

Ridgeland's New Minister.

This church, now known as the Second Congregational Church of Oak Park, has at length persuaded Rev. Sidney Strong of Cincinnati, its first choice after Rev. W. A. Bartlett, the former pastor, went to the Kirk Street Church, Lowell, to accept its twice repeated call. Mr. Strong is in the prime of life, has enthusiasm and experience, and from what he has accomplished in previous pastorates encourages large expectations of him here. His new field is in one of our best suburbs, and will undoubtedly grow so rapidly in the future as to render this church a worthy sister of the First Church in Oak Park, now one of the largest and most efficient churches of any denomination in the Interior. Mr. Strong is fortunate in his supporters. He will find men and women who have been trained to Christian work and Christian benevolence, and are ready to co-operate in large plans for the future. Under Professor Chamberlain as pulpit supply the church has held its own during the interim between the pastorates.

Ministers' Meeting.

The subject under discussion was the old one, which is yet ever fresh, of pastoral visitation. Every now and then some one enters our fellowship who is inclined to look upon pastoral visitation as useless. At present there seems to be no difference of opinion among us. All heartily commend pastoral work, and insist that without it nothing really permanent can be done for a parish. The subject was introduced by Dr. J. G. Johnson.

Compulsory Insurance.

The Rock River Conference at its last session passed a resolution asking its members to consider what could be done to secure the compulsory insurance of the immense property in churches and parsonages owned by Methodists in this country. An approximate estimate places its value at $127,000,000. The general opinion has favored the forming of a society controlled by Methodists to insure this property, and to insure it at the lowest rates consistent with safety. At their last meeting the Methodist ministers of Chicago and vicinity expressed their approval of the plan, and steps have now been taken to secure the formation of the company desired and to carry out the probably almost universal wish of the church. It certainly is important that churches and parsonages should be insured, although it is not certain that other denominations than the Methodist would act wisely in forming companies within their own fold to carry this insurance.

Colorado College Jubilee.

Very naturally a college which has obtained an endowment of $200,000 wishes to express its appreciation of the success of its effort and the efforts of its friends to do this in some sort of a public festival. Colorado College has decided to celebrate its completion of the Pearsons Endowment Fund in a two days' gathering, Feb. 22, 23. Thus the interest in Washington's Birthday will be utilized to bring people together, not only to commemorate one of the nation's greatest men, but to celebrate the success of a work which when undertaken three years ago had little to encourage the faith of those engaged in it. No man rejoices more in the triumph of this college than the largest donor to the endowment fund, Dr. Pearsons himself. The fact that the institutions he has been aiding are one after another getting "out of the woods" and into a position where they can take care of themselves is to him and Mrs. Pearsons a cause of greater joy than large additions to their estate have ever been. If the friends of Mount Holyoke will come to her rescue Feb. 28, West as well as East, the result of the appeals made on that day will be of an importance which no one can now rightly estimate.

Continued Distress in the City.

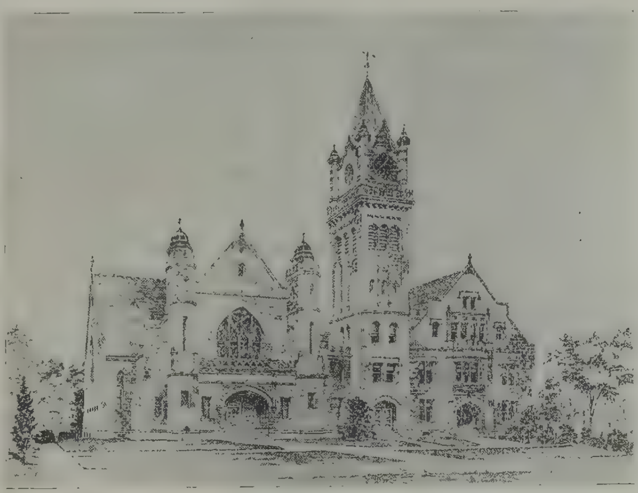
The Mayor's Fund has thus far been carefully distributed by the police. Chief Badenoch now says that help will be required at least six weeks longer. No money is given out. No attempts have been made to furnish work. The chief says that this, in the present conditions, would be impossible. From his report ending Feb. 6, we learn that supplies of food were supplied to 11,662 families during the previous seven days, of coal, in very small quantities to 2,660 families, and in half-ton lots to 3,438 families. All supplies are of the best quality and have been obtained from the great dealers at the lowest possible rates. Vast quantities of clothing have been distributed. It costs, so far as can be determined, fifteen cents a day for each person aided. The question with thoughtful people is, What is to be the outcome of all this suffering? The persons assisted do not seem to be intemperate, at least to any considerable extent, but to be in want of employment. Will there be any employment for them in the near future? Certainly the prospects here for any extensive revival of business are not encouraging. The financial exhibit of the Illinois Steel Company for last year, for example, shows a deficit of $349,399. It is now following Rockefeller and Carnegie in offering steel rails at $18 a ton and will probably make still lower offers if it be necessary. But no company can continue long in business which furnishes no profits. Nor will labor submit to a reduction of wages below a living standard. Still, on the whole, feeling is hopeful even among business men, and if Christian men discharge their duty the outcome must be favorable to all concerned.

Chicago, Feb. 13. FRANKLIN.

The New Mt. Holyoke.

A Bird's-Eye View of Present Conditions and Prospects.

WHEN the morning papers of Sept. 28, 1896, made known in all parts of this country the burning to the ground of Mt. Holyoke College, expressions of regret and of sympathy sprang to thousands of lips. Fathers and mothers whose girls were then members of the institution wondered how the disaster would affect the immediate work of the college. The hundreds of Holyoke graduates, teachers, wives and mothers, noble and faithful souls, the salt of the communities in which their lot is now cast, felt that they had met with a personal loss Mt. Holyoke would never be quite the same place to them without the large, prim, rectangular building around which gathered so many pleasant associations of girlish days. And the great public which reads its morning paper chiefly by headlines, or, at least, the intelligent part of it, paused long enough in its effort to master the events of the last twenty-four hours to be at least momentarily sorry that so severe a calamity had overtaken the mother of women's colleges in the United States.



THE ADMINISTRATION BUILDING—*To Be Erected.*

In due time the sad news found its way across the Atlantic and the Pacific to graduates and friends of the school in South Africa, India, Turkey, Japan, China, and to institutions like Mrs. Gulick's school at San Sebastian, and the American College for Girls on the banks of the Bosporus, to Bitlis and Aintab and Harpoot, and other centers of light and knowledge in the blood-stained Armenian country, wherever Mt. Holyoke women, true successors of Mary Lyon herself, are holding up the ideals and standards of Christ's gospel. There, and everywhere, the tidings gave rise to a sense of bereavement and pain, and little by little from these distant quarters of the earth are coming back to the old home of their love expressions of the abiding affection of these far-away daughters. Only the other day came a gift of $25 from alumnæ in South Africa, while from members of a girls' school in Japan arrived recently a letter in which occurs these significant sentences: "We heard the name of Mary Lyon who founded your school, and we admire her and thank God for her great work. We hope that your school will not be cast down by misfortune, but will be more prosperous than ever. We have not means to help your school in far distance, but we have the wish to help by prayer."

"All chastening seemeth for the present to be not joyous but grievous," said the apostle, but the lovers of Mt. Holyoke have already begun to see the fulfillment of what he goes on to say, "yet afterward it yieldeth peaceable fruit to them that have been exercised thereby," for no one now can deny that the fire was a blessing in disguise. It came at a time when plans of material extension and expansion commensurate with the broadening scope of the curriculum were already under way. The leveling of the old structure meant the opportunity to begin *de novo*, to work out unhampered by existing physical limitations a large, broad, progressive plan of collegiate development. While the ruins were still smoking the quick minds of President Mead, her associates on the faculty and the trustees knew that Sept. 27 marked for Mt. Holyoke the beginning of a new and glorious era.

WILLISTON HALL.

The fire was a great revealer. We have spoken of the ready and genuine sympathy of the alumnæ and the public generally. Moreover, through the fire came a disclosure of the stuff of which the Mt. Holyoke young women of today are made. When the flames burst forth late in the afternoon of that September Sunday the Freshman Class had been in the institution only ten days. The fire brigade, that long standing and honorable feature of Mt. Holyoke life, had not been thoroughly organized, but so far as conditions permitted the members of the older classes carried out faithfully the instructions received in previous years. The exit from the building was not a flight, but an orderly retreat, and the fire itself, as Mrs. Mead cleverly puts it, was "a well-conducted affair." "The girls were simply grand," she adds, "there was no panic, no uproar. They laid hands on their personal effects and carried what they could to a safe place, and then gathered in groups here and there and quietly watched the flames eat away, little by little, the historic structure. The complaining spirit was absolutely wanting. No girl was bewailing her own losses, though in some cases they were deprived of all that they had except what they wore. The old Mt. Holyoke spirit of cheerfulness and unselfishness seemed to animate the girls even on that solemn and awful night."

So it has been since. Scattered here and there among the families of the village, necessarily in many cases cramped for room, restricted in their opportunities of being together in large numbers for those social pleasures which mean so much to college girls, they have nevertheless kept steadily at their tasks, and regret over the past has been entirely swallowed up in ardent hopes for the future. Less than half a dozen girls returned to their homes because of the fire. On the very evening when it took place Mrs. Mead, with rare thoughtfulness, suggested the sending of dispatches to their parents, and the wires were kept hot for several hours with messages, not many of which were couched in despondent phrases.

It speaks much for the discipline of the college that on the next morning with scarcely an absentee the students assembled in the chapel of the village church almost as calmly as if they were in their accustomed meeting place, and as the roll was called and Mrs. Mead spoke reassuring words, and as the college spirit broke forth in the song beginning, "Holyoke, Holyoke," etc., every one present felt that she was attending one of the most thrilling and meaningful gatherings of her life. The report to which certain papers gave circulation that Mrs. Mead was prostrated by the fire was utterly unfounded. Her health has been excellent, and she has endured with great calmness and courage the unusual strain and shown herself equal, in a thousand ways, to the new problems forced upon the administration.

On the next day but one the teachers met their classes, and by Thursday the regular program was resumed. Fortunately, for some years past nearly all the recitations and lectures have been given in Williston Hall and the new Science Building, only one room in the main building, "Room B," dear to so many of the older graduates, being at the time of the fire utilized for recitations. Hence it was much easier to proceed with the customary routine.

MRS. E. S. MEAD—*President of the College.*

Another thing which the fire revealed was the genuine regard which the townspeople cherish for the college. For nearly sixty years it has lived on pleasant terms with the people of the village, and hardly any friction has marked the relations of "town and gown." But not until the night of the fire did the college fully appreciate the latent possibilities of South Hadley affection and hospitality. Citizen after citizen came forward offering to take from one to a dozen into his home. Mrs. Mead took up her temporary headquarters at the house of Mrs. Cook, just south of the grounds, from which, along toward midnight, she and her associates dispensed sandwiches to the wearied firemen. It is notable, too, that there was only one instance of thieving, though people poured in by the hundred from Northampton, Holyoke and neighboring cities. On the other hand, many willing hands aided in the work of rescue and protection, and one zealous soul was so consumed by the passion of altruism as to bear forth with the utmost care from the dining-room a number of casters, which to unprejudiced minds ought long ago to have been retired on a pension.

THE HALL FOR CHEMISTRY AND PHYSICS.

So much for the good will of townspeople and alumnæ, for the courage and fidelity of the girls and for the wisdom and resourcefulness of the faculty. Now what has been done towards making good the place of the edifice that is gone, and towards materializing plans for enlargement? To pick up the thread of continuity we must go back a year or more before the fire, to the time when Dr. Pearsons, that princely giver to educational institutions, offered $50,000 for an endowment fund provided $150,000 more could be secured. The fact that Dr. Pearsons when a physician years ago at Chicopee used to visit the college, and the fact that he had been in his boyhood under the spell of Mary Lyon's personal influence doubtless had much to do with this generous endowment offer, which was already being responded to by the alumnæ and friends of the college before the fire. Since that event efforts have been redoubled, and up to date about $90,000 of the necessary $150,000 have been secured. Alumnæ associations all over the country are putting forth strenuous endeavors, and all are animated by an enthusiasm and an expectation which shrink from no discouragements. Circulars and private letters by the score have been flying all over the country, and now that Mary Lyon Sunday is drawing near no effort is neglected that will arouse pastors and churches and individual givers. The executive responsibility for a large share of this correspondence is in the competent hands of Miss Anna C. Edwards, for so many years an honored associate principal, and of Miss Louise F. Cowles, secretary of the National Alumnæ Association. It is a significant fact that seven of the trustees voluntarily assembled around the smoking ruins the next morning after the fire to consult about immediate rebuilding, and too much cannot be said of the efficiency and energy with which the building committee have developed plans and pushed forward the erection of the buildings. Moreover, local sentiment in the Connecticut Valley, as expressed in the action of the Congregational Club and of the Franklin and Hampshire County Associations of Congregational ministers, have strongly favored aggressive and persistent measures to secure funds.

One group of alumnæ, those in and around New York and Brooklyn, as long ago as 1889 began to agitate the erection of a more modern house in which to place the overflow of girls from the main building, which was then beginning to be crowded. These graduates were spurred on in their undertaking by the memory of Miss Mary Brigham of Brooklyn, whose death in a railway accident in June, 1889, just after her election to the presidency of Mt. Holyoke, will be recalled. In honor of her they set out to secure $20,000 or more to build a Mary Brigham Hall, and to this enterprise Dr. Pearsons last spring promised $10,000. The balance has already been secured and the Mary Brigham Hall is already a reality, the probability being that it will be ready for occupancy early in April. As respects the resources for the remaining buildings, now an immediate necessity, the nucleus was the insurance money, which amounted to $127,000. To this Dr. Pearsons has added the generous sum of $40,000, and so his total gifts, present and prospective, to the institution already mount up to $100,000.

Mary Brigham Hall will accommodate perhaps fifty persons, but in addition to it four or five dormitories, at least, are needed in order to furnish sufficient housing accommodations for the girls now on the ground. These, with their furnishings, will cost in all not less than $125,000. Then an administration building and chapel must be provided, which cannot cost less than $75,000 and may cost $100,000, while an art building is another imperative need.

As soon as the question of rebuilding was faced the trustees were immediately confronted with the question of one dormitory or more. Should the old idea be re enshrined in one structure large enough to shelter the entire college, or should the more modern plan of several smaller edifices be adopted? There were prominent and influential alumnæ who advocated the single building on the ground that it would best conserve the traditions of Mt. Holyoke. But the weight of opinion speedily proved to be in favor of the other system. It was hoped for a time that arrangements could be made for a common dining-room. Memories of the place whither 300 girls and half a hundred teachers resorted three times a day, and which represented so much in the way of social intercourse and unity of life, doubtless fostered the desire for something corresponding to it in the new Mt. Holyoke. Further investigation, however, made it apparent that such provision could not be made with due regard for economy. Therefore for the present, at least, the separate houses will have their own dining-rooms, which are to be constructed in such a way, however, as to permit their transformation into studies should it ever be best to have one central dining-room.

The college, however, will not lack a unifying center. The Administration Building, with the chapel, which will probably be known as Mary Lyon Hall, will not only be central in the group of buildings, but there all the common interests of the college will be focused. The president will have her office there, as well as the registrar, treasurer and musical director. Unless some generous friend provides a special building for that purpose, the reading-room will be there, as well as the auditorium where the college will assemble for religious exercises and for certain social functions.

Any one familiar with the past of Mt. Holyoke, who visits South Hadley today, experiences a little shock of bewilderment, and it takes him at least a few moments to get his bearings. In the first place, it is a novel sensation to whirl up on the electric cars from Holyoke in less than half an hour. Visions of the lumbering old stagecoach from Smith's Ferry, which invariably had to wait for the drowsy boatman, flit through his mind. Yet the comfort of the newer method of approach on a winter's day dispels all regret. The only thing which looks natural, as he alights from the trolley, is the old library building, which the flames approached but did not invade, and yet even it has a strange look—an island of brick, with snow fields stretching away on every hand save to the south, where the ruins of the old edifice are much in evidence. They have been pretty well cleared up, however, the portable *débris* having been removed.

Work has not yet begun on the administration building, but 300 pairs of hands are busy on the four dormitories. The Mary Brigham Hall is furthest advanced. It stands to the south of the campus, just in the rear of the Cook homestead, facing the street, its north front facing the site of the old building. On a line with it, to the east, are two other dormitories, the walls of one of which are about half completed, while the other is just beginning to rise from the ground. These three, when completed, will constitute a splendid series of buildings, though the accommodations which they furnish will be adequate to the housing of less than one-half of the students. The college, by the way, has since the fire purchased about twenty-five acres of land to the south of the present campus. This admits of the building of these three dormitories, and provides for them ample grounds in the rear, which can be utilized for future structures if the need arises. Since Treasurer A. L. Williston assumed his present office the area of the college grounds has been doubled.

We have to cross the main street of the village to find the fourth dormitory, which is to be larger than either of the others and will accommodate perhaps 100 inmates. At present it is known as the West Cottage, but, like dormitories two and three, it is ready to change its name whenever any one will come forward with such substantial evidences of interest in the college as will justify his being allowed to name it. Building operations have been greatly facilitated by favorable weather up to the recent past, and it is quite remarkable that less than four months after the fire such progress should have been made toward recouping the loss. There was a temporary lull in operations one day when a strike went into effect because several non-union men dared to take part in proceedings and a foreman committed the unpardonable crime of taking hold with his own hands by way of variety on simply "bossing." The commotions in the industrial world, however, are not a serious impediment to the process of rebuilding, though South Hadley now is brought near enough to the outside world to feel to some extent the pulsations of the times.

It will be seen from the foregoing account that from a scenic point of view Mt. Holyoke will present quite a different front six months hence from what has been the familiar picture in the eyes of those who have hitherto looked upon it. It will cover more territory, but the fact that the services of so skilled a landscape gardener as Frederick Olmstead have been secured guarantees a picturesque and symmetrical disposition of the buildings, and certain old and dear landmarks will enable the returning graduate to orient herself after a little. The library may be moved back, but Williston Hall and the Hall for Chemistry and Physics will stand where they have ever stood. Mary Lyon's grave and the simple monument which marks it will, as heretofore, be a shrine beside which many will stand with bowed heads and reverent hearts, and the rugged Holyoke range to the north of the town, through whose Notch Amherst men will continue to come on errands similar to those which lured their fathers and grandfathers before them, will continue to look down in benediction upon Mary Lyon's school.

Yes, there is a new Mt. Holyoke. There will never again be the ceaseless ding-dong-ing of multitudinous bells. There will never again be quite the same sort of family life which prevailed when all were under one roof before the fire came. Changes of one sort and another had been creeping in —beneficent, wholesome changes against which none could remonstrate except those who are so anchored to the past that they refuse to keep step with the advancing spirit of our time. And the fire has sped forward this new era in Mt. Holyoke's life. Just as the college in all its departments has advanced intellectually at an equal rate of progress with all the collegiate institutions of the country, whether for men or women, so as respects its external equipment it will be in line with the best modern ideas.

But the new Mt. Holyoke will not part company with the old. There will be the same closeness of relation between pupils and teachers. No member of Mt. Holyoke's faculty thinks her duty to her scholars done when she leaves her lecture-room. Never was personal influence going forth more constantly and more effectively. The same ideals which have ruled at Mt. Holyoke for sixty years will be held up before the young lives intrusted to its care. Girls will come there as the years go on and be instructed in earthly lore by the most competent teachers that can be obtained, but they will be learning at the same time what to do with their education when they get it. Simplicity and earnestness will continue to animate the life within Mt. Holyoke's walls, and the graduates of the future, like the long line of those who have preceded them, will go forth to consecrate the ripe and beautiful fruits of training to the service of their fellowmen. H. A. B.

MARY LYON; HER BREADTH AND PROGRESSIVENESS.

BY ANNA C. EDWARDS.

No one who gives any attention to the career of this distinguished woman will deny her claim to originality. She was "the great innovator," the grand organizer of the nineteenth century movement for the education of woman. "If," as one has said, "the honor of discovery belongs to him who first puts a novel idea into such working order as to make it of practical value, that honor surely belongs to Mary Lyon. It is generally understood, also, that she was possessed of strong religious enthusiasm, which she impressed in a great degree upon the institution which she founded at South Hadley. She herself relates, "I used to wish for some quiet retreat in the woods, where I could gather all the young women, explain to them the great principles of benevolence and send them all over the world doing good."

The story of her efforts to raise money for the Mt. Holyoke Seminary yet to be, how she went from town to town, through the Connecticut Valley, is a fascinating one. "Yes," says one, "I remember Miss Lyon. I was one of about forty who gathered one Sabbath afternoon to hear her speak in a small schoolhouse in Ashfield. She sat by herself in that district school teacher's chair, and asked one of the ministers present to open the meeting with prayer. He did so in the dry, theological way of the time, and after the singing of a hymn, in which she joined to the best of her ability (it was a grief to her that she could not sing well), she read a few verses of Scripture and said: 'My friends, there is but one absorbing thing in this life, and that is our relation to God, his cause and our eternal future—you and I and God, nothing else.' So she went on, passing naturally to the great subject on her heart. 'You, my neighbors,' she said, 'know me and why I am here today. I am concerned for the cause of education, which, especially among women, is not what it should be. I really think it a less evil that the farmers and mechanics should be scantily educated than that their wives, the mothers of their children, should be. I want to establish an institution where the training of character, as well as knowledge of books, shall be made prominent. We have selected a site in the quiet town of South Hadley, under the shelter of Mt. Holyoke, and I am collecting funds for the building dollar by dollar, here a little and there, I hope, considerable; do not think any gift too small. I want large sums, indeed, but dollars and half-dollars with prayer go a great ways. This is to be a house of prayer; let it be built of money accompanied with prayer.'"

Many more testimonies to the religious earnestness of Mary Lyon might be added, yet there are other traits in her character that must not be overlooked. Breadth, balance, symmetry, knowledge of human nature, foresight, all necessary to the founder of a permanent institution, she possessed to an unusual degree. The very fact that she planned for the future, while others thought only of the present, and that she never narrowed her interest to the needs of Mt. Holyoke Seminary alone, shows this. At the same time that she seemed all absorbed in the effort to plant the new school, she sent of her small means to aid the similar work at Oberlin, and she found great comfort under all difficulties in the thought that schools and colleges (she meant her seminary to be a college) would soon spring up all over the United States.

Not least in her equipment for her mission was her general, and in some branches thorough, acquaintance with most of the studies included in college courses of the time. She was winning in her manners, not scorning the aid of suitable attire, and withal possessed of strong, practical common sense. Dr. Edward Hitchcock, after listening to her exposition of her ideas, seriously proposed that the new institution be called Pangynaskean Seminary, a Greek term well rendered in modern phrase, "all round woman."

Singularly enough—except as we can now

see it was necessary to her highest influence—her intellectual development preceded that of the spiritual. Perhaps it was only a modest distrust of herself, brought up as she had been in the atmosphere of revivals, that led her to sit on the crooked trunk of a tree in Ashfield, during school intermissions, explaining to the younger children the plan of salvation, which she well understood but could not yet apply to herself. For years she "studiously avoided all reference to her own spiritual state," while an unbounded thirst for knowledge took possession of her soul. Her achievements in Latin are well known, and she earnestly desired Greek and even Hebrew for her students—a wish which recent years at Mt. Holyoke have seen fully realized. Literature and especially history were favorite studies with her, and her attainments in science were of no mean order.

Some of the master minds of the time did not disdain to assist in her instruction. With one she pursued the study of mathematics as far as the calculation of eclipses; with others she gained familiarity with laboratory practice in chemistry until she was able to perform experiments herself during the first year of the seminary, and this she always enjoyed next to Butler's Analogy. Her own carefully prepared herbarium still remains among the botanical treasures of Williston Hall, and she followed with keen delight Dr. Hitchcock's discoveries in geology. She was not troubled, as many were at that time, about the "six days of creation," but she kept her mind open to truth from whatever source, saying, "If only the Bible have the first place in our schools I care not how closely the sciences follow." *

Her independent attitude toward trivial matters appears on many occasions. She was brought up a Baptist, but joined the Congregational church and never troubled herself about denominational differences. She preferred South Hadley as the location for the seminary, for one reason because there was but one place of public worship in the village. Accustomed to the good old way of "keeping Saturday night," she readily changed to Sabbath evening, to suit better the convenience of her large household.

Her name was really Mary Mason Lyon, but the world knows her simply as Mary Lyon, because she dropped the middle initial altogether in order to save her valuable time. Her friend, Miss Grant, on the contrary, although she had a special dislike to the name Polly, never omitted the obnoxious P. from her signature.

As a teacher she was fresh, bright and stimulating, full of new plans and ready to listen to the suggestions of others. She was the first to introduce maps in the study of geography in the Buckland schools. She saw great possibilities in Colburn's Arithmetic, and as for grammar, her pupils believed her dictum, "Grammar measures the mind, and if you cannot go into grammar you cannot penetrate into anything." The graduates of her winter schools in Buckland were so much sought for as teachers in neighboring towns that "committee men" were often chosen in November instead of March, in order to secure the best candidates. She anticipated the modern system of object teaching, and gained much of her own education in what might be called summer schools.

"All her teaching," writes one of her early Holyoke students, "was realistic. Her Bible had one peculiarity; mine opens most readily at the gospels and Psalms, but hers opened as easily at Genesis, Deuteronomy and Daniel as anywhere. One cold winter she used to gather us all in the warm dining-room on Sabbath evenings and teach us the history of Israel in the wilderness by arranging us in the order of the tribes. I can see now just how we were located, and it would not have surprised us to hear the command, 'Move forward,' as Miss Lyon made us feel that God was guiding us as truly as he did his ancient people."

Her views on teaching, as given in her afternoon talks at Mt. Holyoke, would form a treatise by themselves, and show well the progressive tendency of her mind. "A young woman," she says, "is not properly educated until she has had some experience in teaching children. In no other way can one come to so well understand the human mind and heart. Prepare thoroughly for every exercise, but study the children more than any book; seek to have your mind reach their minds, make the dull eyes think once a day, make the dull eyes sparkle once a day, never compare one child with another or be in haste to believe a pupil has done wrong.

MARY LYON.

"I don't want you to spin and weave because I did; it was best for me to do it, but you can finish your studies earlier and have more time to work for the Lord." No one can doubt what would be her feeling in the present crisis in missionary operations. "I have two idols," she said, "the seminary and the missionary cause, and they were both God's before they were mine. Who can bear to think of retrenchment in the foreign work?" "I give to the college," writes an earnest Holyoke woman, "just as I do the American Board and home missions, and for the same reason." Yet Miss Lyon did not mean her institution to be specially a place of training for missionary work; she thought very few young women would go abroad, but that all should be fitted for their place in life, whatever that might prove to be.

How does Miss Lyon regard the present straits of her beloved institution? "I do not think she is troubled by the destruction of the old building," says one of her early graduates, "but she is interested, and the least we can do is to go on with the work she so grandly begun." On the approaching 100th anniversary of her birth her words uttered so long ago will revive in the memories of her daughters everywhere, but especially throughout the cities, towns and hamlets of New England, saying, "Arise ye, and build this latter house to the glory of the Lord."

THE LOUISIANA ASSOCIATION.

The 28th annual meeting was held with the University Church in the chapel of Straight University, New Orleans, Feb. 5-8. The association seems to grow young as it grows old. Never was the spirit of youth, energy and hopefulness so manifest. Fourteen churches were represented. Great interest centered in the reports from the churches. The story this year was one of gains and losses, of hopes and fears, but the gains exceeded the losses, and the fears were few and the hopes many. It is clearly perceived that the churches are making steady advancement under their present intelligent pastors in raising the standard of Christian character and broadening the scope of Christian service.

Especially gratifying is the unwearied attention given to temperance. A number of brethren stated that the use of intoxicants of any kind as a beverage, once regarded as proper, is now looked upon as disreputable by all Christians. One church, Belle Place, Rev. M. W. Whitt, pastor, has built a new house of worship at a cost of about $800, all but $60 of which has been paid.

Some notable addresses were given. Rev. F. I. Paradise, rector of Christ Church, spoke with power on The Social Structure as the Divinely Ordained Instrument for Realizing the Kingdom of God on Earth; Rev. C. H. Taintor ably represented the Church Building Society; President Atwood gave an instructive address on the A. M. A. System of Education. The annual sermon was preached by Rev. J. A. Herod, and Rev. M. W. Whitt gave an excellent report of the A. M. A. Jubilee Meeting in Boston. What New Openings for New Churches or Missionary Work and the Obstacles to the Progress of Our People were subjects that were discussed with interest and ability. Rev. G. W. Henderson was moderator, Rev. C. W. Johnson the new corresponding secretary.

An afternoon was given up to the interesting meeting of the Woman's Missionary Union and in the evening the union was addressed by Mrs. C. H. Taintor. Mrs. Hitchcock is the new president.

The Sunday School Association convened on the 8th. New life has been infused into this organization by the labors of Mr. Alfred Lawless, who for some years has been a kind of general superintendent, and was enabled by the aid of the Sunday School Society to visit the different country schools last summer.

G. W. H.

The conservative *Churchman* has come to the conclusion that "Christian socialism is the most sane, the most practical, the most reasonable scheme for the amelioration of the lot of labor and poverty that has ever been proposed."

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* Her fondness for natural science gave a certain bent in that direction to the seminary, which the college retains to the present time.

The Home

BE SWIFT TO LOVE.

BY ELIZABETH J. WOODS.

Be swift to love, O heart,
Be slow to hate;
While thy love tarrieth
It may be late.

Too late to cheer and bless
The heart next thine;
Too late to wake in it
The life divine.

Only with "cords of love"
Souls may be drawn,
Love only vanquisheth
Hatred and scorn.

Is it impossible
Say'st thou, dear heart?
Naught is impossible,
For thou art part—

Part of God's heart of love,
He dwells in thee,
And through thy humble love
Give his so free.

So be thou swift to love
With love divine.
Nothing can love withstand,
This power is thine.

The Educational and Industrial Union of Boston has inaugurated a scheme which, it is hoped, will help straighten out what has been for a long time despairingly called "the domestic problem." Believing that there are many housekeepers who would be willing to take an intelligent woman and give her the training which she needs for the sake of having responsible service, the union invites women wage-earners, whether experienced or not in housework, to consult with its committee on domestic reform at its headquarters on Boylston Street as to the possibility of entering domestic service. It is expected that good conditions and fair wages will be given in exchange for intelligent and faithful service.

One who is deeply interested in bringing about a better observance of Sunday avers that in large cities, at least, the habits of busy professional women form a serious obstacle against reform. Many such women are a desirable accession to social circles, but their regular engagements during week days preclude their acceptance of invitations. Consequently "informal" receptions are held for them at the houses of their friends on Sunday evenings, or they themselves arrange for dainty suppers in their own homes. While this class may be a small one, even in cosmopolitan centers, yet their influence cannot be ignored upon the careless multitude who are ever ready to follow in the wake of social leadership.

The case of the poor women just burned out of their tenement homes, mentioned in our issue of Jan. 21, who refused garments because they were out of style, is paralleled elsewhere. A worker among the mountain whites tells us that women coming from cheerless, carpetless, two-roomed shanties critically examined the comfortable cloaks sent them from the North and actually refused them because the sleeves were small. They, too, would rather be cold than out of style. The writer then adds: "But do not condemn these poor sisters. Until Christian women have the courage to wear their clothes as long as they are good instead of spending time and strength remodeling them or money buying new, up-to-date clothing, there is great danger that the people whom we would help, both in this land and across the sea, will follow the Christians' style, instead of their Christ."

GIVEN TO HOSPITALITY.

BY ELIZABETH ELLIOT.

There is much truth in the trenchant Mrs. Poyser's remark that, "I'd sooner ha' brewin' day an' washin' day together than one o' these pleasurin' days. There's no work so tirin' as danglin' about an 'starin' an' not rightly knowin' what you're goin' to do next, an' keepin' your face i' smilin' order, like a grocer o' market day, for fear people shouldna' think you civil enough. An' you've nothin' to show for it when it's done if it isn't a yallow face wi' eatin' things as disagree."

For these practical reasons, and some others, it is not altogether a matter of regret that the day of long visits has about passed away. Life, at least in cities, has become so busy and complicated an affair that nobody has time either to make or to receive them. Time was when friends would at certain intervals take up their abode with each other and remain for an indefinite period, and when even a friendly call was not felt to be really friendly unless it was "spending the day." In those days our more leisurely, or perhaps more unselfish, mothers and grandmothers, in inviting a friend for a visit would have disdained to say "spend a week with us," or "come Friday and stay over Sunday." Their invitations were always unlimited, and the faintest hint of a desire to know when a guest would leave would have been regarded as red revolution.

Now your friends "put you up over night," and though they cordially welcome the coming they no less happily speed the parting guest. For they must at once take up the threads of the life fabric they are spinning, and which they but laid down for a moment to pause and chat with you, or the threads will be tangled, and there will be breaks and snarls which it would take days to unravel. And you, on your part, have only turned aside for a brief rest, and must hasten back to your beaten path of daily cares and duties, though with a little fresher interest in the ceaseless round for the change of horizon.

With your friends in your own town, also, it is just as much a touch and go intercourse. Your old school friend marries and comes to live near you. You used to see her daily and hourly, every thought and plan was discussed with her and you held interminable conversations and compared the feelings and sentiments, which you called opinions, on every subject under heaven. A change in the arrangement of your hair or the ribbon round your throat was of no more interest to yourself than it was to her. She knew just as much about the making of your new gown and who came to see you last night as did the dressmaker and the visitor. You think how pleasant it will be to have her near you, what nice long talks you will have, what cozy mornings together with your work.

You promptly ask her and her husband to dinner, and are invited in return, and entertained with a lavish display of her bridal bravery in elaborate centercloth and doilies, sparkling cut glass, and glittering silver in various abstruse new kinds of spoons and forks, invented since your own wedding, and with whose mysterious uses only the bride is familiar. Then follows a brief period of a brisk interchange of visits, but the intervals between grow longer and longer, and by and by she calls on you one winter and you return her call the next.

Occasionally you meet in a shop or on a street car, or at Mrs. Somebody's crowded and noisy reception, and clasp hands for a moment and exchange a few hurried inquiries about your respective Jacks and Dorothys, and say, "Do come and see me," and then pass on. But these brief encounters, as if between those *rari nantes in gurgite vasto* that Virgil tells of, seem to give a very scrappy and exclamatory character to your intimacy. Of course you include her in the list to whom you send cards for your Thursdays in February, or for the one general afternoon crush by which you clear off all your social debts. But, as in the same breath you greet her, urge her to go out in the dining room and turn to receive the smiling woman entering behind her, it does dawn upon you that you have lost your old friend, and you scarcely know whether it is resentment or repentance you feel.

It is just so, too, with your husband. He used to like so much to have his friends to dinner or for a quiet smoke and talk in the evening. When he first had a home of his own one of its great delights was to have Tom or Harry drop in, and, without much urging, sit down to dinner, and one of its charms was that his wife was there to make things homey and comfortable. But if Tom and Harry have to have two weeks' notice, and they must appear in their evening clothes, and he must hurry home from the office and jump into his own, and he can only talk to them across two or three *décolleté* women, why, the game is hardly worth the candle. So when he has a special desire to see his old friends he meets them at his club and dines there, and telegraphs you that he won't be up to dinner tonight.

So we let slip out of our lives one of the things which give them their keenest zest—the habit of hospitality. To be hospitable doesn't necessarily mean eight courses and a man to wait. Most of our friends know we do not keep a butler, and the man is the last finishing touch of formality which freezes the whole thing. Two parlors and a dining-room densely crowded with shrieking women, each one trying to make herself heard above the din made by the whole aggregation, isn't hospitality. Every woman emerges from that *mêlée* in a mental condition suggestive of the scoffing football lyric:

After the game is over,
After the field is clear,
Straighten my nose and shoulder,
Help me to find my ear!

Clubs are not hospitality, if a man has a home to which to ask his friends. There is more hospitality in a chop and a baked potato, well cooked and well served, on your own table, with your own family around it, than in all the resources of the most accomplished French *chef* at the club, though these are by no means to be lightly undervalued as additions to your simple *menu* if you can afford them.

As Lowell tells us, "The gift without the giver is bare." The true essence of hospitality is the bit of yourself that you give your friend, in your habit as you live; the bit of your home as it really is, with perhaps a little extra garnish of flowers and light in his honor, but not transformed into an unreal semblance. So I would urge upon busy women to take time to be friendly, to make a little sacrifice to keep your friendships in repair, as Dr. Johnson says, to remember the outcasts who live in boarding houses, to consider it a part of your regular routine to have now and again a friend to lunch, or two to dinner, and a leisurely talk afterwards. Give them just as much good cheer as you can without feeling anxious about either the expense or the domestic machinery. Give them, above all else, a cordial welcome and the feeling that their coming adds to your pleasure without increasing your burdens. And then see if you do not find your horizon broadened, your life sweetened, and to others as well as yourself

the weary weight
Of all this unintelligible world lightened.

FOOD FOR THE CHILD UP TO SCHOOL AGE.

II.

BY MARY E. GREEN, M. D.

Many mothers seem to think that when the child is weaned it may begin life in quite an independent manner as regards its food, eating the same as grown people and fostering its likes and dislikes in a similar manner. There could be no greater mistake than this idea, for the care and anxiety which has made the mother watchful during the first two years should be in no way diminished during the next five years of the child's life. For it is in these early years that the laws of hygiene should be mastered, and the foundation laid for that perfect and ideal life to come in which there will be neither sickness nor pain—a condition which we call health.

The body must be properly cared for and nourished by those material substances called food, which are to build it up and maintain the strength, yielding exact results in the laboratory of the human system. Hence it is necessary to have a knowledge of the relative value of foods, their proper combination and the best method of cooking. Whatever else a woman may or may not know she cannot be excused from a knowledge of those things which may determine the weal or woe of her family. After the child is given solid food instead of milk the digestive organs are often sorely taxed to assimilate it and frequent attacks of indigestion and bowel trouble are the result. Some one has said that a healthy child is a well-fed animal. This is true inasmuch as a child should be able to eat, sleep and play, alternately, with the absolute enjoyment of life which belongs to a lamb or a kitten.

Dr. Willard Parker used to say, "If you would have your children lambs give them milk, if you want them lions feed them upon meat." That is to say, meat stimulates the passions and certainly is not the food for the young as a daily diet. It is not my purpose to discuss the merits or demerits of vegetarianism, for the controversy would be endless with an array of science on both sides. There is one point, however, on which every one does agree and that is the American people consume more meat than any other nation, which is altogether too much, and, again, we have not learned the value of cereals as food. Once a day is as often as a child should have meat, and even this is not at all necessary.

Wheat contains all the elements essential to build up the body and maintain it in a state of health. Pliny tells us "the people of Rome for 300 years together used no other food than groats made from common wheat," and he further states that the Roman gladiators were called *Hordearii* from the word *hordeum*, meaning barley, as this was their daily food, and these men were the strongest, most perfectly formed men in the world. Oats, rye, corn and barley all make excellent food and rank next to wheat in nutritive value. Thus the cereals, together with milk and well-selected fruit, should form the principal diet of the child, for it will develop the best blood, bone and muscle. "My children will not eat oatmeal or any of the cooked grains," says many a mother to me. To such mothers I can only say either the food is badly cooked or the child is badly managed. I have frequently seen both in otherwise well-ordered homes. It is the mother who must plan and direct what the child should have, and not the child who should dictate. I have been in homes where cookies, griddle-cakes and pastry were meltingly perfect, and the children's delight, but the bread was poor, the oatmeal was pasty, underdone and wholly unfit to eat. No child will ever refuse well-cooked cereal food unless it has been spoiled by having what it fancies, like my pale, sickly little friend whose mother bakes a big jar of molasses cookies each week as "Robbie will scarcely eat anything else." Robbie has a hard struggle for life between the doctor's visits and innutritious food. Should he reach manhood it will be with a ruined digestion, a weakened body, a life full of ills scarce worth the struggle of living.

Quite in contrast to this home is the one of my Scotch friend, who has four sturdy, rosy-cheeked boys full of life and health, requiring not much more care than the kittens with whom they romp and play. The breakfast of these boys consists of a big dish of "porridge," or oatmeal with milk, the supper the same, or bread and milk if they prefer. They do not eat the regulation family dinner and the mother tells me they never have. "I am raising my boys to be strong men," says this eminently sensible mother, and so in feeding her children she has a purpose, an end in view. If there were more such mothers there would be less sickness among children, as a properly fed child has a marvelous power for resisting disease.

If mothers will only give more time and thought to the study of foods they will soon have a dietary made out for the children containing many nice dishes made of oatmeal, rye, barley, corn, combined at times with apples, bananas, figs, dates, cherries and other fruits. Always have the best bread and butter with milk or water for a drink. Soups may be made from vegetables or meat, with the addition of barley or oatmeal, and when variously flavored are always liked. Macaroni is especially recommended in every household, as it is one of the most nutritious and easily digested foods. It is said that the Italians who live upon it, cook it three times a day and seven days each week, yet each time differently, now with a dressing of milk, again with butter and tomato sauce, then with cheese or mushrooms, and so on, making a great variety of appetizing dishes from the same article of food, which is the highest art of cookery.

While I do not intend to give recipes in these articles, yet I will give one for cooking oatmeal, which may be cooked in any home and does not take one half the time that the double boiler does. Three cups of water, one cup of oatmeal, salt to taste, put all in a granite saucepan, stir until it boils, then cover and set it where it will cook slowly half an hour. When partially cool it will be jelly-like; eaten with milk, cream or sugar this is the perfection of all breakfast foods.

WASHINGTON'S BIRTHDAY.

'Tis splendid to live so grandly
 That, long after you are gone,
The things you did are remembered,
 And recounted under the sun;
To live so bravely and purely
 That a nation stops on its way,
And once a year, with banner and drum,
 Keeps its thought of your natal day.

'Tis splendid to have a record
 So white and free from stain
That, held to the light, it shows no blot,
 Though tested and tried amain;
That age to age forever
 Repeats its story of love,
And your birthday lives in a nation's heart,
 All other days above.

And this is Washington's glory,
 A steadfast soul and true,
Who stood for his country's honor
 When his country's days were few.
And now when its days are many,
 And its flag of stars is flung
To the breeze in defiant challenge,
 His name is on every tongue.

Yes, it's splendid to live so bravely,
 To be so great and strong,
That your memory is ever a tocsin
 To rally the foes of the wrong;
To live so proudly and purely,
 That your people pause in their way,
And year by year, with banner and drum,
 Keep the thought of your natal day.

—*Harper's Round Table.*

THE GOOD OF SORROW.

Great sorrows never leave us what we were before. Then none can pass under that hammer and remain the same. But even if we are left without chastisement something is daily passing from us, always passing, that something which comes with youth and hope and love. After a great baptism of sorrow we must be different; but what we should pray and strive for is that we may emerge from it better, richer, more faithful, more helpful, more filled with a heartfelt delight in God's will, more able to make a true answer to God's surprises and wonders of love.

There are periods in life, years and years, when no great trouble visits us. Then the storms of sorrow fall, and we are apt to say, I have passed through and I may hope for an immunity for the future. It is not so. The troubles may come back, they may come back again worse. As has been said, our Pharaohs are seldom drowned in the Red Sea, and we do not often behold their corpses stretched upon the sand. The bitterness of death may return. What then? At the very worst the memory of the past will help us. We shall retrace the slow, difficult way to peace; our trust in God will be deepened, and we shall realize that, after all, the range of sins and sorrows is limited, though the sea of troubles may roll its white-crested billows as far as the horizon. What are truly numberless are God's mercies. What is truly infinite is God's love.—*Robertson Nicoll.*

The happiness of life depends very much on little things; and one can be brave and great and good while making small sacrifices and doing small duties faithfully and cheerfully. —*L. M. Alcott.*

Closet and Altar

No man need be without comfort while the gates of prayer are open to him.

In Christ. Those two words contain the very secret, the sole secret of the Christian life. To have died with Christ unto sin, to have risen with Christ to righteousness, to grow in Christ by holiness—that is to be a Christian.—*F. W. Farrar.*

To give ourselves to thee, to blend
Our weakness with thy strength, O Lord our Friend,
This is life's truest privilege and end.
—*Susan Coolidge.*

It is a straight way to God from anywhere if we will, from silent room or open field or busy shop or street; but a very excellent route to his house in heaven is by way of his house on earth. Thy way, O God, is in the sanctuary.—*E. T. Fairbanks.*

I love my God, but with no love of mine,
For I have none to give;
I love thee, Lord, but all the love is thine,
For by thy life I live.

There can be no doubt of what is signified by our catching and sending out again the light beheld in "the Face." Not as St. John and Mary saw do we see, but we see when we look for him we are sure to find him, with the other eyes, faith and communion, imagination and adoration, bringing out of the dim distance that Presence comforting and most dear; the wondrous and blessed countenance which painters and sculptors at their best, for fifty generations, have striven in vain to represent, grace upon grace, glory upon glory, in blended majesty and tenderness. The greater your need the more "open" the Face will be. Sometimes the medium may be hazy, dimmed by earthly dust or smoke or tears. But to high spirits and low, to loneliness and weariness, to the penitent and to the faint yet pursuing, he appears.—*Bishop Huntington.*

To think his thoughts is blessedness supreme;
To know himself, the Thinker, is our life;
To rest this weary intellect on his,
Is the glad ending of mind's endless strife.

For this is life eternal him to know,
And Jesus Christ his son whom he hath sent;
And this is light, to walk in his dear love,
Light brighter than the noon-bright firmament.
—*Bonar.*

O God, our Father, whose will it is that none should perish but that all should live, enable us so to use thy gift of freedom that it shall prepare us for the eternal life of holiness with thee. When in the temptations of the world we are sifted as wheat, grant us that our faith fail not. When we are in peril from the lusts that war against the soul, be thou our guard. For thine own pity and for the love of those who need us and who suffer when we fall, preserve us in the hour of weakness. For the love wherewith Christ loved us, grant us the fellowship of his Spirit when we are tried in the likeness of his temptations. And thou who hast helped us to the victory of faith shalt receive our grateful service evermore through Christ who for our redemption was tempted and overcame. Amen.

Mothers in Council.

Dear Saviour, we thank thee, that when thou wast upon earth thou didst take little children up in thine arms and bless them. Now thou art gone into the heavens, we rejoice to feel that thy love is none the less tender and watchful, and that thy hands even now are laid upon them in blessing. Thou dost abide with us still, and art nearer to us and dearer than when thou didst walk the earth in human form, for thou dost never leave us. We pray thee to illumine our hearts, that we may see thee with the eye of faith. Give us to feel thy touch upon us, that we may go forth to our duties in the greatness of thy strength, and rejoice evermore in thee. May we be so filled with the precious love of Christ that we shall reflect it upon our children, and they, in turn, shall taste its sweetness and power, and grow up into thee in all things. Help us, as a family, to take hold of hands today with a new covenant, with a higher and deeper joy; and pledge to thee our love and loyalty and service. If there come times of darkness and struggle, when the burdens press and perplexities thwart us, O, may we lean the harder upon thine almighty arm, and find strength in thee for every time of need. We ask it in Jesus' name. Amen.

MANAGING CHILDREN.

I was glad to read, in a recent *Congregationalist*, the strong, sensible words in regard to controlling or exorcising the evil spirit which at times seems to possess active, excitable children. Such a child was I, and the bitter tempest of wrath and resentment which was roused in me by the violent measures used to bring me to terms proves that, in one case at least, the remedy was many times worse than the disease. The reference to some one's having tried tying a cloth over a child's mouth, and firmly holding his hands during an outbreak, brought back forcibly my own childish feelings of inward rage that I was not big enough to punish my oppressors, or in some way express my opinion of their attempts at controlling others.

The society with a long name interferes, with flashing eyes and the law at its back, when a nervous, mettlesome animal is goaded to desperation. But for a sensitive, highstrung human being there is no appeal. He can only submit, and wait for mature years to keep him from repeating the mistakes of his ancestors. Dr. Weir Mitchell, in Hugh Wynne, says: "A child's early life is such as those who rule over him make it, but they can only modify what he is. Yet, as all know, after their influence has ceased the man himself has to deal with the effects of blood and breed, and, too, with the consequences of the mistakes of his elders in the way of education." Truly the question of how to control wisely those under our care is an immense one, whether as applied to the more serious hysterics or the common, everyday "cloud no bigger than a man's hand." While we are in a transition stage from the old school to the new in matters of stern or lax discipline, we feel a strong sympathy for those who lament the new régime.

A father lately wrote, with reference to his children: "They are at that thoughtless period when they can hardly be held responsible for anything. I would that they might be so held, but the new theology and the new training for children do not permit any punishment, present or future."

In reading Black Beauty one is struck by the analogy between the training of an animal and the training of a child. "If a high-mettled horse (child) cannot be broken in by fair means, it will never be good for anything." And again, "He must have no will of his own, but must always do his master's will, even though he be very tired or very hungry, so you see this breaking in is a great thing." Then comes the famous remedy, "Bertwick balls," warranted to "cure almost any vicious horse"—a compound of "*patience, gentleness, firmness and petting*, one pint of each to be mixed with half a pint of common sense and *given every day*." Obedience to the latter phrase would do away with many spasmodic attempts at parental control in our households.

A young man remarked the other day, "My heart is touched by the small amount of sympathy that children get. I've been in many homes where they were well trained, but not sympathized with."

How sad this is if true! After all, what is government but simply the influence of a stronger, wiser will over an untrained one? A subtle something which quietly brings order out of would-be confusion.

No law can possibly be laid down for all mothers. If the genius for firm but gentle government is not in one, nothing else avails. Like a genius for music or cookery, it cannot be explained or handed about; it is inherent.

There is much sense and kindness in the old-fashioned saying that in learning to manage a child who is particularly difficult one must "get at him around the edges." The picture always presented to my mind by this mode of expression is that of a bird-lover with extended hand and gentle words trying to win a shy songster to a nearer acquaintance. When we learn how to *get* at, and not *go* at, children, the perplexing problem of government will be simplified, if not solved, for us mothers. EUGENIE L. BECKWITH.

SELF-CONTROL ONCE MORE.

I always read with interest what the Mothers in Council have to say, for, though my own children are grown up and I have no grandchildren to "spoil," my interest in the little ones and in the mothers who are prayerfully trying to fulfill their great trust is unabated. From our own mistakes we elders are sometimes fitted to give a word of caution to the younger generation. Therefore, I would offer a few hints regarding the child as it arrives at the age when its will begins consciously to conflict with the others. These conflicts will occur in even the "best regulated families," and how shall they be met by a mother burdened oftentimes beyond her strength by the multitude of household and other cares?

Dear young mother, when one of these occasions arises consider for a moment that no other duty is just then equal in importance to this, and, with a silent prayer for guidance, take the matter in hand at once. We will suppose that your child knows, so far as may be, your love for him. Then do not, in your insistance upon obedience, give him the least ground for supposing that it is in order to have your own way. Give him to understand that the work of control is for him to do, and that you are the loving, sympathetic adviser and helper. Don't be afraid to tell him that you had such struggles yourself when you were little. After a word or two of this sort a good way is to tell him to run away into a room by himself—don't forcibly shut him up—and when he feels pleasant again he can come out. If he is old enough to have learned to ask his Heavenly Father to help him, a word and look rightly given will tell him what to do when alone there. And his smiling, loving face when he comes back, and you receive him into your arms, more than repays the interruption and time taken from other duties.

Don't "lecture" much at the time of his excitement. Wait till the quiet bedtime hour when his heart is tender with your brooding and with the thought of the dear Jesus who so loves the little children. Then carefully and wisely bring up the day's experiences; show him the danger of yielding to his temper and how every victory is going to make him stronger next time. You can make a story of it sometimes—a fight with a big lion, or some such figure that will appeal to his imagination.

If the child is quite young it may be well to give him something to divert his mind at the time until he is calm and you are at liberty to attend to the matter. This is not the "let alone" policy by any means. Sometimes he will set up his will against yours when it is impossible to wait for him. Then just take him without a word and bear him where he must go; show him your power and authority, but don't scold. Surprise at his naughtiness and sorrow at his opposition to you who love him so much are far better weapons than harshness. As for scolding, it never did a particle of good anywhere under any circumstances. It is the outcome of your own nervousness, and is for you to subdue.

A word as to the general training of these high-tempered, headstrong natures. Such children usually have good points equally strong. Work upon the child through these. He is almost sure to be warm-hearted and affectionate. Give him a pet, if only a kitten, and put the responsibility of its comfort and happiness, so far as you can, in his hands. This will help develop control of himself.

Of course it is needless to urge care in the selection of the maids who are to have more or less authority with the children. When my children were so far out of babyhood that the nursemaid could be dispensed with, I made the nursery my sewing-room and spent my mornings there, and I look back to those as some of the happiest days of my life. At two o'clock the one servant of general work was expected to assume charge. On one occasion I happened to go up to my room adjoining the nursery and heard the sound of slaps on a little hand. I at once entered the nursery and said, "Mary, never do that again. Of course the children must mind what you say; but if they are disobedient report to me. No one but myself punishes the children." The truth of the matter was Mary wanted to finish some sewing of her own, and the children must "keep still" and not bother her. This repression is the worst thing possible for a nervous child. Always see that they have something to occupy them. Do not expect them to "keep still" without it. Otherwise you run a great risk of grave injury, even of affecting the mental balance.

I have never forgotten the first time I took one of my babies to church. I had enlightened her somewhat as to the meaning of the service and the quiet proper to the place. My attention being held by the sermon it was some time before I was struck by the preternatural stillness of the usually roisterous little body beside me. I glanced down at her and my thought was, if I don't get her out soon she will burst. After the service a lady in the next pew reached over and kissed her, saying, "What a dear little girl she has been!" Yes, but she did not go to church again for a long time.

Do we mothers sufficiently realize what life means to a young child? He has his own thoughts, tastes and desires, innocent enough usually. He sees every one around him doing, as he supposes, what they like, but as soon as he endeavors to act upon some desire for knowledge, some plan which he thinks will give him pleasure, he is met with denial, often hasty and thoughtless. He is merely carrying out the law of his own being, his natural method of growth, in much that he does. Give yourself time to consider why he wants to do what you think he ought not, and in most cases you will find this impulse of his can be satisfied in some other way without conflict. That little girl gave an unconscious rebuke to her friends who, when asked what her name was, said: "I guess it's Don't! That's what they most always call me."

How many fine natures must have been sadly injured by the old-time system of "breaking the will." These children with strong wills are to make the strong men and women of their generation. Let us feel our obligation to teach them to control and properly direct this God-given instrument of power.

H.

BABIE OLIVE.

HAVING A PHOTO TAKEN.

BY REV. W. T. SLEEPER.

Wee bit Babie Olive,
  What is it she spies,
Peerin' in the camera
  Wi' her bright blue eyes?
Ah, it is an angel
  Frae her ain countrie,
Where grow babie dimples an'
  Ilka cannie e'e.

Did the angels lose her
  'Mang the flowers braw?
Did the angels miss her
  When she cam' awa'?
Lang may mither keep her,
  Teaching her to be
Fit to live wi' angels
  In their ain countrie.

A LITTLE BOY'S INTERVIEW WITH WASHINGTON.

Among the romances of the American Revolution is an incident in the life of a brave young English lad, who became separated from his father and fell into the hands of the Americans. One day the boy heard that Washington was at a house near by, and he begged the Irish sentry to let him pass with his dog Barney. The way in which Maurice was restored to his father, who afterward embraced the patriot cause, is thus described by a writer in *St. Nicholas:*

> Maurice yielded up Barney and stepped into the hall, went along it and paused just inside an open door. He was trembling. A voice said, "What is your errand?" a voice even, grave and rather severe.
>
> Maurice raised his eyes. Just before the fireplace stood the great commander. To the boy's excited thought he seemed even larger than he was. Washington's hands were behind his back, his handsome head bent a little forward.
>
> "What is your errand, my lad?" said he again, with a note of command in the tone.
>
> "O, my father, my father!" he said. "I have been lost from him so very long!"
>
> Something in the thrilling child's voice, something in the piteous and forlorn expression of his face, went straight to the warm heart that the general carried beneath his calm exterior. He crossed the room in quick strides, and laying his hand on the boy's shoulder said, kindly, "My poor child!"
>
> This was too much. Maurice had borne bravely the long strain of waiting, the repeated disappointments, but the unexpected sympathy broke down his self-possession. He put his head in the crook of his arm and sobs came fast—sobs that shook him from head to foot. The general drew him aside, sat down in an armchair, and, taking the little hanging hand in both his own, said, "There, there, stop crying and tell me all about it!"
>
> Maurice choked down his sobs and told his story. At his father's name the general rose quickly.
>
> "Colonel Terraine's son! Why, then, your father was here a short time ago. He may be upstairs now!"
>
> Maurice forgot even the great chief and sprang for the door. But Washington caught him by the arm.
>
> "My dear boy—he does not know—I will go."
>
> Maurice stood still in the center of the room and pressed his hands hard together. The general went out and upstairs. It seemed to Maurice that he stepped very slowly.
>
> Colonel Terraine sat in an upstairs room writing. He laid down his pen and rose as the general entered.
>
> "Colonel," said Washington, "I have some wonderful news for you." He paused. The officer took a step forward and opened his lips, but did not speak.
>
> "Come downstairs with me," continued the general slowly, "and remember as you go that passage in the Scriptures, 'But the father said, Let us be merry, for this my son'"—Colonel Terraine caught the back of a chair—"'for this my son,'" went on the sweet, grave voice, "'was dead and is alive again. He was lost and is—found.'"
>
> Colonel Terraine stood an instant, with wide, questioning eyes. Then he rushed through the doorway and down the stairs. The general followed him quickly. There was a loud cry as the colonel entered the room and Maurice sprang into his father's arms. General Washington closed the door and stood guard over it himself. Barney, having escaped from the soldier, tore in, and the general stooped from his great hight to pat the little dog. If Barney had been a man, he would have seen that there were tears in the bright blue eyes.

ABOUT PEOPLE.

Rev. Dr. William Hayes Ward of *The Independent* is joining with Mrs. Lanier in giving fashionable afternoon readings and talks on the poetry of Sidney Lanier.

The Angel Princess, a book soon to be issued in England, is an allegorical tale of the life of Princess Alice of England, consequently the Tsaritsa of Russia, her daughter, has accepted the author's dedication of the book.

T. W. Higginson, who led a regiment of Afro-Americans in the Civil War, shows his abiding interest in the race in many ways. He has just been re-elected president of the Home for Aged Colored Women in Boston.

"What do you consider the greatest discovery you ever made?" an interviewer asked Sir James Y. Simpson, the eminent Scotch surgeon and the discoverer of chloroform. "That I have a Saviour," he replied, without hesitation.

Mr. Barry Pain, the English author, recently took his life in his hands and deliberately told the women of the Pioneer Club, London, that in one realm of literature, namely humor, they were without a first grade representative of their sex. In saying this he said he was paying the highest compliment that a man could pay to a woman—telling the truth without regarding her feelings.

Dr. W. Robertson Nicoll is quite right in saying as he does, contrasting Ian Maclaren with other British lecturers who have visited us: "Since Dickens, English lecturers have not been fortunate in America. They have, in some instances, been too anxious to bring themselves to the level of their audiences, and have been elaborately and condescendingly simple. The average American is not a simple person, and he does not consider himself flattered when he is taken as such. Others, again, like Matthew Arnold, have gone with the benevolent intention of setting things to rights. The American prefers to manage his own business, and does not appreciate that plentiful commodity, good advice, any more than the rest of the world."

"We know it makes the nicest cakes."

Cleveland's
Baking Powder

The Conversation Corner.

KITTY CLOVER, sound asleep on my table, is faithfully guarding two sets of letters which I have laid out for this week's Corner, as I did for last week's, but as the Despotic Foreman left out a part of the "old children's" set, I will insert their letters first this time.

"STARS OF MY COUNTRY'S SKY."

On our page of Jan. 14 was a letter from a venerable and beloved lady in Vermont, hoping that some other grandmother would tell her about a certain old poem of Mrs. Sigourney's. Within two days several answers came, with a part or whole of the poem. One copy, specially addressed to the Vermont lady by a lady in Manchester, N. H.—she had "committed it to memory years ago to speak in school"—was forwarded.

CHILTONVILLE, MASS.

Dear Mr. Martin: I am not a grandmother, but I remember "Stars of my country's sky," as a newspaper poem familiar to my young days. The first stanza ran like this:

> Are ye all there? Are ye all there,
> Stars of my country's sky?
> Are ye *all* there? *Are ye all there*,
> In your shining homes on high?

This may strengthen the clew already given.
MRS. M.

HARTFORD, CT.

Dear Mr. Martin: I am not a grandmother, but I am a constant reader of the "Corner." In my mother's big Bible, which she left to her children, more than twenty-five years ago, I found tucked away with other choice pieces the poem asked for by your Vermont correspondent. It was evidently written for the *National Intelligencer*, but bears no date. On the back of the clipping are dates in December, 1860, so the poem must have been published soon after the election of President Lincoln. I remember how the poem impressed us at the time when over our country hung "a cloud with sable rim," and a terrible civil war seemed inevitable. I send an exact copy.
MRS. F.

WOODSTOCK, CT.

Dear Mr. Martin: I have read Mrs. M.'s inquiry in the Corner, and your words are prophetic—this "grandmother" has it in her scrap-book and sends copy to you! My friend wishes me to ask if any of your readers know of an old book for children called "The Two Lambs"? The name of one lamb was Inexperience, but she had forgotten the other name. It was probably published in the 20's.
MRS. C.

That is beyond me!

THE BLACKBERRY GIRL.

RIDGEFIELD, CT.

Mr. Martin: . . . I am encouraged in appealing to you about an old school-book piece, entitled the Blackberry Girl, and the beginning was, as I have it in my memory:

> Why, Phebe, are you come so *soon*,
> Where are your *berries*, child?
> You cannot sure have *sold* them all,
> You had a basket *pil'd*.

These verses were in a book entitled "The Child's Guide." Will you make an effort to secure the verses? I have rehearsed the verses still in my memory to young children, who always made the vehement request, "Say it again"!
B. K. N.

Not much effort needed to secure the "Child's Guide"! It is on my upper shelf—I used to read it in my boyhood. It was published by G. & C. Merriam, Springfield, over sixty years ago. Your memory is perfect as to the verses you quote, only I have given above the italics of the old reader. There were twenty-one verses, and the poem was followed by another, "What the Blackberry Girl learned at church." I do not think you will find the "Child's Guide" easily, but the poem was printed years ago in the "Songs for the Little Ones at Home." I learn by inquiry at the Tract Society that it is still in print (price, 60 cents). You will also find it in Mrs. Lowell's "Posies for Children," a book of poems published by Roberts Brothers, Boston (price, $1). Its authorship is attributed to Mrs. Sproat of Taunton. (Mrs. Eliza S. Sproat, once a Philadelphia teacher?) Neither of these books contains the second piece, but I can tell you where it was printed. Mrs. Martin says that it was on Ellen Gifford's handkerchief, which she used to bring to school—a good many years ago!

OTHER QUERIES.

A lady in Portland, Me., writes:

Can you or some of your Cornerers tell me the author of a "Silly Young Cricket"? It was sent me more than sixty years ago by an aunt to teach to a little sister, and I have repeated it to my children and grandchildren.
S. P. S.

Another lady asks for the poem including these lines, relating to St. Paul at the stoning of Stephen:

> His form was tall and his bearing high,
> And courage sat in his deep blue eye,
> But the hate of his spirit no tongue can tell.

I have many other questions and answers of similar sort, but they must wait.

FROM AND ABOUT THE CHILDREN.

ST. LOUIS, MO.

. . . I have heard that Japan has a new set of stamps. Do you know how much they cost, and how I could get them?
WALTER R.

There are two *twos* and two *fives*, but with different designs. They would probably cost about twenty-five cents. Cornerers might inquire of H. D. Noyes, 13 1-2 Bromfield Street, Boston, who agreed in our last stamp leaflet to sell stamp albums, etc., to us at a considerable discount. I saw on his counter, the other day, a lot of Corner Scrap books, the 1897 edition; better look at them! As Washington's Birthday is coming, I will give you a patriotic item:

BRIDGEWATER, MASS.

Dear Mr. Martin: I think I can answer Charles P.'s question [Jan. 14] about the old Liberty Bell, unless it has gone visiting lately. Not long after the Atlanta Exposition we were in a store on Chestnut Street, Philadelphia, and heard the sound of martial music. We hurried to the door and saw a long procession of men on foot, in carriages and on horseback, fire engine companies with their engines, school regiments and police. In the midst of the procession was a large float, elaborately trimmed with flowers, on which was the old bell. It was thus escorted in triumph, after its visit to Atlanta, to its home in Independence Hall, while the bands played Sousa's "Liberty Bell March." It was all very inspiring. It is said that the bell is not to be allowed to go away again, for fear something might happen to it.
CLARA P.

WORCESTER, MASS.

Dear Mr. Martin: Inclosed please find —— for the Armenian orphans. Can you tell me on whose chest the Pilgrims' compact was signed? We all enjoyed the story about the animal that is *found in all the world!*
EMERY W.

Lossing's Cyclopædia of United States History says that it was signed on Elder Brewster's chest, and gives a picture of it, indicating that the chest is somewhere preserved (Vol. 1, 158; 2, 107). I saw in the Pilgrim Hall at Plymouth Elder Brewster's table, but do not find in the catalogue of its collection any mention of the chest.

MARSHFIELD, VT.

Dear Mr. Martin: . . . Mamma read us Afield and Afloat with Young Naturalists, and we liked it very much. We have five of those animals and we know all about their pranks. You ought to see them play in the snow. Sometimes they go in all over. I wonder if the other girls and boys guessed the name of the animal. I am ten years old and should like to join the Corner.
MARY B.

Mrs Martin

CORNER SCRAP-BOOK.

Has Robinson Crusoe's Island Gone to the Bottom? Have any of our readers seen any reliable contradiction or confirmation of the report published two or three months ago, asserting that the famous island of Juan Fernandez had been destroyed by volcanic action, and had entirely disappeared from the Pacific Ocean? I think that all of us would be rather sorry to find it really true, for we had always felt that if we were ever cruising in those waters we should certainly go ashore and see the very spots associated with the beloved hero of our childhood, his goats, his savages and his man Friday! We cling fondly to the tradition of the island, although I suppose most of us know that it never had, and could not have had, any connection with our dear old friend of Defoe's immortal story. We do know that there has been—until now—an actual island off the coast of Chile, discovered by John (Juan) Fernandez, a Spanish pilot, two hundred years ago and named for him, although often called *Mas-a-Tierra*, that is, "more landward," in distinction from *Mas-a-Fuera*, another island near by, that is, "more outward." A Swiss colony dwelt there several years, but at last accounts only a few men remained to make jam for a German company.

Alexander Selkirk's Island. It was his island, really and truly. He was an actual Scotch sailor, born in Fifeshire, and a buccaneer of the old times, dying at sea in 1723. It is doubtless veritable truth that he was "marooned"—look up that word in the dictionary—by his fellow-pirates in 1704 and there lived four years. Of him Cowper wrote his familiar "Alexander Selkirk's Lament," which we boys used to declaim on Wednesday afternoons—taking care to point significantly to a schoolmate as we reached the last word:

> I'm monarch of all I survey,
> My right there is none to dispute;
> From the center all round to the sea,
> I'm lord of the fowl and the *brute!*

And did I not see in the Antiquarian Museum at Edinburgh some relic of that Scotchman? (I have forgotten whether it was gun or an ax or a book.) But Alexander Selkirk was not Robinson Crusoe. Defoe published his book in 1719, not long after the real adventures on Juan Fernandez, and so people insisted that he founded his story upon them. If you will refer to the book you will see that Robinson's ship was wrecked on a voyage from Africa to Brazil, and apparently somewhere in the latitude of Barbadoes. A naval officer once told me which of the West India islands he thought it was! *But is Juan Fernandez sunk?*

John Gilpin's Ride. And now we must give up not only Washington's hatchet, Tell's arrow and Robinson Crusoe's island, but John Gilpin, the "train-band captain of famous London town." Some cruel truth-seeker has been over the course where Gilpin did ride abroad, and writes an article to say that there was no "Bell at Edmonton," and that the distances were altogether too great for the exploit. It seems that one Mr. Beyer, who lived at the corner of Paternoster Row and Cheapside—in the very shop where Cowper's works are now sold!—did take a curious ride of some kind, which Lady Austen mentioned to the poet, and he turned it into rhyme which for a hundred years has carried amusement wherever the English language is known.

What the Children Say. One of them, describing her adventures in Worcester, said she had a ride in a *ventilator*—a conveyance called by a boy in the same vicinity an *alligator!*

This same young miss, hearing people ask if her father's fever had turned, remarked: "I wish I could see papa when his fever turns, I s'pose he will be whirling round like anything."

L. H. M

The Sunday School

LESSON FOR FEB. 28. *Acts* 8: 1-25.

THE DISCIPLES DISPERSED.

BY REV. A. E. DUNNING, D. D.

Great events follow in quick succession in the record of the early history of the church. This lesson invites us to consider:

1. The effect of Stephen's death. It had a powerful influence in Jerusalem. "Devout men buried Stephen and made great lamentation over him." These were Jews on whom this scene was making a transforming impression. Many, because of it, were to become preachers of the new faith. But a more important effect was that on the young man of the Cilician synagogue. He then and there learned his first lesson of the salvation through Christ and of what it could accomplish in transfiguring men. Those who threw the stones at Stephen took off their outer garments that they might do their work unhampered and laid them at this young man's feet, and thus he shared their misguided zeal. "And Saul was consenting unto his death."

Most important of all was the effect of the persecution which broke out that day in leading the disciples to fulfill their Master's final instructions before his ascension. Too long they had stayed in Jerusalem. Too slowly they had apprehended their mission. Then, as ever since, the church was forced to its greatest triumphs under stress of trial. "They were all scattered abroad throughout the region of Judea and Samaria." "They that were scattered abroad went about preaching the Word." That dark day in Jerusalem was a sunrise to the world. Let us not fear nor fret when the forces of this world appear too strong for those of righteousness. When we are working to do God's will we are always on the winning side; and truth gains its greatest victories out of seeming defeat.

2. The joy in Samaria. Another deacon, Philip, went down to that city, and there proclaimed Christ to the people. The Jews despised them, and had never preached to them. Jesus had done it once, nine or ten years before, at Sychar, and with such success that he had declared that the field there was white for harvest. But he had forbidden his disciples to preach to them when he sent them on their first missionary journey. Still, he had taught respect for that people when he had made the Samaritan befriend the robbed and wounded traveler whom priest and Levite neglected. Now the Jews had treated Stephen as robbers had treated that traveler, and Philip had fled to Samaria to escape the same fate. Perhaps he told them of the parable by which Christ had honored their name.

At any rate, Philip's act and the co-operation of the disciples in it was a turning point in the history of the church. Then, for the first time, the gospel went beyond the bounds of Judaism. Only the Holy Spirit could have led these Christians in that wonderful way in which, though at first they often faltered, they finally trod boldly, declaring that there was salvation through the one Name, not for Jews only, but for all men, and that the acceptance of that salvation made all men brethren.

The Samaritans joyfully received the gospel. They showed themselves more worthy of it than the inhabitants of the holy city itself. The prophecy of Jesus already began to be fulfilled—that the Jews should see men of every nation sitting down with Abraham and Isaac and Jacob in the kingdom of God and themselves thrust out.

3. The conversion of Simon. This noted magician had exercised his art with great effect on the Samaritans. But now he saw things done by Philip greater than any he could do. Apparently the greatest triumph of this preaching was the winning of Simon. He did not try to outdo Philip, but surrendered to him, acknowledged the genuineness of the signs he wrought and proclaimed himself a convert. That was a strange thing then. It is not strange now. There is hardly a genuine revival in which some who have prominently opposed the Christian faith have not frankly confessed that the power which moves the people is greater than their own and must be divine.

4. The Holy Spirit given to Samaritans. The apostles had the gift of the Holy Spirit, but it had not brought them grace enough to look on men of other nations as brethren. They would no sooner have sat down to eat with a Samaritan than a white citizen of South Carolina would invite a Negro to his table. But they were open-minded enough to investigate the strange report that these despised people were becoming fellow-disciples of Christ. They sent to Samaria Peter and John, who speedily became convinced of the fact. They did not shrink from the consequences, which meant that these brethren should have all the benefits which they themselves possessed. Peter and John prayed that the Samaritan disciples might receive the gift of the Holy Spirit, and then laid hands on them as the symbol of imparting it. Nothing, probably, would have enlarged their hearts to admit Samaritans to fraternal fellowship but their evident devotion to the Saviour whom the apostles loved, and their evident possession of the same divine gift which the apostles possessed. The only thing which will break down barriers of nations and races is the evidence in them all of capacity to reproduce in themselves the image of Christ. That, ever since the preaching of the gospel in Samaria, has been working the greatest revolution in history.

5. Simon's mistake. He did not receive the gift of the Holy Spirit imparted to other Samaritans who believed. He had been baptized as they had been. Why was he left out? First, because he placed an utterly false estimate on the gift. He thought he could measure it by money. Next, he did not know how to use it. He thought he could impart it and could decide who should receive it.

There are many who profess to be followers of Christ who claim that they can cure sicknesses without medicine and can impart to others, for a consideration, the control of spiritual powers of healing. Like Simon, some of them have attracted much attention and performed some astonishing signs. But this kind of business no more has the divine approval now than it had then.

6. The spread of the truth among Samaritans. A single verse [25], chronicles an extended preaching tour by the apostles. Churches sprang up in many Samaritan villages, and the foundations of Christianity were broadly laid. From that time it was evident that the new faith was not to be confined to Jews alone, nor bound to Jewish customs.

A most important lesson is here taught which in these days needs to be relearned. The Christian Church may take varied forms and fit itself to any soil without changing its essential character. In every nation where men acknowledge supreme allegiance to Jesus Christ they are fitted to receive the Holy Spirit; and wherever such men covenant together to serve Christ there is a true Christian church. It is not necessary that such an organization should be American, or observe the customs of American churches, in order to be genuinely Christian. Japanese, Chinese or Hindus may make such churches, with forms different and beliefs differently expressed from ours; but, if they are truly loyal to Christ, we cannot refuse them Christian fellowship without displeasing him.

◆

THE CHURCH PRAYER MEETING.

Topic, Feb. 21-27. Serving Our Generation. Acts 13: 36; John 9: 1-5; Mark 13: 32-37.

The responsibility of life. The limits of opportunity. The need of watchfulness.

(See prayer meeting editorial.)

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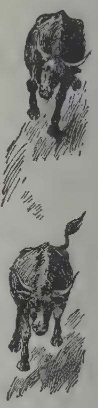

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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

A Step in the Right Direction.

For the first time during this fiscal year the American Board is able to report in January a decided increase in receipts amounting to nearly $4,000 as compared with the corresponding month last year. But not unless the contributions are sustained and increased month by month can the total decrease of $19,256 during the five months of the year already passed be made good. It will be seen that not only have legacies fallen off $16,161, but regular donations are $18,520 behind those of last year.

	Jan., 1896.	Jan., 1897.
Regular donations	$44,122.10	$46,777.03
Donations for special objects	3,178.84	4,620.93
Legacies	8,827.11	8,487.98
	$56,128.05	$59,885.94

	5 mos. last year.	5 mos. this year.
Regular donations	$165,884.31	$147,363.80
Donations for special objects	19,170.45	34,595.38
Legacies	35,890.70	19,729.50
	$220,945.46	$201,688.68

Building up the Waste Places. A long, interesting letter from Rev. J. K. Browne, who returned to Turkey in the fall, appears in *The Missionary Herald*. He has been visiting some of the stricken cities in Eastern Turkey and describes the present condition of Arabkir, Egin and Malatia. His pathetic tale of material desolation and bereaved families is relieved somewhat by the brightness of the spiritual outlook. Chapels and school buildings are too small to contain the eager listeners. At the ordination of a preacher in Arabkir the congregation contained almost as many Gregorians as Protestants. Mr. Browne draws a touching picture of the first meeting in the renovated chapel of Egin. He writes: "There was a pitifully small number at first on the men's side, and they but boys and youth hitherto not identified with the work. These young men heroically assumed the burdens of their fathers, and I was amazed that the amount they were willing to pledge towards the support of their pastor, teachers, Bible woman and benevolence fell but little short of their former noble giving!"

The Work at Home for February is a particularly interesting number. Those who through books and newspapers have become familiar with the thrilling stories of Marcus Whitman and Cushing Eells, no less than those who had the privilege of hearing and meeting President Penrose, will appreciate Mrs. Penrose's article, Whitman College from a Newcomer's Standpoint. She writes that the main college building is not so uncomely as it appears in some woodcuts which have been published. The well-kept grounds around this and the two other buildings "make it a less desolate and melancholy place than the pictures would lead one to imagine." The writer adds, "Moreover, there is an interest and pathos in these three wooden buildings, plain as they are, when one remembers the love, the energy, the prayers, the sacrifices that have been builded into their very walls." Whitman had before Christmas about 150 students and thirteen instructors. Mrs. Penrose regards the success of the college as assured now that the endowment fund is almost secured. She says, hopefully: "If we can live on nothing until the fund begins to draw interest and gives something for current expenses, then the crisis will be over and the college can begin to live. It has only existed before." Another interesting article in the same issue is by a home missionary in Red Lodge, Mont.

THE WORLD AROUND.

Two Missionary Deputations. The Church Missionary Society is taking steps to inaugurate a new aggressive work in West Africa. The limits of the Colony of Sierra Leone have been extended and government stations far in the interior have outrun missionary outposts, so there is an urgent call for Christian leaders to carry forward evangelistic work in the "hinterland." The society has sent out Rev. F. Baylis, secretary of the African group of missions, to look over the ground and arouse the Sierra Leone Church, which is somewhat lacking in missionary zeal. There is as yet no response from the town congregations to the call for workers, but volunteers are offering from the villages. The C. M. S. is looking forward, however, to employing Jamaican native agents in this field and has dispatched Bishop Lugwell and Rev. D. H. D. Wilkinson to the West Indies to make the necessary arrangements. The trustees of the Lady Mico Charity are willing to give free education at Mico College in Kingston, Jamaica, to a certain number of young men of African descent, to be selected by representatives of the C. M. S., with a view to their going to West Africa for further training and for service under the society. The outcome of this experiment of employing Jamaicans in African evangelization will be watched with interest. The United Presbyterian Church has employed natives of Jamaica in its Old Calabar Mission, but it was not found that they stood the climate better than Europeans. It will be remembered that a similar scheme of Dr. James Johnston was a signal failure.

Presbyterians and Romanists in Manchuria.

Glowing accounts of the growth of Christianity in Manchuria come from the Presbyterian missionaries. Few missions, indeed, can point to such results after only a quarter of a century of effort. In Moukden, the capital, is to be found a handsome church, supporting its own native pastor, the center of a congregation of 800 communicants. A presbytery, whose members are native elders, and in which the missionaries sit only provisionally as assessors, is a formal witness to a living native church with a membership already reckoned by thousands. The chain of mission stations extends up through three provinces of Manchuria almost within sight of Siberia. Dr. John Ross writes of extraordinary interest in Yilu: "There are still nearly 300 applicants for baptism on the list of Yilu Chapel. They come from as many as fifty different villages in all directions. Many more could be added but that the preacher in charge is specially cautious lest he admit on the list men who seek what the Roman Catholics give so readily." This suggests a darker side of the missionary work in Manchuria. Roman Catholic intrusion at some of the most prosperous stations is a continual source of difficulty and suffering. The Romish priests take care to let it be known and seen that the power of France is behind them, and from this vantage ground of political influence they defy and browbeat the local authorities, terrorize the people and secure immunity to base adherents. *The Missionary Record* says truly, "It is a political ecclesiasticism of this sort which provokes hatred of Christianity and of the foreigner among the better Chinese."

From a Pagan to a Christian State. Henry M. Stanley, in an editorial in the *Illustrated Christian World*, says: "I do not think Americans are fully aware of the marvelous change that has come over Uganda," and points to it as a "wonderful example of the ease and certainty with which a powerful pagan state can be made Christian when a band of good and competent men unite together for such a work." He declares that faith and perseverance have made it one of the brightest regions in Africa, thereby more than fulfilling his most sanguine hopes. Bishop Tucker returned to England in December with fresh news. The churches now number 320, the native teachers 800. No less than 8,000 persons are under daily instruction. The Uganda mission party, who left the coast Nov. 28, were to be conveyed the first fourteen miles of the journey by the new railway. It was hoped that the Ruwenzori, the new steamer supplied by the Stanley and *Record* Fund, would meet the missionaries on the shores of the Victoria Nyanza and take them on to their destination. This would save a fortnight's marching. The efforts of the missionaries in regard to things spiritual are ably supplemented along lines of material progress by the present administrator, Mr. Ernest Berkeley. Besides establishing a native police he has organized a local postal service between the government office and the various mission stations scattered throughout the country. Another recent development is the Parliament House, in which the king and the British resident meet the nobles once a week to discuss affairs of state. This building seats about 2,000.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 28–March 6. From What Does Christ Save Men? Titus 3: 1–7.

If we could have known Jerry McAuley before the Water Street Mission in New York got hold of him, and thus could contrast what he was before Jesus saved him with what he became through repentance and faith, we should have a fine concrete illustration of our subject. Yet, after all, perhaps it is a mistake to single out noted sinners. Every one of us who passes from death unto life, from the love and service of self to the love and service of God, is an evidence of Christ's redeeming work. However carefully trained we may have been, however much of virtue we may have inherited, the yielding of our lives to Christ means their transformation and reconstruction. We have been facing one way and we turn about and face the other. It is a simple story, but by the step Jesus frees us from the weight of sin and shame which we have brought upon ourselves by our repeated choices of evil instead of good.

But the salvation which Jesus brings is not so general that it does not take into consideration our personal faults and limitations. Until a man's individuality is thoroughly permeated by Christ he is not thoroughly saved. When on earth Jesus's saving power went out in a great many directions. One man he cured of his deafness, another of his blindness. Another, an inquirer, he taught the way into his kingdom. For a fourth, a woman, he cleared up hazy ideas about worship. Peter, in time, was saved from his pride, Thomas from his doubt, Martha from her fret and worry. It is just so today; the thought of Jesus saves one man from atheism, another from hatred and cynical views of his fellowmen. To still another he brings salvation from a peculiar fault of temperament.

It is an ever enlarging salvation which Jesus brings. As Mr. Meyer says, "What seemed harmless ten years ago seems sinful today, and what may be all right today may look wrong ten years hence." There are great regions of industrial and political life yet unpenetrated by the justice and merciful spirit of Christ. In addition to being saved to ourselves and to our families we must become the salt and light of the city, the social circle and the industrial relation in which we are placed.

OUR ARMENIAN ORPHANS' FUND.

Amount received for the two weeks ending Tuesday noon and acknowledged in detail by individual receipts	$332.21
Previously acknowledged	22,614.58
Total	$22,946.79

Inquiries have come to us, prompted by a paragraph in a recent issue, concerning the relative attendance at Yale and Harvard Universities. Statistics published lately in the *Transcript* show that Harvard leads by about fifty per cent., having 3,674 students, while Yale has 2,530. For 100 years, down to 1869, Yale was the larger of the two colleges. She still has more students from the Middle States and the Middle Western States. But the local support of Harvard is much the greater, Massachusetts giving her 2,166 students to 158 at Yale.

In and About Boston.

MR. MURPHY AT FANEUIL HALL.

Any one in the vicinity of Dock Square at high noon, during the last few weeks, would have noticed a decided drift of the humanity that ebbs and flows through that historic breathing place toward Faneuil Hall. Business men and shop girls out for their luncheon are hurrying thither, and thither tend the steps of many whom it is not uncharitable to denominate loafers.

Once within the Cradle of Liberty the visitor finds the floor occupied by an array of men, some of whom have secured seats, while large numbers stand in the rear and under the galleries. Upstairs the feminine contingent has a monopoly of the space. On the platform, flanked by local ministers and Christian laymen, is Francis Murphy, who for twenty years has been an apostle of temperance. His dissipation in early years has left no traces on his sturdy frame. He stands erect and alert and there is something in his attitude which reminds you of a general watching a battle and ready for any emergency. He conducts his meetings in a familiar fashion. There is a good deal of gospel singing, and at every gathering Mr. Murphy appeals to those bound by the rum habit to break their shackles and to come into the liberty with which Christ makes men free. His is a broad platform, inclusive of Roman Catholics and, in fact, of everybody who is facing toward the kingdom of heaven. He has an Irishman's ready gift of repartee and a Methodist's delight in ejaculatory praise and comment.

Perhaps the most interesting part of the services is when he brings forward his reformed men, all quite new to platform speaking. But the transformation through which they have passed makes their simple words of testimony more moving than studied eloquence. They tell of a new joy and life in the place of despair, of the gratitude of wives and mothers for their rescue, of scenes around their family firesides such as have not been witnessed there for years, and of their intention, with God's help, to take their old places again in society and business.

Mr. Murphy, in his seven weeks' campaign in Boston, claims to have received not less than 7,000 signatures to his temperance pledge. Last week he transferred his evening meetings from Berkeley Temple to Park Street Church.

THE FREE ORGAN RECITALS.

One of the happiest efforts of the season toward enriching the lives of the masses is the series of twenty free organ recitals under the auspices of the art department of the Twentieth Century Club. These are held in prominent churches in various sections of the city, the interpreters being first-class organists, such as B. J. Lang, S. B. Whitney, Philip Hale and other eminent musicians. The programs, which include attractive selections from the best composers, ancient and modern, are interpreted with rare conscientiousness and artistic feeling. That these efforts are not unappreciated one glance at the eager crowd of music lovers pressing for entrance suffices to show. From each of the downtown midday recitals at least 500 people have been turned away, and a representative evening audience at the Ruggles Street Church in Roxbury numbered 1,100. All walks of life are represented, but in the main the faces are cultivated and appreciative. At the first note of the organ the doors are closed, and while the music continues absolute quiet reigns in the audience. The enjoyment is evident and hearty, though as a rule undemonstrative, applause being prohibited, yet here and there a transparent face reports every emotion aroused by the marvelous, many-voiced instrument.

The conspicuous success of this movement is peculiarly gratifying, in view of the fact that it met with discouragement from the very first, fourteen out of the fifteen organists who were approached on the subject prophesying failure, while signifying their willingness to help. In this year of unusual privation, when so much is being done to relieve physical distress, the club is to be congratulated upon having grasped the idea that this alone is not enough to satisfy humanity, and that to provide for soul hunger is an even greater boon than ministering to bodily necessities.

AN INSTALLATION IN CAMBRIDGE.

REV F. E RAMSDELL

For several months the unusual picture has presented itself in Cambridge of three pastorless Congregational churches. The number is now reduced to two by the installation last week Wednesday of Rev. F E. Ramsdell over the Pilgrim Church. Located in Cambridgeport, and with a somewhat shifting population, for over thirty years it has stood for a warm evangelical and evangelistic faith. The remarkably fruitful pastorate of Rev. G. R. Leavitt, D. D., will be recalled, and since his time in Messrs. Tewksbury and Olmstead the church has been favored with earnest leaders. Its problems being those of a downtown organization, Mr. Ramsdell before accepting his urgent call naturally informed himself thoroughly with reference to the possibilities of the field. He became satisfied that both as respects the stable elements of the congregation and the floating class, which it is so desirable and so necessary to reach, Pilgrim Church offers a great opportunity to a man of pluck and enthusiasm.

In the judgment of all who know him Mr. Ramsdell is marked by just such qualities. He is about thirty-five years of age, but has had far more preaching experience than the attainment of that period of life would indicate. Before he entered Amherst College in 1884 he had led evangelistic meetings in country districts and all through his college course he preached at Shutesbury, where from time immemorial Amherst men preparing for the ministry have found a profitable training ground. After graduation Mr. Ramsdell entered Andover, finishing there in 1891, accepting immediately a call to Gardner, where he has remained for five years. His work there was thorough and fruitful. He identified himself with all the moral forces of the town and was specially active in aggressive temperance work.

The council which installed him was presided over by Rev. A. E. Winship. The statement of his Christian experience was ample and satisfactory. The factors especially influential were his mother's words and the memory of her when she passed away, and in his early manhood the stimulating and helpful atmosphere of Porter Church, Brockton. His statement of Christian doctrine gave evidence that he has reached his present convictions through careful thought and study and through open-mindedness to the spirit of truth. He was in hearty accord with the fundamental truths held by our churches and it would be difficult to term him either a conservative or a liberal, though there is no absence in his mental furnishings of positive convictions. The council did not indulge to any large extent in questions but voted promptly that his examination was satisfactory.

The unusual feature of the evening session was a symposium on the city church, treated in three sub-divisions. Rev. S. L. Loomis spoke of the Religious Problems of the City, Rev. C. E. Jefferson of Methods and Men Demanded, Rev. A. E. Dunning, D. D., of Assured Results. The length of the program was offset by the uniformly excellent quality of the different parts.

The church and its new pastor now buckle down to a persistent and aggressive work. With a membership of over 600, a morning congregation fully as large and an evening congregation of three or four hundred, and with a pastor especially gifted in readiness of speech and numerous requisites for successful pastoral work the immediate future of the church would seem to be assured.

AN HONORED SOCIAL SETTLEMENT WORKER.

There is probably no woman in the country who has done a work on social settlement lines equal to that of Miss Jane Addams of Hull House, Chicago. She has not only founded and built up that institution with its numerous ramifications, but she has been widely influential throughout the country as an acknowledged leader and guide in this form of modern philanthropy. Her presence in Boston, therefore, for the last week, has been made much of by those individuals and organizations that are definitely bent on social amelioration. She has spoken to large audiences at the Twentieth Century Club, at Trinity Church, at Brookline and elsewhere. And many persons have had the privilege of meeting her socially at such informal conferences as that which was held at South End House last Saturday evening.

Miss Addams does not impress one as aggressive or strong-minded. You would not think that this modest, fair-haired, self-contained woman had made herself a potent factor in Chicago civic life by taking on important duties connected with the sanitary care and improvement of the slum district of that section in which Hull House is located. Nor does her bearing indicate at all the strain her sympathies have been subjected to as she has dwelt among the poor and met side by side with them the hard times arising from strikes and riots in the seething city of Chicago.

Her views on the subject of lifting the working classes seem particularly discreet. She does not exalt the college settlement idea above every other agency for good. She is not so sympathetic with working men that she cannot see the employers' side of the problem. She evidently does not look for revolution but for evolution. All who have come in contact with her here have gained a new idea of what one sensible, devoted woman can do for her fellowmen in these modern days, and the influence of her brief visit will be felt in many ways.

Our mind is the window into our neighbor's.—*E. Scott O'Connor.*

Literature

REVIEWING BY EXTRACTS.

A lawsuit, interesting to the literary world, to which the London correspondent of *The Critic* recently devoted considerable space, has just been compromised in London. Messrs. Smith, Elder & Co., who are understood to have acted on behalf of the Publishers' Association, recently prosecuted Mr. Stead for publishing a so-called review of Mrs. Humphry Ward's last book, Sir George Tressady, which was little more than a summary of the tale, illustrated by long verbatim extracts. Other features entered into the case, but we have to do with only this particular one. As we have stated, the case was compromised, Mr. Stead consenting to an injunction on the October number of the *Review of Reviews*, in which the notice appeared, and to submit all such notices in future to the publishers of the books discussed.

The practice of reviewing thus by copious extracts is common in some quarters, and it is not without its advantages. Ordinarily it requires so much space that no journal receiving large numbers of books from week to week, certainly no weekly journal, can indulge in it. Its principal merit is that it enables the reader of the journal to form a more nearly complete idea of the plot and the style of a given work than otherwise could be gained. That is to say, he is enabled to make up his own opinion of the book instead of taking that of the reviewer. In some cases this undoubtedly is an advantage, but, on the other hand, and quite apart from the difficulties connected with space, the sort of review under consideration is objectionable for several reasons. It often serves as a substitute for honest work on the part of the reviewer, it being frequently much easier, in spite of the mechanical labor involved, than to weigh and describe clearly the worth of the volume.

Virtually, in many cases, although the contrary sometimes occurs, such a review interferes substantially with the sale of the work. It gives the reader a taste of the book, but in so broken and necessarily unattractive a form as to dull instead of kindle his possible interest. Moreover there are readers not a few who desire rather to inform themselves about a book than to be put to the trouble of reading it, and who would purchase it but who now are spared the cost of so doing and the labor of reading by being able to gather from the review an idea of the contents of the work sufficient for their purposes. They like to know enough about a book in order to talk about it, but that is all they desire.

So far as the author is concerned, it is probable that his interests will be advanced by the result of this lawsuit. As far as any difference is made at all, the tendency must be to increase sales, thereby increasing the payments which publishers will make to writers. We have sometimes been asked why we do not ourselves introduce more extracts from new books into these columns. Our primary reason is that already stated, lack of sufficient space, and an even more important one is that we prefer, and we believe that a large majority of our readers prefer, that our reviewer should do his work for them and not turn it over to them to be done. We do not expect that our readers always will be able to indorse our opinions, but no reviewer who aims to furnish candid and careful notices need have any fear that his work will go unappreciated.

BOOK REVIEWS.

ENGLISH SECULARISM.

Mr. George J. Holyoake has long been one of the foremost, if not the foremost, of English secularists, and his courage, honesty and good temper have won him a large measure of the respect of those who differ most radically from his views in regard to religion. He is the author of the volume before us, which is a confession of the secularist belief. It contains a series of articles which originally appeared in the *Open Court*, not because the management of the *Open Court* indorses them altogether but because it permits large range in discussion. We have read the book with interest and with increasing respect for its author, although we are among those whom he opposes uniformly and often criticises severely.

We wish he could look at the subject of religion for a short time from the point of view of the enlightened Christian believer. Even if he were able to do so only by way of an experiment, it would alter his ideas materially. He is unconsciously unfair to us. He claims that secularism should be judged by its best examples. This is equally true of Christianity, which he sometimes judges by its worst and seldom by its best examples, although he speaks cordially of some of its representatives. He seems to be ignorant that to Christian minds there is change from generation to generation in the relative proportions of doctrines, and in the accepted method of urging them, and that Christians do not profess to have passed beyond the need and the obligation of enlightenment, and have grown not only more intelligent but more large-minded in the last half-century. To claim that "Christians do not, as a rule, want to know what can be said against their views and they keep out of libraries all books which can inform others" is simply untrue, as a very slight examination of libraries under their control would convince him.

It is, indeed, a matter of common remark, as he says, that "the sons of clergymen turn out worse than the sons of parents in other professions," but the statement has been exploded a hundred times by actual examination of the facts. Mr. Holyoake makes the same mistake of which he accuses others, viz., he makes assumptions. He declares that "prayer is of no avail for protection or food," for example. How does he know? The testimony of hundreds, not to say thousands, equally trustworthy with himself, is to the effect that material blessings sometimes do follow prayer, and evidently as the result of it. That all prayer is not thus answered does not prove that no prayer ever is.

The objects of the secularists, as he declares them, are largely commendable. A chief objection to them is that they do not include enough. The distinction which he makes between secularism and secularist teachings is just, and should be borne in mind, but the impression made by his book is that secularism, although elevating in a certain degree, deceives even the noblest of its advocates by teaching that there is and can be no higher truth than that which it embodies. Whatever he may think of the progress of secularism and also of the faults of Christianity, the latter, in spite of all its defects, can be depended upon to win a thousand-fold stronger hold over humanity than such a nerveless and uninspiring form of religion as his. Such criticism as this book contains should be heeded by Christians, because it is conscientious and candid and not without some elements of truth, but it need not disturb their allegiance to their divine master in the least. [Open Court Publishing Co. 50 cents.]

RELIGIOUS.

The Bible and the Child [Macmillan Co. $1.00] contains eight papers, five by Englishmen—Dean Farrar, Dr. Horton, Mr. A. S. Peake, Prof. W. F. Adeney and Dean Fremantle—and three Americans—Dr. Gladden, Dr. F. C. Porter and Dr. Lyman Abbott. The main question which these gentlemen set themselves to answer is how to deal with the results of the higher criticism in educating the young to read and love the Bible. In substance they take the same view, namely, that above all things truthfulness is vital; that some of the results claimed to have been reached by the higher criticism are to be conceded as established, and that nothing should be taught the young which is not consistent with them, but that there is no necessity of interfering with the profound reverence for the Bible and the submission to its authority as a spiritual guide which more conservative scholars are so eager to preserve. These are insisted upon by representatives of all schools of thought, and it is important to teach the young that, whatever criticism may prove or fail to prove about details as to the construction and meaning of the Bible, its vital relation to human salvation cannot be shaken. In some passages of this book, however, much more is conceded to the destructive criticism, it appears to us, than ever has been proved, and we have no confidence in any treatment of the Bible which regards it as inspired only in the same manner as the writings of Shakespeare, for instance, and hardly in a much higher degree. That this is the view held by some of these contributors seems a natural inference from their words.

The Chronicles [Macmillan Co. 50 cents] is another volume in the Modern Reader's Bible, issued in the compact and attractive style of its predecessors and composed and edited with the same competent scholarship which we have so frequently commended.——Prof. J. M. Stifler, D. D., is the author of an *Introduction to the Study of the Acts of the Apostles* [F. H. Revell Co. 75 cents], first published some years ago, which is not a commentary, but which, assuming that the meaning of the writer's words is sufficiently clear, devotes itself to tracing and explaining the course of thought. It is such a book as would be composed by the discourses of an expository preacher who should attempt to set forth in plain terms what the book of the Acts undertakes to say, rendering the meaning of the text in more ample language and with abundant explanations and expositions, not textual but practical and spiritual. It is very interesting reading and will serve as a useful accompaniment to the more critical literature on the subject. All who are studying the book of the Acts, whether expert scholars or ordinary readers, will appreciate it.

STORIES.

Phroso [F. A. Stokes Co. $1.75] is a romance by Anthony Hope, which appeared as a serial in *McClure's Magazine* last year.

It describes the purchase of an island on the Greek coast by an English nobleman and the romantic, exciting and tragic adventures which befell him as consequences of the attempt to enter into possession. It is dramatic and entertaining and illustrates well the author's now familiar skill in constructing an ingenious plot, and in maintaining the interest of the reader and even increasing it to the end of his story.——*Miss Ayr of Virginia and Other Stories* [H. S. Stone & Co. $1.25] is by Julia Magruder and contains eight short stories, and we like them better than we have the author's more elaborate productions. Some of them exhibit genuine skill in the portrayal of character, together with decided vivacity of style and some felicity in the arrangement of incident. As light reading the volume will furnish pleasant entertainment.

Mademoiselle Blanche [Stone & Kimball. $1.25], by J. D. Barry, is a French novel, not in the sense which has come to be so generally accepted, but simply in that it is a story of French people. There is nothing objectionable in it. It is a study of the supposed love of a young business man for an acrobatic performer of high character and many charms, which proves at last to be admiration for her wonderful performances rather than for herself. The psychological element of the narrative is well managed and the story is spirited and entertaining, albeit somewhat sad. The hero is an admirably well drawn type of a large class of Frenchmen.——*A Fair Jewess* [Cassell Pub. Co. 50 cents] is by B. L. Farjeon. It is a rather striking picture of the stress of circumstances in some lives, the subtlety of temptation and the strength of heredity. It increases one's respect for the Jewish race and is very readable.

The Cassell Pub. Co. has republished *Parson Thwing's Secret* [50 cents], by A. W. Marchmont. It is a readable narrative of English rural life in which villainy is allowed to exalt itself to a great hight, only to be triumphantly overthrown at last. Diamond cuts diamond before one is done with it, and virtue is triumphant in the end and the reader grateful, but he cannot help wondering if any such scoundrelism as is here described really exists. Two more volumes of the same library of paper covered novels are *Sons of Belial*, by William Westall, and *At Heart a Rake*, by Florence Marryatt [Each 50 cents]. The former describes one or two families of working people in a typical British manufacturing town, who by shrewdness and industry accumulate property and whose fortunes, although not strikingly eventful, are described with success in entertaining the reader. The latter deals with English people higher in the social scale but mostly far less worthy of respect. And although its general purpose to condemn the extravagance of some who, under pretense of advocating the rights of women, assume license to say and do things better left unsaid and undone is to be commended, the story is not sufficiently elevating to be worth reading.

Children's Stories in American Literature [Charles Scribner's Sons. $1.25], by Henrietta C. Wright, is a collection of short stories, well chosen, graphic and enjoyable.

MUSICAL.

Mr. John W. Tufts, who is widely known as a distinguished composer and teacher, is the author of a *Handbook of Vocal Music* [Silver, Burdett & Co. $1.00], which is a remarkable book in its way. It is not a collection of songs but a treatise on musical theory and training. It is, as he calls it, a contribution to pedagogy in music and a valuable one. It makes large reference to the normal music course and the Cecilian Series of Study in Song, the different exercises and songs in which are analyzed carefully, the special lessons to be learned from each being pointed out instructively. It is a work intended for teachers rather than for pupils, and it will aid them to a correct and comprehensive theory of musical education and promote uniformity and intelligence in the use of such a theory. The skill with which different themes are handled is conspicuous, and simplicity and directness are prominent characteristics of the work. Some topics of collateral, yet considerable, importance are treated in separate sections, and a great deal of musical information is introduced usefully, so that all who are concerned in musical instruction can depend upon finding the volume a thoroughly practical and suggestive aid to their endeavor. It is handsomely printed and is as compact as it is comprehensive.

The College Hymnal [Biglow & Main Co. 80 cents] is a selection of hymns prepared, as the title suggests, with special reference to use in universities and colleges, although many of our higher schools may be glad to introduce it. The initials at the end of the preface indicate that President M. W. Stryker has been concerned in its compilation. It is a choice collection in respect to both hymns and music and is attractively issued. It contains hymns enough, nearly four hundred, to supply variety, but there is no superfluous material. The usual indexes are carefully gotten up.——A somewhat similar volume, perhaps a little more popular in the general character of its contents, is *Life Time Hymns* [R R. McCabe & Co. 55 cents], edited by H. R. Palmer, C. C. McCabe and M. R. Brouse. This, too, illustrates discriminating skill in selection and combination and is published in a tasteful and convenient shape.——*Sacred Songs, No.* 1 [Biglow & Main Co. 30 cents], is by Messrs. Sankey, McGranahan and Stebbins, three well-known revival singers. It is much in the vein of the familiar Moody and Sankey books and contains some of the familiar hymns and some new ones which are believed to be worthy of inclusion in such a collection. It will answer its purpose successfully.

A more distinctively patriotic song-book is *Songs of the Nation* [Silver, Burdett & Co. 60 cents], by C. W. Johnson, to which Mr. L. P. Marshall has furnished an introduction. American national hymns come first, including not only familiar ones but some which cannot be said to have attained any wide popularity, however deserving they may be, and there are a few selections from the national hymns of other countries, some miscellaneous popular songs, mostly old favorites—like The Old Folks at Home, The Heart Bowed Down and Integer Vitæ—and a few hymns and sacred songs. Such a collection will find a welcome in a great many homes.

EDUCATIONAL.

Dr. Alice E. Sawtell's book, *The Sources of Spenser's Classical Mythology* [Silver, Burdett & Co. 90 cents], was undertaken as a doctoral thesis in the English department at Yale. It is a modest but thorough piece of work. The mythological terms are arranged alphabetically with enough comment under each to explain what is needed. It is a piece of work which will interest students of the English classics.——A volume of *Selections from the Works of Sir Richard Steele* [Ginn & Co. $1.00] has been edited for the Athenæum Press series by Prof. G. R. Carpenter. It contains selections from his plays, poems, letters, political tracts and periodical writings, which are arranged in the order of time. Professor Carpenter's announced purpose is to give as full an idea as possible of the whole field of Steele's works and to allow and enable the student to trace for himself the development of the author's style and genius. Notes are furnished and the volume is well suited to its aim.

Two more volumes of the Riverside Literature series are Edmund Burke's famous speech, *Conciliation with the Colonies*, edited by Robert Andersen, and four books of *Pope's Iliad* [Houghton, Mifflin & Co. Each 25 cents], the first, sixth, twenty second and twenty-fourth. They are carefully edited, supplied with the necessary introductory sketches and other collateral material and are issued in the familiar and tasteful form.——A new volume of Heath's Modern Language series is *Köpernickerstrasse* 120 [30 cents] by Meyer and Heiden, edited by Prof. B. W. Wells, Ph D. The play brings out conspicuously the peculiar flavor of Berlin middle class humor and Professor Wells has supplied notes and comments which greatly aid the reader to catch its significance.——Prof. Alcée Fortier in *Napoléon* [Ginn & Co. 55 cents] has compiled a brief history of the career of the first Napoleon for the use of students. Extracts from his own writings and those of others, favorable or unfavorable to him, are introduced so that the student may form his own judgment about the character of the hero. The selections are connected by links of narrative by the editor and there are historical notes.

MISCELLANEOUS.

A journalist, who remains anonymous, has undertaken to explain what many well-educated people need to have explained in his volume, *Why We Punctuate* [Lancet Pub. Co. $1.00]. He controverts with some ability the rules of Mr. John Wilson, which hitherto have been a chief authority on the subject, and attempts to outline a sufficient statement in a much smaller compass than that of the earlier work. We appreciate the need of popular instruction on the subject and are glad of any such treatise as this. There is a danger, however, of becoming too finical, not to say unduly dogmatic, which the author has not always escaped. Two opinions are plainly possible in regard to many of his statements, and his book needs to be followed, like all such books, with considerable discrimination. But it is surprising how much even educated persons, and even those accustomed to composition, may gain from such a treatise. The subject of punctuation seldom receives sufficient attention in our schools and colleges, and its importance is so great that any such well-meant and generally intelligent discussion of it as that contained in these pages deserves commendation.——*Scribner's Magazine* for 1896 has been issued, as usual, in two exceedingly handsome volumes [Each $2 25], rich in every attraction which magazines of its class, and none more than itself, customarily present. We need only say that in every detail it is a triumph of intellectual, illustrative and mechanical art.

Eating and Drinking [A. C. McClurg & Co. $1.50], by Dr. A. H. Hoy, is a useful treatise emphasizing specially the alkalinity of the blood as the test of food and drink in health or disease. It is a practical presentation of scientific, medical and hygienic knowledge, not attempting to go much into detail as to food but discussing the broad principles of diet. The author seems to have some peculiar ideas, but, if we understand him, his general principle, that by studying the effects of different foods upon the individual one can alone determine what that individual ought to eat or drink, is sound. One has a feeling in reading, however, that in the author's judgment hardly anything is truly fit to be eaten, and it is a comfort to realize that most of us enjoy fairly good health in spite of the unfortunate conditions under which, according to Dr. Hoy, we eat and drink. But such a treatise as this undoubtedly deserves thoughtful consideration.——*The Fat of the Land and How to Live on It* [Carpenter & Morehouse. $1.50], by Dr. Ellen G. Smith, is a practical cookery and text-book for general use. It deals largely with broad principles and less with special recipes than most cookery books, yet many recipes are furnished. Dr. Smith seems to disagree with Dr. Hoy in a number of points. She fails to give in regard to the kola nut the timely warning which Dr. Hoy offers. She seems to sympathize with the vegetarians to a certain extent. She diverges from her main subject too far at times. For instance, we do not see what the cost of war has to do with her book.

The *Yale University Catalogue* for 1896–7 and the *Harvard University Catalogue* for the same year are handsome volumes, giving the usual statistics in regard to the government, course of instruction, membership, degrees, conditions of admission, etc. They are bound in the familiar blue and crimson and each is a first-class piece of work in its way. They illustrate well the immense progress which the universities are making, and remind the reader that intellectual aims control them firmly in spite of the current newspaper prominence given to athletics.

NOTES.

—— The largest and busiest bookmaking and publishing establishment in this country, if not in the world, is the Government Printing Office at Washington.

—— Paul Laurence Dunbar, the young Negro poet whose book, Lyrics of Lowly Life, we recently commended, is to give a series of readings from his own writings in London.

—— A copy of Coverdale's Bible of 1535 recently brought $825 at auction in England, although lacking several pages and having a number of others only in facsimile. Only one or two perfect copies are known to exist.

—— The works of Dickens, Thackeray and Charles Lever, although still read extensively, no longer bring large prices in the book auctions, unless they happen to be original, or very early editions and in the very best preservation.

—— The English papers are having great fun at the expense of Mr. Alfred Austin, the poet laureate. He has just published a new volume of poems, accompanied by an allusion to a supposed public opinion that he has allowed too long an interval to pass since he was last heard from in verse. Part of the fun is because of this utterance and part is due to the poems themselves.

—— Last year 5,581 new works were published in England. Of these 501 were theological, 660 educational, 1,544 stories, including juveniles, 57 legal, 163 economical, 96 scientific or artistic, 263 books of travel or geographical research, 353 historical or biographical, 231 poetical or dramatic, 311 year-books or serials in volumes, 153 medical or surgical, 400 essays and 749 were of miscellaneous character.

—— The late Constance Fenimore Woolson once replied to an inquiry about the "inner methods" of literary success in these sensible words, in the *Ladies' Home Journal:*

> How did I prepare myself for literary work, you ask? Not at all—that is, any more than having had an excellent education, which I kept up all the years after I left school, and before I began to write, by always having masters and taking lessons in something or other to amuse myself. There are no "avenues to success" in literature, save the commonplace one of sending a manuscript to an editor with a line or two, offering it, without explanation or comment, to his magazine, and inclosing return stamps. There is no favoritism, no "ring." I used to fancy there was, but I know better now.

BOOKS OF THE WEEK.

Leach, Shewell & Sanborn. Boston.

GREEK AND ROMAN MYTHOLOGY. By K. P. Harrington and H. C. Tolman. pp. 179. $1.00.

NEW LATIN COMPOSITION. By Moses G. Daniell. pp. 214. $1.00.

Lamson, Wolffe & Co. Boston.

AN OPAL. By Ednah Proctor Clarke. pp. 89. $1.00.

Ginn & Co. Boston.

EASY LATIN FOR SIGHT READING. By B. L. D'Ooge. pp. 146. 45 cents.

Pilgrim Press. Boston.

MARRIAGE CHIMES FOR TRUE LOVERS. By M. C. Hazard, Ph.D. pp. 98. 75 cents.

Charles Scribner's Sons. New York.

CONTEMPORARY THEOLOGY AND THEISM. By R. M. Wenley. pp. 262. $1.25.

THE ENGLISH NOVEL. By Sidney Lanier. pp. 302. $2.00.

A HISTORY OF THE HEBREW PEOPLE. By Charles F. Kent, Ph D. pp. 218. $1.25.

A BRIDE FROM THE BUSH. By E. W. Hornung. pp. 235. 75 cents.

AN ESSAY ON COMEDY. By George Meredith. pp. 99. $1.25.

F. H. Revell Co. New York.

GRECIAN DAYS. By Lucia A. Palmer. pp. 92. $2.50.

THE BIBLICAL ILLUSTRATOR. Second Corinthians. By Rev. J. S. Excell, M. A. pp. 549. $2.00.

ST. PAUL, HIS LIFE AND TIMES. By James Iverach. pp. 216. 75 cents.

ERIC'S GOOD NEWS. pp. 47. 30 cents.

E. P. Dutton & Co. New York.

THE MORE ABUNDANT LIFE. Selected chiefly from unpublished manuscripts of the Rt. Rev. Phillips Brooks, D.D. pp. 244 $1.25.

THE DAILY ROUND FOR LENT. pp. 144. 50 cents.

Continental Pub. Co. New York.

LO-TO-KAH. By Verner Z. Reed. pp. 229. $1.00.

Eaton & Mains. New York.

THE FIRST TEMPTATION. By Mary L. Stark. pp. 86. 50 cents.

Bonnell, Silver & Co. New York.

AN AMERICAN TRANSPORT IN THE CRIMEAN WAR. By John Codman. pp. 198. 75 cents.

Macmillan Co. New York.

ON THE FACE OF THE WATERS. By Flora A. Steel. pp. 475. $1.50.

American Book Co. New York.

OUR LITTLE BOOK FOR LITTLE FOLKS. Arranged by W. E. Crosby. pp. 106. 30 cents.

J. B. Lippincott Co. Philadelphia.

THE FAULT OF ONE. By Effie A. Rowlands. pp. 358. $1.00.

PAPER COVERS.

G. P. Putnam's Sons. New York.

LITTLE JOURNEYS TO THE HOMES OF FAMOUS WOMEN. *Mrs. Browning, Madame Guyon.* By Elbert Hubbard. Each 10 cents.

Evening Post Pub. Co. New York.

THE INDUSTRIAL DEVELOPMENT OF IRELAND.

F. H. Revell Co. New York.

CRIPPLE TOM. By Mrs. W. Searle and Rev. C. H. Mead. 10 cents.

Bible Institute Colportage Association. Chicago.

A ROYAL EXILE. By T. DeWitt Talmage. 15 cents.

Dr. Arthur Macdonald. Washington.

INTELLECTUAL WOMEN AND MATRIMONY.

MAGAZINES.

January. AUBURN SEMINARY REVIEW.—LEND A HAND.—BOOK NEWS.

February. CHRISTIAN LITERATURE.—CENTURY.—FORUM.—NORTH AMERICAN REVIEW.—KINDERGARTEN NEWS.—HARTFORD SEMINARY RECORD.—ART AMATEUR.—THE YOUNG MAN.—BULLETIN OF BOOKS ADDED TO THE PUBLIC LIBRARY.—GOOD WORDS.—SUNDAY.—JOURNAL OF HYGIENE.—SCHOOL REVIEW.—BOOK BUYER.

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The ideal, after all, is truer than the real; for the ideal is the eternal element in perishable things.—*Amiel.*

News from the Churches

Meetings to Come.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

To be "a true witness" was the first endeavor of a Massachusetts church not far from Boston in entering upon a series of special meetings. The people set themselves right at the start, then looked chiefly among themselves for workers. The result was a new start on the part of a larger number of persons than the whole membership of the church. This was not the outcome of a few weeks of earnestness, but "the year past" had exerted its influence. The growth will not stop there, since thorough preparations for its continuance have been accomplished.

When a church which cannot get what it wants from its own denomination proposes to go into some other denomination in order to get more money from missionary organizations, it is likely to find unlooked-for disappointments. But in a case mentioned this week the only difficulty which so far appears is that of choosing between several denominations said to be bidding for it. Which will finally give the most? And for what?

To lose identity by union with another must be something of a sacrifice for a church as well as for an individual, but one in St. Paul is contemplating such action in the interest of the kingdom. Should the marriage be consummated, may the blessings be multiplied and the burdens divided. All honor to its pastor, too, who has unselfishly stepped out of the way to leave the church free as to future action.

A Cambridge club has started right in aiming first at reaching its beneficiaries in a social way. Still better is the proof of the higher good which is found in the fact that often reform has led to conversion. The majority of the members have shown the influence of the club on their personal lives and but two have violated the pledge.

Nothing strengthens like overcoming. The Nebraska people who, by "a long pull, a strong pull and a pull all together," have succeeded in raising the amount needed to retain a valued pastor are likely to go on to fresh achievements—financial and spiritual.

The attitude in temperance shown at the Louisiana State meeting is indeed a change for that section. It is not easy for Northerners to appreciate the status of the drink question as it presents itself to our churches of the South.

We are glad to welcome back that ecclesiastical lamb in Minnesota which strayed into the Presbyterian fold, and trust that hereafter it will be content with home comforts.

Revival work with a Mormon background must be a vastly different thing from the same work in a Christian community, and infinitely more difficult.

No better stimulus to the religious life can be found than a genuine revival of missionary interest such as Minneapolis has recently been blessed with.

The one Japanese in Oakland not yet a Christian Endeavorer cannot have a very lively time "flocking all alone by himself."

Pastors who find individual work by their church members languishing would perhaps benefit by a Canada item.

Success to the proposed civic federation so sorely needed in Salt Lake City.

Friends who aided the Boston Swedish church so generously will be glad to read this week of its condition.

Of Special Note.

Good work against cigarettes by a woman pastor in Wisconsin.

Heartening results of faithful Sunday school work in Missouri.

Institutional work in extended application in Cleveland.

A Chinese celebration in western Massachusetts.

An infant institutional church on the Iron Range.

Dartmouth College evangelistic efforts.

Joys at dedications all around.

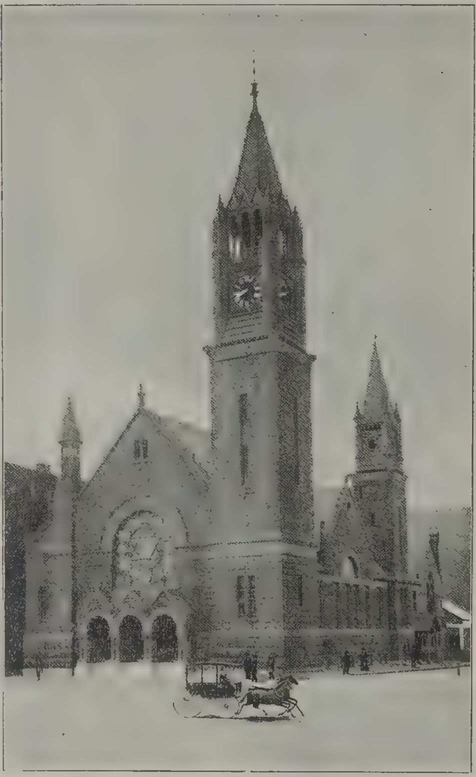
A CITY MEETING HOUSE DEDICATED.

When the second meeting house of the Calvinistic Church, Fitchburg, Mass., had rounded out a strong half-century of service, plans for its successor were made, and a little over a year has wrought changes on the church lot such as to affect the appearance of the whole neighborhood. The new edifice stands on the original site occupied by this organization during its life of about ninety years.

If "a house of worship is an index of the character of the church that owns it," as a speaker at the services stated, one can view the Calvinistic meeting house with pleasure and satisfaction. It stands conspicuously on a corner lot, with a triple arched entrance on the main street, the frontage along this side being eighty feet, and on the other ninety. The building is of stone, Romanesque in architecture, and contains on each side six windows, a number of them memorials. A great rose window, twenty feet in diameter, is placed in the front side. It contains a figure of the angel of the resurrection in the center, surrounded by other angels—the spirits of praise. The towers of the building are handsome additions, one being 158 feet high, containing a clock and bell and being visible from a long distance on all sides.

The auditorium is finished in birch except the choir gallery and pulpit, which are of mahogany. The circular pews, upon an inclined floor, have a capacity of 600, and a gallery accommodates 200. The frescoed ceiling and odd-shaped roof and arches are brilliantly illumined by electric lights. The basement is finished in cypress. The chapel stands, as formerly, in the rear of the meeting house, and is connected with it conveniently. Social and class rooms are on the upper floor, and the pastor's study is in the main tower.

The exercises for dedicating the new property were held in the afternoon and evening of Feb. 10 before a large congregation. A preliminary recital on the organ purchased ten years ago displayed its present good condition, and then reports of committees reviewed the construction of the building. Within the church alone about $50,000 were raised. The total cost of the structure was $70,000. Addresses by two former pastors, Prof H. M. Tyler and Rev. Dr. S. L. Blake, were full of interest, and the evening sermon was preached by Dr. Alexander McKenzie from the text: "At the door of the temple which is called Beautiful." A responsive service of dedication followed, led by the pastor, Rev. G. R. Hewitt, who also offered the prayer. Choice choral selections were rendered during the services.



THE NEW CALVINISTIC EDIFICE, FITCHBURG.

A neat program of the occasion includes pictures of the former and present edifice, a historical statement of the church, acknowledgments of appreciation and thanks to the workmen, besides lists of officers and former pastors in the church.

A NEW HAMPSHIRE CELEBRATION.

The sunny winter day, the tasteful decorations of evergreen, flowers and potted plants, and the appropriate and delightful services made the celebration of the 125th anniversary of the Warner church, Feb. 5, an occasion long to be remembered. The welcome was happily given by the pastor, Rev. A. H. Armes. Social festivities followed at the tables bountifully spread by the ladies. The principal historical address was given by Rev. H. S. Huntington, the only living pastor of the first century of the church's existence. He was followed by Miss A. B. Harris's valuable paper on the sterling character of the early deacons and prominent members of the church. Other notable papers were read of historic interest. A log church edifice first sheltered the gathered worshipers, which was later superseded by a frame structure. Since formation 641 persons have been added to the church, which at the end of its first century enrolled 107. The present membership is 100. The oldest continuous member is Mrs. L. K. Davis, a granddaughter of the first pastor, Rev. William Kelley. Twenty ministers have served as pastors. The Sunday school was one of the first organized in the State, and for the last 25 years has had an average membership of 80. At present the home department numbers 115, and the two grades of the C. E. Society nearly 100. The communion season which closed the afternoon service was one of the most pleasant and helpful features. In the evening brief addresses were made by Rev. W. E. Renshaw, Rev. A. T. Ferguson, former pastors, and Rev. A. T. Hillman. An original poem by Mrs. A. G. Bennett was also read, followed by interesting letters from friends who were unable to be present. Pleasant mention was made of those who in times past had generously aided the church in its need, and tender allusion to the recent death of the pastor's wife.

THE TORONTO DISTRICT ASSOCIATION.

The regular quarterly gathering was held successfully in Toronto, Feb. 9. The devotional hour was conducted by Rev. Hugh Bentley. The reports of the churches were more than usually encouraging. Rev. C. A. Wookey of Mandeville, Jamaica, followed with a capital address on Educational Work in the West Indies, where the Congregationalists, though few in number, stand in the front ranks of all progressive movements. Mr. J. C. Copp then addressed the association on Sunday Observance, urging strongly for Toronto the present maintenance of the day of rest, and declaring that if it were once lost by the introduction of Sunday street cars it could never be restored. In the evening Mr. E. L. Yeigh, the president, delivered an appropriate inaugural address. Rev. A. F. McGregor gave an earnest and much needed address on the claims of the Home Missionary Society, of which he is the efficient secretary, and Rev. J. K. Unsworth spoke ably on Good Citizenship. The presence of these two brethren, with Mr. Wookey, contributed greatly to the interest of the association.

THEOLOGICAL SEMINARIES.

Bangor.

The public semi-annual meeting of the Students' Association has been postponed for the present on account of the revival meetings in the city.——E. H. Newcomb, '97, delivered an address on Abraham Lincoln at Ware, Mass., Feb. 12.——Professor Denio presented R. E. Gleason, C. P. Emery and W. F. Slade, of the Junior Class, copies of Driver's Commentary on Deuteronomy as a reward for high standing in a recent test in Hebrew.

Hartford.

Mr. H. E. Krehbiel gave an interesting lecture last Saturday on American Folk Songs. Mrs. Krehbiel assisted with songs.——The Junior Class has begun the course in Biblical dogmatics under Professor Beardslee.——The mission study class has finished its study of the lives of some of the great missionaries, and now will study different fields in which the American Board carries on its work.

Yale.

Papers were read before the Biblical Club last week on Haggadic Stories.——The subject in the course by Prof. D. G. Brinton of the University of Pennsylvania was Primitive Religious Expression; In the Object.——The Senior address before the school was by C. C. Merrill on a Plea for the Right Kind of Revivals.——The preacher before the class was E. H Bronson.

Oberlin.

The seminary was addressed last week by Rev. G. A. Burgess, D. D., of Toledo on A Minister's Christian Experience the Measure of His Usefulness.——President Fairchild's work with his class in systematic theology was interrupted by the sad death of his daughter, but with characteristic self-possession he resumes it again.——During the present week Rev. Nehemiah Boynton, D. D., of Detroit lectures to the seminary upon Extemporaneous Preaching.——Booker T. Washington gave a lecture Tuesday evening.

CLUBS.

R. I.—The Providence Club discussed the Institu-ional Church at its meeting, Feb. 8. Dr. Alexan-er McKenzie of Cambridge was an unexpected, ut welcome, guest, and in his happy greeting, pre-ious to his appointment to address Brown Univer-ity students, compensated in a way for the neces-ary absence of Rev. C. L. Thompson, D. D., of New 'ork, who was to give the chief address. Hon. 'rederic Fuller, president of the Y. M. C. A., spoke n the institutional work of the association, Hon. Rathbone Gardner spoke in the happiest way of nstitutional ideas illustrated by practical attempts. Hon. T. B. Stockwell and Rev. F. B. Pullan were alled upon to round out the program of one of the tirring meetings of the club.

NEW ENGLAND.

Boston.

[For other Boston news see page 238.]

Central. Mr. Henry Rivoire was ordained as an vangelist in the chapel, Feb. 9. He is a Walden-ian by birth, and studied at the Methodist Theo-ogical Seminary in Florence, Italy, before coming o this country. He is also a graduate of the theo-ogical department of Boston University and has been conducting mission services for some time in French and English in this city. He passed an ex-ellent examination. The ordaining prayer was offered by Rev. E. L. Clark, D. D., and the combined charge to the pastor and right hand of fellowship were given by Rev. Joshua Coit.——The annual pub-ic meeting of the New England Sabbath Protective League was held in this church last Sunday after-noon. Rev. Reuen Thomas, D. D., presided. The report of Rev. M. D. Kneeland, D. D., secretary of the league, summarized its work for the year. An indication of the wisdom with which it has been prosecuted is found in the fact that every movement which has been made with the object of stopping certain abuses or to enact certain reforms has been successful.

Old South. Last Sunday the pulpit was occupied by Rev. Dr. N. H. Whittlesey, who spoke in the morning of the National Council's Ministerial Relief Fund, of which he is secretary. A generous collection for this fund was taken, amounting to $975. Dr. Whittlesey also preached the evening sermon.

Swedish. Recent times have been encouraging in the church. The members have been more devoted to the work than for a long time, and the unconverted begin to feel the power of the Holy Spirit. Some of them have already given themselves to Christ. It is testified that this spiritual quickening is also a result of the meetings conducted by Mr. Moody. Rev. Peter Vincentius is pastor.

Brighton.—Dr. A. A. Berle has prepared a series of Sunday evening discourses on the great arguments for Christianity, presenting discussions of defenders and adversaries of the faith. The Bible school has chosen a superintendent who, like his predecessor and his assistant, has always been an attendant and member of the church.

Massachusetts.

Cambridge.—*Wood Memorial* held special services during the month of January. Members were quickened spiritually and about 20 persons gave their hearts to Christ. During the Week of Prayer a half-hour social gathering for mutual acquaintance resulted in an increased attendance and greater interest, and in no way interfered with the spiritual part of the service. Rev. I. W. Sneath is pastor.——*Hope* has carried on a class of temperance work for men under the name Hope Social Club since the spring of 1895, which aims directly at aiding men who are addicted to the drink habit. It provides a social evening, which has aroused good interest and has drawn 52 men into membership. At the monthly open meeting ladies attend, and music and an entertainment are furnished. In January an oyster supper was successfully held. The club is undenominational, and social rather than religious.

Everett.—*Courtland Street.* The spiritual condition was never so good as at the present time. At the close of a recent Sunday evening service, at the request of the pastor, Rev. R. H. McGown, a number of persons came forward with a prayer for a better preparation for Christian service. The finances of the church are in a healthful state.

Medford.—*Union.* Beginning with the Week of Prayer meetings were held for five weeks. At three of them Rev. George Suart of Tennessee spoke and his earnest appeals were helpful. But with this exception the workers were found within the church. Over 70 persons have confessed a purpose to live new lives. The membership of the church is less than 60. The church has been laboring earnestly during the year past to be "a true witness" for Christ in the field which lies about it. This spirit has led to the reorganization of the church on the basis of the Council's Manual and that of the C. E. Society on the Model Constitution, the organization of the Young Men's Christian League and of the Woman's Christian League and of the primary department of the Sunday school. The church has also undertaken to bear its own financial burdens, and has thus more than doubled its regular contributions and increased its benevolences largely. Rev. Isaac Pierson is pastor.

Saxonville.—We erred last week in chronicling the dismission of Rev. G. A. Brock, who has been pastor here since his ordination, in 1891, and continues as such. His church of over 150 members is active and courageous in support of his leadership.

Taunton.—*Union.* Rev. E. H. Chandler has accepted his call to Wellesley. During the nearly five years of his pastorate in this city he has accomplished an excellent work and has identified himself with all progressive movements for the welfare of the community. It is with regret that the church and town learned of his intention to depart.——A series of Sunday evening union services has begun in the theater in which all the Protestant denominations in town participate. The movement starts off wonderfully well.

Worcester.—At the Ministers' Meeting last week Rev. I. L. Willcox gave a review of Dr. Watson's The Mind of the Master. A resolution was passed urging the pastors to request that their Sunday notices should not be published in the Sunday papers.——*Old South.* A deep religious interest pervades the church and more than 50 persons have recently begun the Christian life.——*Union* worshiped in the auditorium of its new building last Sunday for the first time. At its morning service it took up a thank offering for the A. B. C. F. M. amounting to $1,667. This makes over $3,100 the church has given to foreign missions in less than a year. It has had pledges to pay also the past year toward the new edifice.

Spencer.—The Men's League recently gave a banquet to a large number of gentlemen friends, and greater interest was awakened in connection with the organization. The league has been helpful in increasing the attendance at church, so that the seating capacity is often taxed to its utmost. In the future the league will undertake more social features, with discussions on the practical uqestions and occasional lectures.

Southbridge.—*Union.* The past year has been prosperous, and its close finds the parish out of debt. The population is fluctuating, and although about 200 fewer persons are connected with the parish than at the commencement of the present pastorate over 15 years ago, still an encouraging fact is that the resident membership is somewhat larger than at that time. Six were added last year, three on confession. Benevolences were $205. All departments are prosperous. Rev. Silvanus Hayward has been pastor for 16 years.

Springfield.—*North.* The pastor, Rev. F. B. Makepeace, has arranged a series of Thursday evening preaching services, among the speakers being Rev. Arthur Titcomb, Rev. Dr. F. L. Robbins, formerly of Philadelphia, and Rev. W. T. Hutchins. Mr. Makepeace began last Sunday a series of discourses on Three Great American Characters—Lincoln, Washington and Mary Lyon.——*Park* recently took a collection for the benefit of the city rescue mission amounting to $50. Rev. Ki Hi Kazanjian, an Armenian who escaped from Aintab, Turkey, while the Turks were burning his church, spoke at the church recently. He has also told of his work among his persecuted brethren, at South, Hope and Emmanuel Churches.——*First.* A new feature was introduced last Sunday evening, when the solo cornetist of the Philharmonic Orchestra assisted the choir. Rev. F. L. Goodspeed's subject was, The Heart of God Unveiled.——*St. John's.* Rev. J. W. Tolliver, the pastor, who has been seriously ill with scarlet fever, was able to preach to his people last Sunday.——The pupils of the Chinese Sunday school entertained their teachers, past and present, at the Y. M. C. A. building recently. The affair was arranged by the Chinamen alone, as a surprise. The best orchestra in the city was engaged and a caterer served the supper, the tables being set for 65 persons. The floral decorations and the entertainment were specially pleasing. After exercises by the scholars themselves, Rev. Harlan P. Beach, for several years a missionary in China, and Rev. F. B. Makepeace spoke. The school now has about 20 pupils, most of whom are laundrymen.

Conway has held a successful series of evangelistic services in the Town Hall with Rev. J. B. Jordan assisting. On some evenings the hall was filled. A number of persons acknowledged Christ for the first time. The churches were stimulated also and Mr. Jordan was here long enough to set them at work with courage. Last week about 40 young people from 14 to 25 years old met at the parsonage and organized a "Second Society of Christian Endeavor," with 20 active and several associate members. Others will join. The work will be along the same lines as in the older society. The new society will meet on Sunday evening with the older, but will also hold each week a meeting of its own on Tuesday evening. Rev. E. F. Hunt is pastor.

Pittsfield.—*First.* The benevolences last year amounted to $5,650 and home expenses $9,650. Twenty additions were received, making a present total of 526. The average S. S. attendance is 320 out of an enrollment of 515. In legacies the church received over $3,400.

Maine.

Bangor.—Evangelist H. L. Gale is holding meetings at City Hall, which are largely attended, and the interest is constantly increasing. The hall is filled at every service, and many testimonies and requests for prayer are heard. Miss Rice's singing is a valuable aid, as is also the chorus.——*Central.* Rev. J. S. Penman, the pastor, has just preached an earnest sermon on the arbitration treaty, and at the close of the service the church, by a rising vote, passed a resolution asking Congress for ratification, and, with the signatures of pastor and officers, it was forwarded to Hon. Eugene Hale.

Little Deer Isle.—The edifice which Rev. Charles Whittier has been largely instrumental in erecting was dedicated Feb. 4. A sermon was preached by Rev. J. S. Richards. The women of the parish served a free dinner to the large number in attendance. The debt of $150 was lessened by $54.

Augusta.—A novel Sunday evening service is tried by inviting prominent laymen to speak on special subjects on which they are well qualified to instruct.

The East Sumner Congregational and Baptist churches have the help of Rev. and Mrs. G. S. Boynton in evangelistic meetings.——Additions of 21 members at Houlton were welcome and encouraging.——Several business men in Bluehill are among the number who have expressed a desire to live Christian lives as a result of meetings.

New Hampshire.

Antrim Center, beginning its work as an organization in 1893 with 51 members, has increased its membership 60 per cent. in three years. Rev. Dr. A. H. Quint was moderator at its formation and always remained loyal to it. The church is over four miles distant from any other of its order, and its members are working heroically to erect a suitable building in place of the rented hall now used. The house will be of field stone and will cost $4,500. Half this amount is looked for outside of the church, and already nearly all the rest is in sight. Rev. L. W. Morey is acting pastor.

Pittsfield.—A recent meeting of the society for the consideration of the resignation of Rev. Samuel Bell resulted in the choice of a committee to urge him to withdraw his letter. The efforts however, were unavailing, as the pastor felt there was such need of rest and change as to make his going at the end of March imperative. The pastoral relations of the past six years have been pleasant and happy.

Concord.—*First.* In view of the resignation of Rev. F. D. Ayer, D. D., to take effect at the close of the 30th year of his pastorate, the Ministers' Conference, comprising all the ministers of Concord, passed complimentary resolutions at a late meeting to bear witness and put on record their high appreciation of his character and services as a minister, as a citizen, as a man and as a helpful friend.

Hanover.—At three o'clock Sunday afternoons the Y. M. C. A. of the college holds meetings in the southern part of the town for the purpose of reaching a class who for various reasons are not regular church-goers. The movement began with a few conversions during the Week of Prayer.

Manchester.—*Franklin Street.* Notwithstanding the increased expenses for improvements on the meeting house and parsonage, all bills are paid and a balance of $446 remains. A special collection is taken every two months for one of the six missionary societies.

One hundred and twenty-two new books have lately been added to the Sunday school library in Hampstead.——Meriden has recently realized money on notes, and only $900 more are needed to insure a new building.——Donation parties at Hebron and Campton left with the respective pastors substantial tokens of good will and esteem.

Vermont.

West Brattleboro.—The annual report shows a church membership of 185, an S. S. membership of 149, a total C. E. membership of 83 and a King's Daughters and Sons membership of 50. The benevolent donations amounted to $1,464 and the home expenditures to $1,325. Legacies were paid amounting to $8,000.

Newfane.—Rev. Smith Norton has been assisted in a series of evangelistic meetings by Rev. F. V. D. Garretson. The afternoon meetings were specially well attended and profitable.

Brattleboro.—The C. E. Society has just been reorganized. The pastor being absent on a vacation, Prof. H. M. Tyler preached recently.

All but 10 of the entire membership of 78 in Jamaica responded at the reunion.——Union meetings in Putney since the Week of Prayer have been marked by spiritual interest.

Connecticut.

Hartford.—*First* had last year a net gain of 20, all but one on confession. The present membership is 638. The societies are all in a flourishing condition. Rev. Dr. C. M. Lamson is pastor.——*Asylum Hill.* The home department, started last spring, now numbers over 200 members.——*Pearl Street.* The recent reception tendered by the pupils of the Chinese Sunday school to their teachers was attended by over 80, including teachers and friends. Recitations and songs were part of the program by the Chinese.

New Haven.—The Branch of the Woman's Board meeting in Center Church chapel, Feb. 9, was addressed by Dr. Mary A. Holbrook, formerly of China and Japan.——*United.* Last Sunday evening the Men's Club service was addressed by Dr. G. A. Gordon on Principles of the Puritan Faith.

Willimantic has 331 members, 22 new members being received last year. The S. S. membership is 254. A feature of the annual meeting was a paper, giving in detail the historical facts relating to the organization of the church and the erection of the present house of worship.

Norwalk.—The meeting house took fire from an overheated flue about midnight last Friday night, and before the flames could be extinguished about $2,000 damage was done. Had it not been for the snow the conflagration would probably have been much more extensive.

Plainville, after two years of free pews, has found that system unsatisfactory financially. At the annual meeting it was unanimously voted to return to the old plan of auctioning off the seats.

Naugatuck gave nearly $1,500 in benevolences last year.——The average S. S. attendance at South Church, New Britain, for January was 703 ——First Church, Derby, has organized new committees on strangers and visitation.——Bloomfield is holding special services with Rev. I. N. Earle.——At a recent reception to Rev. C. C. Redgrave and bride at Morris, choice gifts included two easy-chairs from the pastor's class of young men.——The chapel at Oakville has added 300 new books to its library.——Twenty-eight boys and girls were given Bibles at Union Church, Rockville, Jan. 31.——The prayer meetings at Somers have outgrown the chapel.

MIDDLE STATES.

New York.

Niagara Falls, under its new leader, Rev. W. E. Dudley, formerly of South Natick, looks forward to renewed prosperity, and, situated in a rapidly growing center, is destined to become a stronghold of the denomination. Mr. Dudley is a young man of energy, and meets with a hearty welcome from a united people. The church gave a reception to the pastor and his wife, Feb. 12. In spite of bad weather nearly 500 persons attended the prettily decorated rooms to meet the new pastor and his wife. An address of welcome was given by Rev. John Bacon of the Presbyterian church, and the pastor responded for himself and family. All the pastors of the city were present to extend a cordial greeting, and an enjoyable evening was spent. The new work has already shown its effects in the size of the congregations, fully 700 persons being present on a recent Sunday.

Owego.—On a recent Friday evening a reception was tendered Rev. and Mrs. C. M. Bartholomew in honor of their 20th wedding anniversary. The church parlors and three front rooms were artistically decorated with evergreens, in the center of a great bank being suggestive dates. After the reception and a short musical program refreshments were served. At their home the pastor and his wife received many useful and beautiful gifts.

Brooklyn.—*Plymouth.* Dr. Lyman Abbott is approaching the close of his series of lectures on The Bible as Literature. So much interest has been aroused that he proposes to extend the course by five subjects: The Bible as Literature, in an analysis of results from the present course, The Message of Israel, Spiritual Contents of the Bible, Spiritual History of the Bible and The Bible and the Christ.

Bangor and Brandon are both under the care of Rev. R. E. Andrews, who now enters his third year. The latter has doubled its membership during his pastorate. The house was painted, carpeted and furnished with a bell in 1896. The former has also been recarpeted recently, and a pleasant prayer meeting room has been fitted up in the basement.

Copenhagen.—This church is much bereaved in the death of its pastor, Rev. J. K. Griffith, on the 8th. He was a quiet man, but of unusually acute intellect and large information. His pastorate had been specially successful. His funeral was held on the 10th. His wife died some years ago. Three children are left.

Ithaca.—*First.* On the last communion Sunday 12 persons were received to membership, five on confession. In 1896 $744 were given to benevolences, and the total outlay was $6,448. The King's Daughters rent one pew, which is free to those not able to own one.

Binghamton.—*First.* Rev. G. H. Filian, pastor of the largest Protestant church in Armenia, gave an interesting address in the First Church on the evening of Feb. 7 upon the situation in Armenia, illustrating his lecture by a map.

Olean, Rev. J. H. McKee, pastor, has enjoyed a real quickening under the labors of Rev. H. E. Gurney, who has now begun work at Grand Island.

THE SOUTH.

Georgia.

Atlanta.—*First.* At the February communion, as a result of recent evangelistic effort, 33 united with the church, 17 of them men. The honor of the fifth life membership from this church in the A. M. A. falls upon a woman. The women have recently provided for new heaters in the church. The *Parish Visitor*, the monthly organ, is increasing in usefulness in its second year.

Savannah.—*First.* Rev. L. B. Maxwell, the pastor, who is also superintendent of S. S. work among the colored people, is afforded much help by an assistant pastor, Mr. T. G. Hazel.

THE INTERIOR.

Ohio.

Cleveland.—*Mt. Zion* is united and enthusiastic under the wise and earnestly spiritual leadership of Rev. J. H. Moorland, who has been pastor since last October, and was installed by council Feb. 9. Special meetings had been held the previous five weeks, with a great deepening of the religious life, the reclaiming of neglectful ones and a good number of conversions, largely among heads of families. Mr. Moorland was for two years a Y. M. C. A. secretary in Washington, D. C., and for three years pastor of Howard Chapel in Nashville, Tenn. The examination was in the highest degree satisfactory, and the churches and ministers of the city welcome the new pastor with great cordiality.——*Denison Avenue Mission* held a week of special services, in which the pastor, Rev. Rufus Apthorp, was assisted by Evangelist Charles Frew. Members of the city missionary committee in special charge of the mission also assisted every evening. There was excellent attendance and interest. The mission has begun to hold morning as well as evening services on Sunday.——The February Ministers' Meeting was addressed by Rev. James Brand, D. D., and Rev. J. E. Moorland upon Present Day Preaching.——*Pilgrim* had 402 members seated at tables for its annual banquet, Feb. 11. After-dinner speaking followed, with a history of the year, roll-call by years, and letters from the church missionaries and former pastors and absent members. Special messages were adopted by vote to be sent to the aged and sick. During the year 116 new members were received. The total membership is now 726. The C. E. Society reported 800 calls; visitation committee, 1,200; pastoral force, 1,150. For home expenses $27,345 were paid, including $14,000 on the new building. Benevolences were $5,533. The S. S. enrollment is 1,226, and three C. E. Societies have 246 members. Institute work shows steady growth. The reading-room attendance was 7,157, the library issued 6 410 books, and the kindergarten average daily attendance was 44. Institute classes enroll 400 members in Bible study, French, German, penmanship, fine arts, municipal affairs, travel, piano and gymnasium, the largest single class being the Bible class taught by Professor King of Oberlin, which has 99 members.

Illinois.

Sandoval has dedicated its new and beautiful house of worship. The church has been wonderfully blessed during the past few years. It has more than doubled its membership and greatly widened its influence in the community and the region around. A larger house was a necessity. Rev. R. W. Purdue and Pres. F. B. Hines assisted the pastor, Rev. F. V. Moslander, morning and evening. About $1,400 indebtedness was promptly paid. Much credit is due the faithful pastor, who has labored unceasingly in all lines of work.

Austin.—*First*, Rev. Thomas Westerdale, D. D., pastor, had many reports at its annual meeting, all of which told of prosperity. They showed 35 accessions, 12 on confession, a present membership of 181, with a net gain of 28; S. S. membership 259, a gain of 44. During the year $2,000 were raised for home expenses, $415 for benevolence and $1,700 for the church debt, making a total of $4,115.

Quincy.—*First.* Last year 28 accessions were received, making the membership at present 460. The S. S. roll contains 468 names. Last year $5,600 were given for benevolences, $5,225 for expenses and $10,000 for church improvements. Rev. S. H. Dana, D. D., is pastor.

Gridley has been much strengthened and refreshed by a fortnight's special services, conducted by Evangelist J. D. Wyckoff.——Rev. W. H. Chandler has assisted at Summer Hill in protracted meetings. There were some conversions, but the great blessing came to the church itself in its spiritual uplift.

Indiana.

Indianapolis.—The State Executive Committee met here Feb. 2 to consider the schedule of missionary appropriations for the coming year. Despite the severe stringency of the times, the churches in most cases have loyally met the severe reduction which has been made necessary in the appropriations. In most cases a reduction of 20 per cent. was made. Gas City, a new enterprise, was put upon the list and a small grant allowed. A grateful sense of appreciation for the valuable and generous assistance which the National C. H. M. S. has rendered in the work of planting churches was manifest, and great sympathy for the present burdened condition of its treasury.——*Union.* Protracted meetings are being held, Rev. O. D. Fisher being assisted by the Congregational pastors.——*Northeast.* Special revival meetings are in progress. Rev. George K. Miller is pastor. A number have entered upon a new life.

Kokomo.—The union revival meetings, assisted by Rev. B. Fay Mills, have grown to large proportions. The second Sunday the meeting houses were full in the morning, and at the Opera House, which was packed largely with unconverted persons, Mr. Mills gave an address of great power, and 100 rose for prayers. In the afternoon meeting about 400 people pledged themselves to a better life. At night Mr. Mills preached to 2,000 men, and Rev. R. J. Smith, the Congregational pastor, preached at the Christian Church, where standing room was limited. One week day the business houses throughout the city closed in the afternoon. As many as 700 persons have remained for the inquiry meetings. The work is reaching the non-church-going classes. Mr. Mills is aided by a large choir.

Anderson.—The annual meeting was held recently, and disclosed a hopeful condition of affairs. During the year $1,800 have been raised for all purposes, of which the Ladies' Society contributed $300. The benevolences were $210. E. J. Buffington, Esq., one of the trustees, has actively assisted in the formation of a Y. M. C. A., which is a great need here. He has been elected president. The church had 11 additions and the Sunday school has four new classes. Dr. A. H. Ball is pastor.

Michigan.

Detroit.—The ministers of the city and vicinity at their latest monthly meeting discussed The Midweek Meeting. Rev. M. H. Wallace introduced the subject briefly and was followed by all present. Supper was served at 6.30 P. M., and a pleasant social hour was had.——*Canfield Avenue.* Dr. Nehemiah Boynton of First Church has just closed a successful series of mission meetings with this church, which has been greatly stirred to better work. Some persons have decided to begin the Christian life.——*People's.* The auditorium is crowded every Sunday evening to its utmost capacity. It holds over 1,500. As a result of two weeks' meetings, conducted by the pastor, Rev. Morgan Wood, over 100 persons have professed the Christian life. Governor Pingree has just appointed Mr. Wood a commissioner on the State Board of Charities.——*Mount Hope.* This church has a committee at work considering the question of building a new edifice at the present or some other location.

Litchfield, Rev. C. K. Stockwell, pastor, has just closed a series of revival meetings in which several persons professed conversion. He was assisted by Rev. T. C. Jones. At the close of 1896 22 members of the Sunday school were given gold ars, which indicate that the wearers have been resent every Sunday for four years unless preented by sickness. The Senior and Junior C. E. ocieties are doing good work, as are also the other rganizations.

Belding is being moved in a remarkable way and never before. The awakening began with union rayer meetings during the Week of Prayer and the ork has increased in intensity ever since. The aurch auditoriums cannot hold the congregations nd even the Opera House is too small. A large amber of persons have decided to lead a Christian fe.

Lansing.—*Pilgrim.* The pastor, Rev. E. B. Allen, conducting a series of special mission services ith good success. Last week 28 new members ere received, 18 on confession.

Wisconsin.

Eau Claire.—*First.* A Christian League has een formed by the pastor, Rev. T. C. Hunt. It ometimes takes charge of a service and has been pecially instrumental in increasing the Sunday vening attendance.——*Second*, Rev. D. R. Anderon, pastor, has recovered from his sprain of last eptember enough to be able to walk about without rutches. He is busy among his parishioners. The ome department of the Sunday school now numers 100.

New London celebrated its 40th anniversary, eb. 9. Several former pastors were present and so Rev. F. B. Doe, who was missionary superinendent when the church was young. Interesting istorical addresses were given, and Pres. R. C. lagg of Ripon College gave an inspiring address on ne Functions of the Church. The church has reently received a legacy of $8,000.

Lone Rock.—Through the efforts of the pastor, Irs. H. E. Williams, an ordinance has been passed y the board prohibiting the sale and gift of cigarttes within the village limits. The church has beun a systematic offering for each of the benevoent societies. A choir of 35 children has been rganized.

Poller.—As a result of special meetings, conucted by Rev. C. A. Wight, 16 persons made a ublic profession and eight were baptized. A Church of the Covenant" with 14 members was rganized.

Davis Corners, though pastorless, has recently eld special revival meetings, led by outside workrs. Great interest has been awakened and many vere converted.

After a three weeks' series of evangelistic meetngs in Manning 19 members were received into the hurch.——Meetings are begun at Camp Creek with rowded houses.

THE WEST.

Missouri.

Peirce City.—For several years this Sunday chool has had thorough and careful training. A ome department, now numbering 70, has been susained for four years with great interest and profit. uarterly written reviews with grades and honors ave been held. For some months a deepening spirtual interest has been manifest. The church has een burdened especially for the young. This has ulminated in a gracious revival. Evangelist R. L. ayfield is assisting the pastor in meetings, in which ther churches have shared. Whole S. S. classes ave confessed Christ. Most of the associate C. E. nembers have become active Christians. Nearly all he youth of the congregation, numbering about 00, have entered upon a new life.

Carthage.—*First.* The 200 persons attending he annual supper were surprised to find the buildng newly lighted by electricity. The first anniersary of the coming of Rev. A. J. Van Wagner vas celebrated at this time.

Iowa.

Gaza.—Seven months of missionary service by [illegible] and Mrs. J. K. Nutting have resulted in a memership of over 30 and a pretty little church buildng, costing $700. The organization was completed nd recognized by council Feb. 5. This is the only hurch in the community.

Buffalo Center.—During the nine months of Rev. N. L. Packard's pastorate the membership has rown from 15 to more than 60, old debts have been aid, a bell has been secured and the congregations ave increased fourfold.

Madison County.—*First.* The recent ingathering into this little country church of 16 persons on onfession followed a series of meetings in which Rev. Joseph Steele, Jr., assisted the pastor, Rev. C. J. B. Salter.

Hope.—This new church of 37 members was developed from an out-station appointment by the pastor at Exira, Rev. H. L. Wissler. It was recognized by council Feb. 2.

Des Moines.—*Pilgrim.* A parsonage is in prospect. The people celebrated recently the fifth anniversary of the coming of their pastor, Rev. Clinton Douglass.

Castana rejoices in freedom from debt. The parsonage loan has been paid. This thriving plant is ten years old. Rev. F. C. Lewis is pastor.

Ottumwa.—*First*, Rev. L. F. Berry, pastor, reports a membership of 309. The benevolences for 1896 were $271 and the total expenditures $3,592.

Atlantic.—Rev. E. S. Hill, D. D., has ministered here for more than 30 years. In 1896 the additions to membership numbered 43.

Seven years since there was only one Congregational church in a valley 90 miles in extent. Now there are six. These have developed from Sunday schools and have been aided by the State H. M. S. Many of the Iowa churches are holding revival services conducted by neighboring pastors. Through this kind of exchange good results have been obtained.

The church at Rodney received 13 members during 1896, eight of them in December.——At Sheldon 74 persons united last year, 67 on confession. The benevolences were $223.

Minnesota.

St. Paul.—*Plymouth* is facing the problem arising from its location. Originally it accommodated all portions of the city. With the increase of population and the forming of new organizations, Park Church in particular, the constituency of Plymouth has been diverted to these. The pastor has resigned and will close work in a few months that the church may be left untrammeled. Various plans are suggested, such as union with People's Church, Dr. S. G. Smith, pastor, or with Park, Dr. E. P. Ingersoll, pastor. Other plans considered would keep the historic name of Plymouth.

Biwabik.—Owing to financial stringency and the closing of some of the mines, church work has been interrupted. A pastor has just been secured. The church owns a building, formerly used as a theater, which has been fitted up as a reading-room with auditorium, and plans are formed to develop institutional work on a small scale. Rev. C. B. Fellows is serving as general missionary at Biwabik and other points on the Iron Range. Did H. M. funds allow, one or two greatly-needed men would be sent at once to the Range.

Minneapolis.—All the churches in the city united Feb. 7 in a grand missionary rally. In the evening 13 district meetings were held, and at every place there was a crowded house. Never in the history of this city has there been such a general and concerted action on behalf of missions, and already the fruits are beginning to appear in closer fellowship among the different denominations, a deeper sense of individual responsibility and greater seriousness in endeavoring to carry out Christ's last command.

Lake City.—*Swedish* a few years age, after having been under the care of the H. M. S., was attracted to the Presbyterians by the offer of help in paying for its church building. It has now refunded the money furnished by the Presbyterians and expressed a desire to return to the Congregational fold. Rev. E. A. Anderson of Winona has been called to the pastorate.

Nebraska.

Exeter, which has been among the most faithful and efficient churches in the State, has been so weakened by removals and losses in the community that only with great difficulty and sacrifice has it retained its pastor, Rev. C. H. Huestis. It was unwilling again to ask aid of the H. M. S. in its straitened condition, and yet was anxious to keep the pastor. For the year ending September, 1896, Mr. Huestis accepted half salary, with the understanding that he might use alternate Sundays for appointments elsewhere. No permanent appointment offered and the church resolved at the meeting last September to make a heroic effort to increase the pledges by $100. Apparently this could not be done, but at the close of the service Feb. 7 the whole congregation stayed, talked up the matter with enthusiasm and pledged the balance. Hearty assistance to the pastor in other ways was promised. This successful effort has greatly strengthened the church.

Aten and Blyville, in the northeastern part of the State, have developed slowly since Father Seccombe began work in 1873 at the old town of Green Island, which was swept away by the great flood of 1881, when the meeting house, with all the other buildings in town, was carried down the Missouri. Aten, just across the river from Yankton, is the successor to Green Island, but is about four miles further up the river and on higher ground. This is to be the initial point of the Yankton and Norfolk Railroad, and it is expected that work will be resumed upon it in the spring. It is hoped that a church building can then be erected and that other workers will come to help. The Blyville church has united with that at Dolphin to be organized at Crofton, a point on the proposed

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railroad. Rev. W. T. Williams is pastor of this double field.

Omaha.—*Plymouth.* It now appears as if financial matters were about to come to an issue. The holders of the mortgage have a suit pending for foreclosure. It has been long delayed and cannot wait much longer. As soon as there is a decree entered the property is to be sold without stay. An arrangement had been partly consummated to lift the indebtedness. The members of the society had pledged nearly $3,000. The C. C. B. S. was asked for enough to make the balance agreed upon, but has not seen its way to give the needed assistance. The church has now about agreed that, unless it can secure some relief in the direction indicated, and thus adjust its indebtedness, it will entertain the suggestions of several other denominations which appear to be willing to take the property and the congregation and care for the debt.

Fairfield.—During the Week of Prayer a strong interest was manifest which seemed to demand further special services, and as the meetings progressed for three weeks the interest deepened and widened. The church was much refreshed and strengthened, and a number expressed hope in Christ. At the communion service, Feb. 7, 15 persons united with the church, all on confession, seven of these being baptized. The house was filled for the service, and deep and tender feeling pervaded the assembly. Rev. B. O. Snow is pastor.

Lincoln.—*First.* The Men's Club has wrought a marked change in the Sunday evening attendance, which at a recent service reached 400, the only extra attractions being a harp solo and a male quartet. While the club has furnished considerable money, the receipts from patrons have about equaled the expense. The pastor is encouraged to larger effort by the increased attendance. He is presenting interesting comments on the Lord's prayer.

Long Pine.—The pastor, Rev. J. H. Andress, has been assisted in special meetings by Rev. J. F. Bacon of Neligh. The interest culminated in a delightful communion service, Feb. 7, when 12 persons united, all but one on confession. The members have been greatly helped and a spirit of harmony and fellowship between the different churches has been promoted.

Kearney, which has been pastorless for some time and much discouraged by losses and removals, has now united in a hearty and unanimous call to Rev. J. P. King of Bon Homme, S. D., and it is expected that he will accept.

North Dakota.

Valley City.—Eight accessions, with more to follow, growing congregations and efficient S. S. and C. E. departments are encouraging features. The pastor, Rev. William Gimblett, is planning some evangelistic services for the near future.

Wyoming.

Rock Springs.—During the six years' pastorate of Rev. H. N. Smith, who resigned in order to secure a change of climate, 138 persons were received to fellowship, while increased interest and zeal marked all departments. The resignation has been accepted with resolutions of regret.

Utah.

Salt Lake.—By request of the union Ministers' Association nearly all the local pulpits rang out Jan. 31, with startling facts regarding law and crime in the city. Steps have been taken looking to the establishment of a civic federation or similar organization, which is greatly needed.——Dr. Munhall spoke Jan. 31 to a great crowd of men only in the Grand Opera House, and preached in the evening at the First Presbyterian.

Park City, Provo and Plymouth Church, Salt Lake, held special services following the Week of Prayer, each resident minister being assisted by a neighboring pastor. Rev. J. D. Nutting of the last named church has a helpful form of covenant for the use of those just entering the Christian life He is also giving a series of sermons on the Life of Christ, with the help of the stereopticon.

PACIFIC COAST.

California.

Ferndale.—The new pastor, Rev. G. H. Merrill, is greatly cheered by the large attendance, especially on Sunday evenings. Besides the two services in town he preaches alternate Sunday afternoons at Grant's and at Swauger, a promising new town six miles distant. At present without a church edifice, its first one is likely to be Congregational, as the people prefer that polity

Porterville.—Rev. J. A. Milligan, the new minister, has among his workers two former pastors, the only ones the church has ever had, Rev. C. N. Flanders, who is now cultivating an orange grove, and Rev. J. G. Eckles, whose family conduct the local paper. Mr. Flanders is also chorister.

Oleander.—A boys' club has been organized for gymnastics, singing and literary exercises, with amusement if time permits. On similar lines, with sewing added, the girls are to be cared for. Rev. Joseph Overton is pastor.

Sonoma.—A song service recently given by the choir to feeble-minded children at the State home, some six miles distant, was heartily appreciated.

Santa Cruz.—The Japanese C. E. Society connected with this church numbers 11, and includes all but one of that nationality in the city.

San Francisco.—*Plymouth.* Mr. S. S. Smith has just been re-elected deacon, having served the church in that capacity for 34 years.

At the annual meeting, Pacific Grove, the treasurer's report showed current expenses paid with balance on hand.——The pastor at Lockeford finds a hektograph leaflet helpful.——A recent bazar at Clayton netted over $100.

CANADA.

Ontario.

Brantford.—*First.* The pastor, Rev. John Schofield, believes in "a work for every life, and life for every work," and to that end ascertains from his people just what of many duties indicated on a slip his individual parishioners will agree to do. Since last April 18 new members were received.

OTHER CHRISTIAN WORK.

Friends of the Springfield School for Christian Workers had abundant reason for rejoicing last week in the formal opening of the women's hall, which furnishes excellent dormitory privileges for the young women students, who have hitherto been without such special accommodations. Local pastors participating in the exercises indicated their hearty sympathy with the school. An efficient board of woman managers has had much to do with helping on this forward movement.

For Weekly Register see page 251.

BIOGRAPHICAL.

REV. HENRY T. CHEEVER.

The striking personality of Mr. Cheever and his active participation in various reforms gave him unusual prominence in the denomination and in the city of Worcester, in which for the last 35 years he made his home. Born at Hallowell, Me., Feb 6, 1814, he graduated at Bowdoin in 1834. After several years of travel he studied theology at Andover and Bangor, and was ordained at Lodi, N. J., in 1847. He held several other pastorates in the vicinity of New York, but since 1861 has resided in Worcester. He helped to found the Summer Street Church and was pastor of it for nine years. His years have been full of activity, for his wide interest in human life led him to champion many worthy causes. He wrote freely for the papers and published, also, several volumes, including the memoir of his brother, the late Dr. George B. Cheever. One of his four daughters is the wife of Pres. William J. Tucker, D. D.

For Nervous Headache Use Horsford's Acid Phosphate.

Dr. F. A. Roberts, Waterville, Me., says: "Have found it of great benefit in nervous diseases—nervous headache, nervous dyspepsia, neuralgia—and think it is giving great satisfaction when it is thoroughly tried."

Prepare

For spring. It is a trying season. If it finds your blood impure, impoverished, weak and thin, you will be tired, dull, languid and an easy victim of disease. Do not wait till these troubles overtake you. Build up your system at once with Hood's Sarsaparilla. This medicine will fit you

For Spring

It will make your blood rich, pure and nourishing; cure that tired, nervous feeling, enable you to sleep, give you a good appetite. Thousands have been saved from or cured of disease and thousands are kept in good health today by Hood's Sarsaparilla. It will do as much for you. It is of the utmost importance that you

Take

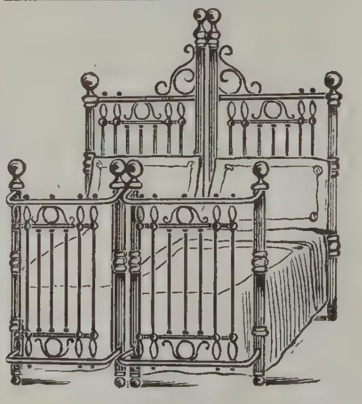
Care of your health now. Do not allow your blood to remain in that impure condition in which the winter months are sure to leave it. Take a thorough course of Hood's Sarsaparilla and expel those impurities. It thoroughly eradicates the dangerous poisons with which the blood is loaded. It invigorates the system and builds up and sustains all the organs by feeding them upon pure, rich blood.

Hood's Sarsaparilla

Is the Best—in fact the One True Blood Purifier.

Hood's Pills act harmoniously with Hood's Sarsaparilla.

GRANULA "THE PERFECT HEALTH FOOD" Specially suitable for invalids and children. Sample Book of Recipes FREE.
packages 25 cents.
GRANULA CO., DANSVILLE, N. Y.



In Halves.

How few, among the hundreds of sensible persons who are now considering the feasibility of twin beds, realize the ease and advantages of the plan. If they did, they would decide it more quickly.

As we now build them they are not separate beds, but strictly halves of one bed. The general design is carried across from one bed to the other. The beds themselves may be 3 feet in width, and this will make the pair occupy no more floor space than a generous single bedstead.

We equip them with the extension foot and every latest improvement. At trifling expense an Arabian or half-canopy top may be attached to the head, thus still further carrying out the idea of a single bed.

The pattern here shown is solid brass. We have them in tubular white iron with burnished brass trimmings, and in this form they cost next to nothing.

Our designs permit the use of three and a half foot frames, if desired.

General Catalogue for 1897. *Square octavo,* 256 *pp.,* 300 *illustrations. Sent to any address on receipt of five 2-cent stamps for postage.*

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

The feature of the past week in the world f trade was the dissolution of the steel rail ool and the drop in the price of rails to $17 o $18 per ton, the lowest on record. The ool comprised all the great makers of steel ails in the country, and, unless some new greement is patched up, a very interesting ar may be fought between the former mem- ers of the pool.

There is considerable doubt expressed in ome quarters, however, as to the genuine- ess of the breaking up of the pool, some laiming that the whole affair is but a move- ent to dispose of large quantities of rails at rices which must naturally be attractive to he purchaser. Some very large orders have een placed, and already there are reports hat the threatened war between the compa- ies has been averted and that all will be nce more harmonious.

In other lines trade is quiet. Print cloths t Fall River have improved as expected be- ause of the Borden purchase of 750,000 pieces, ut cotton goods have as yet failed to sym- athize. Cotton mill treasurers say the out- ook for profits is not particularly bright and hey are not looking for much improvement n business until the fall. The Lowell mills re the latest to pass their dividend.

Wool continues firm and woolen mills are eported fairly busy. A little better demand or boots and shoes is noted, but iron and teel products continue in the doldrums. oney is a drug at low rates, although the ew York bank statement last Saturday howed an increase of nearly three millions n loans. This would seem to indicate that oney is in a little better demand for mercan- le purposes.

Up to the first of the week the stock mar- et was extremely dull with prices easier on he troubled situation of European politics ver the Cretan crisis. The Lexow investiga- on of trusts was used by bear traders in all Street to hammer the industrial stocks, nd as a result more or less heavy declines oc- urred in rubber, sugar, tobacco and leather ecurities.

Mr. J. H. Plummer, publisher of *Woman's World nd Jenness Miller Monthly*, offers $100 in prizes to he persons making the largest number of words rom the word Endeavors. See his advertisement n another column.

Where History Is Being Made.—The attention f the whole country at the present time is turned oward the national Capitol where so many ques- ons of great public interest are being debated by oth houses of Congress. The personally conducted ours operated under the management of the Royal lue Line afford an opportunity for every one to isit Washington under the most favorable condi- ons and at a minimum of expense. The parties art Tuesday, Feb. 16, Thursday, March 18, Friday, pril 2, and Tuesday, May 4. The rate of $27.00 rom Boston pays for transportation for the round rip, staterooms, meals *en route*, transfers, five days t the Riggs House, Ebbitt House or Willard's, de trip to Alexandria and Mount Vernon, a stop t Philadelphia and privilege of stop over in New ork as long as desired. Rates in proportion are ade from other points in New England. Al- hough the rate is low the accommodations are ab- olutely first class and the managers cater to the est people. A special "Inauguration Tour" has een arranged for March 2, and two tours to Old oint Comfort and Washington will leave March 26 nd April 20. Illustrated itinerary and further in- ormation can be obtained from A. J. Simmons, .E. A., 211 Washington Street, Boston.

My neighbor told me about Hood's Sarsaparilla and dvised me to try it. This is the kind of advertising hich gives Hood's Sarsaparilla the largest sales in he world. Friend tells friend that Hood's Sarsapa- lla cures, that it gives strength, health, vitality and igor, and whole neighborhoods use it as a family edicine.

Hood's Pills act easily and promptly on the liver nd bowels. Cure sick headache.

1851. 1897.

FORTY-SIXTH ANNUAL STATEMENT

OF THE

Phoenix Mutual Life Insurance Company,

OF HARTFORD, CONN.

JANUARY 1, 1897.

ASSETS.

Loans on First Mortgages of Real Estate		$5,793,119 51
Premium Notes and Loans on Policies in force		722,100 68
Loans on Collateral		6,600.00
Cost Value of Real Estate owned by the Company		994,312 96
City and Municipal and Railroad Bonds and Stocks		2.290,516 16
Bank Stocks		184,328 00
Cash in Office		188 95
Cash Deposited in Banks		294 392 91
Add:		**$10,285,559.17**
Market Value of Stocks and Bonds over cost	$47,465.04	
Interest Accrued and Due	165,643.71	
Net Deferred and Outstanding Premiums	159 374 79	372,483 54
Gross Assets January 1, 1897		**$10,658,042 71**

LIABILITIES.

Reserve on policies in force at 4 per cent. interest (Conn. and N. Y. standard)	$9,798,470 00	
Claims by Death Outstanding	32,694.00	
Premiums Paid in Advance	7,248 00	
Special Policy and Investment Reserves	248,078 00	$10,086,490 00
Surplus at 4 per cent.		**$571,552.71**

	1894.	1895.	1896.
Total Premiums received	1,198,561	1,330,804	1,430,228
Policies in force	22,797	24,999	25,981
Insurance in force	$36,381,049	$40,460,331	$42,216 841
Paid Policy-holders	1,087,556	1,112 849	1 212 151

This Company has paid since organization for DEATH LOSSES, MATURED ENDOWMENTS, DIVIDENDS TO POLICY-HOLDERS and SURRENDERED POLICIES, more than **$36,000,000.00.**

JONATHAN B. BUNCE, President.
CHARLES H. LAWRENCE, Secretary.
JOHN M. HOLCOMBE, Vice-President.
ARCHIBALD A. WELCH, Actuary.
WILLIAM D. MORGAN, M. D., Medical Director.
GEORGE S. MILLER, Supt. of Agencies.

Guaranty Trust Co.
of New York.
Mutual Life Building,
65 CEDAR STREET, N. Y.

CAPITAL, - - - - $2,000,000
SURPLUS, - - - - - $2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR, AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

INTEREST ALLOWED ON DEPOSITS
subject to check or on certificate.

WALTER G. OAKMAN, President.
ADRIAN ISELIN, Jr., Vice-President.
GEORGE R. TURNBULL, 2d Vice-President.
HENRY A. MURRAY, Treas. and Sec.
J. NELSON BORLAND, Assist. Treas. and Sec.

DIRECTORS.
Samuel D. Babcock,
George F. Baker,
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August Belmont,
Frederic Cromwell,
Walter R Gillette,
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G. G. Haven,
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Frederick W. Vanderbilt,
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CHEQUE BANK CHEQUES
DON'T TRAVEL WITHOUT THEM.
Cheque Bank Cheques
will add greatly to your comfort while abroad. See circular.
Agency of the U. S. Cheque Bank, L'd.
Frederick W. Perry, Manager,
40 and 42 Wall St., New York.

7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston draft, or by personal check payable to my order. Address

E. P. GATES,
2628 Portland Avenue, Minneapolis, Minn.

8% Municipal Warrants Safe as bonds and pay much better. Write for details. Robt. E. Strahorn & Co., Equitable Building, Boston.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

Hotels and Travel.

RAYMOND & WHITCOMB'S TOURS.

ALL TRAVELING EXPENSES INCLUDED.

A party will **leave Boston Feb. 25**, for a Grand Tour of 72 days through the Southern States,

MEXICO AND CALIFORNIA

in **Vestibuled** Sleeping, Dining and Composite Library Observation Cars.

Ample time will be devoted to all the leading cities and other places of historic and picturesque interest in Mexico, including the **Wonderful Tampico Division** of the **Mexican Central Railway**, a **Week in the City of Mexico** and a **Four Days' Trip over the Vera Cruz Railway.**

In California, San Diego, Los Angeles, Pasadena, Santa Barbara, San Francisco, Monterey, etc., will be visited.

The return tickets may be used from California on **Any Regular Train** until July, 1897, or with any one of **Nine Parties under Special Escort**, with a **Choice of Three Different Routes.**

On same date a party will leave Boston for a 35 days' tour to

Omitting California **MEXICO** Omitting California

Florida Tours, Feb. 25.
Jamaica, Feb. 25.
Washington Tours, March 26, April 5 and May 11.
Washington Inauguration Trip, Feb. 25.
California Tours, Feb. 25, March 15.
European Tours, March 27, May 4, 15, 19, June 9 and 26.
Independent Railroad Tickets via the Boston & Albany, Boston & Maine and Other Lines; also Steamship Tickets to all points.

☞ Send for descriptive book, mentioning the particular trip desired.

RAYMOND & WHITCOMB,
296 Washington Street, opposite School St., Boston,

GAZE'S TOURS ESTABLISHED 1844.

Nile, Bermuda, Florida, West Indies, Holy Land, Egypt, Europe.

Programs ready, post free. Mention tour.

GAZE'S TOURIST GAZETTE FREE.

H. GAZE & SONS, Ltd., 113 B'way, N. Y.
W. H. EAVES, New England Agent,
201 Washington Street, Boston, Mass.

Summer Cruise to the LAND of the MIDNIGHT SUN.

ICELAND, NORWAY, SWEDEN, DENMARK, FINLAND, RUSSIA,
BY THE
AMERICAN S. S. "OHIO,"
Sailing from New York June 26.
Duration of Cruise 70 days.

Price of passage, including side trips, $475 and upwards. Send for full information and pamphlet to

International Navigation Company,
6 Bowling Green, New York.

ANNUAL EUROPEAN TOURS

Limited party, personally conducted by Prof. CAMILLE THURWANGER, now forming, 31 Pierce Bldg., Boston.

VACATION TRIP TO EUROPE.

ENGLAND, NORWAY, SWEDEN, DENMARK, GERMANY, SWITZERLAND, and FRANCE. Carefully planned; fine accommodations; party limited; two conductors; sixteenth season. For programme, with full information, address Prof. H. B. RICHARDSON, Amherst, Mass.

EUROPE, HOLY LAND, ROUND THE WORLD.—Parties leave February 27 for Holy Land; May 8, June 5, 12, July 3, 7 for Europe. $260 and up. F. C. CLARK, 306 Washington St., Boston.

St. Denis Broadway & 11th Street, NEW YORK.

Opposite Grace Church.

EUROPEAN PLAN.

In a modest and unobtrusive way there are few better conducted hotels in the metropolis than the St. Denis.

The great popularity it has acquired can readily be traced to its unique location, its homelike atmosphere, the peculiar excellence of its cuisine, and its very moderate prices.

William Taylor & Son.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 12.

Woburn again furnished an interesting leader in Mrs. M. C. Cotton, who read Isa. 35 and called attention to the encouragement which missionary work presents at the present time in spite of so much that is dark. The power of woman's missionary organizations, as they exist today, presents a marked contrast when compared with what women did in this direction thirty years ago. The converted Cuban, Diaz, and his story of his mother's conversion, when her appearance in his audience made him tremble with fear, and of his father's conversion after being induced to read the Scriptures, were cited by way of illustration.

The calendar topic, prayer for *Life and Light*, being suggested, the interests of this magazine and its importance as a means of information furnished a theme upon which many present had something to say. Mrs. Kellogg spoke of the treasures contained in her row of bound volumes, of the unity which appears in the presentation of the work of the three Woman's Boards, which, although separate organizations, work together.

Mrs. Judson Smith spoke of the importance of missionary magazine literature in planning programs for meetings, and the advantage of different individuals helping carry out these programs, rather than depending upon the addresses of returned missionaries, which must always be limited. Testimony was given, incidents related and suggestions made by Mrs. Haskell, Mrs. Billings, Mrs. Demain, Mrs. Greene, Mrs. Thompson and Miss Stanwood. Miss Child anticipated Saturday's topic in speaking of the *Mission Dayspring*, and Miss Lamson made it clear that more attention to the fact that it is the only foreign missionary periodical for children published by the denomination, the only one which tells children especially of the work of the American Board, would lead Sunday school superintendents and committees to consider whether it is not worth while, even at the cost of some effort, to circulate it among the children under their care. The hour proved that even magazines may be prayed for with unction.

'96 1897-1847 '48

'95 '94 '93 '92 '91 '90 '89 '88 '87 '86 '85 '84 '83 '82 '81 '80 '79 '78 '77 '76 '75

'49 '50 '51 '52 '53 '54 '55 '56 '57 '58 '59 '60 '61 '62 '63 '64 '65 '66 '67 '68 '69

This Year is the Golden Jubilee Anniversary of

Peter Henderson & Co

To commemorate our fiftieth business year, we have prepared the most beautiful and valuable SEED and PLANT CATALOGUE the gardening world has ever seen. Every copy costs us 25 cts. to produce, but in honor of this our "JUBILEE" year, we will send it this season FREE to any one on receipt of 10c. (in stamps) to cover postage and mailing. This "JUBILEE" CATALOGUE of "EVERYTHING FOR THE GARDEN" is a magnificent book of 170 pages, on which are displayed over 500 beautiful illustrations of Seeds and Plants, the work of our own artists. Also six full-size colored plates which in artistic beauty have probably never been equaled, certainly never surpassed.

A "JUBILEE SURPRISE SOUVENIR" will also be sent without charge to all applicants for the Catalogue who will state where they saw this advertisement.

PETER HENDERSON & CO.,
35 & 37 CORTLANDT ST., NEW YORK.

'74 '73 '72 '71 '70

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Ladies' Waists

A special lot of Velveteen and Surah Silk Waists—handsome, chic and stylish—every one an exceptional value at the price named.

VELVETEEN WAISTS, of stylish cut and made in the best manner, special price................ **4.50**

Fine quality CHANGEABLE SURAH SILK WAISTS, latest styles, nicely trimmed, a great value at... **4.50**

BLACK SURAH SILK WAISTS, just received from one of the most famous manufacturers of stylish waists, a regular $7.00 value at only **4.98**

WM. S. BUTLER & CO.,
Millinery, Dry and Fancy Goods,
90 to 98 TREMONT ST., BOSTON.

Styles correct,
Prices right!

Only four words but what a world of meaning!

Macullar Parker Company,
Clothiers and Outfitters for Men, Youths and Boys.

400 Washington St., Boston.
166 Westminster Street, Providence.

FERRY'S SEEDS

There has never been a time when growers should guard against failure with more care. There has never been a time when *Ferry's Seeds* were more essential. They are **always the best.** For sale by leading dealers everywhere. Insist on having them.

FERRY'S SEED ANNUAL

is full of information for gardeners and planters. There will never be a better time than now to send for the 1897 edition. **Free.**

D. M. Ferry & Co., Detroit, Mich.

SEEDS New Complete Catalogue of BEST SEEDS that Grow mailed FREE to any address. W. ATLEE BURPEE & CO. Philadelphia.

Hotels and Travel.

THE HYGEIA HOTEL,

Old Point Comfort, Va.,

Recently improved and beautified, is now the most complete, homelike and comfortable resort hotel between New York and Florida.

Spacious and delightfully situated rooms, elegant private suites. Finest plumbing and perfect drainage.

F. N. PIKE, Proprietor.
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EUROPEAN TOURS.

15th Year. Terms reasonable. Parties limited. Conducted by
DR. & MRS. H. S. PAINE, Glens Falls, N. Y.

Tours to Europe & Palestine

Sailing June, July & Aug. Low prices; ranging from $250 to $650. Itineraries of Edwin Jones, 462 Putnam Av., Brooklyn, N. Y. **Tour Round the World: $1,675.**

REV. WILLIAM KINCAID, D. D.

Rev. Dr. William Kincaid, for the last nine years a secretary of the Congregational Home Missionary Society, died at his home in Brooklyn, N. Y., Feb. 12, aged 55 years.

Born in London, Eng., in 1841, he came to this country in early childhood, was graduated from Oberlin College in 1865, studied theology at Princeton and Oberlin, graduating from the latter seminary in 1868. With marked acceptance he filled pastorates in the Congregational churches of Rushville, N. Y., Leavenworth, Kan., Oberlin (Second), Ohio, and Oswego, N. Y. Thence he was called to represent the American Board as its district secretary in New York city.

From this position he was elected, in 1888, one of the secretaries of the American (now Congregational) Home Missionary Society. The duties of this office he fulfilled with untiring energy and self-denial, eminent sagacity and an unfaltering trust in the divine warrant for the society's mission and its abundant ultimate success. He was a man of faith, of prayer and of genuine consecration. His genial, cordial spirit made co-operation with him easy and pleasant. By the society's superintendents and faithful laborers in its widely-scattered fields his periodical visits were warmly welcomed for the light and strength and cheer gained from his counsels, sympathy and prayers. There are few helpers of good men and women whose decease will be mourned by a wider circle of our Lord's chosen ones. He has been a valuable member of the Clinton Avenue Congregational Church in Brooklyn. He leaves a widow, a son and a daughter.

But nowhere outside of his own home will he be more sadly missed than in the band of his coworkers in the Bible House, where he was most intimately known and sincerely loved. Those brethren met in informal conference on the day after his death and passed resolutions expressing their high esteem and love for him, and their profound sense of the loss they have suffered through his death.

THE offer of Mr. A. S. Hinds of Portland, Me., made in our issue of last week, to send a large size sample bottle of his excellent preparation, Hinds's Almond Cream, for six cents, is still open to our readers. The offer is a very liberal one and is made with only one condition—that mention be made of the paper where his advertisement was seen. Mr. Hinds takes this method of introducing his article into homes where it is not in constant use, feeling confident that a trial makes a customer.

GROWTH IN HYGIENE.—The world is arriving at a better understanding of the laws of hygiene with each succeeding year. One evidence of this is the present demand for twin beds. There can be little doubt that for the majority of persons separate beds are a distinct advantage. The Paine Furniture Co., who are the largest dealers in twin beds in this city, report an enormous increase in their sale during the last two of three years. They are just now in the very hight of fashion, and their popularity is increasing daily.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR	Cincinnati.
ECKSTEIN	
ATLANTIC	New York.
BRADLEY	
BROOKLYN	
JEWETT	
ULSTER	
UNION	
SOUTHERN	Chicago.
SHIPMAN	
COLLIER	St. Louis.
MISSOURI	
RED SEAL	
SOUTHERN	
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

IT is a significant fact that responsible dealers sell and responsible painters use Pure White Lead (see list of genuine brands) and Pure Linseed Oil. They know their business. Those who don't know, try to sell and use the "just-as-good mixtures," "so called White Lead," &c., &c.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

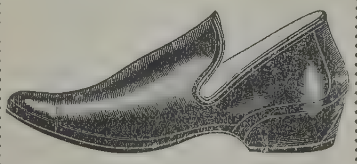
National Lead Co., 1 Broadway, New York.

GOOD HEALTH NEVER GOES ON WET FEET

Wet feet are always running for the doctor. Colds, pneumonia, consumption—they're the children of wet feet. The best life insurance is a pair of dry feet,—and the dryest feet are in

"CANDEE" RUBBERS

The Candee Co. are the oldest rubber makers in the world. They make every kind of rubber footwear. They were the first to make the high front rubber for driving storms.



"Candee" on a rubber means the best that can be made.

Any shoe store.

"1847" Rogers Bros.

Silver Plate that Wears

It's easy to tell the quality of silver plated ware after a few years use. But you can know the quality in advance if the trade-mark is '1847 Rogers Bros.' That mark guarantees long wear.

Meriden Britannia Company

MERIDEN, Conn.,
208 Fifth Ave., New York.

SOLD BY LEADING DEALERS EVERYWHERE.

ART EMBROIDERY

We send you an 18-inch center-piece stamped with violets on fine linen for twenty cents; also a six-inch delft design and a nine-inch rose design with a book on embroidering these flowers and our catalogue of stamped linens, all postpaid, 20c.

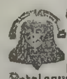
P. B. WORTHINGTON, 245 Canal St., N. Y. City.

CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect,

10 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a *specialty*, and tenders his services to committees who would practice economy, and where the means are limited.



THE CINCINNATI BELL FOUNDRY CO
CINCINNATI, OHIO.
SOLE MAKERS OF THE "BLYMYER" BELLS
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Catalogue with 2500 testimonials. Prices and terms FREE

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS In the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

Buckeye Bell Foundry
E. W. Vanduzen Co. Cincinnati, Ohio
Best Pure Copper and Tin Church Bells & Chimes.
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Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GRIFFITH—In Copenhagen, N. Y., Feb. 8, Rev. Joseph K. Griffith, aged 53 years, pastor there since 1890. He was born in Wales and graduated from the Congregational College in Montreal in 1873

LEONARD—In Quincy, N. J., Feb. 11, Rev. Stephen C. Leonard, aged 76 yrs. From 1867 to 1870 he was professor of ecclesiastical history at Oberlin Theological Seminary. He held pastorates in Massachusetts, Connecticut, New York and Ohio.

MOORE—In Denver, Col., Jan. 26, T. Henry Moore, aged 71.

NORTHROP—In Ivoryton, Ct., Feb. 9, John E. Northrop, aged 60 yrs.

NOURSE—In Westboro, Feb. 2, Deacon B. Alden Nourse, aged 60 yrs., 6 mos., 14 dys.

WOODCOCK—In Ahtanum, Wn., Jan. 26, Deacon Fenn B. Woodcock. He was greatly interested in Christian education, contributing the ground for the church and parsonage, as well as for the district school. He was one of the original trustees and treasurer of Ahtanum Academy and a liberal contributor to its support.

MRS. ANNA E. R. DE WITT.

In Elyria, O., Jan. 23, Mrs. Anna Elizabeth Rich De Witt died in her eighty-sixth year. Mrs. De Witt was born in Warwick, Mass. She was proprietor of successful private schools in Boston and Bangor, Me., and later principal of young ladies' seminaries in Westfield, N. Y., and Racine, Wis. In 1853 she was married to Dr Elijah De Witt, and her home was in Elyria until her death. Mrs. De Witt was a woman of the finest qualities of mind and heart and of very strong and helpful influence in a wide circle of friends She was all her life an active worker in church and Sunday school, was one of the founders of the very efficient Women's Foreign Missionary Society of the Elyria Congregational church, was its president for many years and then elected president *emeritus* for life.

MRS. ELIZA W. RICHARDSON

Died in Lawrence, Kan., Feb. 4, in the seventy-eighth year of her age. She was born in Sherborn, Mass., April 7, 1819, and married, May 30, 1845, to Rev. Albert M. Richardson of Franklin. For almost fifty-two years she has cheerfully and faithfully borne the burdens and shared the vicissitudes of a minister's wife. Nearly one-half of her married life has been spent in foreign and home missionary work, the former in Jamaica, West Indies, the latter in Kansas. She has been an earnest worker at home and abroad, in every branch of Christian activity. She was in the forefront of the battle when the Woman's Crusade was inaugurated in Kansas, and an active member of the W. C. T. U. when first organized.

While quiet and unassuming, she was true to her convictions and firm in maintaining them. As a wife and mother she was most devoted and self-sacrificing, always thinking and caring more for her family than for herself.

Her children rise up and call her blessed;
Her husband also praiseth her.

Two children survive her, Rev. Charles A. Richardson of Lawrence Kan., and Mrs. Minnie E. Lawrence of Chicago. Her end was peace. *

MRS. MARY ANN FARWELL.

Mrs. Mary Ann (Sexton) Farwell, daughter of Chester and Linda (Warriner) Sexton, widow of the late Rev. Asa Farwell, was born Aug. 17, 1818, in Wilbraham, Mass., and died Feb. 7, 1897, at the residence of her son, Charles G. Farwell, at Wollaston Heights, Mass. When she was ten years old her parents moved to Springfield, and she was educated in the public and private schools of that city and at Lawrenceville, N. J. Before her marriage she taught in Monson Academy, having charge of the young ladies' department, Mr. Charles L. Hammond at that time being principal of the academy and Mr. Richard Salter Storrs at the head of the English department. She next taught several years in the public schools of Springfield. Later on she was associated with Mr. Farwell as teacher of Abbot Academy, Andover, and was married to him Aug. 10, 1849. In 1853 her husband resigned the principalship of Abbot Academy and accepted a call to West Parish Congregational Church, Haverhill, where he was ordained. After a ministry here of thirteen years he became acting pastor of the Congregational church at Bentonsport, Io. As home missionaries they next removed to Ashland, Neb., where they founded a church. In 1877-8 her husband served Doane College, Crete, Neb., as professor, whence they returned to Ashland, residing there 1879-81. In 1881 they came East to live, and in 1888 her husband died at Ludlow, Vt. For the past few years Mrs. Farwell has been a member of the family of her son, at whose residence she died.

It is difficult to write a brief history of Mrs. Farwell, because her life was so very eventful: teacher, mistress of the manse in an Eastern city, her husband's devoted helpmeet in home mission work and finally the crowning years of the last decade of her life. The transition from the place which Mr. Farwell held as principal of Abbot Academy and his position later on as a home missionary is one of the experiences that the world cannot understand. But both lines of work demand consecrated talent, such as this saintly couple possessed. This short sketch of Mrs. Farwell is meant to be chiefly suggestive, and loving ones in every locality where she lived will rise up and call her blessed when they learn that she has gone home. A rare woman she was, with a well-rounded character. Her unbounded faith was not gained at the expense of Christian activity. Her intense practicality and her constant communion with Christ made her a Martha and a Mary combined.

Her going forth was so joyous as to forbid gloom and grief at her departure.

A gentle spirit, sweetly good,
  The pearl of precious womanhood;
Who heard the voice of duty clear,
  And found her mission soon and near.

She loved all nature, flowers fair,
  The warmth of sun, the kiss of air,
The birds that filled the sky with song,
  The stream that laughed its way along.
Her home to her was shrine and throne,
  But one love held her not alone;
She sought out poverty and grief,
  Who touched her robe and found relief.

And can you blame her that her gaze
  Is turned away from earthly ways,
When to her eyes God's light and love
  Have giv'n the view of things above?

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TEMPERANCE.

—— The local option law of Massachusetts has now been in force fifteen years. The city majority for license during that period has decreased from 21,211 to 8,879, and the town majority for no license has increased from 9,752 to 16,636

—— The following table shows the amount of malt liquor consumed in the leading cities of the United States during 1896, and the increase or decrease compared with 1895:

	1896, bbls.	Increase.
Albany, N. Y.	369,937	65,116
Baltimore, Md.	663,090	127,516
Boston	1,224,524	132,145
Brooklyn	1,926,858	112,305
Chicago	3,198,222	549,887
Cincinnati	1,217,343	*7,029
Milwaukee	2,222,818	185,794
New Orleans	246,202	*3,362
New York	4,918,808	227,344
Philadelphia	1,996,743	177,630
St. Louis	2,070,331	157,462
Newark, N. J	1,227,506	101,187

*Decrease.

—— In a paper read at the last meeting of the British Society for the Study of Inebriety the author, a physician of much experience in British penal and reformatory work, cited approvingly Seguin's statement, "The question of the radical sequestration of inveterate drinkers is forced upon us. . . . Social, anthropological and humanitarian considerations plead for the suppression of a freedom which is abused," and for himself declared, "None but the most superficial observer could deny that the habitual inebriate was one whose loss of self-respect and impaired moral sense had lessened his responsibility to the law, necessitating the regimen of an asylum, not the discipline of a jail."

—— The new Archbishop of Canterbury, Dr. Temple, is a total abstainer, and his influence will no doubt be felt for total abstinence in the Episcopal Church. Bishop Potter says:

> We will rejoice that at the head of the English Church is a man who, for the sake of his brother, is willing to stand as a total abstainer. There are many others. Dr. Lightfoot was one; when asked why he never used any stimulant he would simply say, "I can do my work better without it." It is all a question of conviction. If sure that by abstaining any man can bring the power of cultivation and education to bear upon a people who are suffering from indulgence in strong drink, it is simply a case of *noblesse oblige* thus to translate the gospel to the world. It is the same principle that lies at the basis of arbitration, the principle of human brotherhood, which finds its inspiration in the life of Jesus Christ.

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WEEKLY REGISTER.

Calls.

ANDERSON, Emil A., Scandinavian Ch., Winona, Minn., to Swedish Ch., Lake City.

BANKS, Edgar J., to N. Java and Johnsonburg, N. Y. Accepts.

BUSSEY, Robt. D., Jr., Chicago, Sem., accepts call to Grand Island, N. Y.

DE PEU, John, Norfolk, Ct., to North Ch., Bridgeport.

DIBBLE, Wm. L., Second Ch., Winona, Minn., to Plymouth Ch., Guthrie, Okl. Accepts, and has begun work.

DOLE, Chas. J., to remain another year at Cleburne, Tex. Declines.

EDMANDS, T. Merrill, First Ch., Brainerd, Minn., to Mankato.

HALL, Albert E., to remain another year at Canterbury, N H.

HAMPTON, Wm. H., Moravia, N.Y., to First Ch., Smyrna. Declines.

HYATT, W. H. (Presb.. formerly of English Cong. Ch.), to Tabernacle Ch., Coaldale, Pa. Accepts, and has begun work.

HYDE, Albert M., Greenville, Mich., to First Ch., Kalamazoo.

KING, Jas. P., Tyndall and Bon Homme, S. D., to Kearney, Neb.

LADD, Henry M., Euclid Ave. Ch., Cleveland, O., to be general manager of the Ohio Anti-Saloon League. Accepts.

LLOYD, Geo., late of Huntington, W. Va., to Henry, Ill., where he has been supplying. Accepts.

MARGETTS, Henry, late of Sturgeon Bay, Wis., to Tallman, N. Y.

NEWLANDS, Robt. W., late of Port Byron, Ill., to Mattoon. Accepts.

SELL, Henry T., Chicago, to First Ch., Tabor, Io.

SHAW, Gilbert A., late of Deer River and Denmark, N. Y., to Stanwich, Ct. Accepts.

WALKER, John J., late asst. pastor Central Ch., Providence, R. I., accepts call to Yarmouth, Mass.

WATRY, Francis, to permanent pastorate at Clayton, Cal., where he has supplied two years. Accepts.

WEGENER, C. J A., Austin, Ill., to Swedish Ch., Pittsburg, Pa. Accepts.

Ordinations and Installations.

CARROLL, W. Irving, *i.* Grand Ave. Ch., Dallas, Tex., Feb. 2. Sermon. Rev. Luther Rees; other parts, Rev. Messrs. C. J. Dole, J H. Dobbs, L. B. Parker.

MOORLAND, Jesse E., *i.* Mt. Zion Ch., Cleveland, O., Feb. 9. Sermon, Rev. H. M. Ladd, D. D.; other parts, Rev. Messrs. E. M. May, C. H. Small, J. G. Fraser, D. D.; J. W. Malcolm, A. B. Cristy.

RAMSDELL, Frank E., *i.* Pilgrm Ch., Cambridgeport, Mass., Feb 10. Addresses, Rev. Messrs. S. L. Loomis, C. E. Jefferson, A. E. Dunning, D.D.; other parts, Rev. Messrs. I. W. Sneath, Chas. Olmstead, Drs. R. C. Houghton. J. W. Churchill, Alex. Blackburn.

RIVOIRE. Enrico, *o.* Central Ch., Boston, Feb. 9. Parts were taken by Dr. E. L. Clark, Rev. Messrs. Morton Dexter and Joshua Coit.

SANTIKIAN, H. K., *o.* Lowell, Mass., Feb. 2. Parts were taken by Prof. E. C. Smyth, D. D., Rev. Messrs. M. H. Hitchcock and W. E. Wolcott. Mr. Santikian, an Armenian, preaches to his countrymen in Lowell, Lawrence and Nashua, N. H.

YORK. Fred. E., *rec. p.* South Ch., Grand Rapids, Mich., Feb. 2. Parts were taken by Rev. Drs. Jas. Gallup, W. H. Warren, D. F. Bradley, Rev. Messrs. R. M. Higgins and J. T. Husted.

Resignations.

ATWOOD, Lewis P., Lowell, Vt.

COLE, Thos. W., Sterling, Kan.

DIFFENBACHER, Benj. F., Ulysses, Neb.

EDDY, Wm. D., Rensselaer Falls, N.Y., to take effect Apr. 1.

ESTABROOK, Frank P., Biddeford, Me., *withdraws* resignation.

GRIFFITH, W. Robinson, Welsh Ch., Denver, Col., to take effect April 25.

IRONS, Benj , Belle Fourche, S. D., to take effect in April.

MILLARD, Watson B., Plymouth Ch., St. Paul, Minn., to take effect May 1.

PINKERTON, Adam, First Ch., Arena, Wis., to take effect April 1.

Dismissions.

BARD, Geo. I., Walpole, N. H., Feb. 2.

BROCK, Geo. A., *not* dismissed from Saxonville, Mass.

CHANDLER, Jos. H., Rhinelander, Wis., Feb. 1.

Churches Organized.

DALLAS, Tex., Grand Avenue, rec. 2 Feb., 81 members.

GAZA, Io., rec. 5 Feb., 30 members

HOPE, Io., rec. 2 Feb., 37 members.

POLLER, Wis., Covenant, — Feb., 14 members.

Miscellaneous.

DUNN, Jas. B., formerly acting pastor of Third Ch., Chelsea, Mass., and afterward prominently connected with the A. P. A., has become secretary of the National Temperance Society in New York city—an office which he held many years ago.

HICKMOTT, John V., of Mendon, Mich., has been made an honorary member of the A. B. C. F. M., through the gifts of Mrs. H. V. Quick of Angola, Ind.

KERN, Andrew, Lansing, Io., recently found at the parsonage door 30 loads of wood ready for the stove, the gift of an unknown friend.

LEWIS, Thos. S, recently of Webster, N. H., began work at Green's Landing, Me., Feb. 7.

MOON, Hiram E., Portland, Ind., lies critically ill with pneumonia. Supt. E. D. Curtis preached for him Feb. 7.

SANFORD, John I., closed his work at Mayflower Ch., New Duluth, Minn., Jan. 31.

SARGENT, Chas F., of Denmark, Me., has received news of the death of his father and mother at their home in Thomasville, Ga.

WILCOX, Chas. E., Northfield, Minn., has begun work at Biwabik.

◆

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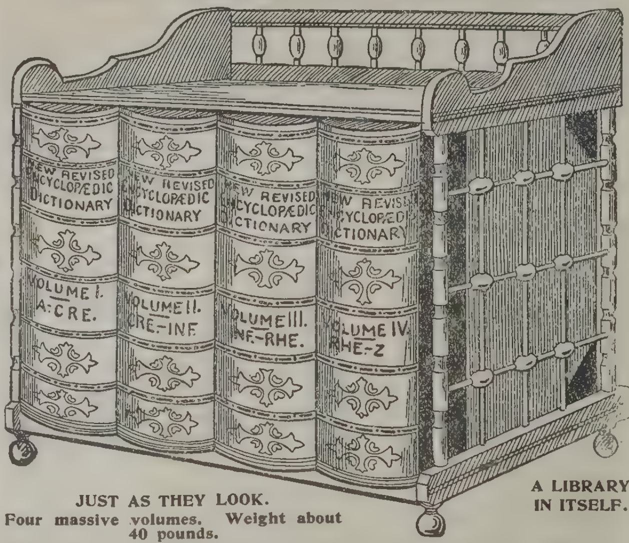
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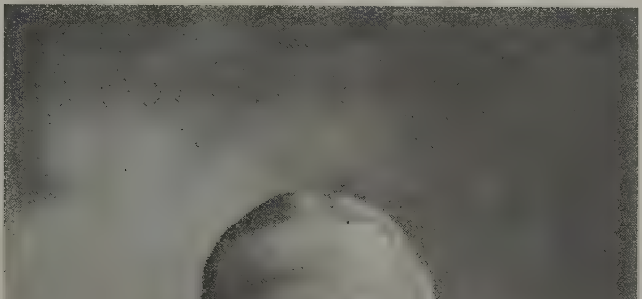

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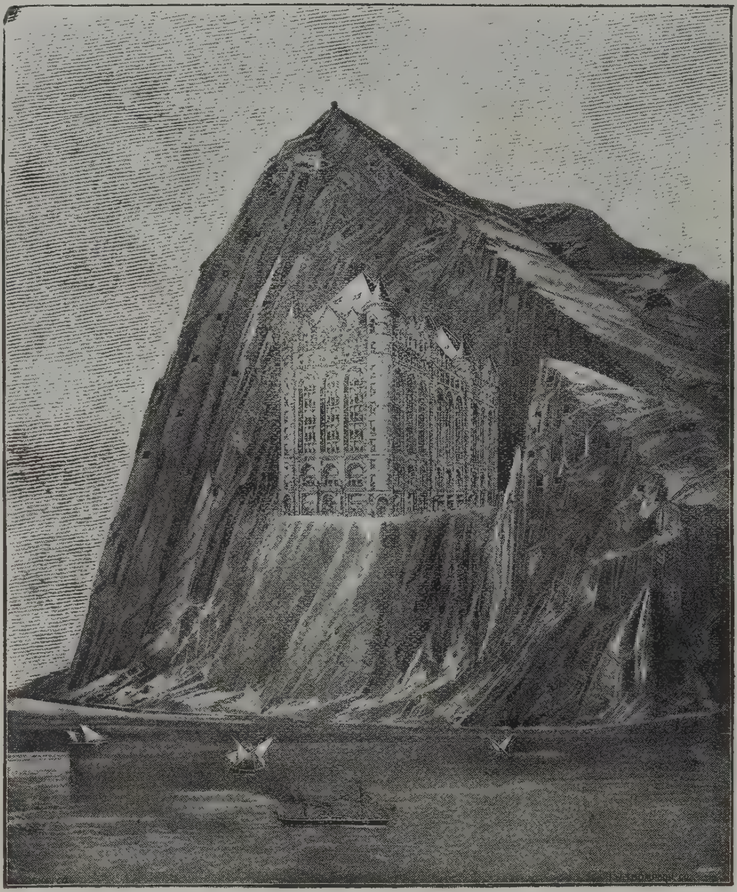

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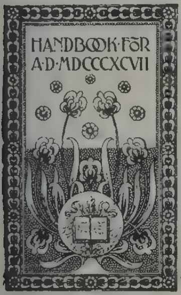

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Every returning holiday raises the question as to whether the public is putting it to the best uses. We are glad to note an awakening of sentiment in the direction of a better and wiser observance of these important days in the year. The Connecticut Valley Congregational Club devoted a recent meeting to the subject. Rev. C. H. Hamlin and other speakers brought out the point that holidays like Washington's Birthday and Fourth of July were originally instituted not to be seasons of mirth and relaxation merely, but in order that the people, and particularly the rising generation, might take to heart the lessons suggested by the lives and sacrifices of our forefathers. Our holidays should not be allowed to degenerate. There is room, to be sure, for sport and social festivities and a reasonable amount of noise, but in many ways these days ought to make plain and exalt the sober and strenuous duties of patriotic citizens.

The bill before the Massachusetts Legislature providing for a weekly rest day for working men is receiving strong support, not only from those who have spoken in its behalf in the hearing before the committee, but from incidental testimony of men in a position to know the needs of working men and the advantages of such a law. The chairman of the Board of Railroad Commissioners, Hon. John E. Sanford, speaking of the decision of the board some years ago prohibiting the running of Sunday trains to Newport, said: "Many a gray-haired conductor and many young men came to me and expressed their gratification at the decision which would prevent their being obliged to work on Sunday. These men have as much right to their Sunday as any others, and on many a Monday morning I have seen train men who were unfit for duty because the day before they had been working on excursion trains, work that is generally the hardest of any day in the week." The safety of the public, as well as the welfare of employés, requires that those who have the lives and property of men in their keeping shall be in condition to exercise due care over them.

Those who advocate the taxation of churches and colleges have before them an illustration of its working in the State of California. During the last twenty years the policy has been followed there of taxing all benevolent enterprises. The effect has been to repress charity and to turn many gifts to institutions outside of the State. It has not only laid burdens on private educational enterprises so far as to kill some and cripple others, but it has prejudiced the people against benevolence and against the instincts of refinement and culture. Libraries, art galleries, museums, all the enterprises which generous men and women delight to provide for appreciative citizens, have little encouragement in California. The result of this policy as related to churches is thus told by a writer in the *San Francisco Call:*

> Again and again have the churches been driven from their location by the tax collector. They have been compelled to move away from the centers of population and relocate upon obscure streets. There is no State in the Union with such poor churches. The average tax upon each church is more than $10 per month. Nearly $3,000,000 is spent annually for the moral and religious training of the citizens of this State, and that, too, by less than ten per cent. of the population. The State will not allow her church corporations to engage in any business for gain, and yet they are taxed precisely the same as the factory in the same block. How can such a law be just?

Education is necessary to citizenship, but without moral safeguards it may make citizens more dangerous. The recent annual report of the Society for the Prevention of Cruelty to Children says that child criminals are increasing in New York and that they are largely of ignorant, foreign born parentage. But they have learned to read, and they eagerly seize the penny newspapers, whose pages are filled with accounts of crime and immorality and pictures of criminals. These are held up before the reader as heroes, and their exploits are described in the most attractive style to make them readable. President Gerry regards the cheap newspaper as far more damaging in its influence than the dime novel. He says: "Criminal news costs almost nothing to purchase. It is the enemy of the human race, and especially of the poor and ignorant." And the most vicious editions of these papers, with the worst and most abundant pictorial illustrations, are those issued for Sunday reading.

The topic of the leading editorial in the *Christian Register* last week was What Is Orthodoxy? and the pith of it was that the question is unanswerable. Our Unitarian contemporary might have answered it easily enough. It might have said, "Orthodoxy is the thing we are always attacking, which we are always surprised that we have not vanquished." But then it might truthfully have added, "Perhaps we have failed because, as we confess, we have never yet known what orthodoxy is." But Dr. Lyman Abbott seems to know exactly what orthodoxy is. In his leading editorial in the *Outlook* of Feb. 13 he defines it as a belief in sin and salvation. But these two terms he proceeds so to define that he makes, as he repeatedly affirms, only a shadowy line between orthodoxy and heterodoxy. Then he proceeds to point out that those who would treat men of his views as unorthodox "mistake their self-will for the law of God, their creed for the Christian faith." If we had not the fullest confidence in Dr. Abbott's sincerity, we should think that of late he has been saying a good many things on purpose to stir up a chorus of dissent from every quarter of the religious horizon. At any rate he has done this, and has brought himself before the public afresh as neither orthodox nor heterodox but, as Dr. Buckley says, a paradox.

THE PARISH SYSTEM.

We have received several inquiries recently as to the wisdom of incorporating churches and abolishing the societies, the legal bodies which hold the property of the churches and administer their temporal affairs. There are two sides to this question. Old institutions commonly have some ground of reason for their existence. Even if we think they ought to be abolished it is best to try to save all that we can of the good that is in them.

Judge Simeon Baldwin, in an address lately given at New Haven, has made a strong defense of the parish system, or of that arrangement by which we have an ecclesiastical society placed alongside a Congregational church. He approves of it because we have it, a growth out of our own soil. He thinks it better in the nature of the case that there should be two bodies —the church, charged with the cares of the spiritual life and of active benevolence, and the society, intrusted with distinctively business interests. He holds that the society, by the nature of its membership and by its legal requirements for the warning of meetings and for due notice of all proposed action, is likely to manage these business affairs most wisely. He thinks that even in the choice of a pastor the veto power of the society is often used to good purpose. He compares the working of these two bodies to that of the two houses of a legislature, whose concurrent action is more safe than the action of either alone would be. For this reason, in part, he deprecates the proposal to incorporate the church and put all things into its hands. And he also thinks that the church would lose in this way a needful ally, whose place could not be filled.

Such considerations have weight, but they are not conclusive. Things may have their use for a time, and then give way to better things. The ecclesiastical society, as we now have it, is very unlike what went before it and much better. The stages of this progress in the past are suggestive and promising as to coming things. The giving up of compulsory taxation for the support of public worship, looked upon once by many with great misgivings, has wrought nothing but good. The state was not an indispensable ally but a source of weakness to the church. It may be so with the society.

Safeguards against hasty or inconsiderate action of the church in business affairs, or any other, can easily be provided and ought to be in the rules of the church itself. Due notice should be required, both of meetings and of all matters to be acted upon. If it is judged best that in certain cases nothing shall be done until after the report of a committee to which the subject shall have been referred, provision may be made for such a committee. In the same manner provision may be made for ascertaining the preferences of all regular occupants of pews with respect to the settlement or dismissal of a pastor, or upon any other subject of great importance. Permanent committees composed of business men, or any others representing the congregation, may be appointed. The church may engage, if that seems best, to accord a certain weight to the views of those thus represented, as by providing that contrary action shall not be taken except by a two-thirds vote of its own members, or by some other similar limitation upon itself. The co-operation of those not members of the church may thus be secured and deference may be shown to their judgment, without putting a power of final control in vital matters wholly outside the church itself.

For whether it is regarded theoretically or practically it is doubtful if it can ever be most safe for the church to be subject altogether in anything to such external control. The working together of the church and the society is wholly unlike that of our two legislative bodies. These two branches of the legislature represent one and the same constituency. They exist because one constituency judges that its interests are best secured by requiring this duplicate and concurrent action of its own representatives. But the church and the society have not of necessity, nor commonly, the same constituency. They are not representatives acting in behalf of the same constituency, or of any constituency at all. They are two original, distinct bodies undertaking to act together for themselves. If differences arise between them there is no one power behind them both, as the State is behind its two legislative branches, to put its hand upon them and to command order out of their confusions. The way is open for disagreements, for which no sufficient remedy is provided.

Such disagreements do in fact arise. It is true that the church and society often go on well together, and particularly when the leading members of one body are members also of the other. It may be, too, that in cases of disagreement the church may sometimes be in the wrong and the society in the right. But the opposite is far more common. In the great matter of the pastoral office, especially, there is a constant tendency for the society to take the lead, both in engaging and dismissing the minister. The society pays him. In his absence for vacation, or for any cause, the committee of the society commonly provides some one to take his place. When he resigns his office the same committee naturally moves to find his successor.

There are churches in New England which have had nothing whatever to do with the choice of their pastors for long periods of years. Setting aside extreme cases, this tendency to leadership on the part of the society in procuring candidates and engaging pastors appears on every hand. It is most unfortunate in its results. The society thinks it may properly choose, or hire, the man it has to pay. Business considerations incline to go foremost. The hired man must be smart and earn his money. The spiritual force of his life and teaching is less thought of.

In all this there is a reversal, or a practical perversion, of the theory that we should have two bodies—one to manage spiritual, the other business, interests. We find the business body controlling or powerfully influencing the direction of the most vital spiritual concerns. But if there is to be defective management anywhere it is surely better that the church should fail somewhat in the ordering of business affairs left in its charge, rather than that the society should have the handling of spiritual interests and should fail to do it fitly.

This going on together of the two bodies, with the weight always likely to be attached to the business side, involves a strengthening continually of the less spiritual and more worldly influences or elements within the church. It often weakens the powers of faith and Christian courage so that the church goes limping, leaning upon its crutch, when it ought to stand and walk in a strength of its own. The risk of dissension is also greatly increased. And it must not be forgotten that the condition of every church attached as an adjunct to a parish is legally a precarious one, and that when a division arises it is without the power to defend even its own life.

On the whole, we believe that the parish system ought to be abolished. We think, too, that this is the prevailing opinion with those who know most of what is going on among our churches. But the doing away of it must be a matter of patience and practical good sense. It is not a thing to be pressed hotly. The safest and most effective forms of separate church equipment will be found out with time, and with experiments upon them. And with some steady effort to keep the subject before the public mind the old system will continue to be quietly slipping away until it is gone.

But about one thing there should not be much delay where the church can act unitedly. Leaving the society to stand and to hold its property if it wishes to, every church ought still to be incorporated. Then it has a continuous public life of its own. It can keep its name, its records, its identity. It can hold properties, too, of any sort which may pass into its possession. And it will be in readiness to take entire charge of its own financial interests whenever they may come into its keeping.

LET US UNDERSTAND EACH OTHER.

The "Christian" Church makes the Bible its only creed. In view of some advances toward union between this body and Congregationalists, the organ of the Christians, the *Herald of Gospel Liberty*, is dismayed to find in our Handbook for 1897 the Creed of 1883. Our contemporary is sure that this creed is not imposed arbitrarily on Congregational churches, but says "it must have been adopted by them, since it is dated 1883." No, brother; the date simply tells when it was published by the committee which prepared it. It was never adopted by the National Council, but only by such local churches as have chosen it.

Our contemporary says that in order that the two denominations may come together, the one which it represents must lay aside the name of Christian, the Bible, fellowship for all Christians and Christian character, which is the test of such fellowship. Well, hardly. Congregationalists would not be likely to invite into closer relations with themselves any denomination that had laid aside these things, which are the basis of Christian fellowship. Our "Christian" brethren do not fully understand us, if this editorial of Dr. Summerbell represents their view of us. Perhaps we do not understand them. Certainly union would only promote divisions until we arrive at a better mutual understanding. Dr. Gladden, in a frank and cordial letter which has called forth the *Herald's* editorial, sums up the entire matter in saying: "All I want is that we should know each other better and help each other all we can. I hope that this will not be thought a dangerous thing to do."

MR. MEYER'S AMERICAN VISIT.

Mr. Moody fulfilled his promise to Rev. F. B. Meyer when he persuaded him to leave his London pastorate for a fortnight's work in America. The promise was that Mr. Meyer should have special audiences composed entirely of ministers and aggregating 1,500. Fully that number were brought together in the conferences at Boston, New York and Philadelphia. But, desirous as Mr. Meyer was of helping his fellow-pastors, he probably would not have laid down in midwinter his own ministerial duties at Christ Church unless he had felt that in the providence of God he could be made widely useful to American Christians generally. He cannot have been disappointed in either of the two errands that brought him to this country. As respect enthusiasm and effectiveness his meetings in New York and Philadelphia were but repetitions of his three days' campaign in Boston. The culmination of interest, however, came in Philadelphia, and he himself declares that the meeting held there last week just before he sailed for England was the most wonderful which he ever attended. He has participated in many noteworthy gatherings at Keswick, Northfield and elsewhere, and the Philadelphia one must have been phenomenal to deserve such a verdict from him.

Mr. Meyer's visit has left a far-reaching train of wholesome influences. From Christians of all shades of belief and varying temperaments we have heard only words of praise and gratitude. Even those to whom his teachings have hitherto seemed too abstract and mystical have confessed that they have grasped his central thought clearly and to their own advantage. Mr. Meyer avoids utterances that wound and antagonize. He leaves one side questions of Biblical criticism, and one could hardly guess from his addresses his own personal attitude concerning questions now under debate. He holds up ideals that command the approval of all who consider Christian living a serious business. If there be in his teaching anything that fosters self-righteousness and censoriousness of others it has not obtruded itself. Only good can come to the church if his thought of the enduement of the Holy Spirit for the ends of service is kept constantly in view. Already many persons have been made familiar with this thought through such books as Christian Living and the Present Tenses of the Blessed Life. This higher Christian living which he advocates in his writings and his sermons is, as we understand it, not an esoteric affair differentiating those who are already in the kingdom, but a process in which all Christians share according to their desires, their receptivity and their consecration.

We should like in this connection to call attention to the fact that Mr. Meyer's evangelistic labors were all the more successful because he is a pastor with large and important parochial cares. What these are may, to some extent, be inferred from his little book, The Bells of Is. Churches are ready to listen to a man who is carrying out in a definite field the ideas and methods which he urges upon Christians generally. In the background of Mr. Meyer's earnest words of exhortation was his big London parish, where for at least nine months of the year he copes with the perplexing problems that confront many ministers. To such evangelistic labor as this no exception can be taken. Dr. Edward Judson's recent work in Newton, described on page 277, has, in our judgment, been helped forward because he too, like Mr. Meyer, is the pastor of a large and engrossing city church. We notice also that Dr. Nehemiah Boynton is conducting special meetings in Detroit outside his own church. A good deal of exchanging for evangelistic ends is going on this winter between pastors and we are glad to observe the fact. Those churches whose pastors are especially well equipped for such general work ought to be willing to spare them for it now and then. Only good can result to all concerned.

PRAYER FOR THE INCOMING ADMINISTRATION.

It is a source of profound gratification that President-elect McKinley is a Christian believer. It is to be hoped that the members of his cabinet will prove to be in substantial sympathy with him in recognizing their dependence upon the Almighty. It is certain that he appreciates clearly the tremendous difficulties which he cannot avoid encountering during the coming four years, and that he will turn often to the great Ruler of all nations for help. He cannot fail to be grateful for the sympathy and prayers of all Christian citizens, whatever their religious affiliations may be.

There should be more frequent prayer for the President and for all our rulers in our homes and our closets. Whatever those who love God may disagree about, surely we all are at one in the earnest desire to see the principles of righteousness prevail throughout our nation, to have our rulers controlled by divine influences instead of personal ambitions or merely partisan motives. To pray earnestly to God in their behalf is at once a high privilege and a solemn duty. And no time is more appropriate for such petitions—although they should be offered day by day continually—than just now, when the new and untried administration is entering upon its active duties. With heartfelt gratitude for the past, let us pray that the future may surpass it, and that the President and his advisers may be given wisdom to rule the nation so wisely and so conscientiously that peace and prosperity may exist, that the dangerous problems of our day may be solved rightly and permanently, and that our national character and life may be purified and ennobled.

Let nobody suppose that such prayer may prove futile. There could be no graver error. It is in the power of the praying people of this country to help every righteous purpose and endeavor of the new administration so that their attainment shall become less difficult and often effectual. Let no one be disturbed by talk about the rigidity of natural law and the uselessness of prayer. God has declared that prayer avails and every true Christian knows it by his own experience. Let our prayers for our new rulers therefore be earnest, confident and frequent, and let no one doubt that they will be answered.

CURRENT HISTORY.

The Arbitration Treaty.

After a somewhat prolonged and thorough debate the treaty was informally set aside on Friday and further discussion of it deferred until after March 4. Senators Sherman, Hoar, Lodge, Frye, Platt and Lindsay urged its ratification at this session. But Senators Teller of Colorado and Daniel of Virginia were so obstructive and so determined to defeat its final consideration at this session that it became apparent to all that there was nothing else to do, the rules of the Senate permitting an obstructive minority to defeat the will of the people far more effectually than the will of any European ministry can dispute the mandate of its legislators. The debate thus far justifies us in again asserting that the opposition to the treaty is not based on genuine disbelief in the principle of arbitration, or distrust of the provisions of the treaty as drafted by Secretary Olney, but rather is due to contemptible disregard of national repute by men intent on satisfying personal grudges. There is scarcely a free silver senator who is not an enemy of the treaty.

Our British friends will understand the situation, we are sure. We beg them to judge us by John Fiske's notable article in the March *Atlantic* rather than by the vain imaginings of Senator Morgan or the editorials of the New York *Sun*. Professor Fiske, eminent as a historian and philosopher, enthusiastically hails the treaty as an event whose consequences, even if the treaty is not ratified now, will be "enduring and profound," calculated to aid in pacifying Europe, and a long step toward "a sublime result of 'peace on earth and good will to men,'" which "it is our solemn duty to welcome and encourage by every means within our power."

It is interesting to note that Professor Fiske, in this article, distinctly answers the query with which we closed our editorial on George Washington last week. His reply to Washington's exhortation for a permanent, national policy of exclusion and isolation is: Times have changed and are changing. Railways, telegraphs and international industries are making every part of the world the neighbor of every other part, and a policy of isolation will not always be possible, nor will it be desirable.

The Investigation of Trusts.

Notwithstanding there are few who have confidence in the purity of motive prompting the investigation of trusts now proceeding before a committee of the legislature of New York, some facts have been made public which will not be forgotten. Chief among these will be the pronounced unwillingness of the trust officials to produce documents and books giving information respecting capitalization and profits; their confessions that the trusts, so long as they last, practically determine the price of given products to all consumers in this country; that jobbers and middlemen are helpless in face of the authority of the combination, and that the lowered price to the consumer is not at all commensurate with the lessened expenditure caused by the closing of unnecessary plants and the reduced wage lists; that stock watering on a gigantic scale has prevailed, and dividends have been paid on thousands of dollars of stock representing no actual investment. The most important member of Mr. McKinley's Cabinet, next to the Secretary of State and the Secretary of the Treasury, will be the Attorney-General, whose duty it will be to grapple with these gigantic organizations. If present Federal legislation is defective it must be remedied, and Congressman Gillette of this State is to be credited with a bill already before Congress, which, if passed, will, it is thought, close those loopholes through which the Federal courts hitherto have decreed that the trusts might escape. May Mr. McKinley's nominee for this important place be a man of character, courage and ability. He will be called upon to grapple with the most astute lawyers of the nation, who have no scruple in taking fees from any client. If it be said that legislation is useless to effect the interplay of natural laws, that trusts are disintegrating now faster than they are forming, it may be answered that since legislation and judicial decrees have done so much to create and foster artificial and unmoral bodies called corporations, it is not illogical to assume that what society has sanctioned it can condemn, what it has fostered it can destroy or curb if it desires to. For better, for worse, the era of investigation has begun, and to try and dam the current of popular curiosity is senseless and useless.

Cause and Effect.

The stringency of the times and changes in administration are bringing to the surface facts respecting personal and official dishonesty which otherwise might never have come to light. Agents for foreign investors, bank officials and State officials are found to have been speculating with funds that were not theirs. Thus Turkey's former consul in Boston, a Roman Catholic Armenian, is now in jail in New York city, awaiting extradition and trial for perversion of funds belonging to French investors in American property. Thus the treasurer of the ancient town of Plymouth, a Congregationalist, is declared to be guilty of stealing town funds, but is not under arrest owing to a surprising and lamentable disposition among the townspeople to condone his offense because he is highly connected. Thus also Nebraska finds a shortage of $537,762 in its treasury, and a State auditor whose accounts are $27,000 short.

Now these events are typical and not at all surprising in view of the ethical standards which dominate in too many circles of society, and they will multiply unless the malefactors are brought up with a round turn. Every agent of a trust fund who speculates with that which is not his plays with fire, and whether successful or not plays false with his clients and society. Restitution of funds cannot atone for theft. If political influence can save the guilty Republican officials in Nebraska then Populism will flourish on the ruins of Republicanism, and ought to.

The truth of the matter is the country is full of men crazed with the hope of getting something for nothing, and indifferent to the ways and means of attaining their ends. Instead of meeting with reprobation, swift and certain justice if they steal, they too often meet with soft phrases and every facility to escape through the meshes of laws seemingly woven so as to protect the criminal.

Extravagance and Waste.

Akin to deliberate theft from society, and in many cases the cause of it, is the extravagance of the individual or the public official. Despite the fact that Speaker Reed of the House of Representatives stands exercising his autocratic power in behalf of economy in expenditure, though by so doing he is losing popularity among congressmen, the present Congress bids fair to appropriate more than $1,000,000,000, a good portion of it for objects that could not stand the scrutiny of debate, and most of it for men who are now demanding pay for that which they originally volunteered to do for nothing. The treasury of the State of Wisconsin is practically empty and Illinois is not much better off, owing to the lavish expenditure of its past legislatures. It is so easy to introduce measures that call for expenditure. It is not so easy to resist pressure from constituents or local interests, nor to devise revenue-producing laws that bear equitably upon all, and that cannot be evaded.

Fortunately there are some signs of a reaction. Not a few of the recently inaugurated governors served notice that they would rigorously veto all unnecessary laws, and several legislatures that have always felt it proper to send State militia to Washington for the presidential inauguration and at the expense of the taxpayers have refused to do it this year on the plea of economy. Best of all signs, the Republicans in the House of Representatives last week called a halt on pensioning the children of veterans of the Revolution and War of 1812, realizing, doubtless, what the precedent would mean to children of veterans of the Civil War. There also are some signs of retrenchment in the administration of municipal affairs, but only where the idea of non-partisan administration is dominant. The spoilsman cares nothing for the taxpayer.

Loans Without Usury.

The second annual report of the Provident Loan Society of New York city, just issued, says that it has been demonstrated "by actual experiment on a scale sufficiently large, and continued over a period sufficiently long to warrant final conclusions, that aid can be given on a strictly business basis by loans of money at one per cent. a month, or one-third of the legal charge made by pawnbrokers on loans for a short time."

The character of those who have found this society to be "a friend in need and a friend indeed" is worth noting. Says the report:

> Few of those who obtained loans are upon the records of any charitable organization or are applicants for charitable relief. They are men and women accustomed to rely upon their own resources, who apply to the society to tide over periods of sickness or lack of work.

The competition of the society already has compelled some extortionate pawnbrokers to reduce their rates. In every city where usurers bleed the poor and unfortunate this society should find imitators. As a purely business enterprise, it guarantees all stockholders six per cent. and its aid to the unfortunate yet self respecting man or woman is beyond description.

A Body-blow at Vicious Journalism.

The United States Supreme Court last week rendered an important verdict which will go far toward purifying society. Joseph Dunlop, editor of the Chicago *Despatch*, in February, 1896, was found guilty of publishing obscene matter and sending it through the mails. He was sentenced to Joliet Prison for two years, and ordered to pay a fine of $2,000. He appealed to the Supreme Court, and that august body unanimously sustains the verdict of the lower court. The vice-president of the Western branch of the Society for the Suppression of Vice says of this verdict:

> It is a victory for public purity and for the post office department. It is considered, I am told, the greatest victory the department has ever won. This establishes the fact that the United States mails cannot be made an organ for questionable resorts by carrying their advertisements through the country. Citizens everywhere now have protection which they did not know of before.

There are newspapers in nearly all our large cities which publish exactly such advertisements as the *Despatch* did. They are nothing more nor less than brokers for harlots and panderers to vice.

Greece, Crete and the Powers.

There have been several clashes between the Cretan Christians and Mussulmans during the past week. Greece has continued to pour men and supplies into Crete, though some ships bearing supplies have been stopped by the allied fleet. The Grecian attitude remaining as belligerent as ever, on Sunday, after due warning had been given, the allied fleet shelled an insurgent camp near Canea, but desisted as soon as the Greek flag was hauled down. Thus we have the significant spectacle of the great Christian Powers joining in an attempt to suppress an uprising of Cretan Christians against Moslem rule. If it is only a nominal act, calculated to maintain the Powers' record for consistency and dignity, it may be tolerated by public opinion in Europe, providing Cretan autonomy or Grecian authority over Crete follows speedily. But if it proves to be a genuine, permanent concert of Powers to suppress the legitimate aspirations of a Christian people, then we are confident Lord Salisbury, M. Honataux and Signor Rudini will find that the British, French and Italian peoples will not tolerate any such effort to aid Turkey or Russia.

Lord Salisbury's prompt rejection of Emperor William's suggestion that the allied fleet blockade the Piræus shows that he knows there is a limit to his coercive power, and that much can be gained for Great Britain by letting events take their course. Macedonia is ready to break forth in revolt in a moment. The Balkan states are armed and restive. Russia's Black Sea fleet awaits orders, and her troops on the Turkish border are mobilized. Turkey's fleet is worthless and counts for naught, but her army is still formidable and is being marshaled near the Thessalian border. William of Germany is indignant at Grecian indifference to his opinion, is mad at Lord Salisbury's curt rejection of Germany's plan for settling the controversy, and courts war. Out from the confused reports of facts and the differing theories respecting the motives of the actors in the play two or three clear facts emerge—the splendid Grecian courage and enthusiasm, popular sympathy with Crete, which may set at naught all the craven devices of diplomats, and the certainty that before the end is reached there will be a new realignment of forces in the East. Turkey already shows by her quiescence that she feels the grip of a new power. Russia's hand is being forced. France is in a quandary. Germany, more reactionary than ever, finds that her opinions carry little weight. Great Britain and Italy, joining navies, still can dominate in the Mediterranean, and Lord Salisbury, if sufficiently shrewd and alert, stands to win more than any other diplomat. As for Americans, they have naught but sympathy for Greece and Crete, as is demonstrated by the Senate's resolutions of sympathy, passed without a dissenting vote. They rejoice to see the love of liberty asserting itself so generally in Europe, confident that in the end it will triumph over tyranny. As for war, it may be needed to purge Europe of evils which flourish now, stifle personal happiness and undermine true national welfare.

The latest news from Europe indicates a clear purpose of the Powers to give Cretan autonomy, but an equally definite purpose to discipline Greece for her contumacy.

IN BRIEF.

Archbishop Kain of St. Louis is using his authority to drive Protestant organists and singers out of choirs in Catholic churches in his diocese. He is consistent, to say nothing more.

Washington already has had a mass meeting to voice the popular will respecting the arbitration treaty. Baltimore is planning to have one. Are New York, Chicago and Boston less interested in the cause?

The wastefulness of the rich has received considerable attention of late, and the Bradley-Martin ball has furnished a fruitful illustration. But the wastefulness of the poor, if it were chronicled, would in its way be quite as distressing.

Our Western contemporaries are fast outstripping us. The *Western Christian Advocate* heads its obituary department with appropriate poetry and the general title, The Rainbow Round the Throne; and the *Interior* has taken to publishing portraits of the worthy but obscure dead.

Lent in the Episcopal Church calendar begins March 3. But so far as any special gifts of the Holy Spirit are concerned, they are ready whenever we are ready to receive them. The Bible speaks of "a set time" to favor Zion. But it nowhere indicates that the church is to set the time. "*Now* is the acceptable time."

The A. M. A. has accepted the invitation of the Minneapolis churches to hold its annual meeting there next October. This is the farthest point West it will have reached in its yearly migration. To keep the balance the American Board will convene in the East, at New Haven, while the Home Missionary Society in June will seek its customary haunts in leafy Saratoga.

An educated millionaire was executed last week in Missouri for murder, and the fact that his wealth could not save him has brought out many expressions of astonishment. But men of education and wealth have greater responsibilities than the poor and ignorant, and when such men commit crimes they have less claims for mercy.

The recent rationalistic statements by Professor Howison of the University of California and President Jordan of Leland Stanford, Jr., University are giving much concern to the evangelical Christians of California, and they are stating in unequivocal terms their dissatisfaction with a situation which finds them lacking in strong denominational colleges.

In connection with the observance next Sunday of Mary Lyon Day it will be of interest to know that a booklet compiled from Mary Lyon's letters and entitled The Inception of Mt. Holyoke College Described by the Founder is soon to appear. We of a later generation will be surprised to discover how differently the subject of the education of women was viewed only about half a century ago, from the way in which it is regarded today. We are glad to hear of many prospective observances of this important day.

As we intimated was to be expected, the ministers of the Manhattan Association in Brooklyn are taking up in their pulpits the subject of the divine origin of the Bible and the trustworthiness of its record. Dr. Behrends preached an eloquent sermon, Feb. 14, on Christ and the Old Testament, from John 5: 39. It was an able reply to many assumptions of the higher criticism, laying emphasis on the fact that Christ used the Old Testament as his Bible, and that it was then substantially the same as we now have it.

That outrageous New York law which makes the Church Building Society a governing body, with power to declare Congregational churches extinct and to take possession of their property, has come under the ecclesiastical eye of the *Churchman*. After scrutinizing the law from a safe distance, it comes to the conclusion that the law is the result of a yearning of Congregationalists for some kind of episcopate. Our contemporary seldom admits risibles into its editorial columns, and is perhaps unconscious that it has done so in this instance.

Fashionable and busy Washington laid aside to a large extent, last week, its social functions and its usual occupations to consider the interests of childhood. Our correspondent, whose account of this Mothers' Congress appears on another page, says, in her private letter, "It is a tremendous affair, far exceeding the thought of the originators." What a revelation this congress is of the patience and devotion that are surrounding children today. This cannot be a very bad world when the welfare of the little ones is considered worthy of the thought of philosophers as well as the chief concern of ordinary men and women.

We have received several letters of late, of from fifteen to forty pages each, closely written. Apparently some of our readers, as an evidence of their appreciation of the reading matter in *The Congregationalist*, seek to repay us in kind, and generously. We are compelled by limitations of time to take these letters, as we do the copies of a contemporary which publishes occasional symposiums with excellent but very long articles, and file them away to be read on our first leisure day. These letters and articles have been accumulating for years. But the short letters, of course, we read as soon as they are received.

Ask any candid Unitarian the simple question, Is truth the source of life? and he will reply, "Yes." Then face him with such a confession as this, from Rev. J. C. Kimball, writing in a recent *Christian Register*, and what can he say?

> If Unitarianism has the larger truth, its very truthfulness must prompt it to confess that orthodoxy has the larger life. There is nothing which our denomination wants for its success more than this life. Unitarian to the core as I now am in my faith, there is nothing in this world for which I thank God more, as I look back, than that I was brought up in an orthodox home and church and Sunday school.

If Unitarianism has the larger truth, why has not it the larger life also?

The editor of the *Christian Advocate*, Dr. J. M. Buckley, said last week in a Methodist Ministers' Meeting that he didn't believe in the verbal infallibility of the English translation of the Bible. At once the daily papers pointed him out by large headlines as a heretic, a defender of Dr Lyman Abbott and a disbeliever in the Bible. This is a sad indication that editors of the secular press are not familiar with the Bible, nor with the *Christian Advocate* and the *Outlook*. But some of them made amends by printing in advance Dr. Buckley's editorial of this week declaring that Dr. Abbott is exerting a more dangerous influence in evangelical churches than any man since the early days of the Unitarian secession in New England.

Last Sunday a Boston suburban church, the Central, Chelsea, had the rare pleasure of hearing one of Chicago's foremost preachers, Rev. Dr. F. W. Gunsaulus, whose visits to the East are all too infrequent. This exchange with the Chelsea pastor, Rev. C. E. Jefferson, who had been called to Chicago to lecture before the Union League Club, gave our Western brother a view of a live Eastern church, whose magnificent morning congregation was further enlarged in the evening by an invitation from the Central Church to its neighbor, the First, to worship with it. Dr. Gunsaulus must have returned with the conviction that small cities need only live men to build up strong churches and great congregations.

The standing committee of the Episcopal diocese of Massachusetts has a serious matter to consider. *The Church*, the new Broad Church paper published in Boston, whose editors are Rev. Messrs. Suter of Winchester and Addison of Fitchburg, lately said editorially that the pastoral letter sent out with the signatures of several of the bishops of the Episcopal Church in 1894 was "forged." In a later number of the paper it was explained that what was meant was that the letter did not carry the canonical obligation of a real pastoral, and the editors expressed regret that they had used language so open to misinterpretation. But this explanation has not satisfied those who were, with good reason, indignant that the charge had been made, and an ecclesiastical trial seems likely to result.

When a man of Hon. Neal Dow's usefulness and fame is rapidly approaching his ninety-third birthday it is certainly fitting that there should be general notice of the fact. So long as this veteran worker is spared, his natal days ought to be made occasions not only for congratulating him, but for speeding forward the temperance reform to which he has given the best services of his life. His Boston friends and admirers will hold, on Thursday, March 18, a banquet in Lorimer Hall of Tremont Temple, at which Dr. Lorimer, Mrs. Fessenden, Messrs. J. W. Baer, Wolcott Hamlin and B. R. Jewell will speak. Preparations will be made for 450 persons, the tickets being $1 each. After the banquet and its attendant festivities Mr. J. G. Woolley will lecture in Tremont Temple on Neal Dow, his life and his work.

Dr. Wilfred Grenfell, the superintendent of the London Deep Sea Mission, whose unique medical work among the sailors of the North Sea and on the coast of Labrador has excited so much interest, is spending the week here. He spoke at Andover four times on Sunday, at Exeter on Monday evening, and at the Leyden Church in Brookline on Tuesday evening—everywhere with great acceptance. His other appointments for his illustrated lecture are at the Pilgrim Church, Cambridgeport, on Wednesday evening, at the Highland Church, Roxbury, on Friday evening, at Dr. Mc-

Kenzie's church in Cambridge on Sunday evening and at Dr. Berle's church in Brighton on Monday evening. He will preach at Rev. W. A. Bacon's church in Beverly next Sunday morning. Any church is fortunate which can secure an address from this devoted missionary.

The Nashville *Christian Advocate* is authority for the genuineness of the following quotation from a recently published editorial in a paper edited by a Southern Negro:

> In the editorial *sanctum sanctorum*, where thought struggles to catch the listening ear and sway the judging heart, and where from the great deep of the mental ocean vivid oscillations of heavenly torches flash from the pent-up fires within, Editor —— shows a fitness, clothed and attired in a brilliant paraphernalia, brighter than the rings of Saturn and more golden than "Arcturus with his sons," spanning the sea of journalism with a cloudless eye and a potent elegance of chaste diction that belongs only to men of lofty mold and magnificent mental parts, appurtenances and splendid formula for the adjustment and the recombination of those resources and personal accomplishments that belong to great molders of thought and founders of human tastes.

This rivals the florid English of the inaugural of New York's lieutenant governor.

The Pacific and the Atlantic coast do not seem so far apart when a minister can preach in Oakland one Sunday and in Boston the next without traveling at all on Sunday either. This particular minister was Rev. C. R. Brown, and right royal was the welcome that his former flock at the Winthrop Church, Charlestown, gave him last Sunday. No less warm was the greeting when he and his wife appeared as the members of the Monday Club were just seated for their annual dinner and the concurrent festivities pertaining to Ladies' Day. The Egypt and Palestine pictures which were exhibited later in the afternoon were designed not alone to freshen recollections of *The Congregationalist's* tour of 1895, but to quicken anticipations on the part of Mr. and Mrs. Brown, who sailed on the Spree Tuesday for three months' absence in Europe and the Holy Land. The new pastor of the big church in Oakland is by no means worn out with his untiring labors of the past five months, but this tour has long been planned for recreative and educative purposes. Joy go with the happy pair over the Atlantic.

Every now and then some newspaper or preacher sends out letters to a number of individuals asking why they do not go to church. We have once or twice done it ourselves, but we have concluded that we can use our space to better advantage than in setting forth the reasons which non-church-goers allege for the stay-at-home habit. They are always very good reasons, of course. How true it is, as is alleged in a recent symposium on this subject in a Lincoln (Neb.) paper, that the "church is out of joint with the world," that "not one man in 500 today believes in the supernatural," that "there is nothing about the average sermon which is entertaining or instructive," that "one hears at church bigotry, self-righteousness and cant when he is looking for something broadening and uplifting." In the face of all these charges how could any man have the effrontery to say in the same symposium that the reason he didn't go to church was that he was too lazy! Perish the thought that laziness keeps anybody away from God's house, and may the thinker of the thought retract it before it is too late.

Rev. Dr. George F. Pentecost tells a *British Weekly* interviewer that if he had known the warmth of feeling with which he was regarded by the Marylebone church and the London Presbytery he never would have accepted the call to the Yonkers church; that he is "heart-broken at the thought of leaving London"; and that England is the most beautiful country in the world. He interprets the refusal of the London Presbytery to release him as "a graceful expression of regret at the prospect of his leaving," a decision which he is under no obligations to consider for a moment. But we note that Rev. Dr. George D. Matthews, well known to Pan-Presbyterians, says that for Dr. Pentecost to question the authority or serious purpose of the presbytery is to make a serious charge against its members, and he insists that "the decision is in the last resort with the presbytery, which is bound to prefer the greater good of the whole. Whatever changes our English Presbyterian Church may make in its future administration, I trust it may continue to be Presbyterian in its polity." Nevertheless, the American Baptist-Congregational preacher is to have his own way, even if it involves "a breaking heart."

STAFF CORRESPONDENCE.

FROM NEW YORK.

An Interesting Discussion.

The Congregational Club at its February meeting discussed The Student Christian Movement throughout the world. Drs. Judson Smith of Boston, Charles Cuthbert Hall of Brooklyn and Mr. Luther D. Wishard of this city were the speakers. Dr. Smith, whose official connection with the work of foreign missions had made this students' movement one of exceeding interest to him, spoke of its origin, its development, management and results. Of the results one of the most prominent is the fact that about 1,200 men and women of different denominations connected with this movement are now at work in mission fields and 6,000 are enlisted in a course of preparation.

Dr. Hall spoke of the under-graduates in our colleges and seminaries with whom he is brought into close contact. He had lately spent four days in one of the colleges holding daily meetings with the students, and had been greatly cheered by seeing their excellent Christian spirit and earnest search after religious truth. These "student volunteers" felt that a special trust was committed to them, their opportunities making them "debtors" to others around them, and their influence for the Master was very positive and active.

Mr. Wishard, being the general secretary of this movement, in the interest of which he had been around the world, closed with an exceedingly interesting account of its composition, purpose, methods, results and prospects—statements that won the favor of all his hearers.

Doubtful Charity.

Rather a sharp difference of opinion is finding expression between our regular organizations for the wise and systematic care of the really poor, willing to work if they could find work to do, and those responsible for calling hither the horde of loafing impostors now thronging the city, drawn to it by the offer of free food and shelter given indiscriminately to all who will accept it, without conditions, questions as to character, ability to work or real need, not to say desert, of help. Among offenders in this line is one of the sensational daily papers of the city, and the judgment of some of our careful students of charitable work has coupled with it the new movement of the Salvation Army for the too indiscriminate aid and encouragement of the vilest of the vile, of whom the city always has a full supply without special bids for them. However good people may differ as to these opposite methods, no one with his eyes open will deny that never before did so many of these unfragrant parasites pollute our streets, parks and public places. Few cities have more or as wisely conducted methods of liberally ministering to the deserving poor, but our citizens do hate to be imposed upon in the name of charity.

Brooklyn Lectures and Sermons.

Brooklyn's course of lectures on the Graham Foundation was opened this season by Dr. P. S. Moxom of Springfield. His subject was The Wisdom of God as Shown in the Evolution of the World and of Life. In its illustration he took a rapid but comprehensive survey of the process of creation, beginning with the probable nebular hypothesis and coming down to the creation of man.

The Brooklyn Ethical Association is having a series of lectures on The Evolution of Ethics. The tenth of the course was given this week by Professor Toy of Harvard College on The Ethics of the New Testament, which he compared in its spirit and ideal with the ethics of the Egyptians, Greeks and Romans, showing wherein Christ's ethical teaching agreed with these and the points in which it was characteristic and peculiar. Dr. Toy also gave an address in the (Unitarian) Church of the Saviour on The Historical Criticism of the Pentateuch.

Dr. Meredith is preaching on Sunday evenings a series of brief discourses on The Minor Characters of the Bible.

A Brother Beloved.

Dr. William Kincaid's funeral was held in the Clinton Avenue Church on Monday afternoon, his pastor, Dr. McLeod, leading in the services. Many New York and Brooklyn ministers of his own and other denominations attended. Addresses were made by Rev. Judson Smith, D. D., senior secretary of the American Board, and Dr. Joseph B. Clark, senior secretary of the Congregational Home Missionary Society. Dr. Smith was teaching in Oberlin College during Dr. Kincaid's courses in the college and seminary, and there formed a close friendship with him which had grown in intimacy and strength till it was interrupted by death.

Dr. Clark had been in near association with Dr. Kincaid from the time of his coming to the Bible House as a representative of the American Board and since 1888 still more intimately as his co-secretary in home missionary work. Both speakers were therefore well qualified to speak of their friend from personal knowledge of his character and life, and they spoke freely and with full and tender appreciation, but without exaggeration, of his salient qualities as an earnest, spiritual, conscientious Christian, and of his noble work for the Master in the pulpit, and in the wider relations to the churches and pastors of the land in his later years. Dr. McLeod followed with a pastor's testimony as to his influence in the church gained by his eminent piety and consecration. Prayer was offered by Drs. Cobb and Clapp, also intimate associates of the departed, and favorite hymns of Dr. Kincaid effectively sung by the choir completed the service in memory of our beloved and honored brother. The burial was in Greenwood Cemetery beside a beloved son, who died in June, 1894. The Clerical Union has passed appreciative resolutions concerning Dr. Kincaid. HUNTINGTON.

Dolly's Millions.

A Story by Harriet Prescott Spofford.

A dozen millions!—it conveyed absolutely no idea to Dolly. She had never had quite all she wanted to wear, and by no means all she wanted to spend, and nothing like what she wanted to give away. And now she simply saw her fingers twinkling through an infinite progression of beautiful green dollar bills, and further her fancy did not unfurl its wings.

The money had been left to accumulate for another person, no relative of hers at all, and she had never known of the vague possibility of her inheritance. A singular series of deaths, by which the fund fell from one individual to another, had brought it at last to her, just after her twenty-first birthday, and now the trust had ceased and the great sum had been placed at her disposal. "I certainly will have a horse and buggy," she said, "and the dear old minister need not go tiring himself to death after his poor people and after his orchids and arenarias any longer. And I *am* going to have a white chip hat with sweet-brier roses and black velvet ribbons next summer. And, O, if I only can have as many white gowns as I want! I must get great-grandmother a big white chuddah shawl, anyway. Poor soul, she won't seem to know it, but she'll look nice in it. And Aunt Hannah shall have the lorgnon she says it looks so high-bred to use. And Grandmother Green—I wonder what I can get her. There's nothing in the world she wants, she says. But she's awfully fond of chocolates—O yes, chocolates. And I'll have some bottles of Pinaud's violet-water sent to Aunt Lucia; she said once she'd like to swim in it, but she couldn't do that, you know. One thing I am resolved on—little Polly Teague shall go to the private school. And then if I send a bolt of cloth to the sewing guild, and some flour and apples and raisins down to the family in the Hollow, I wonder if it will take all that comes in first. I do want enough left for a bill, a fresh, new bill, in the offertory—I am so tired of putting in a silver piece." And that was Dolly's idea of the income of her dozen millions.

She was not so old as most girls of her age; she had lived here where she was younger than her aunts, and they were younger than the grandmother, and she again was younger than the great-grandmother, and age had in a way been held at bay. But, except in matters of money, with which she had had but little to do, Dolly was not the child they thought her, and her thoughts and feelings were the stronger for being kept entirely to herself.

She had attended the little private school till its resources were exhausted, and of late she had been reading Virgil with the minister—the old minister! Perhaps the poor man was thirty-five. Her aunts thought the study necessary to a polite education, and believed she would be an accomplished Latinist after the fourth book of the Æneid. "If money bought education," said Miss Hannah, coming into the room where Dolly was dreaming over her book, "what learning you would have! But even queens have to study." And the good lady shook her head over her discovery.

"I should like to know the use of learning now to Dolly," said her Aunt Lucia, who was sitting there making pink fly-away bows for her breakfast jacket. "A pretty girl, and with all that money—there's no need of her knowing more than how to write her own name."

"I'm ashamed of you, Lucia!" said Miss Hannah, looking over her spectacles.

"But it's the truth," said Miss Lucia. "A girl with that fortune doesn't need to be a beauty, doesn't need to have more accomplishments than those of making change and speaking French to be a social success and to marry a duke—I don't know but a royal prince."

"Why in the world should she want to marry a royal prince and have him spend her money, and his people look down on her? No, it behooves her to take her place by virtue of herself, to become a leader and be a power. The possession of so much money sets her apart. And if she doesn't want to be married for her money she must be worth marrying for herself."

"O!" said Dolly. "Is it so very much money? I don't want it! The idea of me, little Dolly! I shall just divide it round. You take it, Aunt Hannah—I'd rather you would—and make me an allowance."

"Make you an allowance, Dolly?" said the minister, coming in. "Haven't you enough already?"

"Too much," said Dolly, the carnation staining her cheeks a moment. "O, altogether too much! I didn't understand before. I don't want to be set apart. I want to go on just as I was."

"I am afraid that is impossible, Dolly," said the minister.

"That is what I say!" exclaimed Aunt Lucia, her mouth full of pins.

"But I can give it away, can't I?" her pretty face burning. "I don't—I don't want to be married for my money!"

The fancy of any one's marrying Dolly for her money! The color swept over the minister's brow, too. He made no reply to that part of her remark. "Give it away?" he said. "But it has been given to you. Do you think you know better who should have it than the Power that has placed it in your hands?"

Dolly was in no mood for preaching. If she made an impertinent little rosy *moue* she also looked up at the minister with a disarming smile.

"It is a responsibility, a great one, to which you are called," said Aunt Hannah.

"I don't like responsibility. If there's so much money why can't I have a good time with it?" she pouted now.

"The very best," said the minister, smiling back at her.

"How can I have the best, or any sort of a good time," she said, "if I am to take a position and be set apart and have responsibility and all that! Why, I'd rather not have any money! I meant to have a horse and buggy and some pretty gowns, and give away what I could spare"—

"What you could spare!" cried Aunt Lucia.

The minister laughed. "She must go out and see the world," he said. And if he sighed it was under his breath.

"That is just my opinion," commented Aunt Lucia. "She must travel. She must see what society is like. She must get used to things before she, as you may say, takes her stand."

"How?" demanded Dolly.

"Why, at hotels, at watering-places, I suppose. I will go with you. It will not take long to catch on."

"Well, then," said Dolly, with great relief, "it is too late in the season now."

"Perhaps I do not quite take your idea, Miss Lucia," said the minister, breaking just then the paper-knife he was bending up and down.

"Why, I don't know that there is any idea to take," said Miss Lucia. "It is only that if Dolly is to take a place in society, as sister says, she can have a chance that way to learn the tricks and the manners of the great world."

"When you shall have taken her on this expedition," said the minister then, slowly, "possibly you will let me show her the greater world—in your company, of course."

"Now I don't know that I quite take your idea," said Miss Lucia, with a little bridling.

"My idea is that you intend Dolly to have the opportunity of choosing between two ways of using her fortune—or that she intends it. You are going to show her one way, Miss Lucia. And before she decides she will, perhaps, allow me to give her a glimpse—only a glimpse—of the other. It is so wide, so vast, so dark a world, that very few have more than a glimpse of it, indeed."

"O," said Dolly, "you frighten me!"

"I should be sorry to do that," said the minister, gently, his eyes resting on her half a moment.

"And I don't see why all this comes to me at all, and I such a little simpleton! O, I didn't know how happy I was before! I had rather go without pretty things than have all this to decide upon. I don't see what there is to decide, any way. And I don't see why, just because some money has come, I should have everything I like upset, and all my pleasant life spoiled and the Indian summer days I was looking forward to! Any way," said Dolly, then looking up brightly, "I am going to have one good rest from thinking about it all and have a horse and wagon, all the same, and drive everywhere you'll take me to find the blue gentian and the witch-hazel flowers, and enjoy myself my own way before I try Aunt Lucia's way or yours."

It seemed from that afternoon that little Dolly, who had been every one's plaything, had now a very decided will of her own. She agreed to do as the others wished, provided not a word concerning the fortune and the future were spoken to her for the time being. Doubtless she kept up a weary thinking, but she gave no sign of it. And so the minister found himself on the pleasant afternoons of every week taking long drives to the haunts he loved best so long as there was a flower in bloom, and after that down to the lonely sea where the smooth azure of the still expanse broke in the long roller creaming up the shore.

"I know you love to see it," said Dolly, dropping the reins. "It brings—well, infinite things to you."

"You couldn't know that, Dolly, unless it brought them also to you."

"Not more than looking out between the stars at night does, or into the deep sky on any summer afternoon. Not more, I think, than looking at the fringed gentian and its color"—

"Its ineffable color!"

"Than looking at that does to you."

"Where did you find out all these things, Dolly?"

"Why, with my eyes."

"With your soul."

"I suppose," said Dolly, timidly, "with my sympathy."

And they drove back without saying much more, only when the minister went home he took down the Angel in the House and read certain passages, and lost himself in sighing revery.

And one day, at length, Miss Lucia announced that it was time to go to New York, where they would stay at a hotel and have some dresses made, and then wend their way to the capital. "I say Washington," said Miss Lucia, who had been studying up the ways of polite life, as Dolly said, for all she was worth, "because every one has admittance there to a certain amount of society. One can call on the Cabinet people, you know, and one can call on all the official families, and see fine dresses and fine houses and sometimes fine manners. Now I know, Dorothy, that under other circumstances it would be very ignoble to do this. But there is no other way that I know of to let you know what society is—in a flash, as it were. And of course that is only the outskirts of it."

"It seems a mighty mean way," said Dolly.

"Well, I don't see what else there is to do. You must see something of it before you decide if you want to be part of it. And you could queen it, Dolly, with all your money! And if you like it well enough to go on, then we will go to Europe and learn French colloquially, and have a chaperon who knows the way, and see about the dukes and princes."

"Aunt Lucia!"

"Some one must plan ahead and speak plainly. Your Aunt Hannah can talk, but she takes it out in talking, and your grandmothers just look on and admire you, and as for what the minister wants"—

"What does he want, Aunt Lucia? To have me go into a cloister and give the money"—

"To buy spectacles for blind men!" said Miss Lucia. "He doesn't know what he wants himself."

But Dolly had been brought up to be docile, and it was not very difficult to be docile when all that her Aunt Lucia wanted was that she should go away and have a good time, she who had never been anywhere. And Sinbad on the roc's back had no more enchanted journey than Dolly had on the way to New York; while the delightful flutter of shopping on the scale of a bottomless purse was something she could never have appreciated if she had not had to compare and stint and relinquish at the village store all her life before. And then she made the round of the official calls in Washington, with what seemed to her, with its jingling and prancing, its cockaded coachman and footman, so real a Cinderella coach and pair that she half expected to see it all vanish; and she wore a little Paris suit of light cloth and grebe, while Miss Lucia wore some sables that were almost enough in themselves to make her a person of consequence. "Any one can wear seal," she had said at the furrier's, "and I mean to have what I want to wear for once. You can afford it, Dolly, and you owe it to me," and she gave her order with as magnificent a manner as if she had been quite in the habit of paying $500 for a muff when she wanted one.

It was an accident of great good luck in Miss Lucia's view that she presently came across an old school friend and intimate who had gone West and married a shopkeeper in her youth; now the mistress of great wealth she made her home in the capital city in semi-royal style, and being impressively told by Miss Lucia of Dolly's possessions, she had opened her doors to them and made them free of the *penetralia* of fashion. And Dolly shyly and uncomfortably saw what a spectacle was a fine dinner party, and knew the bliss of having more possible partners at a ball than there were possible dances.

And with this Miss Lucia was in her glory. "It is only the first step," she said to Dolly, when they came home from a charming pink luncheon, where Dolly was the sweetest rosebud of all. "We will go abroad presently and see a little of the life of castles and countryhouses. We can have nice introductions now, and a pretty girl with some millions of money doesn't need much in the way of introductions."

Of course the movement, the sparkle of this life, and the kindness and attentions she met made it extraordinarily attractive to Dolly. But often it seemed to her she was in a dream; and half the time the minister seemed to be walking beside her and looking out of the dream with her, and she did not ask herself what she thought of it but what he did. And now and then she had a season of homesickness and felt that they must start for home at once to see—not the grandmothers particularly, not Aunt Hannah, but, at any rate, the minister too. One night at the opera, of which there was a rather short and very splendid season, Dolly seemed to wake from her dream and look about her. The night before she had been the guest of a box where she was very visible herself but had not found the stage visible, and, being so new that she considered she had come to see and hear, she had found seats this time in the middle of the house, and for a while had been rapt in the wonder of the music and the charm of the playing. It was in one of the long waits between the acts, the richness of the harmonies still pulsing in her ears, that she found herself asking how she had endured the old dull life, flowing along like a half stagnant stream with nothing to brighten it to a ripple. The dinner from which they had arisen, with its gold and silver and Sèvres and Venetian glass, the wines, the soft glow of the candles among the innumerable flowers, was in her mind as something that belonged to palaces. "You can give a far handsomer dinner than this when you choose," Aunt Lucia had said. And after the first act her aunt, who, where she had not the necessary social knowledge had assumed it and carried things with the high hand, had gone out with her to the waiting carriage and had taken her over to the White House, where a great diplomatic function was going on, and had brought her back again, and what with dinner and diplomats and opera and the youths who appeared to take shape out of airy nothing wherever she went Dolly felt that she was in the very vortex of gay life. She looked about her at the brilliant scene, at the wild dancing after victory on the drop curtain, at the glance and glitter and color in the audience and at the boxes on the floor where there seemed to be no barrier between the common world of every day and that world of flashing splendor, but where there was the invisible and impenetrable barrier made by the sheen of all the velvets, the radiance of all the jewels, the bloom of all the bare-haired and bare-breasted beauty, that of the lovely woman whose white satin was just dulled with silver and in whose hair was a coronet of sunbursts, that of the tall young girls on whom the gallants were calling and who moved from box to box like restless, rosy butterflies, while secretaries and diplomats talked with their dark-haired mother, more beautiful than they, who shed radiance from her tiara, from her throat clothed in diamonds, from the medallioned necklace of huge rubies and brilliants with ruby pendants that lay on her white bosom. And through all Dolly's sense of the splendor of the great, new world which had opened for her crept the richness of the slumber motive and the glittering unrest of the fire music.

It was on reaching their hotel that night, after these hours of enchantment, that a telegram was given them announcing the serious illness of the great grandmother, and high as Miss Lucia had been soaring she fell as low. The sword song broke off with a clang in Dolly's head. What business had great-grandmothers in such a world? None, it seemed.

"O, dear, dear me!" sobbed Miss Lucia, "I ought to have thought. But grandmother has always been there, and I felt as if she always would be there. *I* ought to be there, any way, instead of masquerading here! O, the needles I've threaded for that poor soul! Well, you always were kind to your great-grandmother, Dolly. I'm not pretending to mourn her when she's been half gone, these dozen years, only a thin-minded shadow of her left. But somehow"—

And when they had reached home all the gayety and luster of which they had been part seemed to throw the new grave into blacker shadow. "O, death hasn't any place in such a world," said Miss Lucia through her tears one day a week later, when the minister had come in.

"I don't know why people shouldn't have a good time just because they had to die," said Dolly.

"But it's all such a mockery."

"That," said the minister, "is perhaps because you don't regard death in the right way. You think of it as a disaster. Death is only the opening of the husk. Look at the falling of the leaf—it is because the life pushing upward loosens it to make way for life in its new form. The body is that husk, that sheath, that leaf, it falls away from the pushing life."

"You are young," said Miss Lucia, and Dolly looked up in quick surprise. Why, yes, the minister was young. "To the young death is only a remote fancy, but to the middle-aged it is a black reality."

"I cannot think of death as a black reality," said the minister. "Life is sweet here, but it will be sweeter there. You are a little morbid, Miss Lucia. You have had a shock. And it came when you were something tired with your gay life. Now I think it is time to let me have my turn at showing Miss Dolly the other side of things. You will have to come along, won't you? It is a side that sometimes makes death seem the sweetest thing of all. We will not be gone long—I think a week will be enough—I am not sure but one day will do."

"Well," said Miss Lucia, "I suppose you're right. Something ought to be done. I did my best at spending, but the cheques and coupons and things have been piling up in sister Hannah's hands, so that she makes John sit up all night with a gun now, she is so afraid, and she says, 'Blessed be nothing.'"

And so they awoke next morning in the great city, and the minister joined them early, and they followed him submissively down into the thick of the dark city in charge of a pair of brawny policemen. Sometimes they needed the policemen, sometimes it almost seemed as if the policemen needed them. They made their way through a wilderness of alleys, and streets that were only gutters between broken houses, picking their steps through filth, and holding their breath at foul smells and starting and shivering at the sounds they heard, meeting drunken men and half-drunken women leering and winking at the policemen; and men with strange cuts on their faces, with an eye gone, an ear, with a broken nose; and lean children, whose bare skin looked through their rags, staggering with the pitchers of beer they carried. Dolly's face was already white and set before they began to explore the first cellar.

"I really don't think," said Miss Lucia, "that there's any need of exposing us to this. There's typhus and goodness knows what else in every breath we draw!"

"There are such numbers who have no other breath to draw," said the minister.

"Of course we always meant, Dolly meant, to give a good deal to the poor. Haven't we seen enough?"

"We have only begun," said the minister. "What I mean is to show you the life of the city within the city—the life that goes slipping and writhing underneath all the tide of light and splendor."

So they went on. And they saw people dying of fevers, and working as they died, in underground holes that reeked with ooze and slime; they found hungry, half-clad girls busied breathlessly, with the fiend looking over their shoulders, unable to spare the time to see the sympathy in Dolly's burning eyes; they found families in frosty attics where there had been no breakfast and was no fire; they found a dead mother with a living baby on her breast; they found men sodden in drunken sleep and their children starving, and other men starving with their children for want of work; they found old men with gangrened feet untended in foul, dark rooms that had no window; they found nameless and unnameable misery, people insane, these through want and those through crime, and everywhere shameless shame and dull despair. Was it the same world, the same bright, beautiful world? "We will not do any more," said Dolly at length, as they came out of one building, the Burrows, "unless we want to go insane ourselves." And there was a little air of command about her that even the minister could not disobey.

Miss Lucia went to bed, half sick, soon after returning to the hotel, and Dolly was alone in their parlor when the minister came up. She was very white, and her big eyes were dark with a darkness that seemed to have gathered from the miseries she had seen that day. There was a change about her, as if she had suddenly grown from a child to a woman. "Why did you never tell me of all this before?" she asked, looking up.

"To what purpose," said the minister, gently, "before you had the money? And after that, it was right you should have your choice where the ways divide."

"And you would have let me make that wicked choice?"

"I do not say that it is wicked. I suppose in any event I should have urged this side of life upon your notice."

"Upon my notice! O, they live it, and I—may notice it! O, you don't need to urge me. I shall give them all I have, the cruel money"—

"My dear child, that is no way to do. Of course I can't approve that."

"I mustn't give them the money?" she cried.

"My Dolly, all the money you have would be but a drop in the deluge of this poverty. You give them all you possess, and they will have a day and night's relief"—

"A day and night is better than nothing!"

"And be worse off tomorrow. You must keep a good part of your money in hand to help with in the way it will do most. You must give them something more than your money, too—your days, your thoughts, your prayers, your work."

"O, to think of the time I have been dancing, the money I have been wasting! And they"—

"It is well to see all sides of life. I doubt if you waste any more. But I will confess, these gay, dancing people often seem to me like the flies skimming over deeps where the slimy monsters, sin and poverty, lie in wait and wallow. But now we are not going to think of the pain, we are going to think of the way in which we can relieve it and prevent it." And the minister himself was surprised to see how Dolly took hold of the plans he had, in their breadth and in their detail—the plans for the model tenement house that should be built down on the very site of the Burrows, and of the others that were to follow, of the home for young girls, too, not far away, of the hospital for babies, the House of Nurses who should go about by day and night, of the buildings that should be torn down, the streets that should be opened, the daylight that should be let in. "You will not have much left for yourself," he said at last.

"I want so little," she replied, her hand lying along the plans.

She was doing such a tremendous thing—and she looked so small and helpless and sweet. The minister could not help it—he laid his hand on hers.

"I hoped you would do that," she said. "You know I never can manage this alone, or unless you are always with me to help, to show me how"—

"Dolly," said the minister, "I really believe you are proposing to me!" And Dolly, worn out with all she had seen and felt and suffered, burst into tears and sobbed her grief and her joy out on his breast.

"There is going to be a wedding in the spring," said Dolly to her Aunt Lucia, the next morning, "on the same day that the ground is broken for the first tenement house, if the architects are ready. You can go to Europe if you want to go, or you can come to the wedding"—

"Whose wedding?"

"Mine," said Dolly. "Mine and the minister's."

"O, Dolly!" cried Miss Lucia. "And it might have been a duke!"

"It is a duke, a leader of the people, a prince of a royal house!"

"Dolly," said Miss Lucia. "It seems very surprising. I didn't observe the minister—are you sure you haven't been a little forward?"

"No," said Dolly. "I have been very backward. I ought to have asked him long ago!"

CURRENT THOUGHT.

AT HOME.

Edward Everett Hale, in the *Christian Register*, indorses all that Albert Shaw of the *Review of Reviews* says about "that steady pecking away on public men which brings them to the grave before the community is ready to have them die," and he cites the premature deaths of John A. Andrew, Edward Everett and Phillips Brooks as illustrations of this evil in recent New England history. Some day his own case will be cited by a future commentator.

The *Western Christian Advocate* sensibly holds that arbitration is the proper method of settling disputes between denominational societies where there is difficulty in determining the right and wrong of matters in dispute. Carrying such matters into civil courts, paying fees to lawyers and court officials "scandalizes the church, and directly tends to discourage bequests to societies."

ABROAD.

The recently installed Bishop of London, seemingly having asserted that many British Congregationalists were Unitarians, Rev. Dr. J. Guinness Rogers, in *The Independent*, says: "For myself, having an extensive knowledge of Congregational ministers and churches, I do not know one who, with an approach to truth, can de described as Unitarian . . . Of late, both among Churchmen and Dissenters, the tendency has been to give considerable prominence to the humanity of our Lord and to the humanitarian side of his teaching. The movement, both in Church and Dissent, very often has been in excess. But it would be unjust to say that it involved any uncertainty as to the doctrine of God manifest in the flesh. At all events, it is an influence which has affected Church and Dissent alike." The *British Weekly*, commenting on this, says: "We believe that a more absolutely false charge was never made in this world against any body of Christians. . . . We do not know of a single Unitarian in the whole Congregational body. . . . The whole drift of thought amongst Congregationalists generally is towards a firmer and more serious grasp, not only of the doctrine of the deity of Christ, but of the other doctrines connected therewith." The Bishop of London now denies that he made any such charge against English Congregationalists.

Stopford Brooke, the biographer of Robertson of Brighton, the interpreter of Tennyson's poetry, and the pervert from the Anglican to the Unitarian fold, interviewed by a *New Age* reporter says: "Modern liberal theology seems to have reached that point of negation from which there is no 'advance' possible except into unbelief in God. . . . It is ethical, humanitarian, positivist, scientific, utilitarian, agnostic, anything, but it is not spiritual. It will not move the deeper life of humanity. It will not minister to progress. Liberal theology will have to go back into more belief, to have and maintain a few clear faiths, if it is to serve the cause of mankind."

The Congress of Mothers.

A Novel and Remarkable Gathering at the Nation's Capital.

For the past three days the Congress of the United States has been eclipsed in popularity by the Congress of Mothers. We have had many meetings of the W. C. T. U. in Washington. The Council of Women has honored us more than once by its presence, we have had half a dozen stormy meetings of the Daughters of the Revolution, and auxiliaries, branches and boards of the woman's missionary societies are always with us, but never before have the mothers been summoned to a congress at the nation's capital. The idea started at Chautauqua, in connection with kindergarten work. Mrs. Theodore Birney of Washington is the president and originator of the movement. Miss Butler of Chicago, who is an able writer for children, is the corresponding secretary. Her brain largely shaped the arrangements for this unique congress, while Mrs. Phœbe Hearst, the first vice-president, furnished the means. It is a disposition of money that no one will question. Many ministers have preached upon the general subject of child culture since the time of the congress was fixed—2,500 were asked to do so by circular. Hundreds of circulars were sent to mothers' clubs; and to other organizations of women. As the first meeting is not a delegated body, every mother, every person in touch with children was asked to come. Those most interested go so far as to say that the permanent organization will be for mothers and fathers and that the next assembly will be a Parents' Congress. This year a mothers' club in San Francisco sent a young man to the congress to glean what ideas he could.

Mrs. Hearst engaged the banquet room and adjoining parlors at the Arlington for the congress. It was a little unusual to have a model nursery set up in one parlor of this highly fashionable hotel, a long table of kindergarten literature spread out in another, photographs of family groups displayed in a corridor, etc. But not an attendant dared to smile, for was not the hotel pre-empted by Mrs. Hearst and is not the wife of the vice-president of the United States a vice-president of the congress, and were not all the ladies specially invited to go across La Fayette Square and call upon Mrs. Cleveland the very first morning?

These facts, coupled with a warm, sunny day, brought a crowd to the Arlington long before ten o'clock. The room that is crowded with 800 was jammed with half as many more, The ladies whose contributions of pen and purse had raised all this commotion sat quietly upon the platform. Mrs. Stevenson, still in black on account of the loss of her daughter, gave no token by voice or expression of her thought of the congress, but her presence was sufficient. Mrs. Hearst's appearance suggests the word gentlewoman. She was gowned in dark green cloth, took the gavel and called the meeting to order with evident timidity, and sat with downcast eyes during the several fulsome allusions to her generosity. Miss Butler's energetic figure was able to make its way among the leaders, and she was about the only one who took off her hat. The singing of America opened the congress. Mrs. Birney followed with an address of welcome. Mrs. Mary Lowe Dickinson made the response for the delegates, who she said were all the women of the world. She is the president of the National Council of Women, prominent in the organization of King's Daughters and editor of *The Silver Cross*. She is stout, with full face, deep dimples and regular features.

Those who could not follow the papers spent the time studying the interesting booklets that form the program. They are beautifully gotten up. The photograph of a little child, the youngest daughter of the president, is on the cover, and beneath it the words, "A little child shall lead them." There is a blank leaf for notes, and at the top and bottom of each of the dozen and more pages are choice little hits like these: "An atmosphere of love is as essential to the child as sunshine to the plant," "Character cannot be talked into or taught into a child, it must be lived into him," "Love is most divine when it loves according to needs and not according to merit." I noticed an entire absence of the quotations from King Solomon.

In the nursery is a crib properly made up; a little chiffonier is filled with a *layette* made after the most approved reformed patterns; there is a medicine case, nursing bottles, night lamps, many toys, each with a kindergarten thought. There are dolls in beds and dolls in chairs, showing how the child should be taught to lie down and to sit up. One day a live baby was brought from the Foundlings' Home as an exhibit, and was bathed and dressed in this nursery in the proper manner. The samples of children's books are fresh and fascinating. One looks in vain for Songs for the Little Ones at Home, and Peep o' Day and dear old Mother Goose is not there, but there is Emilie Poulsson's Child Life, Beckonings from Little Hands, Home Occupations for Little Children and What the Dragon Fly Told the Children. And there are books for mothers professing to tell them how to develop their children with sound bodies, clear minds and true hearts. The fading photograph of a Virginia family group of sixty-nine persons, taken on the golden wedding day of the grandparents, is a silent indication that the population of America is on the increase. A chairman of one of the committees appears with her nine children; a proud citizen of the district sent a photograph of his triplets, one year old.

We are caught in the corridor by a crush from two exits from the hall. The congress has adjourned to the White House. After the 1,000 cards of admission were exhausted Mrs. Cleveland kindly sent word that she would see all who came, whether with cards or without. Word is also passed around that, finding the hall too small, Mrs. Hearst sent out and hired a church for the remaining sessions. "Five hundred from out of town have registered this morning," says a flushed but happy officer. "We said if twenty-five came we should be satisfied, if fifty delighted, and now we hardly know what to do." Evidently many of the ladies did not know what to do at the White House, for they crowded into the east room before Mrs. Cleveland came down stairs, and while the late comers were being graciously received they were struggling to get out and into line. Mrs. Cleveland is known to be even more lovely as a mother than she was winning as a bride. The White House kindergarten this winter has included several of the children in the families of the Cabinet, and its beautiful mistress is their close friend. She received in a dark crimson gown, heavily braided in black, and No. 1,999 was greeted as cordially as was the first comer.

It was said that the audience at the second session will be a test as to whether or not the ladies came out to see Mrs. Cleveland. It proved to be a test of the capacity of the church. Overflow meetings had to be arranged the second morning, and a large hall over one of the markets engaged for the evening session. The hall was filled in spite of a pouring rain. The helpful talk on Reading Courses for Mothers, by Mrs. Margaret E. Sangster, was a rich reward for leaving one's fireside on such a night. She began by saying that there is a more tender heart than that of a mother—the heart of a grandmother, and she spoke from experience. Her gray hair, beaming face and quiet tones are in keeping with the beautiful thoughts that she knows so well how to scatter through *The Congregationalist* and other religious papers. She mentioned books new and old for mothers to read, for the sake of their children or with them. She would cultivate the imagination, "that leaf from the sky," by fairy tales and Mother Goose rhymes. She wished she were rich enough to put the Rollo books into every Christmas stocking. She favors the memorizing of choice verses by the children, and would have the mothers read good fiction, warmly mentioning Margaret Ogilvy and Sentimental Tommy among the newer books. Care of Children by Dr. Scoville, Cradle and Nursery, Our Children, and a book by Jacob Abbott, Gentle Measures with the Young, make a series of four books valuable to all mothers, whether associated in clubs or otherwise. Personally, next to the Bible, she finds biographies helpful, and says that reading the lives of people is like going to prayer meeting. There is never one so dreary that good is not to be gotten out of it.

Mr. Hamilton Mabie has a paper on the Importance of Bringing the Youth in Touch with Great Literature. When the stenographic report is published it will be full of wisdom for writers for children as well as for the mothers. Parental Reverence as Taught in Hebrew Homes, by Mrs. Rebecca Kohut, was suggestive, and the Moral Responsibility of Women in Heredity, by Mrs. Helen Gardener of Boston, was a strong paper. Interest and profound sympathy were awakened by Mr. Frank Hamilton Cushing's talk on Mother and Child of the Primitive World, and by Mrs. Lucy Bainbridge's pictures of Mothers of the Submerged World.

It has been a most Christian congress; the words most often quoted are, "Suffer the little children to come unto me." Mrs. Maud Ballington Booth left her prison work and came over from New York to stand before the great audience and hold them spellbound as she poured out her soul in a plea for love and sympathy for humanity that shall take in the helpless and the erring everywhere. Her voice, vibrant with emotion, thrilled her hearers. The light in the room seemed to focus on the slender figure in its clinging gown of blue. Looking on her shining, upturned face, for she had taken off her poke bonnet, I thought of Joan of Arc listening to the voices.

This congress has come in with such a high tide that it has swept out criticism. The local press give it their first and second pages, profuse illustration and praiseworthy editorials. It comes as a revival of sentiment concerning home and motherhood. But it is to be more than that; these women are in dead earnest that something very practical shall result. Mrs. Ellen Henrotin of Chicago, the president of the Federation of Women's Clubs, told how to organize clubs, and the little circular, Suggestions for Mothers' Clubs, is to go all over the country.

Given a good book on child culture, several mothers who will meet often to read and discuss it, adding their personal experiences, and the club is started on behalf of fewer expensive toys, plainer clothing and food for the children of the rich, better housing and free kindergartens for the poor, and a fine culture and development for all. It is with good reason expected that from the date of this congress Mothers in Council will not be confined to the pages of *The Congregationalist*. Thousands of circles will be in every State in the Union. They will send delegates to an annual Parents' Congress at the capital. Then will the republic realize that its greatest work is to save the children.

Washington, Feb. 19. L. C. W.

In and About Chicago.

Religious Interest in the Churches.

As has already been reported, in several of the Chicago churches there has been a deep religious interest. In Warren Avenue Church, Rev. J. W. Fifield, pastor, fifty-one were received to fellowship, thirty-three on confession of faith, at the last communion. As in the Douglass Park Church, where the same number were received the same day, others are waiting to connect themselves with the church at the coming communion. The Church of the Redeemer has held special communions for several months in order to receive those who were anxious to make a public confession of their faith. At the Waveland Avenue Church, Rev. Arthur Armstrong, pastor, between twenty and twenty-five have recently united with the church, an unusually large proportion of the number heads of families. In connection with these conversions nothing has been more encouraging to the pastor than the fact that he has been asked by heads of families to come into their homes and help them establish a family altar. The work in the California Avenue Church, as usual, has been characterized by a revival spirit, and in most of the smaller churches the interest in spiritual things has been deepening. This is especially true of Millard Avenue Church, where Rev. W. A. Waterman, long laid aside as the result of an accident last fall, is now hard at work, and is encouraged by manifestations of the presence of the Holy Spirit.

Even the topics in the Ministers' Meetings have lately been of a practical spiritual character rather than of a controversial or of a purely intellectual nature. Last week the relation of the church to the plain people was considered, Rev. Mr. Boller, of the Tabernacle, leading. He made the point that all social settlement work, all rescue work and the work of the Y. M. C. A.—indeed, of all societies which seem to have sprung up to meet some special need—should be done by the church. Upon the whole the address was one with which most of the brethren would agree, although they would be inclined to doubt the assertion that the church does not welcome laboring men to its services or to its membership. Very few of our churches here have shown anything like an exclusive or aristocratic spirit, even if they have not always been as aggressive as they ought to be. Mr. Boller has a hard field, and is cultivating it with great earnestness and wisdom. He is familiar also with the spirit of the Chicago Commons, but is not inclined to accept its work as in any sense a substitute for that of the church.

A Variety of Pulpit Topics.

This year the tendency in Sunday evening services seems to be toward discourses on themes which call for special preparation and for a good deal of thought on the side of the listener. One course is in progress in Central Music Hall. The same lectures are given Sunday afternoons in the university to students and people residing in the vicinity of the university. Another course began Sunday evening, Feb. 14, in the University Congregational Church, Dr. N. I. Rubinkam, pastor. They are to be on such topics as: Religion a God Quest, God and the Life Hereafter Among the Egyptians, The Bible and Other Bibles, The Testimony of Jesus, The Religious Aspects of Philosophy, The Search After God Through Science, The Testimony from Plant Life, The Religious Element in English Literature, Religion and the State. These lectures are to be given by those who worship in the University Church, and with two exceptions by men who are connected with the university. The same evening Dr. Noble's course on Current Religious Questions, in the Union Park Church, began. The first lecture, by Professor Hobson of McCormick Theological Seminary, was on the Philosophical Basis of Theology, and while very able was rather beyond the capacity of the average listener. The attendance was large and the attention encouraging. Dr. Noble began the same day a series of Sunday morning sermons on Sin and Salvation. Judging from the first sermon the quality of these discourses will be of a high grade, and from the satisfaction expressed at the close of the morning service the discourses will produce a profound impression. It looks now as if men would no longer be justified in staying away from church on the ground that sermons are not upon important themes and contain little depth of thought. For the coming three months a number of our Chicago churches will furnish intellectual food in as large quantities as most persons will desire. At the same time it must not be supposed that the spiritual need will be overlooked.

Charity Concerts.

The receipts from the concert in the Auditorium were more than $4,000. A goodly sum has been added to this by an entertainment furnished by Mrs. Potter Palmer at her residence on the Lake Shore Drive. As soon as Chicago people are aware of pressing need they contribute generously. It is not certain that they contribute wisely or that their gifts are always wisely distributed. Dr. Gunsaulus, for example, has had some sad experiences with pretenders during the last week or two. A woman with an infant in her arms came to him for help. He found through inquiry that the child had been baptized in five different churches and that through her pretended lack of clothing she had secured gifts from each of the churches she had patronized. Several others had been in the habit of obtaining coal, not only from the relief committee of Armour Mission but from four or five other sources. Recommendatory letters, some of them ten years old, have also been presented to Dr. Gunsaulus, and persons claiming to have been Roman Catholics have begged for aid on the ground that their conscience is taking them over into the Protestant Church. It is evidently high time that the charity organization principle were applied to our charities.

We have had an illustration of the power of public opinion in the refusal of one of the recently appointed commissioners of the West Side parks to serve. It was ascertained that the pressure of the machine had led to his appointment by Governor Tanner, but learning that his character was not good the daily press demanded and secured his resignation. His successor is a business man of foreign birth, but of good antecedents and considerable wealth.

Department Stores.

There seems to be a growing determination not only to prevent their increase, but to kill them out. A bill has been introduced into the legislature proposing to tax them out of existence. Many business men in Chicago have organized against them. It looks as if the department store would have a hard time to live. It is said that not less than 7,500 business men in the city have organized against these stores. These men say that these stores are not destructive to the small trader only, but illegal. It is too soon even to surmise what the outcome of the present effort to weaken or annihilate these stores will be. They are certainly very convenient and by their patrons will not be given up readily.

Railway Men and the Y. M. C. A.

We have had a gathering of notable railway magnates recently, not to consider railway interests on their pecuniary side, but the moral and religious interests of employés. Some time ago the managers of the Northwestern Road told their men that if they wished a building, to be under the control of the Y. M. C. A., they would furnish $15,000 of the $20,000 which it would cost. The men quickly subscribed their quota and a fine building at West Fortieth Street, near the railway shops, will be built. It was the discussion of the work of the Y. M. C. A. among railway men which brought the railway managers together and led them to devise liberal things for those in their employ.

The committee for the interior to consider ways and means for meeting the debt of the A. M. A. has appealed to churches and Sunday schools benevolently disposed in this region for extra contributions amounting to $13,000. Illinois is asked to add $5,000 to her regular gifts, Iowa $2,000, Wisconsin $1,500, Missouri $1,000 and other States for less than $300 each. California is asked to give $750. It is hoped that the money will be in hand by May 1. Dr. F. A. Noble is chairman of the committee.

The Historical Society.

The last monthly lecture before the members of this vigorous society was by R. G. Thwaites, secretary of the Wisconsin Historical Society, upon George Rogers Clark, the man who saved the Northwest to the union. The story of Mr. Clark's life and deeds was told in a vivid and attractive style and with a sympathy which imparted itself to the audience. It may be doubted if in the annals of American history there is any account of a more heroic expedition than that of Mr. Clark for the capture from the French in 1778–9 of Forts Kaskaskia and Vincennes. It is sad to think of the neglect from which, during his later years, this great military patriot suffered, and of the reasons which led him and a few others to organize an expedition against the Spaniards for the capture of the mouth of the Mississippi River and the union of the Northwest Territory into an independent state. When the story of General Clark's life is fully told it will form one of the most interesting biographies in our language.

Theological Students in the University of Chicago.

The latest report makes the number of these students 200. Seventeen donominations are represented. Naturally the Baptists lead with 146; Congregationalists come next with ten. The Disciples and Methodists have each eight. Regular Presbyterians have seven, Cumberland Presbyterians five and United Presbyterians two students. There are three Seventh Day Adventists, two German Evangelicals, two Protestant Methodists among the students. The Free Baptists, the Seventh Day Baptists, the United Brethren, the Independent Liberals, the Unitarians, the Roman Catholics and the Jews are represented by a single student each.

FRANKLIN.

The Rand lectures in Iowa College, provided for by a gift from Mrs. E. D. Rand and connected with the department of applied Christianity, will this year be delivered by Dr. Washington Gladden. The first of these courses was given by the late John P. Coyle, and were subsequently published under the title The Spirit in Literature and Life. Dr. Gladden will discuss The Factory, The Labor Union, The Corporation, The Railway, The City and The Church. The lectures will be given in the Congregational church and will be free. Arrangements have been made to take care of visitors to Grinnell who may desire to hear them.

Yale University is to be the residuary legatee of William Lampson of Leroy, N. Y., one of its alumni, who left an estate of $750,000 and made but few bequests.

George W. Chadwick, the distinguished American composer, has been elected director of the New England Conservatory of Music

The Home

WORTH WHILE.

'Tis easy enough to be pleasant,
When life flows along like a song:
But the man worth while is the one who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of earth
Is the smile that comes through tears.

It is easy enough to be prudent,
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today;
They make up the item of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile—
It is these that are worth the homage of earth,
For we find them but once in a while.
—*Ella Wheeler Wilcox.*

A thoughtful woman recently remarked that the real harm which comes from such criticisms on the book of Jonah as have been current lately lies in their power to develop irreverence in young people. Whether the Bible is verbally inspired or not, it is a book which should ever be spoken of with the greatest respect and not made a target for flippant jokes. Whether Jonah went through the actual experience described or not, a lesson of deep meaning is embodied in the narrative and for this, at least, as much deference should be shown as for other literature studied by our boys and girls. Lack of regard for everything sacred is a growing evil among American youth and a wholesome, old fashioned reverence for the Bible needs to be cultivated. In this respect the Jews often put us Christians to shame. An eminent rabbi said the other day, "Expound Jonah as you will—see in it a call to Israel to repent or a summons to missionary work, it is serious enough to be seriously treated."

LOVE OR DUTY?

What Mrs. Sangster says below concerning Margaret Ogilvy, with its matchless revelation of the unity of life which is possible between a mother and a son, suggests, by way of contrast, Mr. Ford's recently published work, The True George Washington. It is with somewhat of a shock that one reads how distant were Mary and George Washington, mother and son. Nothing that he could do to make her comfortable and happy was left undone. She always received the filial respect which was her due, and probably a certain sort of love was not lacking. But as for any communion of soul or spiritual tie, any community of thought and aspiration, it was lacking. In this respect the great soldier and greater statesman was a typical man, as in so many other ways.

How many are the families where the same state of affairs exists, and fortunate are the parents who, when love is lacking, are not also made aware of their children's ingratitude and neglect of attentions prompted by a sense of duty. Love is the best of all cements for families, churches and states, but Duty ofttimes binds where and what Love cannot, and frequently it produces nobler results. Why? For the reason that Jesus hinted at when he put love for the unlovable and repulsive sinner above love for the lovable and attractive one. There are parents whose children love them because they intrinsically deserve it, and there are others whose children cannot love them because they, as persons, do not compel it or deserve it, but as parents they frequently receive from their children a measure of loyal service and care which is proof of a nobler and higher type of love—love for the soul *in posse.*

CONFIDENCE AND CANDOR IN HOME RELATIONSHIPS.

BY MRS. MARGARET E. SANGSTER.

In a recent number of *The Congregationalist* we all read a beautiful tribute to Margaret Ogilvy, that dear and tender story of a mother and a son, which none can read and forget. It has taken its place among the books which people cherish, and for me it will henceforth be regarded with the reverence which I have always given to Dr. John Brown's essay entitled My Father's Memoir, in its way as separate and unique in literature as this little volume of Barrie's.

Reading Margaret Ogilvy, I was impressed with the perfect candor and openness which prevailed in the little household over which that beloved mother reigned a queen. There were reserves for the outside world, and a stranger was regarded with a curious mixture of dislike and dread, an aversion which held them back for a long time from even letting a servant enter their sanctuary. But in the home itself there were no reserves. On the contrary, one sees that the trust was so instinctive that it was like a flawless crystal. It permeated the daily life. The buying and selling, the home finances, the ambitions and strivings, everything which belonged to the home as a center, and to the individual lives, which, however they reached forth, always came back to the home—these were transparent to all who had a right to knowledge.

Whether or not we are wise in our customs is a question for grave thought, but in many of our homes there is a reticence, not to say a deceit, always going on, which has not in its outcome the sweet harvest of homely happiness which that small Scottish household knew. Our sons and daughters are, from motives of mistaken kindness, kept in ignorance of their parents' struggles for a foothold in the world. They would willingly share the sacrifices if they were admitted into the confidence of their fathers and mothers, but, kept on the outside, they misjudge and resent where they might help and encourage. Fathers grow old prematurely in their efforts to meet the demands made by their families, the families straining after a false standard of living, the young people indignant that certain restrictions are placed on them which seem unnecessary and despotic, while, if only the household life were built upon perfect sincerity, burdens would be distributed and trials would grow light. In temporalities, at least, the ideal home should be fortified by sincerity.

The rule works in another way and has its exceptions, which are equally unjust in another department. A year ago, in a Western town, a man died, all of whose life, so far as his family knew, had been a losing battle. Strenuous care had been the portion of his wife, constant and irritating limitations had hedged about his children, and his own days had been passed in a long and exhausting strife to make both ends meet. Lo! when he had been laid to rest with his fathers it transpired that the toiler had been laying up treasures and that he had left a large fortune, into the possession of which the bewildered heirs came, pleased perhaps, but still hurt that their lives had been needlessly hampered and clouded through the father's iron will and relentless self-denial. The wife, kept back like a child from acquaintance with her husband's affairs, was ill prepared for the changed conditions, and for the older children the change came too late to give them the culture and the wider opportunities they should have had in full measure at an earlier period. Deceit, even for a purpose of ultimate advantage, is never justifiable. Who erects his house on falsehood builds on the shifting sands.

The very tenderness of love sometimes seeks refuge in the veiling of truth in home relationships. We see in one very dear to us a defect of manner, a fault which mars the otherwise lovely and amiable character and hinders the symmetry which we desire to see from gaining its just proportions; yet we hesitate to speak, are evasive or silent or cowardly, where to speak in plainness and gentleness would be kind. "Experience will teach that child," we say, forgetful that experience is often a very hard taskmaster, whose wounds are grievous and leave ineffaceable scars. Surely from the lips of the home circle the truth might be borne, and the candor of true love might aid the one criticised to escape into freedom from the fault which invited censure.

We err, too, in home relationships, in our attempts to shield some dear one of whom we habitually think tenderly, and whom we try to shield from the world's rough winds. Such a one must at all hazards, we say, be protected from pain, and in our efforts to do this we are driven to many subterfuges, which fall into ruin at the earliest assault of evil. In most cases the gentle and well-meant, but ill-advised, endeavors to deceive are not appreciated by their object, and in the end the truth has to be told and it leaves a sting which it would not have had at first.

When our Heavenly Father set us into groups and families and households, and gave us the strong bond of blood relationship, the tender tie of kith and kin, it must have been because in this way we could reach our highest development and attain to our noblest possibilities. That each family may arrive at the fullest and most sacred ideal of Christian living there must needs be entire confidence in one another, and a continual and faithful striving to abide in the service and love of God.

SATURDAY NIGHT.

[See Conversation Corner.]

How pleasant is Saturday night
When I've tried all the week to be good,
Not spoken a word that was bad,
And obliged every one that I could.

Tomorrow the holy day comes,
Which our merciful Father has given,
That we may rest from our work,
And prepare for the joys of his heaven.
— *Young Reader.*

The true test of civilization is not the census, nor the size of cities, nor the crops, but the kind of man that the country turns out. —*Emerson.*

FOOD DURING SCHOOL AND COLLEGE LIFE.

III.

BY MARY E. GREEN, M. D.

The educational period is one of great activity both mentally and physically, and fortunate indeed is that child who has been properly cared for and is able to enter school with a strong constitution, as it is then well equipped for the work which is to engage the next ten or twenty years of its life. If as much effort were put forth to prepare a child physically for life as to prepare it mentally, humanity would be much better. There is too great haste to put the child in school and little if any attention is paid to its physical development. Consequently when college life is reached a system of training and sports is entered into which becomes injurious because the body has not been previously prepared. The muscular system may be developed, it is true, but the abnormally quickened circulation develops heart trouble, and many a life has been shortened by that which was intended to benefit. The time to begin for a strong physique is in childhood, and training should be conducted systematically throughout school life.

Many young men and women upon leaving school are unfitted both mentally and physically to take up any kind of work with vigor. They expect, however, to recruit in a short time the exhausted bodies and worn out nerves which have deteriorated during school life. This is due to a condition of the system in which waste and repair are not equally balanced. The body may be compared to a machine. If well built of good material it renders the best and most lasting service. If a child enters school with a weakened body and digestion he cannot do his work in the best manner. Edward Everett Hale says, "If the brain is to do its work, if it is to produce marvels in literature, the spirit and body must be kept under subjection, and there is no one thing which will so effectually tend to produce this state as right eating and drinking." As before stated, milk and wheat with other cereals are the best food for the child, and these should continue throughout school life.

Fortunate indeed is the child who does not have to carry luncheon to school. The story of the dinner pail is told in the plaintive words of many a mother whom I have heard say, "I have to bake so many pies and cakes because the children have to take their dinner to school." What then may the children have? Sandwiches made from the best bread and butter, but vary the filling from time to time. It may be made with egg, cheese, cold meat, chicken, sardines, peanuts, dates, figs and occasionally chopped pickle or olives, with a little parsley, nasturtium leaves or cress.

These sandwiches are both nutritious and appetizing. Apples, bananas, dates, figs and nuts may be added to the above. Instead of cake make a brown bread with one cup each of sour milk, corn meal, rye flour, half a cup of molasses, a teaspoonfull of soda, a little salt. Stir all together, add a small cup of raisins, steam two hours and bake one hour in a slow oven. Children like such lunches as these and will grow strong on this kind of a diet. One mother, in consulting me not long since, said, "My daughter never eats anything before going to school but a doughnut and a cup of coffee." Any one who begins the day upon such a diet needs a change of food instead of a doctor.

It is poor economy to begin the day's work with a stimulant. The children of well to do people suffer from improper feeding quite as often as those of the poor. In fact the poor child who goes home from school to a bowl of bean soup and a piece of corn bread is better nourished than the child who makes a meal on what he may choose. During college life students may be divided into two classes, one over-fed, the other under-fed. To the former class belong the victims of late suppers, chafing-dish parties and "spreads," of questionable sorts and hours. To the latter are those students of limited means, who are obliged to economize and often eat innutritious food from the nearest bake shop, to the utter ruin of their health. The brain needs wholesome, easily digested, nutritious food as much as the body. Good work cannot be done upon such stimulants as tea and coffee, or such food as pastry.

ABOUT PEOPLE.

The Norwegians impute Ibsen's pessimism to his Scotch Calvinistic blood.

President Patton of Princeton was a guest at a recent state dinner at the White House.

Francis Murphy says he has seen Robert Ingersoll cry, as together they have talked about Jesus Christ.

A grandson of John Brown, the abolitionist, was baptized in the Congregational church, Saratoga, Cal., recently.

General Booth and Mr. Gladstone met for the first time in December last. General Booth is now on the Continent.

Justices Brewer and Harlan of the Federal Supreme Court and ex-Secretary of State Foster teach Bible classes in Washington every Sunday.

Postmaster-General Wilson, soon to become president of Washington and Lee University, Lexington, Va., will give the Phi Beta Kappa oration at Harvard next June.

G. F. Watts, the English artist, says that "one creed is as good as another, and that nature, divinity and humanity are to me almost convertible terms." Isaac Watts knew better than this.

In 1863 a young country clergyman in Ireland wrote to his friends, "My chances of promotion of any degree, never very great, diminish yearly. I lose English friends by death and absence. I have no Irish friends. Ergo, I am fixed in Enniskillen for my natural life, and mean chiefly to grow cabbages, likewise mangels and turnips." A year later he was Dean of Cork, four years later he was Bishop of Peterborough, and in 1891 Lord Salisbury named him as Archbishop of York. He died a few months later. As Bishop Magee of Peterborough he was generally recognized as one of the ablest prelates in the Anglican Church, and the most eloquent orator in the House of Lords during this generation.

A RATIONAL FOURTH OF JULY.

Massachusetts Sons of the American Revolution are putting forth efforts to awaken the town authorities throughout the Commonwealth to a more dignified observance of the Fourth of July than has been the custom of late years. They suggest that during some time of the day there be some attempt to hold patriotic exercises recalling to the younger generation the deeds of the Revolutionary heroes. They call attention to the fact that the Legislature, in chapter 152 of the Acts of 1896, conferred authority upon all towns in this State to make an annual appropriation for this object; and they recommend that an article be inserted in the warrant for the annual town meeting to see if the town will grant a sum of money for this purpose, and choose a committee to expend the same.—*Boston Transcript.*

Closet and Altar

No man need be without comfort while the gates of prayer are open to him.

The slow, modest, moderate, compact, muscular growth of the healthy body is the type of the true Christian life, nourished by love and faith and truth, and increasing slowly and surely in every grace of the Spirit. Be this our growth—substance, not show; reality, not pretense; building up in holy faith, rather than puffing up by mere worldly knowledge.—*H. L. Hastings.*

O well for him who ever day and night
Should only seek to feed on God aright!
In him a well of joy forever springs,
And all day long his heart is glad and sings:
Who is like thee?

—*Christian Gregor*, 1778.

Since our spirits are the breath of God within us; since they can be only renewed by the Spirit of God; since we can only walk in the Spirit when we are in Christ, and so are a new creation; therefore we may say truly that the life of the Christian is a supernatural life. It could not be lived at all but by virtue of that supernatural change, that blessed re-creation, that new life which we draw from union with Christ, even as the vine branch draws only from the vine its purple fruitfulness.—*F. W. Farrar.*

There is an inward call of Christ to our souls, and blessed is he who heeds it. Christ often knocks at the door of our hearts with holy longings, devout aspirations, pious meditations, and blessed is he who throws wide open his heart's door to the Christ. As soon as thou dost experience in thy heart some longing after the grace of God, thou mayest certainly conclude that it is Christ knocking at the door of thy heart. Blessed indeed are all they who hear and follow him.—*Gerhard.*

O, for a heart of calm repose
Amid the world's loud roar,
A life that like a river flows
Along a peaceful shore.

Come, Holy Spirit, still my heart
With gentleness divine;
Indwelling peace thou canst impart,
O, make that blessing mine.

Above these scenes of storm and strife
There spreads a region fair;
Give me to live that higher life,
And breathe that heavenly air.

We lift up our hearts to thee, O God, in grateful remembrance of the gifts and blessings which have crowned our days. When our hearts have forgotten thanksgiving, thou hast not ceased from help. Although we have sinned, thou hast still maintained thy loving kindness. Our trials have been less than our desert, our joys have been witness ever of thy merciful compassion. We bless thee for the gift of life, the love of friends, the ties of kindred, the joys of home. We praise thee for opportunities of knowledge, for innocent enjoyment and helpful service. Thou hast comforted us in sorrow and upheld us in the time of doubt and fear. Food and raiment and shelter are from thee, and thou givest us power to overcome temptation. Love is thy gift, and faith and hope of better days to come; and thy presence is our continual delight. Blessed be thou, O God, with honor and thanksgiving, through Jesus Christ our Lord! Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

16. CHARADE.

Where rolls the Thames to seek the sea,
The mighty city London stands;
In wealth and in immensity,
In commerce and prosperity,
It's TOTAL in all lands.
Grand structures link where waves divide;
Her Norman Tower is London's pride;
Her parks and monuments are fine;
Magnificent her vast old piles;
And far and wide in endless miles
The network of her streets expands.
TWO Jews than she has Palestine;
More Scots has she than Aberdeen;
More Welshmen than in Cardiff seen;
And far more Catholics make their home
In thee, than can be found in Rome,
Great city none may ONE!
Society's extremes here meet;
Here guests by thousands come and go;
Earth's utmost bounds send willing feet
To swell the daily ebb and flow
Of this new Babylon.

E. E. O.

17. QUOTATION NUMERICAL.

Whole, of 59 letters, is a couplet from The Church Porch of Herbert. 14–19–28–7–3–31 names the author of

Yes, child of suffering, thou mayst well be sure
He who ordained the Sabbath loves the poor!

16–25–4–23–11–21, the author of

Woodman, spare that tree!
Touch not a single bough!
In youth it sheltered me,
And I'll protect it now.

58–25–28–41–29–12–31, the author of

How sleep the brave who sink to rest
By all their country's wishes bless'd!

24–8–58–32–36–41–20–9, the author of

To every man upon this earth
Death cometh soon or late.

41–49–26–43–10–22–28–41–19–17, the author of

There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

2–52–36–43–44–50–33, the author of

Dear, beauteous death, the jewel of the just,
Shining nowhere but in the dark;
What mysteries do lie beyond thy dust,
Could man outlook that mark!

56–25–54–35–59–5–53–36–40, the author of

Comparisons are odious.

17–18–42–48–45–15–30–37, the author of

And step by step since time began,
I see the steady gain of man.

27–46–6–41–13–57–38–43, the author of

When I'm not thanked at all I'm thanked enough;
I've done my duty, and I've done no more.

1–39–34–46–51–49–47, the author of

'Tis not in mortals to command success;
But we'll do more, Sempronius—we'll deserve it.

16–55–28–35–25–33, the author of

To know
That which before us lies in daily life
Is the prime wisdom.

TENDILOW.

18. DECAPITATION.

Though man has made me just to bear
His burdens for him, oft a share
My brother lifts, to make it even;
A soulless drudge I'm counted here,
Yet once, 'tis said, a holy seer
Beheld me on my way to heaven.

Remove my head, my task is still
To wait upon my owner's will;
And still my brother toils with me.
I'm mentioned in the Bible first,
When God, in righteous anger, cursed
Eden's ashamed and sinful three.

Remove my head, I've yet a head
That serves me perfectly instead,
But not a foot nor arm, 'tis clear.
No more my days on earth are spent,
But in the sea I live, content,
Since Providence has placed me here!

MABEL P.

19. SHAKESPEAREAN ACROSTIC.

1. "I'll crave the day when I shall ask the bans."—*Taming of the Shrew.*
2. "Shall I not take mine ease in mine inn?" —*King Henry.*
3. "We are men, my liege."—*Macbeth.*
4. "Three words, dear Romeo, and good-night."—*Romeo and Juliet.*
5. "I pray you have in mind where we must meet."—*Merchant of Venice.*
6. "Lo, here I lie, never to rise again."—*Hamlet.*

Select one word from each quotation, to form a very familiar quotation from *Macbeth.*

F. A.

20. METAPHONES.

(Words alike in spelling but pronounced differently.)

I.

He sang the ONE on Sunday,
And ate some TWO on Monday.

II.

From vessel's ONE my friend and I
Observed a TWO upon the sky;
A courteous ONE she gave to me,
A silken TWO was hers to be.

W. T. S.

21. RIDDLE.

Emblem of purity,
Yet for a surety
I am not spotless though dainty am I;
White as the fleecy snow,
Brown as a nut I grow,
Changing my name as the seasons go by.

Long ago, royalty
Only laid claim to me,
Now I am used by the rich and the great;
Many aspire to me,
Look at me longingly,
Yet I am small and of lowly estate.

Beauty my heritage;
Too faint my courage is;
Pass I my lifetime alone and in fear.
Strangely fastidious;
Mankind insidious
Treacherously rob me of all I hold dear.

E. E. O.

ANSWERS.

11. Finch, larks, robins (Robbins), ruff (rough), stork (stalk), rail, raven, cardinal, crane, mocking, goose, loon, doves, nonpareil, crow.

12. 1. Incorporation. 2. Deliberation. 3. Operation. 4. Declaration. 5. Amelioration. 6. Adjuration. 7. Mensuration. 8. Disintegration. 9. Conflagration. 10. Restoration.

13. 1. Hear, ear. 2. Testate, estate. 3. Speculation, peculation. 4. Broadway, roadway.

14. $4.50.

15. The letter A.

◆

Take Winter as you find him, and he turns out to be a thoroughly honest fellow with no nonsense in him, and tolerating none in you, which is a great comfort in the long run.—*Lowell.*

ONE CAUSE OF ILL TEMPER.

The author of Diet in Sickness and Health, an English woman, affirms that an excessive use of meat is responsible for a good deal of ill temper. In support of this theory she says:

> If we compare domestic life and manners in England with those of other countries where meat does not form such an integral article of diet, a notable improvement will be remarked. In less meat-eating France urbanity is the rule of the home. In fish and rice eating Japan harsh words are unknown, and an exquisite politeness to one another prevails even among children who play together in the street. In Japan I never heard rude, angry words spoken by any but Englishmen. I am strongly of the opinion that the ill temper of the English is caused in a great measure by a too abundant meat dietary, combined with a sedentary life. The half oxidized products of albumin form urates and uric acid which, circulating in the blood, produce both mental and moral disturbances.

◆

Every sin has this horrible fact about it—its special curse is that it destroys the very faculties by which it can be known. Sin is the deterioration of our powers, it is the dislocation of our judgment, it is the corruption of our nature, it coarsens our sensitiveness, it perverts our conscience, it poisons our reason, it defiles our imagination—here are all the faculties by which we estimate what sin is. To know sin as it really is, to know its horror, requires a judgment pure and unsullied by sin. To see sin as it is, is to see it with the eyes of God, and only the pure can see what impurity is, only the righteous can know the horror of unrighteousness.—*Canon Scott-Holland.*

Cleveland's Baking Powder does the work just right every time.

She kneads it; you need it too—

"Duluth Imperial" Flour.

It answers every need and makes "better bread and more of it"—20 loaves more in every barrel—light, white and delicious.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

DEAR BOYS AND GIRLS: This Corner is exclusively for you; positively no admittance for old folks with their literary conundrums. We will begin at a Dakota missionary station.

FT. BERTHOLD, N. D.

Dear Mr. Martin: We had a nice Christmas. Santa Claus left one of his germem stocks full for me. I looked in my stocking and found a box of handkerchiefs, a brush and a comb and in the germem stocks was a train of cars. At 10 o'clock we went over to the Christmas tree at the chapel for the boys and girls and the people. They had exercises and then gave out the presents, which the kind friends in the East had sent for them. We feel sorry for the little children in Armenia and want to help them a little. I inclose $1.10 which the children of this Indian mission gave for them. Good-by. EVAN H.

I do not understand about Evan's "germem" stocks. Does he mean *German?* Or is it an Indian word? If it is any new variety of Christmas depository which Santa Claus favors, we Eastern children would like to have them. But those Sioux children do not receive only—they give, out of their poverty, to the suffering Christian children on the other side of the earth. I will tell you of some other gifts I have received for the Armenians and for Pomiuk.

An aged widow sends a single piece of scrip with this letter:

. . . I am very much interested in the fund for the Armenian children. I can only send you this scrip, a memento of our Civil War, hoping you may be able to utilize it for their benefit. I am sorry it is so little; may the dear Lord increase it a hundred-fold. And dear Gabriel-Pomiuk, I am glad he is so kindly cared for. I know how to pity him, being a cripple myself of eighty-two years, yet underneath are the everlasting arms.

Another friend sends more war scrip, so that if any of our collectors wish any of this let them send for it, indicating how much more they will give than the face of the pieces. I have 5, 10, 15, 25 and 50 cents. I have also several Confederate bills—one, two, five, ten and twenty dollars—which I will pass to any benevolent collectors, at *considerably below their face value*, on account of Gabriel or the Armenians! A lady, knowing the desire of young collectors for the early copper-nickel cents (with the eagle instead of the Indian's head), sends me a few of those, dated 1857 and 1858. My latest Scott's catalogue gives their value as five cents. Anybody want those? Another lady parts with a solid gold ring, with precious associations, the proceeds to go to the Armenian orphans. The goldsmiths will only give four dollars for it as old gold.

The most touching gift is that which comes to me with this letter:

Dear Mr. Martin: One of the little lambs in our primary class (four years old) was lately called from her earthly home to that of which she sang so sweetly just two weeks before—

I'll away, I'll away to the promised land.

She rode home from the Sunday school, singing all the time, "Jesus loves me," and in a few days was attacked with diphtheria. The last night of her life she told her mother that she loved Jesus and was going to him, and with her failing strength sang snatches of her favorite hymns. Her mother sent me "a dollar that had been sent to Ruth," adding, "I think she would like to have me give it to use for the Master—her *dear Lord Jesus*, as she used to sing."

I have given half of this to the Armenian Fund and half to the Pomiuk Fund. It is pleasant to feel that little Ruth, of whose winsomeness and gentle goodness I have heard more than is printed above, can through her only moneyed possession still be showing her love to the Lord Jesus by bringing sympathy and help to "the least of his disciples," both in distant Armenia and in the shore hospital of frozen Labrador. Is there any doubt that he will accept and bless the gift?

NORWICH TOWN, CT.

Dear Mr. Martin: I send —— for the Armenian orphans. We have in our school a little Armenian boy whose name is Aram. He and his sister come every day. They came from Van, with Dr. Kimball. Aram can do examples better and quicker than any other scholar. The drawing teacher says that he hands in the best work. JENNIE G.

Aram, Cornerers will remember, was the name of one of our "saddle-bags" twins, whom we had in an Armenian school two or three years ago, but he was from a different province. An Armenian boy who has come in while I have been writing this says that Aram is a favorite name in Armenia, that being the name of an early ruler of their nation, whom they seem to respect more than their present ruler, who robs and persecutes and murders them!

RIPON, WIS.

Dear Mr. Martin: I would like to be a Cornerer. I am nine years old. I can ride a bicycle. I am in the fourth grade. I wish you would tell some more about Gabriel. I am very much interested in him and the Armenians. EDNA M.

If it snows as hard in Wisconsin as it does today in Massachusetts I respectfully advise you to put your bicycle in the attic and substitute your sled. That's what the girls are doing this way.

CHERRYFIELD, ME.

Dear Mr. Martin: I watch the Corner letters every week, and am very much interested in them. I like the Pomiuk letters and I send —— for him. It is a part of the money which I earned for Christmas. I go to school and have a new teacher. I like him very much. [Then you will be sure to learn something this winter!—MR. M.] I am waiting for snow to come, so I can have some fun sliding down hill. ARTHUR H.

I "guess" you have got through waiting now, and that you are having as much fun in the snow as your brother animals in Vermont referred to in last week's Corner.

CLAREMONT, CAL.

Dear Mr. Martin: . . . I have been to General Putnam's house [See Corner, Nov. 26]. I have been in the attic and I saw the little chairs, dolls and other playthings. I went under the willow tree. Gen. Israel Putnam's sister was my great-great-great-grandmother. I am glad you went to see my grandfather. Good-by. MIRIAM C.

With this letter came a photograph of this girl and her brother: she is sitting on the arm of her father's chair and does not look anywhere near as great as that grandmother! Ralph is sitting beside his mother, holding his pussy-cat as tightly as he can.

FOREST GROVE, ORE.

Dear Mr. Martin: We received the souvenir of the Corner party and thank you very much for it. The money I send is for the Armenian Fund. I am taking drawing lessons and enjoy them very much. I can't think of anything more to say, so I will say Good-by. FRANCES C.

There could be no more appropriate ending to a letter than that. Do you draw your sled as well as lessons—or do you not have any snow in your mild and genial Oregon climate?

Then I have gift letters from Bessie H., of Globe Village, John L., of Saugus, Theodore B., "a little Hawkeye boy who is much interested in the little Eskimo," and others, but D. F. says we have got to stop somewhere.

Mr. Martin

CORNER SCRAP-BOOK.

Those Old Folks' Questions. Crowded out of the children's columns, I will print a few of them for your *Corner Scrap-Book.*

HILLSBORO BRIDGE, N. H.

Dear Mr. Martin: I want to ask if some one will tell me where I can find a book that has the piece commencing,

How big was Alexander, Pa,
That people call him great?

I read it in school, perhaps fifty years ago, but have lost the book and forgotten the name. Also, a speller, I think it was the Noah Webster spelling-book. I knew every word in the book and many times in spelling schools have I stood the longest. It had a picture of the country maid and her milk pail, a boy up in an apple tree stealing apples, old dog Tray, and the unjust ["partial"] judge. O, if I could see those books how I should prize them! MRS. D.

"Why Alexander Was Called Great." This was the title of the piece. I have it in Northend's American Speaker, published in 1848, which comes very near being fifty years ago. It is also in Willson's Third Reader, of a somewhat later day. It is there attributed to Rev. E. Jones. Very likely it may be found in earlier readers also. It was a dialogue between a father and son. When the son found that Alexander was not "like some tall steeple high," but that "killing people made him great," he asked why was Abdel Young,

Who killed his neighbor, training day,
Put into jail and hung?
I never heard them call him great!

He was a very wise boy, for when the father referred to the Golden Rule, he replied:

But, Pa, did Alexander wish
That some strong man would come
And burn his house, and kill him too,
And do as he had done?

The verses would be good reading for those who are fearful that if the Arbitration Treaty should be passed we might lose an opportunity to have a war with our British cousins!

That Old Speller. Of course it was Noah Webster's! I suppose it has been studied by as many children as there are now inhabitants in the United States: certainly, over fifty millions have been sold. The copy I have was published in Brattleboro, Vt., in 1824. (But that is not the one I studied!) Yes, you remember the pictures right—how funny they look, especially the "old man pelting him heartily with stones: which soon made the young Chap hasten down from the tree and beg the old Man's pardon"!

Mr. Martin: As soon as you can make it convenient will you print the words, "How pleasant is Saturday night"? I wish them for my grandchildren; also, if you think best, "First, William the Norman," etc. I have taken *The Congregationalist* for years and always enjoy the children's page. Don't use my name, please.

Of course not, but we must use your very sensible remark about this page! No doubt the *Home Editor* will find it convenient to print the old verses from the "Young Reader," recently referred to in our "white old hen" broadside. The rhyming list of the Sovereigns of England has been published more than once in *The Congregationalist*, and in many other places. You will find it in the Tract Society's Songs for the Little Ones at Home, referred to last week. Here is another question of the same sort:

RAYNHAM, MASS.

My Dear Mr. Martin: Although not a Cornerer, I would like to ask if some one can supply the verses giving the names of England's rulers. It begins:

The Romans in England once did sway,
The Saxons after them led the way,
They tugged with the Danes till an overthrow
They both of them got by the Norman's bow.

They were learned years ago from a child's history. MRS. D.

Can some one? I cannot. L. H. M

The Sunday School

LESSON FOR MARCH 7. *Acts* 8: 26-40.

THE ETHIOPIAN CONVERT.

BY REV. A. E. DUNNING, D. D.

The last lesson closed with a statement of the preaching of the gospel throughout the villages of the province of Samaria. This lesson closes with the statement that the gospel was preached in all the towns of the western plain, from Gaza to Cæsarea. Within seven years from the crucifixion of the Lord the glad tidings had been proclaimed in many communities of Palestine. But now we come upon the first instance mentioned which led to its spread far beyond that country. We may learn the character of that great movement by studying:

1. *The foreign inquirer.* Through ages of disaster the Jews had been led to fulfill their mission to give the one divine religion to the world. They had been scattered throughout all nations. Many of them had gone to Africa. More than three centuries before this time there were so many of them in Alexandria that the emperor Ptolemy had caused their sacred writings to be translated into Greek, the language they had learned to use there. Some of them had penetrated far up the Nile. In the kingdom of Meroë, ruled by queens whose royal title was Candace, there were Africans who had learned from Jews of the one supreme God whose temple was at Jerusalem. One of these was the queen's treasurer. He made the long journey to the holy city to learn more of Jehovah and to worship him. He was on his way home again, with a copy of the roll of Isaiah, in Greek, which perhaps he had bought at Jerusalem. He had not learned all he sought about God. But he was a sincere inquirer and he was studying by the way.

The man who really wants light on divine things will turn to the Bible to find it. Unless he seeks truth there he does not really want it. It is a long step forward to get one to search the Scriptures. He need not look far, either, to find his interest aroused and deepened. The Ethiopian did not have the whole Bible. He carried with him only one of its books. That was before Christian teachers had come to insist that a man must carry the whole library with him in order to understand any part of it.

2. *The teacher of the gospel.* Philip was only a deacon. But he knew how to teach and was more successful than some of the apostles. He had a habit of obeying the Holy Spirit's suggestions. That is the first qualification of a Christian teacher. He knew what a divine call to preach was. It is simpler than many suppose. A spirit of unquestioning obedience to God, a heart full of love to men, an eye watchful for providential pointings, will find opportunities to preach. No one lives where souls are unsaved to whom God does not open ways to make known the gospel. Take the first step and God will point out the next: first the man in the chariot, then the man with the Bible in his hand, ready to ask a question. Already the Spirit's direction has been heard and obeyed: "Go near and join thyself to this chariot." Those who love souls as Christ did find opportunities to tell them of Christ's salvation.

Philip was already prepared with a usable knowledge of the Scriptures. He had felt the prophet's sigh over the dulled spiritual sense of the chosen nation and shared his faith in the remnant which remained true to God, that real servant of Jehovah who bore so long the heavy burden of the careless nation's guilt and shared the miseries the people brought on themselves. Philip saw, more clearly than the prophet himself could have seen or than the most loyal Jews had understood, how the Messiah was the fulfillment of the prophet's vision and how Jesus had by his life of self-sacrifice, in his crucifixion and resurrection, shown himself to be that Messiah. He could begin where the Ethiopian was reading and hold up Jesus to him as his Saviour. From the same book Jesus himself had once preached on the same theme to his own townsmen at Nazareth. The same Spirit which Jesus said was upon him, anointing him to preach glad tidings, was on Philip also. But Philip had found a better audience. This Ethiopian scholar felt that his teacher was in earnest and in earnest for him. The teacher's heart was kindled with the presence of the Lord.

This is living, potent teaching. This same Spirit still lives in the same words as they fall from the faithful teacher's lips, and gives them the same earnestness and affection that they had when uttered long ago. The central theme is Jesus Christ, the Saviour of sinners. It is effective, even with the indifferent and unbelieving. A man who not long ago was received into one of our churches, in giving his experience, said: "I was passing the church one Sunday morning to visit the grave of my little boy, whom we had lately buried. As we went by I said to my wife, 'Suppose we go in. The preacher will probably talk about Darwin or Huxley or some philosophical theme, but let us go in.' We went in and I heard a gospel sermon on Jesus Christ the manifestation of God, and on the cross, the everlasting illustration of divine love. I have never been able to escape that sermon."

3. *The convert received.* Philip quickly found the way to his pupil's conscience and heart. He led him on from willingness to learn to eagerness to be a recognized disciple of Jesus. Not always does the faithful teacher find such a reward. But no one labors thus in obedience to the Spirit in vain. Who that has tried to preach Jesus with a heart warm with love to men has been without the consciousness of having won some to receive Jesus as Saviour and Lord? And when has such a laborer for Christ ever experienced diviner happiness than in seeing the seeker after God find peace in believing on him? When we shall sit by the river of the water of life and look back on our earthly existence these moments will shine like stars on the background of darkness. The path of those who turn many to righteousness will be as the shining light in their memories.

The Ethiopian soon became eager to cast in his lot with believers. Let me be baptized into the name of Jesus, he said, and Philip, at the first water they came to, received him formally into fellowship with Christians. Thus the Christian teacher filled a life with joy. The Ethiopian went on his way rejoicing. He found that joy in the Bible he was studying when it was interpreted by God's messenger. The same testimony to the same redeeming love pours gladness into every soul that receives it. At the same time it kindles new joy in him who gives. Philip knows not the future. He hastens on to further work. The new convert, having lost his minister, returns again to his Bible, now a better guide to his enlightened eyes than even his teacher. Who knows how many learned of Jesus, in that distant African kingdom, through that interview? Whoever preaches Christ by life and word leaves happy hearts at peace with God wherever he goes. Can there be a higher reward than this? Is not heaven in him who knows that in every place he visits he awakens immortal souls to sing songs of praise to God?

THE CHURCH PRAYER MEETING.

Topic for Feb. 28–March 6. Prayer for the Incoming Administration. 1 Tim. 2: 1-4; 1 Pet. 2: 13-17; Rom. 13: 1-9; Ps. 67.

That it may be the servant of the whole people. That it may administer the laws in the fear of God. For wisdom, righteousness and peace.

(See prayer meeting editorial.)

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Literature

A LACK OF ENTERPRISE.

The English correspondent of *The Book Buyer* states that some of the older English publishers recently have sustained heavy losses through lapses of copyrights. One instance mentioned is that of Messrs. Chapman & Hall, who long had the monopoly of publishing the works of Dickens and Carlyle. They have written off nearly $250,000 of their capital, which either has been lost or has become unavailable. It is stated that the great error into which they and other of the older publishing houses have fallen has been the reissuing editions from old plates. Their younger rivals, after general publication became possible, captured the market by resetting the selected volumes in modern and handsome style.

We have wondered, sometimes, as occasional American reprints have come to our table, if their publishers were not risking the same disaster. Unquestionably the hold which a popular author gains upon the public during the long period covered by the original copyright of his writings and its renewal does not yield to competition at once, and there is a certain value in the old and familiar forms of well-known books. Children, accustomed to the earlier editions in their parents' libraries, sometimes, when they establish homes for themselves, prefer to purchase editions familiar and dear to them rather than new ones, even if the latter be more attractive in some respects.

Nevertheless, the chief source of patronage for modern editions of old books probably is that portion of the public which has not been specially familiar with them in childhood, at least in the manner just described, and to this large number of readers the new issue, with its generally superior quality of paper, its clearer type, its better illustrations and its more tasteful binding, makes a convincing appeal. The popularity of the older one may not disappear in a day or a year, but little by little it will wane and the more attractive modern substitute will succeed to its popularity.

Competition among publishers is very great, yet most of those who start with sufficient capital and conduct business with proper enterprise ultimately succeed. The proportion of publishers who accumulate handsome properties to those who fail of success must be larger than in many other departments of business. But in publishing, as elsewhere, no greater mistake is possible than to depend too much upon the successes of the past. Great advances have taken place in recent years in the manner of making and issuing books, and, although sensationalism and recklessness always are as dangerous as they are lacking in good taste, there is perpetual necessity for genuine enterprise of the most spirited character.

BOOK REVIEWS.

THE HISTORICAL DEVELOPMENT OF MODERN EUROPE.

This is the first volume of an elaborate work by Prof. C. M. Andrews. Beginning with the Congress of Vienna, the present volume discusses the subject as far as the years 1848 in France, 1849 in Italy and 1850 in Germany. The concluding volume will cover the period between those years and the present time. The method pursued is that of treating separate movements and subjects by themselves instead of pursuing the more common chronological manner. The latter method has the advantage of keeping the reader's eye upon different countries at the same time and of fixing more or less clearly in his mind the contemporaneousness of events, but is open to the objection of incompleteness, which is often productive of confusion. For this reason, principally, Professor Andrews has adopted the former, following out each movement or each subject under consideration, such as the Revolution in France or the Liberal Movement in Germany, by itself, so as to leave a clear and comprehensive impression concerning it before taking up any other. We incline to justify his decision. Certainly its merits are conspicuous. Another feature of his plan is the endeavor to depict the continuous development of the life and thought of Europe in a large, free way rather than the particular details. This involves the omission of much material which some readers may expect to find, but it accomplishes his purpose better than the opposite method.

The principal criticism which we are disposed to offer is that little notice is taken of England, except incidentally. The amount of space devoted to France—five chapters out of the ten, together with much additional mention in the other chapters—seems to be disproportionate, although we readily concede that French politics, and their influence upon those of other nations during the period discussed, was the most conspicuous fact of the situation. Nevertheless, we have received the impression that the work thus far is too largely a study of French history with incidental mention of Germany, Austria and Italy; and England, which, although less important, cannot safely be left out of the consideration, seems to have been treated far too much as if deserving merely of occasional allusion. But, admitting the author's right to choose his own plan for his own purpose, it will be conceded readily that he has done good work. A commendably candid spirit has ruled him and wide research, patient investigation, careful comparison of results and a lucid and effective presentation of them form a narrative which is interesting and also eminently trustworthy and instructive.

That it lacks something of the charm of histories covering a less broad field, and written more for the average reader than for the student and the man of some historical culture, is hardly a defect. And, so far as it be one, it is inevitable in the nature of the case. The book is enjoyably readable throughout. If the year of a given event were indicated more frequently, say at the top of the page, throughout the work, as is customary in some histories, the convenience of the reader would be greatly furthered. And if a table were supplied at the beginning or end, furnishing an outline of the course of thought of the chapters, that also would be most helpful. Perhaps this will be supplied in the concluding volume, and so as to cover the whole work. But these are small hindrances to the reader's enjoyment and profit. The author has caught very successfully the spirit of the French Revolution and has portrayed it with skill. His judgments of the characters and services of famous national leaders, such as Napoleon, La Fayette, Lamartine, Mazzini, Metternich and others, commends itself for its intelligence, impartiality and satisfactory completeness. His grasp of the larger schemes of politicians which directed and controlled national and international action and reaction—for example, the policy which Metternich for so many years enforced upon a large part of Europe with a success as conspicuous as it was generally mischievous—is firm and trustworthy.

We look forward to the succeeding volume with great interest, having been led up to the conclusion of these pages with a success which justifies the expectation of a similarly forcible and enlightened discussion of the equally important and interesting period covered by the last half-century. We recall at this moment no history of the same subject which brings out so clearly the alternations in European political history, the action and reaction, so to speak, of liberalism and conservatism striving for the mastery; the struggles of the absolutists, on the one hand, to suppress the growth of popular liberty and intelligence as applied to politics, and of the democratic spirit, on the other hand, to secure its legitimate rights and to embody them in lasting and practically serviceable forms. This vitally important part of the author's work has been accomplished with signal success, and therein he has rendered a permanent service. The book is adapted to be read rather than to be used as a text-book. That is, we should not recommend it so strongly for actual use in schools and colleges as for collateral reading in connection with courses of study upon European political history. And this, we think, is rather the author's intent. Nevertheless, in the higher institutions it might be used effectively for actual study, recitation and discussion. It is issued in a neat and substantial form. [G. P. Putnam's Sons. $2.50.]

RELIGIOUS.

The Search Light of St. Hippolytus [F. H. Revell Co. $1.00] is a volume by Rev. P. P. Flournoy, and Prof. W. W. Morse has supplied its introduction. It discusses the claims of the Romish Church in regard to the papal succession and infallibility, some of the doubts of modern rationalism as to the authority of the Scriptures and the genuineness of some portions of the Bible. St. Hippolytus holds an honored place in the list of Roman Catholic saints. His statue is in the Vatican at Rome, seated in a chair which, like the statue, is of marble. St. Hyppolytus has long been venerated by authority in the church. Mr. Flournoy's contention is, and he makes it very plain, that since the canonization of Hippolytus the discovery of this seated statue, on the back of whose chair are carved the titles of his writings, has furnished evidence from the words of the saint himself that is absolutely opposed to some of the most important claims of the church which unwittingly has canonized him. A study of the treatise Against All Heresies by Hippolytus, and other writings of his makes it plain not only that in his time, about the year 160, there not only was no pope and consequently no papal succession, but that some of the bishops who are now supposed to have been popes, notably Zephyrinus and Calixtus, were of utterly corrupt and indefensible character. In fact, Calixtus must have been an unconscionable rascal. From this source of evidence the author makes a strong and apparently unanswerable argument against the claim that the Roman Catholic Church made up the canon of the Scriptures and gave it authority. And he also discusses the evidence furnished by Tatian's Diatessaron and other early writings in their bearing upon the authenticity and trustworthiness of the New Testament, showing that they prove, sometimes even by their hostility to it, that the New Testament existed and was accepted by the Christian world as the inspired word of God. We cannot take space to go at length into the argument of the book, but we commend it to the students of the subject as a compact, graphic, interesting and reasonably conclusive discussion of the subject.

What All the World's a Seeking [George H. Ellis, $1.25], by R. W. Trine, is a pleasant and practical enforcement of the value of unselfishness in imitation of Christ. It contains nothing which has not been said a thousand times before; and often well said; nevertheless, it is fresh, interesting and impressive in its presentation of truth to a degree which justifies us in commending it. It is a wholesome and uplifting book which will do good to every reader.

Crudeness is conspicuous in the discussion or study embodied in Mr. H. J. Harald's book, *The Knowledge of Life* [G. P. Putnam's Sons. $1 50]. He has not mastered the positions of enlightened Christianity, and he has no right to judge it without the knowledge of them. There is not much, if anything, in his book which has not been said often before and better than he has said it. Moreover, whatever one may think as to the subject of so called woman's rights, it is not so closely related to the main topic of his book as to warrant its discussion in these pages. He is an evolutionist, but not in the most intelligent sense. His conception of God is the spirit within every man that prompts him to all that is high or noble, warns against all that is low or degrading, and this God within one is the only God. There is a certain value, often great, in reading the works of sincere writers who differ radically from the reader's views of religion, or anything else, but unless one be in a far higher degree a master of knowledge and of its use in interpreting and impressing truths than the author of this book appears to be, the writings of other authors in general sympathy with him are much better worth public attention.

Four sermons by Rev. Dr. James Martineau are gathered into a neat little book entitled *Faith the Beginning, Self Surrender the Fulfilment of the Spiritual Life* [Macmillan Co. 50 cents]. They are practical and inspiring discourses, rich in spiritual earnestness and emphasizing vital Christian truth impressively. No one will easily guess from their suggestions that the author is not evangelical in his views, and Christians of all denominations will find profit in reading them. They are elevated in conception and press home vital obligations which never cease to make their demands upon the religious spirit.

From H. L. Hastings comes *The Bible Triumphant. Twelve Dozen Skeptical Arguments Refuted* [80 cents]. It is the work of Mrs. H. V. Reed and is a reply to a volume called 144 Self Contradictions of the Bible. Within the same covers is bound *Infidel Testimony Concerning the Truth of the Bible*, in which Mr. Hastings makes use of the parallel column to demonstrate the truth of Christianity, using Dr. Alexander Keith's Demonstration of the Truth of Christian Religion. Too much importance is attached by some to the precise reconciliation of all apparently contradictory details in the Bible, such as whether there were two blind men, or one, sitting by the wayside at Jericho who besought Jesus for healing. It is a matter of very small consequence whether there were one or two. But such books as this have a certain value in presenting reasons why the supposed self-contradictions may not be such. We are not sure that success is absolutely attained in all Mrs. Reed's efforts to reconcile apparent contradictions, but she at least succeeds in showing that mutual consistency often is not only possible but probable. Those who value such works as this, and there are not a few who do, will find this particular book worth examination.

A new edition of the *Oxford Teachers' Bible* [Henry Frowde $12 00] is sent us. This is a well-known and popular issue of the Bible, scholarly, convenient, complete and very handsome. All the customary collateral aids to study are included and we can say of this edition what we rarely are able to say of those small enough to be held in one hand, that, although the paper is thin, the type is large and clear. The edition is bound in limp leather covers and deserves to be commended.——*Lenten Lays and Pœans of Praise* [F. S. Blanchard & Co. 25 cents], by Rev. W. T. Sleeper, is a pretty little book of inspiring religious poems and is tastefully illustrated.

EDUCATIONAL.

The Story of Extinct Civilizations [D. Appleton & Co. 40 cents], by R. E. Anderson, is a new volume of the Library of Useful Stories, a very compact and tasteful series. It points out the value of the discovery of the famous Rosetta Stone and of recent Assyrian archæological explorations in enlarging our knowledge of pre-historic races, and goes on to describe the extinct Chaldeans and Babylonians, Egyptians, Hittites, Phœnicians and Hebrews, Arabs and Persians. The author believes in an antiquity of the human race greater than that accepted by some eminent scholars. but agreement upon this point is not likely to be attained at present. His pages are instructive and full of interest. They portray with considerable vividness the probable characteristics of the races considered.

Carlyle's *Sartor Resartus* [Ginn & Co. $1.40] is out again, this time in the Athenæum Press series. Prof. Archibald MacMechan has edited it. His special aims have been to render the book itself more intelligible to the reader, to indicate the relation between it and the author's actual life, and to explain the process of the growth of the production. It is an able piece of work, which students of Carlyle's writings will value as it deserves.——Mr. H. A. Guerber's pleasant volumes about the Greeks and the Romans have proved popular, and he now has written another, *The Story of the Chosen People* [American Book Co. 60 cents]. Old Testament material is used largely, of course, but the writer's point of view is not distinctively religious, although in no way antagonistic to religion. Beginning with the creation, it narrates the chief events in Jewish history down to the destruction of Jerusalem. It is necessarily sketchy, but it makes clear impressions, and its language is simple and well suited to young readers.

Prof. J. W. White's *First Greek Book* [Ginn & Co. $1 35] is shorter than his Beginner's Greek Book and can be completed in two terms, but it contains substantially the same material, the policy of abbreviation rather than omission having been adopted. It is at once scholarly and handsome. *Viri Romæ* [Leach, Shewell & Sanborn. 50 cents] is an old friend, and appears in a new dress in the Student's Series of Latin Classics, Mr. G. M. Whicher being responsible for it. It has its recognized place in the educational field, and this edition of it is admirably fitted to fill it.——From the American Book Co. also comes a serviceable little *Handbook of Greek and Roman History* [50 cents], by George Castegnier. It is a condensed dictionary of persons and places, sufficiently comprehensive for the use of ordinary pupils, and well gotten up. ——*Meteorology* must be a little aside, even yet, from the course of study in most high schools, but there is no knowing what the pupil of the future will be compelled to master. Prof. Frank Waldo's *Elementary Meteorology* [$1.50] is intended for high schools and colleges. It is an admirable book in its way and will introduce the pupil wisely and effectively to the process of mastering its subject, but we should think that the demand for it would be comparatively small at present.——*Inorganic Chemical Preparations* [Ginn & Co.], by Dr. F. H. Thorp, supplies specific instructions for a class of students which sometimes suffers for lack of them. It deals specially with the salts most used in the laboratory, or those of commercial importance. The raw materials, the use of which is required, are mainly inexpensive. The book puts special emphasis upon the importance of computation.

The colored and other pictures of national flags, together with fruits, flowers, etc., in *Our Little Book for Little Folks* [American Book Co. 30 cents] will attract the children, and they will be easily beguiled from lesson to lesson, until they will find that they have learned to read almost without knowing it. It is a capital book for beginners.——A good text-book for secondary schools, compiled by R L. D'Ooge, is *Easy Latin for Sight Reading* [Ginn & Co. 45 cents]. It contains selections from Ritchie's *Fabulæ Faciles*, Lhomond's *Urbis Romæ Viri Inlustres* and Gellius's *Noctes Atticæ*. It supplies models for written lessons, idioms, annotations, etc., is illustrated and printed handsomely.——The Students' Series of Latin Classics is enlarged by a new volume, *New Latin Composition* [Leach, Shewell & Sanborn. $1.00], by Prof. M. E. Daniell. It is based upon Cæsar and Cicero and is a revision of the author's Exercises in Latin Prose Compositions with important additions.——*Greek and Roman Mythology* [Leach, Shewell & Sanborn. $1.00], compiled by Professors K. P. Harrington and H. C. Tolman, is based upon Struding's *Griechische und Römische Mytholgie* which it undertakes to adapt to the needs of American students. The genesis and development of the myths are set forth clearly, and abundant references to useful illustrative literary passages are supplied.

MISCELLANEOUS.

The Squares of Sevens [Harper & Bros. $1.50] is an odd publication. It sets forth an authoritative system of cartomancy, which E. I. Stevenson has edited with a preliminary notice, and alleges itself to be the production of an Englishman who wrote it something like 150 years ago. It describes a particular manner of arranging cards and the significance of the cards as thus arranged. The operation is not specially intricate but takes some time. As a good example of an old form of amusement, which many ignorant persons regarded as possessing real significance as bearing upon personal history, it possesses interest.—— There is a laughable dogmatism about such a book as *The Complete Bachelor: Manners for Men* [D. Appleton & Co. $1.25], which almost prejudices one against it, especially when it is published without the author's name. And one finds himself dissenting from some of its statements and refusing to surrender his own claim to possess good manners while he dissents. Some of the assertions are too positive and too inclusive, but the book contains certain things, nevertheless, which many readers will find helpful. It deals with dress, introductions and invitations, table manners, life at the country house, dances, sporting, traveling, weddings, funerals, etc., in a practical, direct and generally sensible fashion. Although many customs change greatly from year to year, such a book possesses enough pertinence to give it a certain value.—— *Hunting* [Charles Scribner's Sons. $1.50], by Archibald Rogers and several other sportsmen, is another issue in the Out of Door Library, following the volume on Angling which we recently noticed. It is spirited, instructive, entertaining and full of the very atmosphere of out-of-door life.

NOTES.

—— *The Critic* offers $15 worth of books to the person who will send in before March 30 the most successful list of the best twelve short stories of American authorship.

—— Dr. Nansen's work, Farthest North, is to be in two large volumes, with colored plates and other illustrations. The Harpers are to publish it. It covers his three years' Arctic experiences.

—— Mark Twain is writing a volume of essays for Messrs. Harper & Brothers' current series of Contemporary Essayists. Charles Dudley Warner and Col. T. W. Higginson also are contributing to the series.

—— Only 700 copies of Queen Victoria's new book are to be published in America. Of these 100 are to be on Japanese paper at $50 apiece, and the other 600 on fine paper at $15 each. The Century Co. will bring them out.

—— Prof. John Fiske has been lecturing on The Bacon-Shakespeare Folly, arguing that there is absolutely no reason why Shakespeare should not have written the plays attributed to him, and even if he did not write them there is no reason for supposing that Bacon did.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.

GREEK ART ON GREEK SOIL. By James M. Hoppen. pp. 254. $2.00.

IMMORTALITY AND THE NEW THEODICY. By George A. Gordon. pp. 139. $1.00.

MACAULAY'S LIFE AND WRITINGS OF ADDISON. Edited by W. P. Trent. pp. 218. 25 cents.

MACAULAY'S JOHNSON AND GOLDSMITH. Edited by W. P. Trent. pp. 92. 25 cents.

MACAULAY'S ESSAY ON MILTON. Edited by W. P. Trent. pp. 87. 25 cents.

Ginn & Co. Boston.

THE NINTH BOOK OF VERGIL'S ÆNEID. Edited by Edward H. Cutler. pp. 178.

Lamson, Wolffe & Co. Boston.

THE FORGE IN THE FOREST. By Charles G. D. Roberts. pp. 311. $1.50.

Harper & Bros. New York.

BOUND IN SHALLOWS. By Eva W. Brodhead. pp. 271. $1 25.

IN THE OLD HERRICK HOUSE. By Ellen Douglas Deland. pp. 282 $1.50.

THE LAST RECRUIT OF CLARE'S. By S. R. Keightley. pp. 299. $1.50.

LITERARY LANDMARKS OF FLORENCE. By Laurence Hutton. pp. 81. $1.00.

BEAUTY AND HYGIENE. pp. 116. 75 cents.

THEORY OF PHYSICS. By Joseph S. Ames, Ph.D. pp. 513. $1 60.

Frederick Warne & Co. New York.

FOR SUCH IS LIFE. By Silas K. Hocking, F. R. H. S. pp. 439. $1.50.

THE DOG. By George Armatage, M. R. C. V. S. pp. 267. $1.00.

Maynard, Merrill & Co. New York.

MODERN BOOK-KEEPING. By J. L. Montgomery. pp. 240. 80 cents.

Christian Literature Co. New York.

A HISTORY OF METHODISM IN THE UNITED STATES. By James M. Buckley. Vol. I. pp. 472. $2.50.

C. W. Bardeen. Syracuse.

THE HAPPY METHOD IN NUMBERS. By Emily E. Benton. pp 96.

PAPER COVERS.

D. Appleton & Co. New York.

ARRESTED. By Esmé Stuart. pp. 320 50 cents.

Harper & Bros. New York.

SIX CUPS OF CHOCOLATE. By Edith V. B. Matthews. pp. 32. 25 cents.

A PREVIOUS ENGAGEMENT. By W. D. Howells. pp. 65. 50 cents.

MAGAZINES.

December. PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.

February. BIBLIA.—EXPOSITOR.—CHURCH REVIEW (Methodist).—BOOKMAN.—UNITARIAN.—QUIVER.—SANITARIAN.

March. FRANK LESLIE'S.

NEW BOOKS.

In the Crucible.

By GRACE DENIO LITCHFIELD, author of "The Knight of the Black Forest," "Only an Incident," etc. (No. 18 in "The Hudson Library.") 12mo, $1.25; paper, 50 cents.

"Miss Litchfield's stories have won for themselves an appreciative circle of readers, by reason as well of their interest as of their grace of style. The opening scenes of 'In the Crucible' are laid in Washington, and present an interesting picture of life in the Capital."

The Story of
British Rule in India.

By R. W. FRAZER, LL. D. (No. 48 in "The Story of the Nations Series.") Fully illustrated. Large 12mo, $1 50; half leather, gilt top, $1.75.

"Such a universal history as the series will present us with on its completion will be a possession such as no country can boast of."—*London Daily Chronicle.*

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History of Ancient Peoples.

By WILLIS BOUGHTON, A. M., Professor of English Literature, Ohio University. With 110 illustrations and 6 maps. 12mo, $2 00.

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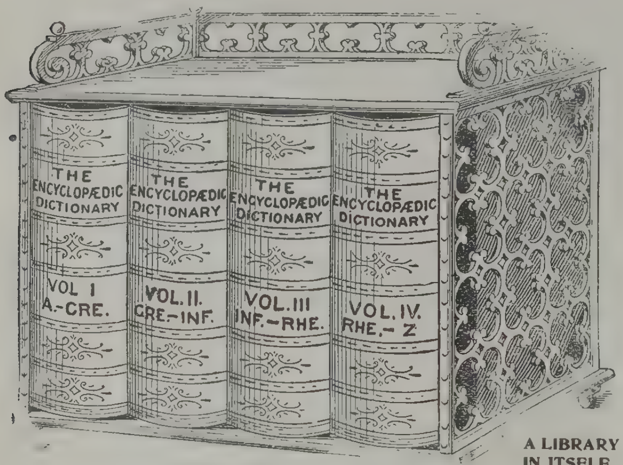
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In and About Boston.

HALF A CENTURY OF Y. M. C. A. WORK.

A strong finish of forty-six years of growth and progress was signalized last Thursday evening by the Boston Young Men's Christian Association. A change of program from the usual annual gathering was carried out in the form of a great reception. The whole building was opened to the guests, who thronged the rooms on every floor by the thousands, many ladies being present. The president, Mr. Arthur S. Johnson, Mayor Quincy, Pres. O. N. Durrell of the State association, Mr. H. M. Moore, Supt. G. W. Mehaffey, Samuel Johnson, Esq., and the directors received, and were aided by a large reception committee of 100 members.

Floral decorations added great beauty to the interior, and the pleasure and interest of the visitors was further enhanced by gymnastic exhibitions, a concert and the serving of refreshments.

During the past year the building of the Y. M. C. A., on the corner of Boylston and Berkeley, has been especially improved, the most important changes being the reorganization of the educational work, larger efforts to extend the work in the six college branches of the city and vicinity, plans for more direct religious work and a more active physical department. In general, the whole system of educational, intellectual and spiritual equipment has been materially elevated.

The gratifying response from young men who have realized their need of such privileges as the association offers is emphasized by an increase in membership which adds $1,800 to the receipts of 1896, and the year closed with a record of 4,925 men having been associated with the organization. While expenses were extraordinarily large the current demands were all paid and a large part of the improvements were provided for.

THE MOODY MEETINGS DRAWING TO AN END.

This week Friday marks the termination of Mr. Moody's two months' evangelistic campaign, and it is expected that the interest which has marked them will be sustained to the very close. During the past week Mr. Moody has been working shoulder to shoulder with Francis Murphy, and thus Tremont Temple, Faneuil Hall and Park Street Church have been resounding with gospel temperance appeals. The big gathering in Tremont Temple last Monday morning was an evidence of the harmony which has marked the relations of the two evangelists during their entire stay in Boston. In fact, inasmuch as both have been boarding at the Hotel Bellevue they have been in daily consultation.

Mr. Moody's theme for several days last week was the Ten Commandments, and his enforcement of them, one and all, was searching and powerful.

THE MOODY MEETINGS FROM THE PRESS TABLE.

With the exception of one day I reported every service of the first six weeks of Mr. Moody's visit in Boston, and I never tired of turning around at the table to watch his thought mirrored in the faces of the men and women looking up at him. It has been said that the same people come to the meetings day after day. This may be true in some cases—in fact, one elderly woman with a dear, motherly face has sat in the same front seat at nearly every service—but it is not wholly true. Hardly ever will the same faces reappear for more than two consecutive services. Many people from out of town come to make a day of it. When this is the case they usually come in couples and hold to the same seats for both services.

Another assertion that those who attend are the well-to-do people, who are said to need preaching to least, one only has to sit at the press table to disprove. Many a pair of rubber boots have I seen stretched out towards my chair, many the coarse sweater, fitting tightly beneath a weatherbeaten face. In the front row near me, sat, one day, a man in frock and overalls, who, from the crock on his face, must have come directly from an engine-room or a coal wagon. When I first saw him the great company were standing to sing Coronation. He was singing away for dear life, and abstractedly pulling up his overalls suspenders which had fallen off his shoulders. Mr. Moody, that afternoon, was at his best, and as one pleading sentence followed another, nailed down by pathetic illustrations, I saw the fellow dig his knuckles into his eyes until his face was streaked with tear marks. All the same, I doubt if there was any one in the congregation that day who brought greater satisfaction to Mr. Moody, for he sat directly under the preacher's eye.

It is repeatedly asked, "In what does Mr. Moody's power lie?" As I have studied him from day to day trying to decide for myself this question I have singled out four principal elements which I would rank as follows. His evident sincerity. His absolute fearlessness. His eminently practical turn of mind. His unparalleled skill as a story-teller for the sake of illustration.

People ask, "Who go to the meetings?" and I answer, "Everybody." I noticed one day near the front row Mrs. Louise Chandler Moulton. The next service there sat in the same seat a man whose wide-checked suit, horsy necktie and general make-up indicated the type commonly referred to as "sport." It was one of Mr. Moody's most earnest days. He seemed to wholly forget himself and Tremont Temple. I do not know what the ultimate effect on the man with the horseshoe scarf-pin will be, but as he straightened up when the service was over, and cast one last look up at Mr. Moody, where the ministers were crowded around him on the platform, he leaned over to me and said, "Say, he's a corker, ain't he?" M. B. T.

THE WORK IN NEWTON.

A quiet but earnest Christian work has been going on in Newton during the past two weeks, under the auspices of the Young Men's Christian Association, in which the pastors of the Baptist, Congregational and Methodist churches heartily joined. Dr. Edward Judson of New York was leader of the efforts. He is the son of the well-known pioneer missionary to Burmah and the efficient pastor of the Judson Memorial Church in New York city, which, with its wide-reaching and institutional ministries to the unchurched and the poor, is exerting a splendid Christian influence in the down-town portion of the city.

The personality of Dr. Judson is remarkably winsome, resembling in character and manner that of the late Dr. A. J. Gordon. His very face has the shine and good will of the gospel in it, while his quiet and refined methods of work, his manly and spiritual message, illustrated with apt poetic quotation and simple incidents of nature and life, give him rare power over men as a preacher. His methods are spiritual rather than spectacular. An unfolding of the truth, the reasonableness and privileges of the Christian life and a direct and frank appeal to his hearers to enter upon it now make up the message and method which have been used of God to greatly and quietly bless this community.

A volunteer chorus of young people, assisted by Mrs. Nellie B. Donovan, a gifted gospel singer, has furnished attractive leadership to the service of song, and for two weeks between four and five hundred have gathered each night in Association Hall or in the churches. Many of the young people have been led to begin a new life, and many others already church members have been revived in spiritual feeling and purpose. These services have been so helpful that they will be continued another week under the guidance of Dr. Judson's associate, Rev. L. M. Haynes, formerly of Troy, N. Y., who will conduct Bible readings each afternoon and preach each evening during the present week. W. H. D.

THE PLACING OF THE ARMENIAN REFUGEES.

The good work begun in November by the Massachusetts W. C. T. U. in the way of locating in comfortable homes the fifty-three refugees for whom it assumed responsibility is still going vigorously forward. It has involved much patience and tact on the part of those in charge, Mrs. Ruth B. Baker in particular, whom these exiled Armenians have with one accord denominated "our mother," has been most untiring in caring for them. Of the original fifty-three, thirty-eight were artisans, and nearly all were city men, consequently they were unsuited for farm work, and looked with horror upon the process of milking a cow. They are mainly young, unmarried men. Naturally the hard times have greatly increased the difficulty of securing them positions. All were anxious, not merely to earn their board, but enough more to allow them to send money to their destitute friends and relatives at home. Considering the terrible ordeal through which they have passed, it is not strange that they seemed at first subdued in spirit, and that even now letters come from them telling of bedewing their pillows with tears at night and of living over in their dreams the awful scenes which they have witnessed.

Most of these men belong to the old Armenian church. They are simple and childlike but that they are truly religious cannot be doubted. When a service was being held for them on one of the first Sundays of their stay, the pastor in charge asked for an Armenian Bible, and in a moment eighteen of them were able to produce copies which they would not leave behind even when fleeing for their lives. They are appreciative of all that is done for them, though it is hard for them to be content to earn only their keeping when their friends at home need relief so badly. Those who have been placed are scattered all over the State and the testimony from their hosts and employers is, on the whole, gratifying regarding their acceptability as members of American homes and their availability for work.

There are still a few for whom places are earnestly and urgently desired. The following list indicates what their abilities are. Are there not those among our readers who can suggest ways by which these needy children of persecution and sorrow may be provided for?

A young druggist, twenty-five, who speaks French fluently and English fairly well. He has a letter from Lady Henry Somerset testifying to his ability.

A machinist, twenty, well educated and trained in a good home. He speaks English well. He has worked for the Turkish Government for two or three years.

A tailor, twenty, who understands his business, and is in every sense a fine man.

A book-binder and gilder, whose wife is here, both cultivated people. He had a shop of his own with $2,400 worth of machinery when he turned the key for the last time as he was arrested and imprisoned.

A skillful barber, twenty-eight, a pleasant, reliable man. He is in desperate need of employment in order to send money to his family at home.

F. Hopkinson Smith's annual exhibit of pictures is visible now in the gallery of the well-known dealers near Park Street Church. Will his defense of the sultan and his ignorant, cruel charges against American Christian missionaries prevent many who respect his cleverness as an artist from seeing his pictures? Should the æsthetic delight triumph over moral indignation? These are interesting questions.

PHILLIPS BROOKS'S BROADENING INFLUENCE.

Trinity Church has just celebrated the completion of twenty years since its present noble edifice was reared. Dr. E. W. Donald's historical sermon contained this graceful tribute to his distinguished predecessor, Phillips Brooks, for whom Boston, irrespective of its denominational affiliations, still mourns:

> To thousands of people Phillips Brooks opened the doors of the Episcopal Church—to people who had long and honestly regarded her as too stiff, formal and ecclesiastic. Without arguments, he revealed the sacred mission of the church; he melted away the misrepresentations and misunderstandings of her true character; he showed how people in danger of lapsing into a condition of ecclesiastical homelessness, and perhaps of religious decay, might find a warm welcome and perhaps a theologically satisfactory resting place in Trinity; he made our church American, and stripped it of the last remaining semblance of an exotic. Fifty years hence this magnificent service of Phillips Brooks will be more widely and perhaps more chivalrously acknowledged than it is today.

UNION THEATER SERVICES.

A series of union religious services is now in progress in the city of Taunton, which is a distinct contribution to the solution of the problem of practical Christian unity. Eleven of the city pastors, representing the Congregational, Methodist, Baptist, Episcopal, Presbyterian, Unitarian and Universalist denominations, have joined hands in these services. The theater, seating 1,500 people, has been hired for the four Sunday evenings of February. Four of the eleven pastors were selected by ballot to be the successive preachers, each pastor voting for any four of the eleven that he desired. A chorus of 150 voices has been made up from representatives of the eleven churches, and leads the singing of the congregational hymns. The chorus have hymn-books, but the audience uses hymn sheets containing seventeen well-known hymns printed for these services. Four thousand invitation cards were distributed throughout the city by the people of the eleven churches. On these cards, among other announcements, are printed the names of the preachers, with the dates on which they will preach and the reassuring declaration that "no collection will be taken." The expense of the four services, amounting to about $130, was covered by private contributions secured by the pastors before the services began.

Before the opening service on Feb. 7 it was impossible to predict the attendance. The pastors, somewhat over-cautious, had informed the manager of the theater that probably the upper gallery would not be needed. But as the hour approached the streams of people from all directions showed that there had been an underestimate, and long before 8 o'clock, the time for beginning, the theater was crowded in every part, standing room and stage and all. It is estimated that about four hundred people were turned away. The service began with four hymns by chorus and audience. The Episcopal rector led in the Lord's Prayer. The Universalist pastor read a short selection of Scripture. One of the Methodist pastors offered a brief and earnest prayer. Then Rev. J. P. Forbes, the Unitarian minister, preached a short but powerful sermon on the subject, The Appeal of Christ and His Church to the World. In just one hour the service was over.

Would the people continue to come? It was a much discussed question during the week following. Apparently the first service only whetted the curiosity of many, for on the second Sunday evening the crowds were still larger, and the interest has in no whit abated.

Of course the principal object in view has been to reach non-church-goers. But a hardly less important object has been to impress upon the people of the city the fact that there is a common basis of truth underlying all denominational differences, and a spirit of Christian brotherhood among the pastors strong enough for real co-operative effort. All the Protestant denominations in the city are represented, and all the pastors in the city except two are co-operative. One of these, a Methodist, did not enter the plan for personal reasons, the other because he is an Episcopalian of High Church leanings.

It should be understood that these are not what are usually known as "revival" services. There are no after meetings. Nor is there any effort made to secure any visible expression from the audience of the desire to follow Christ. Whatever religious awakening may result will be indirect. Already the indirect results are apparent in the attitude of the community toward the churches.

The pastors have either given up their evening services for the month, or placed them at an earlier hour. And they feel abundantly satisfied with the experiment they have successfully tried to advance the interests of the kingdom of God. C.

As to revivals, "It is not the number of blossoms that declares the richness of harvest, but the number that set and mature. . . . The culture which is initiated by no conversion produces burnished hypocrisy. The conversion which is not followed by culture rarely survives." *The Christian City*, Methodism's wide-awake organ of metropolitan extension and evangelization, utters these sane remarks.

BENEVOLENT SOCIETIES.

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the Massachusetts Home Missionary Society, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

News from the Churches

Meetings to Come.

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

Boston Young Women's Christian Association, annual meeting, Berkeley Street Building, March 1, at 2 30 P. M.

Suffolk Branch, Woman's Board, annual meeting, First Ch., Waltham, March 2, 10 A. M. Basket lunch. Train leaves Union Station 9.10 A. M.

PASSING COMMENT ON THIS WEEK'S NEWS.

The good financial outcome of an Interior church was attained in part, at least, by letting all the members of the church who were pledgers know through individual reports sent to them just how their own accounts with the church stood. Another suggestion from here, which would doubtless be appreciated elsewhere, is the acknowledgment of the members for the efficient leadership of the past year. Such a spirit of gratitude, in contrast with the disheartening criticism which often predominates, is an evidence of sympathy which must work good results throughout the succeeding year.

A Missouri church has a first-class record, both in attaching to itself the children and in missionary work. What church would not welcome also such an opportunity to extend its influence through the large number of teachers trained at its very doors?

A certain pastor prints a conspicuous note in the church calendar, urging adherents of both political parties to interest themselves in and attend the local caucuses. He thus extends his pastoral care to more than his own church membership.

If the arrangement by which a St. Louis church is made a distributing station of the Public Library for high grade books could be duplicated in other cities and towns, the usefulness of both institutions would be greatly augmented.

To church members of means, who purpose making their wills, we commend the thoughtful bequest to a California church. A permanent fund for the pastor's salary might oil the ecclesiastical machinery amazingly.

Oregon furnishes an illustration of what may be accomplished by the Holy Spirit through a devoted pastor and his wife, without recourse to special services or the help of an evangelist.

Among results of evangelistic meetings in Iowa we find a gratifying tendency of churches to outgrow their houses of worship. May this extension of the kingdom continue till it shall speedily fill the whole earth.

Not much more need be said to show interest in revival work than is said in a Maine item. When people generally give up their own pleasure for higher interests the quickening of their zeal is genuine.

Pastor and people should both be unwilling to pass such a beneficial annual event as has been observed in a New Hampshire town for two generations.

A Boston suburban neighborhood has made a good record for benevolences, judging by the report at its Congregational Club.

Pacific coast Congregationalists are only a step in advance of their Eastern brethren in removing to their new headquarters.

A new telephonic arrangement in a Connecticut church would seem to encourage staying at home on stormy Sundays.

It is with regret that owing to the holiday and the late arrival of news we are obliged to withhold several items of interest.

Of Special Note.

A unique use of our *Handbook* in a Massachusetts church.

How to increase the S. S. library in a practical way.

Sawing bees for the benefit of church woodsheds.

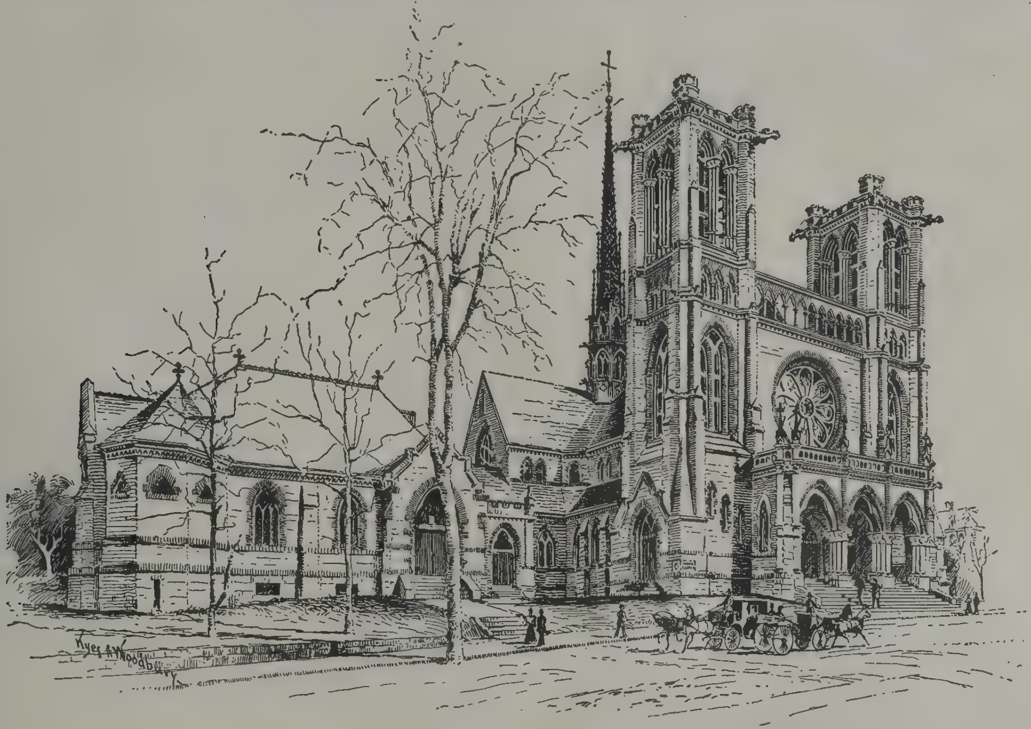
Accessions by families in North Dakota.

A needy field in British Columbia.

NEW BEGINNINGS IN WORCESTER, MASS.

Seldom does a church enter upon a new era o happily as did the Union Church, Worceser, last week. Formed by the consolidation f the old Union and Salem Street Churches, hich gave a membership of over 750, and ow strengthened by the installation of a pasor of sweet spirit and fine scholarship, and ne dedication of a magnificent edifice, it equipped for great power and usefulness.

The services began with an organ recital st week Tuesday evening, attended by a ongregation that filled the house to its utost capacity. On Thursday a council of irty-two churches met in the afternoon and stened to a clear, comprehensive and decidlly conservative statement of theological elief by the new pastor, Rev. John E. Tute, D.D. In the evening were the installing ervices, with sermon by Dr. C. M. Lamson, stalling prayer by Dr. Elijah Horr, charge the pastor by Dr. A. L. Conrad, charge to ne people by Dr. H. A. Stimson, and greetgs from Amherst College and Church by res. M. E. Gates, LL. D.



THE NEW UNION EDIFICE AND CHAPEL, WORCESTER.

Dr. Tuttle, who entered upon this pastorate st November, was born in Perry, Me., gradated from Amherst College in 1879, where he as a classmate of Dr. Nehemiah Boynton, and Yale Seminary in 1882. After a year of postaduate study at Yale in theology and New estament exegesis, he was ordained and inalled pastor of the Saugatuck Church, Westort, Ct., May 22, 1883. After a successful astorate of five years he was called to the entral Church, Jamaica Plain, to suceeed ev. G. M. Boynton. Dr. Tuttle was called, 1893, to the pastorate of the Amherst Colge Church and the chair of Biblical history nd interpretation, and in November, 1896, he ecame the pastor of Union Church, Worcesr. Amherst College conferred upon him ne degree of Doctor of Divinity in 1893. He lls many positions of honor, being a corpore member of the A. B. C. F. M., a trustee of artford Seminary and of the School for hristian Workers, Springfield. Mrs. Tuttle the daughter of Professor Stockbridge of mherst College and a graduate of Wellesley ollege, class of '80. Both Dr. and Mrs. Tute have been prominent in Christian Eneavor work, Mrs. Tuttle being for some time resident of the Massachusetts Junior Union.

The dedication of the memorial chapel took ace on the afternoon of Friday with sermon by Dr. H. A. Stimson. The dedication of the church edifice was held in the evening with sermon by Dr. Alexander McKenzie. The new building is of Gothic architecture of the same style as the Cathedral of Notre Dame at Paris. The plan is cruciform with two massive towers at the front and a tall slender spire rising from the intersection of the nave and transepts. The material is pink Milford granite with Longmeadow brownstone trimmings. The interior is in quartered oak in dark finish, and the walls are of a brown olive tint relieved with old gold decorations, which light up with great richness. The carpet, cushions and draperies are in purple.

There are three large rose windows of rich stained glass, one in front and in either transept, and beautiful stained windows beneath. The apse is occupied by the pulpit platform surrounded by the choir gallery raised high on rich Gothic arches. In the corners on either side of the choir is the magnificent organ built by George S. Hutchins of Boston. A large cable of electric wires connects the keyboard with the organ, so that the keyboard can be removed and used at any distance from the instrument. Four hundred and fifty incandescent lights in ground glass globes stud the open timbers and trusses overhead and shed a brilliant light. The extreme length of the edifice is ninety-three feet, and the greatest width at the transepts is eighty-nine feet, with a total seating capacity of 1,200.

At the left, and connected with the church, stands the memorial chapel, presented by Mrs. Moen and her children in memory of Philip L. Moen. The chapel is thirty-four feet by fifty-three, contains a sweet-toned pipe organ, seats 350 persons and is of the same material inside and outside as the meeting house. Back of the chapel and connected with it and with the church by a wide hall is the parish house, containing Sunday school rooms, class rooms, ladies' parlor, and in the basement beneath ample rooms for social purposes. The entire cost of the house of worship, including the lot, is $250,000. E. W. P.

A HEALTHFUL REVIVAL IN OREGON.

Huntington is a flourishing town and railroad center of eastern Oregon. Rev. David Leppert assumed the temporary pastorate five months ago, under discouraging circumstances, the church being nearly disorganized and reduced to 10 members. The congregation never exceeded 40 and oftener ranged from a dozen to 20. Mr. Leppert and his devoted wife went resolutely to work preaching and singing the gospel. During the week they visited from house to house. Mr. Leppert made frequent visits to the railroad yards, mingling with the employés and making personal appeals. As a result of their labors scores of people have been converted. The membership now exceeds 60. The edifice will hold 300 people, yet often is insufficient to accommodate the audiences. The Sunday school is flourishing. A strong Y. P. S. C. E. has recently been organized and has gathered in so many of the young leaders of society that balls and dancing parties, hitherto frequent, have been, in a measure, discontinued. The church is praying and looking forward to a still greater ingathering with the special meetings soon to begin. A free reading-room has also been established under the auspices of the church, the railway company granting the use of a comfortable room at the depot. This is well patronized, especially by the laboring men.

THEOLOGICAL SEMINARIES.

Yale.

Special lectures last week were by Prof. D. G. Brinton of the University of Pennsylvania on Primitive Religious Expression in the Rite, by Mr. I. H. Bromley of New York on The Fall of the Second Empire, and a course of two lectures on Egypt by Prof. D. C. Eaton.——At the Semitic Club the Pirqe Aboth was read and discussed by Mr. W. Haskell, Ph. D.——The Leonard Bacon Club held an interesting debate on Resolved, That the recent action of the Manhattan Association of Congregational Ministers with relation to Dr. Lyman Abbott was timely and wise.——The Senior Class in sociology under Professor Blackman will visit New York, Feb. 25, 26, to study methods of social work. The class will be the guest of the Charities Association.——The Senior Class preacher last week was Mr. A. T. Harrington.

Pacific.

The new catalogue just issued shows a more careful classification of the varied work than has ever been given. The full "classical" course leads to the degree B. D. There are also four other courses including a lay training course and a class of special students.——The full number of students is 38.——Professor Lloyd read a paper at the Edwards Club, Feb. 6.——Dr. Mooar will deliver an address at the 25th anniversary of the San Francisco Presbyterian Seminary.——Professor Foster talked to the Bible class of university students at the Berkeley Church on a recent Sunday.——The students are generally attending the meetings of the evangelist, Mr. Munhall, in the city, and are some of them assisting in Christian work.——Conversions have recently occurred in several of the stations where students are laboring in the vicinity of Oakland.

CLUBS.

MASS.—At the meeting of the Newton Club, Feb. 15, the address was by Rev. Cyrus Hamlin, D. D., who gave an elaborate historical sketch of Islam in Turkey. The outlook committee reported the total membership of the Newton churches as 2,419; the additions during the year on confession 59, by letter, 102; the net gain 78. The total benevolences amounted to $44,955. Three of the seven churches gave in benevolence more than they spent on home expenses.

At the meeting of the North Bristol Club, recently held in Taunton, Rev. E. M. Noyes of Newton gave an interesting address on The Problem of Congregationalism in Our Cities. The club has a membership of nearly 200 and is in a flourishing condition. Rev. T. C. Welles was elected president for the ensuing year.

Last Monday's meeting of the Boston Club, the first under President W. E. Barton's administration, took the form of a reception to Rev. Messrs. B. F. Hamilton, R. K. Harlow, A. McKenzie and A. H. Plumb, all of whom have served twenty-five years or more in their present pastorates. Their speeches abounded in reminiscences and the occasion was one of genuine good fellowship.

NEW ENGLAND.

Boston.

DORCHESTER.—*Neponset.* A layman in the church has gathered into the Bible school a class of about 20 men, employés of a lumber company, most of whom have not attended Sunday school for several years. Last Sunday the pastor, Rev. E. C. Webster, exchanged with Rev. C. R. Tenney of the Grove Hall Universalist Church. The pastor is president of the Dorchester Ministers' Union.

Massachusetts.

CHELSEA.—*Central.* The Women Workers number in all nearly 600, and work in three departments—city, nation and world. Seven suppers and socials have been held in a year, with an average attendance of 240 at suppers and 275 at socials. The S. S. average attendance for January was 563. Special attention is paid to good attendance by individual scholars. The kindergarten class is outgrowing its quarters. The total receipts of the church last year were $13,727, exclusive of $940 for missions.——*First.* The annual gathering this year was made an evening reception of a social character held last week and enjoyed by a large proportion of the church and by former members and representatives of sister churches. Pleasing music and decorations and costumes suggestive of Washington's time were features of the occasion.

EVERETT.—*First.* Rev. E. T. Pitts, formerly pastor, preached in exchange Feb. 14. He was warmly greeted by congregations that filled the house morning and evening. All rejoiced at his evident complete restoration to vigorous health and usefulness. The S. S. average for the past quarter has been over 500. Rev. A. B. Patten is pastor.

WEST SOMERVILLE.—*Day Street* has planned to join in revival services with the Third Universalist Church during Holy Week. Three meetings will be held in each meeting house. Mr. Francis Murphy has promised to lead one of the meetings. The edifice has been entirely renewed and the congregations now average 400. An extra effort is to be made this year to increase the gifts of the church to missions. A vote of the church committee devotes all our mission giving this year to the six societies. The church raised $1,200 at the dedication. There are now nearly 300 communicants. Rev. Peter MacQueen is pastor.

MALDEN.—*Maplewood.* Last year was one of heavy losses, several pillars of the church having been taken away by death. On the other hand, 80 new members have been added during the last two years, the majority on confession. Evangelistic services, under the able leadership of Rev. E. E. Davidson, were held two weeks beginning Jan. 31. About 40 persons signified a desire to lead Christian lives, of whom it is evident a number have been converted. The church was never stronger spiritually and the special meetings go on under the leadership of the pastor, Rev. W. A. Evans A Sunday morning prayer meeting to invoke God's blessing on the work of the day has been sustained two years and is a great source of profit. The church has just become incorporated.

NEWTON.—*Auburndale.* Members were received at every communion last year, 35 in all, 12 on confession. Including 11 additions received this year, the present enrollment is 372. Benevolences last year amounted to $8,077 and home expenses to $6,518. Rev. C. M. Southgate is pastor.——*Eliot*, at its annual meeting, reported a corrected list of 595 members, a Sunday school enrollment of 411 and benevolences of $19,805, of which $5,798 went to foreign missions, $4,254 to home missions, $2,755 to Boston city missions and $1,330 to the American Missionary Association.

MEDWAY.—*Village.* The completion of 25 years' service as pastor by Rev. R. K. Harlow, Feb 13, was observed last week. He preached a commemorative sermon Feb. 14, and a public celebration was held the 17th, at which Rev. E O. Jameson, for 22 years pastor at East Medway and Millis, presided. Letters were read from Rev. William Carruthers, who was on the installing council, and William B. Wright, D. D., of Buffalo, who preached the sermon, also from other interested persons. Addresses were made by Rev. Jacob Ide, the oldest minister in the conference, and Rev. F. C. Putnam, the youngest, also by Rev. Messrs. Calvin Cutler, L. R. Eastman and F. E. Sturgess, D. D. A beautiful silver loving cup was presented to Mr. Harlow by his people. This church has not been without a pastor during its entire history of 58 years, as Mr. Harlow was settled as colleague of Rev. David Sanford, its first pastor.

WINCHESTER.—*First* shows in its annual statement a total membership of 566 and a S. S. roll of 440, with a home department of 226. The C. E. Society has a list of 106 members. Total expenses of the church and society were $13,105, including benevolences of $5,078. The calendar, which is added to the printed statement and which reviews the church year of 1896, is a helpful idea as an aid in planning for the future. Rev. D. A. Newton is pastor.

WORCESTER.—*Pilgrim* increased its benevolences during 1896 from $1,200 of the preceding year to $2,548. It also met all home expenses and paid over $1,900 on its mortgage indebtedness. After meetings have been held at the close of the Sunday evening service since the first of January, at which the attendance has frequently reached 100. About 25 persons have expressed a desire to become Christians. Among them are several from the non-church-going class. Rev. Alexander Lewis is pastor.——*Piedmont's* benevolences last year amounted to over $7,000.——*Immanuel* held a rally Feb. 17, with services and addresses by neighboring pastors in the afternoon, followed by supper, roll-call and consecration service in the evening. Nearly all of the 119 members responded.——Dr. Daniel Merriman read a scholarly paper before the Monday Ministers' Meeting on The Preacher's Theology.——The C. E. and Epworth League unions have presented resolutions to the chief of police, asking for better enforcement of Sunday laws. The chief of police responded by reading the law to the officers and instructing them to report violations. The result is that tobacconists, fruit dealers, druggists and newsdealers either close up or restrict their sales to legalized articles.

NORTH BROOKFIELD.—*First.* By the earnest efforts of the pastor, Rev. J. L. Sewell, an organization known as the First Club has been effected among the young men and those more advanced in years. They meet for discussions and assist in the Sunday evening services to some extent. At the recent parish meeting arrangements were made to collect the deficit of $200 and it was decided to have quartet singing the coming year.

SPENCER.—The pastor, Rev. S. W. Brown, has been obliged, on account of ill health, to take a vacation, and has sailed for Florida His necessary absence is regretted by all. The first of a series of monthly missionary evenings was successfully tried Feb. 12, according to a plan of the pastor, by which the entire field is covered during the year. Assignments of essays or addresses to different members of the church have been made out, together with a carefully prepared list of all the best helps bearing upon the topics.

ENFIELD.—Last week the C. E. Society, at a missionary meeting with the topic What Our Denomination is Doing, distributed *The Congregationalist* Handbook to various members to use the epitome there given on particular subjects as a reading, or as the basis of independent remarks. The meeting was one of the most instructive of the season. The pastor, Rev. G. H. Hubbard, is preaching a course of evening sermons on spiritual coins and counterfeits.

Maine.

SACO.—*First* has been blessed lately with unusual prosperity, spiritual and financial. The congregations have largely increased since Rev. P. H. Moore became pastor, nearly four years ago, and over 50 have been added to the church. The Sunday school has gained in members and interest, especially since the introduction of the Bible Study Union Lessons. Nearly $2,900 were raised in 1896 for home expenditures and $430 for benevolences. The community is enjoying the fruits of the pastor's foreign tour of last summer in a series of delightful lectures given Monday evenings in the church. Sunday evening lectures are also fully attended and by many who otherwise would not go to a church service.

WOODFORD.—At the recent roll-call 226 members responded out of the 315. The Ladies' Circle has raised $350 for the building fund, beside contributing barrels to missionaries at the South and at home and buying carpets for the chapel at a cost of $225. The additions last year were 23 and benevolences $1,400. The Sunday school numbers 381, and raised $373.

NORRIDGEWOCK.—Revival services, with the help of Evangelist Tucker, have awakened much attention, and other engagements have been freely given up to attend the meetings.

New Hampshire.

CAMPTON.—Almost every year since the parsonage was built, in 1820, the church has held a meeting called a "donation visit." The honored custom is still observed. Feb. 10, 100 persons or more met at the parsonage in this social gathering, with supper, speaking, prayer and singing, and left with Rev. Robert Ford and family about $60.

Connecticut.

NORTH GREENWICH.—The recent dedication of the new meeting house was a day to be remembered by this people. The former building was burned just before a service in the winter of 1895. Efforts were at once put forth and the destroyed building is now replaced by a house which cost, with the furnishings and bell, $6,550, nearly all of which is provided. The exercises included a reception, an address of welcome by Rev. W. P. Alcott, a former pastor, a sermon by Rev. Dr. H. A. Stimson, the prayer by Rev. R. T. Hall, and addresses by Rev. Messrs. R. T. Hall, W. P. Alcott and J. E. Zeiter. Rev. Levi Rogers is pastor.

MERIDEN.—*First* has held dedicatory meetings this month in Bethany chapel under the direction of Rev. Asher Anderson. It is possible that this chapel and its meetings may be the nucleus of a third Congregational church in due time. Special services held by the church for four weeks resulted in large numbers signifying their desire to lead Christian lives. Special men's meetings have been particularly productive of good.

BRISTOL.—Union revival services have been marked with an interest not seen for years. The first week there were about 300 conversions. The three weeks' labor resulted in over 500 expressing their intention to lead a Christian life. At one of the last meetings cards were signed signifying the choice of churches. The pastors are now busy calling and arranging for the reception of new members.

WILLIMANTIC.—*First.* The first mention made of the Ladies' Aid Society was in 1801 Later it earned its funds by knitting socks. It has had an active existence and provided many improvements for the church and chapel. Its latest move was to remodel the interior of the meeting house, redecorating it and the chapel and refurnishing both at a total cost of $2,192.

TOLLAND.—Resulting from the work of the agents of the Connecticut Bible Society, 35 persons have been enrolled as beginning the Christian life. More than one-third of the Protestant population are not represented in church or Sunday school. Eighty-eight Bibles were distributed and 57 persons were induced to join the home department of the Sunday school.

NEW FAIRFIELD.—The society held its first meeting in eight years Feb. 4 and a new set of officers were elected. The society has a house, parsonage and a good income, and it is proposed to put new life into the organization and call a pastor. Since 1889 a Baptist clergyman has supplied. The membership numbers 22, 10 of whom are non resident.

STONINGTON.—*First.* During 1896 there were added on confession 24 and by letter eight. The regular offerings for benevolent objects at the church service were a little larger than during the previous year, which were the largest in the history of the church. Rev. J. O. Barrows is pastor.

MIDDLETOWN.—*First* received 37 new members last year, making the present total 522. The benevolences amounted to $5,064. A legacy of $5,000 from the late Miss Susan Clarke was received. The average S. S. attendance was 63 per cent. of the membership.

GUILFORD'S present membership is 303. The Sunday school numbers 239. The benevolent offerings were $1,147. The gross membership in all departments has fallen off slightly, but the average attendance is increased.

NEW BRITAIN.—Prof. D. N. Camp on a recent Talk Night gave an interesting address on Why Young Men Do Not Attend the Church. He showed by statistics that only 33 per cent. of the church members in this State are men.

Norfolk.—The telephone connection with the meeting house has been perfected so that the sermon Sunday morning can be distinctly heard throughout the local circuit. The ladies have sent a barrel of clothing to Alabama valued at $100.

West Hartford.—*First*, organized 1713, has a free library and reading-room which occupy a portion of its building and contain 2,100 volumes and a good supply of current reading matter. Rev. T. M. Hodgdon is pastor.

Montville Center is having a quiet work of grace, Rev. G. H. Morss, pastor. Through the aid of the Holy Spirit Christians are being helped; S. S. teachers are deeply moved for the salvation of their classes

Rev. I. N. Earle is conducting a special series of meetings in Thompson.——The improvements completed at East Woodstock arrange that the choir now occupies a platform in the front of the church. ——Rev. F. P. Waters, pastor Third Church, Waterbury, is recovering from an attack of nervous prostration.——The recent concert and supper at Putnam netted $50 for the memorial window fund, and one was put in in memory of J. Astor Broad.

MIDDLE STATES.

New York.

Mt. Vernon—*Vernon Heights*, just organized in the new and growing district of this town, was recognized Feb. 16 with 20 members, of whom five are males. The Sunday school has 74 members and the Junior Y. P. S. C. E. 34. The church was gathered and organized through the acceptable labors of Rev. F. B. Kellogg. The afternoon session was followed by a bountiful collation and the hall overflowed at the public services in the evening, in which Rev. Messrs. W. H. Kephart, H. M. Brown and N. M. Pratt participated. Dr. A. J. F. Behrends preached the sermon, Dr. S. H. Virgin addressed the church and Rev. L. F. Buell gave the right hand of fellowship. The interest of the occasion was hightened by the presentation of a silver communion set by the First Church, Mt. Vernon, as an expression of loving fellowship. An eligible site for an edifice has been secured.

Rochester.—*Plymouth.* A large audience gathered the evening of Feb. 14 in commemoration of Frederick Douglass's life here. The meeting was addressed by Susan B. Anthony, Rev. Anna Shaw, Mrs. Mathews and Rev. W. F. Kettle, the pastor. Mr. Douglass worshiped here in the early years of the church. One hundred dollars were raised towards a Douglass monument.

Moravia.—At a church meeting held Feb. 10 it was voted not to accept the resignation of Rev. W. H. Hampton. The pastor has recently lost his wife. He will take a church near the coast for a year.

West Groton, Rev. J. Cunningham, pastor, is having an inspiring spiritual interest.

New Jersey.

East Orange.—*Trinity* is making extra efforts to take a share in the A. M. A. jubilee fund. The S. S. superintendent has urged all who can spare some good books in their homes for the library to offer them for the good they will do other readers.

Closter has recently held good week evening meetings with the Baptist church of Demarest.

THE INTERIOR.

Ohio.

Columbus.—*Eastwood* has extended a call to Rev. Dr. J. C. Jackson, Jr., of this city. He has been 21 years a Methodist minister in central Ohio, filling some of the most responsible charges. He has had charge of Eastwood pulpit and pastoral work since the resignation of Rev. R. S. Lindsay. The call is enthusiastic and unanimous.

Kent has begun the fifth year under the pastorate of Rev. M. P. Jones. The annual reports showed bills paid in all departments. The specially careful work of the trustees was commended highly. Accessions during the year numbered 16.

Illinois.

Melvin is much encouraged under the labors of its young pastor, Rev. W. B. Humphrey. Eight persons have been received into membership, six on confession. Four others, who had dropped out of church work, have been reinstated. Recently Prof. O. C. Grauer of Chicago Seminary visited the parish and preached to the Norwegians both in English and in their own tongue. This "Norse Day" proved of great interest and profit. Many of the hearers had their hearts opened, and have been by that means led into closer fellowship with Christian people.

Michigan.

Saginaw has adopted the Bible in place of the ordinary S. S. lesson quarterlies. It has also introduced by vote of the church an annual membership fee for affiliation. The Ladies' Society has begun the year well with $120 taken at a recent supper.

Conklin, organized in 1896, completed and dedicated its new house of worship Feb. 16. This is the only church in the village, all denominations cordially uniting. John Stapleton is pastor.

Wayland dedicated a new house, Feb. 15, raising $400 that day to complete its cost, $2,200, of which the C. C. B. S. furnished $400. Rev. F. P. Sprague is pastor.

Grand Rapids Association has all of its 40 churches housed but one.

Wisconsin.

Rhinelander.—*Union.* The council which met to consider the action of Rev. J. H. Chandler in his resignation of the pastorate expressed sympathy with, and approval of, the mutual action of pastor and people. They recorded the noble record of the three years' work of this pastorate, which, from small beginnings, has enabled the church to reach a position of financial independence, lifting a burdensome debt and placing the church on a solid basis, the spiritual growth and the cordial relations existing between pastor and people.

Janesville, after nearly a year being pastorless, has called Rev. R. C. Denison of St. Louis, Mo. He is a graduate of Amherst, spent two years at Chicago Seminary and two at Andover. His first pastorate was at Little Rock, Ark., and he lately supplied Compton Hill Church, St. Louis.

West Rosendale.—Ex-Pres. E. H. Merrell, in addition to college duties, is pastor of this church. He has the church organized into working bands who do most of the pastoral visiting. Special meetings recently held resulted in several conversions.

Menomonie's parsonage has been remodeled at an expense of $1,400. An important feature was the addition of a large room for club meetings of the

Continued on page 283.

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THE BUSINESS OUTLOOK.

Once more the steel rail situation has been the predominating feature of the business world. We believe we state an as yet unrecognized truth, that the dissolution of the steel rail pool has been the most important event that has happened in American trade for several years. The break in the price of steel rails has resulted in orders for nearly 1,000,000 tons within practically a week. These enormous orders mean business for the steel companies, work for employés and traffic for the railroads, all of which are needed in the present condition of trade.

As to the general movement of merchandise, it continues rather slow, but there is a gradual growth of improved feeling in financial and commercial circles, which is bound to be reflected in time in an increasing demand for goods. There is plenty of room for improvement in prices for staples, but higher values will keep pace with the demand.

In wool the week has witnessed a fair business. Prices have ruled firm and it is probable that sales would have been considerably larger had holders been willing to sell at former values. Cotton goods are slow of improvement, but it is undeniable that the tone is slightly stronger.

In the money market rates remain at the former low basis. The accumulation of funds is enormous, owing to the lack of demand from mercantile and speculative circles. Note brokers complain not of the difficulty of selling commercial paper, but of the lack of such paper in the market.

In speculative circles there is much apathy and little interest. The large Wall Street interests are not in the market, at least they are not active, and the favorable aspects of the situation prevent the bears from venturing out into too deep water.

Marriages.

The charge for marriage notices is twenty-five cents.

HARTWELL—WENTWORTH—In Boston, Feb. 17, by Rev. C. B. Turner, George D. Hartwell of Lincoln and Carrie I. Wentworth of Boston.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

FIFIELD—In Altmar, N. Y., Feb. 8, at the residence of her son, Rev. C. W. Fifield, Mrs. S. A. O. Fifield, widow of the late Rev. Winthrop Fifield, aged 75 yrs. She has been an invalid for 14 years, and was at one time secretary of the New Hampshire Maternal Association.

MURDOCK—In Clifton Springs, N. Y., Feb. 16, Rev. John N. Murdock, D. D., LL. D., honorary secretary of the American Baptist Missionary Union, aged 76 yrs. From 1857 to 1863 he was pastor of the Bowdoin Square Baptist Church, Boston, and since then has been active in missionary work.

PERKINS—In W. Springfield, Feb. 18, Josiah, aged 77 yrs., son of the late Rev. Jonas Perkins, and father of Rev. Sidney K. Perkins.

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E. P. GATES.
2628 Portland Avenue, Minneapolis, Minn.

Continued from page 281.

community. Rev. and Mrs. J. W. White held a formal opening at its completion.

THE WEST.

Missouri.

ST. LOUIS.—*The Congregational Messenger* has made its appearance. It is intended, in a measure, at least, to take the place formerly held by *Congregational Life*, furnishing a medium of communication for the churches and affording limited space for announcements. Rev. R. M. Sargent, D. D., has been chosen editor.——*Compton Hill*, under the direction of the new pastor, Dr. D. W. Fisk, has opened a well equipped reading-room, and indications point to the adoption of some advanced methods of work.——*Pilgrim*. A mass meeting, under the auspices of the various young people's organizations in town, was held Feb. 11 in this edifice, in the interest of the city poor.——*Fountain Park*. An arrangement has been made with the Public Library to have several hundred books kept at the church to be used by members of the Sunday school and congregation. The books are returned to the library and exchanged at the end of each month.

KIDDER, a place of 400 inhabitants, has five churches, of which the Congregational was first organized. Rev. A. L. Gridley became pastor less than seven years ago. In that time there have been 65 removals and 60 accessions on confession. The resident membership is about 60. The church is especially active in missionary lines, the auxiliary of the W. B. M. I. giving over $4 per member, while all the benevolent societies are systematically remembered. The C. E. Society pays $125 annually for church expenses. Nearly all the children of families connected with the church are church members. The location of Kidder Institute here adds interest to the field. More than half the public school teachers of the county have been trained in this school. It is enjoying a successful year, in most respects the best of its history. About $1,000 have been paid toward the reduction of its debt.

CARTHAGE.—But little over a year ago the advisability of disorganizing was seriously considered. Then the congregations were a mere handful, debts were accumulating, every one was discouraged and the future looked dark indeed. A year of the inspiring service of Rev. A. J. Van Wagner has wrought a marked change. Thirty-two new members have been received, the attendance has increased until frequently the seating capacity of the house is taxed to its utmost, some who are now regular attendants a year ago did not know that there was a Congregational church in the city, and the entire membership is enthusiastic, hopeful and helpful. The 27th anniversary of organization and the first of Mr. Van Wagner's coming have just been celebrated.

KANSAS CITY.—*First*. A series of missionary rallies, conducted by Mrs. Michael Burnham, president, and Mrs. W. F. Brunner, secretary, of the Missouri W. B. M. I., held in Sedalia, St. Joseph and Kidder, closed with an enthusiastic meeting at Kansas City, in which both home and foreign societies participated.

SPRINGFIELD.—*First*. The annual report shows 50 accessions in 1896, a net gain of 25. There is new impulse in church work, both with pastor and people, since the opening of the year.——*Central*. Rev. John Brereton began his labors Jan. 1, and is winning favor with church and community.

BRECKINRIDGE, pastorless for three years, has an excellent Sunday school and prayer meeting, with preaching once a month.

Iowa.

HAMPTON dedicated its second house of worship Feb. 14, in the 40th year of its existence. The building is of granite brick. At the dedicatory services 800 people were seated in the auditorium and lecture room. On the same floor with these is a choir room. In the basement, nearly all above ground, are the S. S. room, three classrooms, a mothers' room, kitchen, etc. The cost of building and furnishings, including a fine pipe organ, was $17,000, all of which has been paid or secured by reliable pledges, with a good margin for interest and shrinkage. Of this amount $5,000 was pledged at the time of dedication. Rev. J. W. Ferner, pastor, the Moses of the enterprise, was assisted in the service by Rev. J. O. Stevenson, D.D., Rev. T. M. Price and Sec. T. O. Douglass. The advantage of building now was demonstrated, as this edifice, which cost $15,000 exclusive of organ, would cost $25,000 in prosperous times.

DUBUQUE.—*First*. Mr. Fred B. Smith, formerly State Y. M. C. A. secretary in Tennessee, and for several years engaged in that work in Dakota, Wis-

Continued on page 284.

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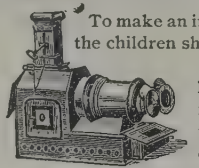

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EUROPE, HOLY LAND, ROUND THE WORLD.—Parties leave February 27 for Holy Land; May 8, June 5, 12, July 3, 7 for Europe. $260 and up. F. C. CLARK, 306 Washington St., Boston.

Continued from page 283.

consin and Iowa, has this year entered the evangelistic field. He began, Jan. 31, a two weeks' series of meetings here, assisting the pastor, Dr. F. E. Hopkins. About 120 conversions are reported, and the members have been revived. Mr. Smith sings the gospel effectively, in addition to preaching it.

LARCHWOOD.—The membership was increased nearly threefold Feb. 14 by the accession of 63 persons, 33 of whom were adults and 34 men and boys. There are other candidates for membership. Rev. D. E. Evans, the pastor, was assisted in the special meetings by neighboring ministers and for a few days by Evangelist Hartsough.

LAKE VIEW.—The meeting house, though only three years old, is too small. The S. S. gathering is crowded and people stand at the general services, some even being turned away. The church has decided to enlarge its accommodations at once.

ROCK RAPIDS.—Both church and community have received a wonderful spiritual uplift from a series of special meetings conducted by Evangelist Thompson, resulting in many conversions. Rev. W. B. Pinkerton is pastor.

EMMETSBURG, Rev. H. M. Case, pastor, dedicated, Feb. 14, a house of worship costing about $12,000. Pres. G. A. Gates preached the sermon.

AURELIA is much strengthened by the addition of 11 members on confession. This ingathering followed a series of union revival meetings. Rev. B. L. Webber, the pastor, is now holding special services at a country appointment.

Red Oak, Southside, a purely mission field, is being supplied by Edward H. Davis, a lay worker.

North Dakota.

HANKINSON.—At the close of the meetings conducted by Evangelist N. P. McQuarrie it was found that there had been 28 conversions. The members were greatly blessed, five households erected family altars and young people joined the C. E. Society as active members. Among those who expressed a desire to unite with the church is one whole family of six. Twenty-six Christians pledged themselves to read the Bible through the year and to pray for a revival in their own town and in every town in North Dakota.

South Dakota.

WILLOW LAKES has recently purchased a neat and commodious parsonage, worth about $600. This is one of the few churches in the State that has secured a parsonage without the aid of the C. C. B. S.

GETTYSBURG has received an uplift through special meetings conducted by Rev. W. E. Jenney, general missionary for the State. Several adults will be received to membership.

PACIFIC COAST.

California.

MURPHY'S.—By the will of the late Mrs. Hoyt, a member prominent in the erection of the beautiful chapel, $10,000 were left in trust, the interest to be used in keeping the edifice in repair and in payment of the pastor's salary. Though the money is not yet available, the trustees are soon to ask the church to assume self-support.

OROVILLE.—Union services since the Week of Prayer have resulted in a gracious revival. Rev. and Mrs. W. H. Robinson have accepted a call to add Oroville to Wyandette and Palermo, their present field.

SAN FRANCISCO.—The Monday Club signalized its first session in the new Congregational headquarters by wiring Senator Perkins to "urge, by all means, ratification of the arbitration treaty."

SAN JOSE.—Rev. F. N. Greeley, on account of poor health, has been forced to give up preaching at West Side. Rev. L. L. Wirt is temporarily in charge.

Washington.

SPRINGDALE.—The good work did not end with the special meetings. Several persons have since decided for Christ and joined the church. Rev. H. M. Mobbs, who is pastor here and at Chewelah, has had a slight stroke of paralysis but will continue his work.

CHELAN.—Rev. E. J. Singer found a responsive people when he came to help the pastor, Rev. W. C. Wise, in special meetings. Some marked conversions resulted.

CANADA.

British Columbia.

The steady growth of population in the Kootenai country and the many mining towns on the boundary appeal strongly for more work on the part of the churches. Mining towns need the gospel and will sometimes aid generously in its support. But they seldom invite a preacher to come to them.

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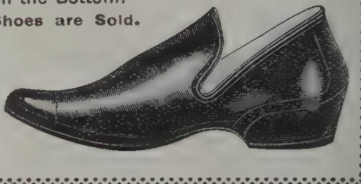

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 19

Mrs. A. A. Lincoln presided, and after reading Psalm 139 spoke of the privilege of acquainting ourselves with God. Mrs. Goodell said there may often be perplexity with regard to duty, but the path of prayer is always plain, and read a brief message from Miss Matthews of Monastir, who wrote of one of the girls who gave herself to Christ three years ago on the very day on which the school was especially the subject of prayer.

Mrs. C. H. Wheeler of Harpoot was again welcomed in the meeting after absence occasioned by *la grippe*. Speaking of the custom of frequently repeating the Lord's Prayer, she said she sometimes had wondered what would take its place in heaven. Leaving her work in Turkey, and uncertain as to the years which may remain to her, her constant petition at present is, "Lord, show me what I can do individually." She referred to the missionaries in Harpoot as happy people in the midst of their deprivations and even their apprehensions. Mrs. Rockwood recalled with pleasure an early acquaintance with Dr. and Mrs. Wheeler when he was a pastor in Maine.

Mrs. J. K. Browne read an interesting letter from Miss Carrie Bush, describing a tour which she had made in company with Dr. Gates and Mr. Browne to Palu, including a visit to Haboosi. Mrs. Strong read a letter from Miss Pohl of Smyrna, who had suddenly been summoned to Dresden by the death of her mother, and whose father, even in the midst of his grief, felt that he could not long keep his daughter away from the work to which she has devoted herself and in which she has become enthusiastic. She has since returned to Smyrna and resumed her duties there, greatly to the delight of her associates. Inanda Seminary and the missionaries on the calendar for the week were not forgotten.

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PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, March 7-13. Opportunities To Do Good—Seeing Them, Using Them. John 4: 5-15; 1 Cor. 9: 19-22.

Recent study of the gospels has brought me a fresh realization of the fact that Jesus' services to God and man were due largely to the fact of availing himself of incidental opportunities. Take the record of any day. Whatever plan he may have started out with in the morning hours it looks as if he was guided largely by events and incidents which he might not have foreseen. What to us would appear disappointments, interruptions or even obstacles he turned to good account. So when Peter says that Jesus "went about doing good" he must have had in mind those busy days when the Master was besought by this or that individual to come here or go there.

We talk a great deal about having a definite plan in life. It is well to work on a large pattern, but Jesus saved men not only by hanging on the cross for them, but by putting the resources of his rich personality at their disposal hour by hour. It would be a great mistake if we were so absorbed in some great and distant project of a benevolent order that we forgot all about the cups of cold water which we might offer in our daily routine. The London *Punch* once had a clever cartoon picturing a portly minister coming down the steps of Exeter Hall where he had been addressing a great missionary gathering on the salvation of the Dark Continent. As he descends a ragged little darkey seizes his coat tails and looks up wistfully into his face, saying, "Mister, ain't I black enough for you?" Not less thought for the far-off heathen, but more thought for our daily associates and casual companions.

After all, Christian service depends a great deal upon the way in which we use our eyes. If the rich could only see the poor, if the healthy would now and then walk through the wards of a hospital, there would be greater sympathy and helpfulness between class and class. Many persons pass through the slums of a great city, but there comes a day when a strong man, or some frail woman perhaps, walks through its alleys and courts, not hurriedly, as though the scenes should be quickly forgotten, but observantly. By and by a well-equipped mission or social settlement rises up in the midst of the misery and squalor. It is all due to the fact that some one had eyes to see. Put the Lord Jesus Christ or his servant Paul in the midst of some modern conditions and how quickly they would see abundant and fitting opportunities for doing good. God help us to look out upon men through the eyes of Christ.

Parallel verses: Gen. 47: 13-26; Neh. 2: 1-8; Gal. 5: 13; Eph. 6: 6; Phil. 4: 18; 2 Tim. 1: 16; Phil. 1-7.

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EXPERIENCE proves the merit of Hood's Sarsaparilla. It cures all forms of blood diseases, tones the stomach, builds up the nerves.

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Revelation For Women Who Are Weak, Nervous, Discouraged.

Dr. Greene's Nervura Always Gives Health, Strength and Vigor.

If there is any person who deserves pity it is the woman who, with all her work to do, suffers from ill health, weakness and nervous prostration. She feels weak, tired and dragged out, her nerves are weak and unstrung, she suffers tortures with headaches, backache, does not eat or sleep well and wakes mornings as tired as when she goes to sleep. She feels like crying without cause and is blue, discouraged and altogether miserable. Such

sufferers can be easily cured by using Dr. Greene's Nervura blood and nerve remedy. It is the greatest restorative and health-giver womankind has ever known. Especially should it be used now in the spring when a spring medicine is necessary for everybody.

Mrs. S. Taylor, residing at 251 West Seventh Street, New York city, writes: "I was sick for years with general debility, nervousness, sleeplessness and coldness of feet and limbs. I was unable to attend to my household duties, and, in fact, was good for nothing. I began to use Dr. Greene's Nervura blood and nerve remedy. I commenced at once to get better

and in a short time was entirely cured of every one of my troubles. My nervousness, sleeplessness, coldness and other trouble all left me and my health was perfect. Today I am a different woman, thanks to Dr. Greene's Nervura blood and nerve remedy. It is a wonderful medicine. I strongly advise every woman to use it." Dr. Greene's Cathartic Pills are the perfect pills for biliousness and constipation. Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing diseases, can be consulted free, personally or by letter.

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VICK'S ILLUSTRATED MONTHLY MAGAZINE

YOUNG LADIES' MISSIONARY RALLY.

Phillips Church, South Boston, gave a cordial welcome to the young ladies of the Suffolk Branch of the Woman's Board as they gathered on Feb. 20 for their sixth annual meeting. Lessons to be learned from the failures and successes of the last year were given by Miss Weston in the opening devotional meeting. Of the twenty-one societies that responded to the roll-call Union Church, Boston, had the honor of sending the largest delegation. Franklin is the youngest member of the sisterhood.

Most ably did Mrs. Joseph Cook in her address, The Girls at Home; Their Work and Responsibility, press home upon her bright, attentive audience their opportunities and privileges. Would that all women, old and young, might join this woman's club of world wide importance, as she styles missionary work—"the greatest work of all centuries." The suggestive topic for discussion, Claims of Religious and Philanthropic Work as Compared with Secular and Social, was opened wisely by Miss Lamson and followed by earnest words from the girls.

After a pleasant social hour and supper served by the church ladies, Rev. C. A. Dinsmore opened the evening session. Miss Child brought with her to the platform attractive girls dressed in the costume of India, China and Japan. Vivid were the word pictures of woman's life in those countries. Miss Wheeler made the closing address. The efficient chairwoman of the day was Mrs. L. C. Purington of Dorchester.

◆

WEEKLY REGISTER.

Calls.

ANDERSON, Emil A., Scandinavian Ch., Winona, Minn., accepts call to Swedish Ch., Lake City.

ARCHIBALD, Andrew W., Hyde Park, Mass., to Porter Ch., Brockton.

DEKAY, Geo. H., to the pastorate at Buena Park, Cal., in connection with Norwalk.

FIELD, Jas. P., who has been supplying at Amity, Mo., to Chillicothe. Accepts.

GOODSELL, Dennis, Lodi, Cal., to Byron and Bethany. Accepts.

HOLTON, Chas. S., Eastport, Me., accepts call to First Ch., Newbury, Mass.

JACKSON, J. C., to Eastwood Ch., Columbus, O., where he has been supplying.

LATHAM, Ernest R., formerly of Fort Dodge, Io., to Glenwood, Minn. Accepts.

MATHER, J. Bruce, Clear Lake and Garner, Io., to Vine Ch., Minneapolis.

McLAREN, Jas. H., formerly of Prince Edward's Island, to First Ch., Racine, Wis.

ROBINSON, Wm. H. and Alice M., to add Oroville, Cal., to Palermo and Wyandotte, their present field. Accepts.

SELL, Henry T., Chicago, Ill., declines call to First Ch., Tabor, Io.

SHINGLER, John J., Perry Center, N. Y., to North Ch., Columbus, O. Accepts.

SHOCKLEY, Albert D., to remain a fourth year at Manville, Wyo.; also to Belle Fourche, S. D. Accepts the latter, to begin work Apr. 1.

TAYLOR, Mark B., Canton, Mass., to Park Ch., Brooklyn, N. Y. Accepts.

WELLMAN, Wheeler M., El Reno, Okl., to Darlington Accepts.

Ordinations and Installations.

BRETT, Geo. S., *i.* Waukesha, Wis., Feb. 18. Sermon, Rev. G. R. Leavitt, D. D.

OWEN, T. Newton, *o. p.* Clinton Ave. Ch., Albany, N. Y., Feb. 15. Sermon, Rev. S. H. Virgin, D. D.; other parts, Rev. Messrs. T. M. Owen, father of the candidate, J. B. Thrall, Ethan Curtis.

POST, Geo. H., *o. p.* Jellico, Tenn., Feb. 12. Sermon, Rev. C. W. Greene; other parts, Rev. Messrs. W. G. Olinger, C. M. Stevens, G. Ames.

TUTTLE, John E., *i.* Union Ch., Worcester, Mass. Sermon by C. M. Lamson, D. D.; other parts, Rev. Messrs. E. W. Phillips, J. E. Hurlbut, Drs. G. H. Gould Elijah Horr, A. Z. Conrad, Archibald McCullagh, H. A. Stimson, Pres. M. E. Gates.

Resignations.

BUTLER, Henry E., St. Johns, Mich.

EDMANDS, T. Merrill, First Ch., Brainerd, Minn.

FULLER, Almon T., New Smyrna, Fla.

HARPER, Rich. H., Darlington, Okl., to take effect Apr. 1.

LUCE, Albert A., Leroy, Mich., to take effect in April.

LUMPKIN, Wilson, Carney, Okl.

WALKER, John T., Douglas, Mich., to take effect April 30.

Dismissions.

NELSON, And. P., Swedish Ch., E. Orange, N. J., Feb. 12.

Churches Organized.

DODGEVILLE, Wis., Plymouth, rec. 15 Feb., 125 members. Rev. R. Titmarsh is pastor.

MOUNT VERNON, N. Y., Vernon Heights, rec. 16 Feb., 20 members.

NAVARINO, Wis., 3 Feb.

MUSCONGUS ISLAND, Me., (Branch of Bethel Ch., Portland), — Feb., 12 members.

Miscellaneous.

DAVIES, Dan'l D., and wife were given a largely attended farewell reception by the church at Windham, O., who also presented them with a set of Haviland China, an oak table and some money.

FENNER, Jas. W. (Congregationalist), has just resigned his six years' pastorate of the Presbyterian ch. at Holley, N. Y., to take effect June 6.

FERNER, John W., was pleasantly surprised on his 50th birthday by a reception tendered by his people of Hampton, Io., with the gift of a handsome lounge and a set of dishes.

HARRIS, John L., of Everett, Mass., has been confined to his bed for the last six months, and we regret to say there is little prospect of his recovering his health. His eyesight has failed him.

HARRISON, Jas. K., H. M. supt. in California, has begun the issue of a four-page leaflet bearing upon his work.

JOHNSON, William, who has been doing effective work in Tabernacle Ch., St. Louis, but who has been laid aside for a time by sickness, is again in his pulpit.

SIMS, Thos., and wife, on the 10th anniversary of their marriage, received at the parsonage in S. Manchester, Ct., about 75 of their parishioners, who presented them with a purse of money.

STEVENS, Moody A., has closed his work at Mizpah Ch., Minneapolis.

◆

There is no culture so high, no taste so fastidious, no grace of learning so delicate, no refinement of art so exquisite that it cannot at this hour find full play for itself in the broadest fields of humanity, since it is all needed to soften the attritions of common life and guide to nobler aspirations the strong materialistic influences of our restless society. —*C. D. Warner.*

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DR. GORDON ON PHILLIPS BROOKS.

Dr. George A. Gordon made his annual visit to Yale lately, delivering six addresses. His two regular lectures before the Divinity School on The Significance of the Ideal were full of suggestion and inspiration, as his addresses here always are. He preached in the college chapel on Sunday morning, addressed the students of the university at 6.40 and then lectured in Dr. Munger's Sunday evening course.

On Thursday evening he lectured under the auspices of the Leonard Bacon Club on Phillips Brooks. It seemed especially fitting that words should be spoken about one who in years past brought so much of inspiration to Yale, and who still lives there, by one who now from year to year adds so much to the life of the present generation of students.

Dr. Gordon said that it was one of the most delightful things he could do to talk about Phillips Brooks. Phillips Brooks fascinated the young men of his time. They would always hear him as long as he would talk. There was an exquisite charm, a restfulness, an uplift from his personality. The first time Dr. Gordon heard the great preacher he was tremendously disappointed. He didn't know where the preacher started, how he went, or where he landed. It was like the passing of a train going six miles in five minutes. All he could hear or see was the rush and the smoke. He wasn't able even to criticise. The second time he was again disappointed, but not so badly. This time Brooks was like a man out in a deep stream. His hearer was on the bank. The preacher could not get to him. He could not get to the preacher. He could not admire, and of course would not admit that it was because he could not understand. But the third time all went well. This time it was a written sermon on the Trinity. Brooks's best sermons were his written ones. God was the divine end, the divine means and the divine power. God the Father the divine end, God the Son the divine means, God the Holy Spirit the divine power.

It was true of Brooks that he rarely got hold of a hearer by his first sermon. His art was the only art that wins in the long run—sincerity. His was manhood burdened with the message of God. Dr. Gordon graphically described two of his sermons, one on John the Baptist and one old year sermon. Brooks has been accused of avoiding the severer and sterner side of life. This is not true. He was often most searching and appalling. The speaker only knew o one sermon in which he allowed his sense of humor to play a part. And yet his sense here was keen. He never took a walk without seeing a hundred absurdities.

In his analysis of the great preacher's mind Dr. Gordon said that beauty was the central idea of his teaching and his life. His central idea in theology was the Incarnation. His idea of this was that God took his best and finest and put it into a life of most beautiful character. The Incarnation to him was the most beautiful utterance of a most beautiful conception. This qualified his teaching and gave the distinctness of his character as a man. Brooks is the religious artist in speech and in prophetic ministry. Beauty is his note. We have more beautiful sermons from him than from any other preacher of the Christian Church.

It was so in his character. He was not a Paul, nor an Athanasius, nor a Luther. He won the world with the marvelous symmetry of his character. In pathos and in spirituality he has had no equal. Certainly no voice in our generation or century came up from the very heart of things as did his in such pity and pathos, shot through with a prevailing optimism and hope. He was self-oblivious, possessed by his message. His personality, as did his voice, swept through the church with irresistible power, full of gentleness, dignity, pathos and hope. He subdued men more by that note of pathos than by anything else in his preaching. He participated in the tragedy of the world and he had God in him.

As to the play of his life he told good stories. Dr. Gordon retold one or two of these. He was always reading Carlyle and always roundly condemning him. He knew no rival; no competition. His majestic personality had charm as well as power. He used it, not as Goethe did. He used it with fidelity. No man except Beecher received such homage, but he took it with absolute self-abasement.

During Dr. Gordon's college life Brooks was to him a great voice of righteousness. He never dreamed that in him there was any of the play of our common humanity. But as he came to know him he found that this was not so. And he became because of this really greater, purer, truer, a more completed good, than in the earlier days of college idol worship one would have dreamed. C. S. M.

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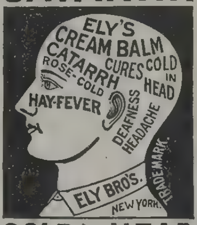

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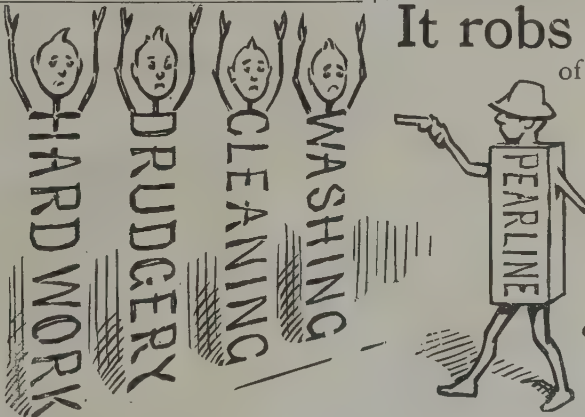

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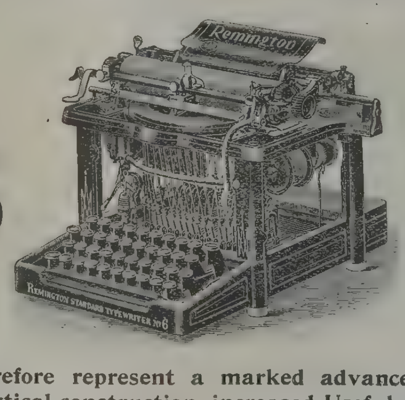

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Volume LXXXII Number 9

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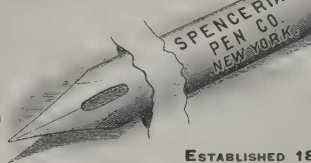

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WEEKLY REGISTER.

Calls.

CONLEY, Henry W., to remain another year at Robbinston and Red Beach, Me. Accepts.

EDMANDS, T. Merrill, First Ch., Brainerd, Minn., accepts call to Mankato, and has begun work.

FORD, Edward T., Brockton, Mass., to Harwichport. Accepts.

FULLER, Geo. P., to remain another year at Haddam Neck, Ct. Accepts.

HARRIS, Benj., Palmyra, O., declines call to Newton Falls.

HERBERT, Ebenezer, Rosemond, Ill., to Hammond, La. Accepts.

KNODELL, Jas. R., recently of San Bernardino, Cal., to supply Plymouth Ave. Ch., Oakland.

LADD, Wm. B., recently of Prophetstown, Ill., to Port Byron. Accepts.

LEE, Dorrall, lately at Fairhaven, Mass., to Wellfleet. Accepts.

LENNOX, Alex. M., West Ch., Guthrie, Okl., to Barrie, Ont. Accepts.

PROVOST, Joseph, French Ch., Springfield, Mass., to work among his countrymen of Torrington, Ct. Accepts, and has begun.

ROLLINS, John C., lately of Telluride, Col., to supply at San Bernardino, Cal. Accepts.

ROWE, Jas., Roswell, N. D., to new church at Braceville, Ill. Accepts.

SANBORN, D. L., Chicago Sem., to Kangley. Ill.

WATT, J. Craig, McGill College, Montreal, to Gardner and Rose Valley, N. D.

WATT, Thos. E., recalled to Alva and Bethel, Okl.

WIGGINS. Aaron W., First Ch., New Cambria, Mo., to Farmington, Io. Accepts.

WOOD, Fred. C., Mancelona, Mich., to Gaylord. Accepts.

Ordinations and Installations.

BAKER, T. Nelson, *o.* Dixwell Ave. Ch. (Colored), New Haven, Ct., Feb. 23. Sermon, Rev. W. J. Mutch, Ph. D.; other parts, Drs. Sam'l Harris and L. O. Brastow.

FREESE, Arthur S., *o.* Milford, Me., Feb. 24. Parts were taken by Rev. Messrs. S. L. Bowler, P. J. Robinson, Profs. L. L. Paine, D. D., C. A. Beckwith, D. D., G. W. Gilmore.

GREEN, John C., *o. and i.* Rockaway Beach, N. Y., Feb. 11. Sermon, Rev. S. H. Virgin, D. D.; other parts, Rev. Messrs. D. B. Pratt, Howard Billman, F. I. Wheat, Wm. James, T. S. Braithwaite.

HAGEMAN, Jas. C., *o.* Dundee, Mich. Parts were taken by Dr. Nehemiah Boynton, Rev. Messrs. M. H. Wallace, John Pogson, John Humphrey, Jas. Hyslop, W. H. Skentelbury.

SEWALL, Oliver D., *i.* asst. pastor Harvard Ch., Brookline, Mass., Mch, 1. Sermon, Pres. W. D. Hyde, D. D.; other parts, Rev. Drs. Reuen Thomas and E. L. Clark,

Resignations.

BRUNKER, Thos. A., Ridgway and Wakita, Okl.

CADY, Wm. J., Lake Geneva, Wis.

CURTIS, Chas. H., Hassalo St. Ch., Portland, Ore.

HEMENWAY, Frank W., Newton, Kan., to take effect Apr. 1.

JONES, Newton I., S Hadley, Mass., after a pastorate of eight years.

KELLOGG, H. Martin, Wolcott, Ct., to take effect in May.

Dismissions.

EDMANDS, T. Merrill, First Ch., Brainerd, Minn., Feb. 22.

TITUS, Herbert R., Vergennes, Vt., Feb. 23.

Churches Organized.

BRACEVILLE, Ill., rec. 3 Feb., 21 members.

BUNKER HILL, Wis., —.

EMANUEL (German), near Ritzville, Wn., 10 Feb., 19 members.

Miscellaneous.

BACHELDER, Francis P., Hockanum, Ct., was recently surprised by a large party of his Hillstown parishioners, who served supper and presented him with a purse of $25.

FORBUSH, Wm. B, has received from his people of Warren, Mass., a banquet lamp and a cherry rocking-chair with a purse of money.

HERRICK, Edward P., is temporarily supplying the Royal Ponciana Chapel and West Palm Beach Ch., Fla.

MUTCH, Wm. J., received on his recent birthday an unexpected visit from the congregation of Howard Ave. Ch., New Haven, and the gift of a purse of money.

SANDWELL, G. Henry, New Britain, Ct., prior to his late departure on a visit to England, received a $20 gold piece from each of ten friends. Rev. J. H. Dennison, a former pastor, will supply the pulpit during at least a part of Mr. Sandwell's absence.

TORREY, David C., and wife of Byfield, Mass., were surprised by their parishioners Feb. 18, the fifth anniversary of their marriage, and were presented with an oak sideboard, a library lamp, a study chair, books, etc In addition was an envelope containing $10 from an absent parishioner.

WHITE, Geo. H., of Grinnell, Io., has received an elegant fur overcoat by the will of the late Dr. E. K. Baxter of Boston, who was at one time a valued parishioner of Mr. White, at Sharon, Vt.

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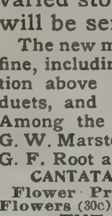

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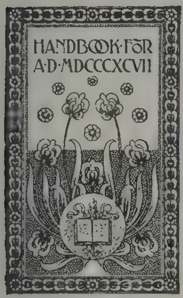

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MT. HOLYOKE is to be congratulated on the response to its appeal for a general observance of Mary Lyon Day. Reports which have already reached us indicate even more attention paid to it than we dared to anticipate. The Connecticut Valley bears off the honors. The celebrations at Springfield, Northampton and Buckland, the little town in which Mary Lyon was born, were particularly enthusiastic. Many sermons on Mary Lyon and the influences which she set in motion were preached, and collections were taken in quite a number of cases. The Second Church, Dorchester, gave $2,000 and two Worcester churches $500 and $600, respectively. At South Hadley the day was a joyous one. Dr. Arthur Little preached and the teachers and students devoted themselves to realizing the full meaning and inspiration of the occasion. From more distant parts of New England, and without it as well, we are hearing, as we go to press, similar good tidings. May the college reap a rich harvest from this day for which such careful preparations had been made.

If Bishop Potter of New York had been reported in the New York *Journal* as saying that the Congregationalists of this country were tending toward Unitarianism and Secularity, and then the public, after the Congregationalists had justly been aroused by such an unfounded aspersion, had discovered that the *Journal's* interviewer, as is his wont, had made the story out of whole cloth, we in this country could better understand the situation which our British brethren have faced during the past few weeks. The Bishop of London denies that he charged British Congregationalists with any Unitarian or secularizing tendency, and puts the responsibility of the misrepresentation upon the gentleman, Mr. Raymond Blathwayt, not unknown in this country, who interviewed him for *Great Thoughts*. Mr. Blathwayt admits that "the bishop and I were hopelessly in the wrong." Meantime, while they are straightening out the tangle of responsibility, representative leaders like Guinness Rogers and Dr. George S. Barrett are making it clear to the English public that there is not the slightest basis for either charge. Dr. Barrett challenges Mr. Blathwayt to name a single Congregational minister in Great Britain who is a Unitarian. He adds:

> I know our churches sufficiently to be able to say that whilst they hold in high respect the philosophical and ethical value of the teaching of such a man, for example, as Rev. Dr. Martineau, and honor the services rendered by the Unitarian body to the moral life of the nation, they would not allow any man to occupy the position of a Congregational minister who denied the incarnation and the divinity of our Lord. The second charge, that of "secularism," is less easily disposed of, because it is so difficult to determine where the spiritual function of the church ends and its secular work begins. I can only say that whilst I fully admit that it is possible to "secularize" the church of Christ—a danger to which all churches alike are exposed—there are indications which come from many and diverse quarters that our churches, whilst still believing the church of Christ has a mission from her Lord to relieve human suffering and to redress human wrongs, are becoming more and more conscious that the supreme mission of the church is not to deliver men from suffering, but by preaching the gospel of Christ to save them from sin.

That must have been a right enjoyable series of meetings at Colorado College in honor of the raising of the Pearsons fund. The report on page 312 shows the extent to which the college has intrenched itself in the affections of the entire State, irrespective of denominational lines. That so many notable educators could be brought together and such vital and important educational themes receive so thorough a handling is evidence of the progress which the higher Christian education has already made in that distant Western State. Such a program as that, carried out so enthusiastically last week, might well engage the attention of any group of educators East or West. It should be understood that this new endowment will not be fully available until next autumn, and consequently in order to meet current expenses for the present year additional funds will at once be needed. This necessitates the continued presence in the East of the indefatigable financial agent of the college, George N. Marden, who can be communicated with at 13 Tremont Place, Boston.

Last week we commented upon a decree of the United States Supreme Court which would tend to restrain some of the indecencies of "modern journalism." This week the President is to be credited with a like praiseworthy act. To a petition for the pardon of an Indiana publisher of obscene papers sentenced to imprisonment, Mr. Cleveland replies:

> Denied—this convict was one of the editors and proprietors and a distributor through the mails and otherwise of a disgustingly vile and obscene newspaper. His conviction and sentence was an event distinctly tending to the promotion of public morals and the protection of the sons and daughters of our land from filth and corruption at a time when indecent newspaper publications are so dangerous and common. Everybody in favor of cleanliness should encourage the punishment of such offenses and desire that it should be more frequently imposed. While I am much surprised by the number of respectable people who have joined in urging clemency in this case, my duty seems so clear that I am not in the least induced to interfere with the just and wholesome sentence of the Court.

There is a very effective way of boycotting such newspapers as pollute the atmosphere of too many of our cities, and the wonder is that the directors of public libraries in other cities have not long since decided to do as the directors of the Newark, N. J., public library have just done, namely, exclude the *World* and *Journal* (N. Y.) from the reading-room.

Not since the body now known as the United Presbyterian Church of Scotland was formed in 1847 has there been a more significant event in that country than the union of the Congregational and Evangelical Union churches, described elsewhere in this paper by a correspondent. The former denomination has existed in Scotland for about one hundred years and the latter for about fifty. But they have had so much in common that for a number of years leaders on both sides have been trying to find a common ground of agreement. That it has come now without any sacrifice of vital principles, but rather by broadening the limits of Christian toleration, is a matter of congratulation to all lovers of Christian unity. The Evangelical Union people have always been considered the champion of broad, though thoroughly evangelical, Christianity. They incurred some odium half a century ago, when they were known as Morisonians, by standing for a universal atonement. With such a spiritual ancestry the theological basis of the present union could hardly be expected to be a formal creed. The first article of agreement declares that the Bible alone shall be regarded as the standard of faith and life. The meeting described by our correspondent is but one of many that have been held to celebrate this event. May the union prove beneficial to the parties forming it, and may it speed forward the coming of the kingdom.

Our Lord advised his disciples not to undertake a work in his name without carefully considering whether they would be able to carry it through. If any one should make such an attempt unadvisedly, he said, he might find himself where the spectators would all laugh at him, saying, "This man began to build and was not able to finish."

Bishop Vincent furnishes a suggestive illustration of this in a letter to the *Christian Advocate.* He has found in Brazil the results of the "self supporting" mission work which Bishop Taylor began there sixteen years ago. It is a story of pitiful failure. He says:

> Between 1880 and 1893 twenty-five different persons came to Brazil under these auspices. Today four of them remain. One "became engrossed in business"; another was soon "engaged to be married to an explorer"; another became "discouraged by ill health and difficulties in the work"; another, "disliking the administration of the school, went to work on his own account." In one case the "furnishings of the school were sold to pay the accumulated debt." And "none of the teachers were connected with the schools long enough to become acquainted with the Portuguese language."

The four who remain, while admired for their courage and devotion, are pitied for their sufferings and for the apparent waste of their lives. There are a number of these missionary enterprises carried on by what is called faith, which not only come to nothing, but render the fields their promoters vainly undertake to occupy more difficult of access for those who may follow them. Reasonable forethought and the exercise of common sense would have prevented the undertaking of such work without wise choice of men and proper provision of means to carry it on. Is it less wrong or more noble to waste lives and money in the name of the Lord than in one's own name?

THE OUTGOING ADMINISTRATION.

No four years of American history since the Civil War have included so many events of dramatic popular interest, directly connected with the national Government, as the period which ends today with the withdrawal of Mr. Cleveland from the presidency. The mere mention of the most conspicuous of these events is sufficient to prove this statement. We have only to recall the attempt to restore the Hawaiian monarchy, the repeal of the silver purchase law, the enactment of the new tariff bill, the march of the "Commonwealers," the Chicago railway strike, the Republican political "tidal wave" of 1894, the failure to impose an income tax, the successive bond issues to maintain the Treasury gold reserve, the Venezuelan message, the issues of the presidential election, and the arbitration treaty. Most of these events have had sudden and powerful effects on business. The entire period has been a time of uncertainty. The business world, startled by repeated surprises, has not only had its confidence shaken by foreseen dangers, but has been filled with apprehension of unknown calamities.

The most prominent and commanding figure in this national history has been the President; and next to him Mr. Olney, serving first as Attorney General and later as Secretary of State. In some of these movements Mr. Cleveland has had popular sentiment strongly against him, notably in the Hawaiian matter. In others he has faced bitter opposition from the leaders of his party. He leaves his office at the end of his second term without party following, but with a high degree of popular esteem for his courage, steadfastness against opposition, and unwavering purpose to promote the public welfare. Mr. Cleveland has afforded a remarkable illustration of the fallibility of political prophets. Four years ago, in the *Review of Reviews*, Prof. Woodrow Wilson said, "Signs are not wanting that the Republican party is going to pieces; and signs are fairly abundant that the Democratic party is rapidly being made over by the stirring and disturbing energy of the extraordinary man who is now President." In this month's *Atlantic*, Professor Wilson says, "Mr. Cleveland never seemed so utterly without a party as in the extraordinary campaign which has made Mr. McKinley his successor."

The main things in domestic policy which have perplexed the Government during the last four years are still unsettled—the tariff and the currency. Till they are settled, permanent prosperity cannot be assured. A glance at their history during the four years will help us to understand the task which is now before the incoming administration. Mr. Cleveland, on entering office, encountered a strong free silver element in Congress, and he was uncompromisingly opposed to its policy, which found strongest support in his own party. Soon after his inauguration, he called an extra session of Congress, a step evidently made necessary by the danger of a panic. He told the national legislators that the repeal of the silver purchase law was their first duty. From that time the advocates of free coinage of silver became united, and the contest was joined between them and their opponents. Party lines were subordinated to this issue. The House supported the President. The Senate was nearly equally divided, and the struggle was prolonged. The President at last won the victory, but at great cost. He compelled the free silver men to choose the party which they would strive to use for their purposes, and it was the Democratic party. By his veto of the vicious Seignorage Bill in March, 1894, he defeated them again. But they were only held in check for the time.

The tariff question then came again to the front. One of the problems of Mr. Harrison's administration had been to dispose of the surplus revenue. But pension legislation and the extravagant appropriations of the "billion dollar Congress" had already amply provided for that. Yet the proposed new tariff looked in the same direction, by its measures for decreasing the revenue. To meet the new phase of the problem, the income tax was added to the bill, and the Democratic party divided again along new lines. The Senate set itself to ruin the bill. Mr. Cleveland, by a letter to Mr. Wilson, supported the House against the Senate, but the latter had such advantages in the way of obstructing legislation that the House at last yielded and accepted the mutilated bill as the only alternative. It pleased nobody. The President was profoundly dissatisfied with it, but, sharing the feeling of the House, allowed it to become a law without his signature.

Then the Supreme Court set aside the income tax and this completed the demoralization of the Democratic party. The revenue became insufficient to pay expenses, the debt increased, the Government, being obliged to redeem its notes in gold on demand, undertook to raise money by issuing bonds. But as the Senate refused to allow long term bonds payable in gold, the Government was forced to apply to the bankers for aid, and this increased the hostility of the silver men. They captured the Democratic party in its convention to nominate a president, forced the issue and were defeated at the polls.

This brief outline suggests especially two things in looking at the future: first, that the Senate has largely lost public confidence, both in its methods and in many of its members; and second, that business prosperity cannot be restored till the questions of the tariff and the currency are satisfactorily settled. Of these the last is by far the most difficult, and it is also the most imperative. The difficulty is enhanced by the fact that a disproportionate number of members of the Senate, as compared with the people whom that body is supposed to represent, are determined to subordinate everything else to their purpose to bring the country to a silver basis, and the minority of citizens who sympathize with them are very much in earnest about it. The task before the Administration is one which calls for great wisdom and patience, and for much forbearance on the part of the people.

We believe that the safest way to settle these two questions is to put each into the hands of a commission of experts to examine and report on it to Congress. But we do not expect that this will be done; and our hope is that the Senate will have such wise and patriotic leaders that it will be prevented by them from obstructing legislation.

While Mr. Cleveland has been baffled in plans providing for legislation looking to restoration of business stability, he has saved the country from serious perils. But we believe his administration will be most conspicuous in history for its wonderful advance in reforming the civil service and in promoting the principle of settling difficulties between nations by arbitration instead of by war. Mr. Cleveland has practically established the policy of appointing men to public service according to their fitness for the offices to which they are called. He has accomplished more in this direction than the most sanguine dared to hope when he entered on his second term. He has negotiated a permanent treaty of arbitration with Great Britain which is heartily approved by the people of both countries, and which is favorably looked on by other nations—an advance in civilization of unmeasured importance.

If the incoming administration can maintain and complete the results of civil service reform and of arbitration, and if it can establish a tariff and a currency system which shall gain the approval of the people and work for national prosperity, it will win for itself great renown. For this end all Christians should pray earnestly and labor unitedly.

EIGHT WEEKS OF EVANGELISM IN BOSTON.

It is not easy to estimate the results of Mr. Moody's meetings in Boston, which came to an end last Friday. That the city is better for his being here two months, that many Christians have been quickened, backsliders restored and outsiders brought into the kingdom can hardly be questioned. At the same time, bearing in mind the special object of the campaign—the awakening of the churches—which Mr. Moody avowed at the start and which has largely shaped his utterances through the entire eight weeks, we cannot, as yet, speak with unreserved enthusiasm. Undoubtedly he has reached a certain class within the churches, perhaps the class whose emotions least need to be aroused, but whether his influence has permeated the rank and file of church membership, and determined methods and policies of activity, we are not yet able to say. We wonder, for instance, how many of the pastors, deacons and other officers in our ninety-eight churches in metropolitan Boston have attended as many as six of the Tremont Temple gatherings. This series of meetings seems to have stimulated at least a few churches to special services like those of Mr. Scofield at Dr. Plumb's church, and those at the South End, and no doubt in not a few prayer meetings and Sunday schools the impulse which individuals have received at Tremont Temple has been transmitted to others.

Even if it shall prove that the ultimate fruits of Mr. Moody's meetings are not as great as they were twenty years ago, it does not follow that it is the fault either of Mr. Moody or of the churches. Since that time the demands for Christian service have multiplied, and many of the most loyal workers today have been so busy fulfilling their obligations to their local churches as to leave little time for attendance upon the great mass meetings which no doubt they would have enjoyed and profited by.

As respects the effect upon the outside public, here again we are limited in our ability to gauge results. If the attention paid to the meetings by the daily papers measures popular interest in them, there is a distinct loss when compared with the campaign of 1877. We doubt if there is a Boston paper which has given anything like the space which it then devoted to reports of the work. Indeed, we find it difficult to understand on what principle of journalism the leading afternoon paper of the city, which goes into as many cultivated Christian homes as any other Boston daily, has determined its policy in this respect. It certainly has been a disappointment to many of its readers to find, usually, less than half a column, and that apparently taken from the morning papers.

It is gratifying that the financial side of this evangelistic undertaking makes so good a showing, and that the collection taken last Friday afternoon more than met all outstanding obligations. The total expenses for hall and advertising have been $5,316.88. Credit for this most desirable exhibit belongs chiefly to Henry M. Moore, who has been practically the sole business manager of Mr. Moody's campaign and has served the cause most unsparingly.

Whether the results of this series of meetings be startlingly evident or quiet and pervasive, the Christians of this vicinity appreciate the fact that there has been among them a man of God, who lives solely to build up Christ's kingdom. It is worth much to any city to have a man of his spirit and character preaching the gospel in the heart of its business section day after day to throngs that overrun the accommodations of one of the largest auditoriums in the city. These meetings, so large and so popular, have been a constant witness to the thoughtless and worldly of the reality of the Christian religion, and those who have drifted in out of curiosity have witnessed wonderful scenes, particularly those which took place on Thursday and Friday of last week, the closing days. The ultimate effect can hardly be otherwise than good and far-reaching, and as Mr. Moody begins his work in Cincinnati it must be with the consciousness that his work in Boston has been faithfully and perseveringly performed and that God's blessing will surely rest upon it.

We would add, here, our hearty commendation of Mr. Murphy's meetings, which closed last Monday. It has been good to see him and Mr. Moody working together so heartily, with not the slightest trace of jealousy on the part of either. The great temperance apostle has certainly been wonderfully successful in reaching the outcast and degraded victims of strong drink. His Faneuil Hall noonday gatherings have been remarkably impressive and his work at Berkeley Temple and Park Street Church not less noteworthy. We can bid him, also, Godspeed, as he leaves the city this week to begin services in Lowell.

CONSULTING THE ORACLES.

The pedestrian is never more tempted to sigh for wings than on a sunny day of late winter as he plods wearily along by muddy road and sticky lane toward his familiar summer haunts. The way of the air is clean and beautiful, overarched by the azure sky in which white clouds are moving. The woods and hills are near to the eye, but difficult of access to slipping feet. The birds flit from hedge to tree with such enviable facility! Overhead it seems all poetry, while the melted surface of the earth is a sticky prose intolerable except as the price of a wanderer's delight attainable upon no better terms. It is the old story of conditioned gifts, wings of fancy and desire chained to feet that must labor in the miry ways of earth.

If it is spring we seek, one oracle at least has spoken. A solitary bluebird was exploring yesterday as if he were a messenger sent by his people in some southern wilderness to spy out the promised land. There is something pleasing to our vanity in this homesickness of the birds. Our fields and woods, our hollow apple trees and the knotholes in our fence posts must have a value which we little understand when these cerulean spirits, who are free of the whole, wide world, are so eager to return to them.

Since the bluebird has spoken, it is time that we consulted some of the other oracles of spring. The brook, which we saw last on a brilliant afternoon of iron frost when its music sounded under a roof of ice, like the subdued murmur of an assembly heard by one who passes by an open door, has shaken itself wholly free. It is fairly shouting its opinion that spring has really come. A merry song it would be, indeed, if we only had more confidence in the prophet's call. It is good to take optimistic views of life, but the brook is like some other noisy and shallow people; it mistakes its own immediate enthusiasm for the wisdom of the ages. It will sing a less exultant song when the evening frosts choke back its affluents and by morning will be far less confident of spring.

This spicebush, lonely in the thicket of witch hazel and hornbeam, has no doubt an opinion which is worth considering. With the pussy-willows and red maples it is among the first to hear the call of spring. It is not one of the foolish virgins. It slumbers and sleeps, but its veins are full of spicy oil. It needs but the first real summons and it will hang out tiny clustered lamps of fragrant bloom along its spotted boughs in the yet leafless wood. That summons it has evidently not yet heard, for its blossom buds are still fast closed, though ready. Nor is there a sign of life on the wet bank at its foot where the adders-tongue will soon be thrusting up its mottled leaves.

The witch-hazel, for its part, does not care to hurry on the spring. For the moment it is too idle to be oracular. It is utterly content with winter, as one who has worked till midnight is utterly content with sleep. Here and there along its boughs are the gaping mouths of the double mortars from which the ripened nutlets of the year were shot and the reflexed lips of its sepal cups still make the sign of the cross in faded gold. The witch-hazel's prophecy would be of weird beauty in the wane of autumn after the trees of the wood have hung out their crimson and yellow flags of surrender to the cold. It would be useless also to ask the opinion of the hornbeams. They are staid and respectable people, but too dense to have an opinion of their own, for all that they look so aged and so wise with their furrowed and wrinkled stems. They will let somebody else experiment, and when they are well assured that it is fashionable to be growing they will begin to grow.

In the wood the footing instantly improves. The snow is distributed in irregular patches which give a wonderfully brilliant undercolor to the picture without reducing the whole floor of the forest to a monotony of white. In these guarded paths we become reconciled to the ordinary method of human locomotion. A winged man would be quite too clumsy a wild fowl for these thickets. He would be driven to fold his wings in order to enjoy the beauty of detail in the scene around him—these clumps of fern, these airy clouds of young hemlocks cheerful in the slanting sunlight, these lichen-painted rocks and variously tinted boles of trees, this huge boulder against which a tall hemlock seems to lean, while all its crevices and hollows are heaped with cinnamon-red needles. It is a cheerful scene, because the wood's whole heart lies open to the sun.

While we are resting a moment on a convenient log, another authority appears—a red squirrel who has ventured out to consult his own private oracles upon the absorbing question of the progress of the year. The result does not seem to be encouraging, if we may judge by his listless movements. Apparently he is doubtful even of the propriety of his appearance in public with that rusty coat, which has the look of being much the worse for a sedentary life in cramped quarters. He does not even chatter, but sits with his back to the sun as if his great tail were a heater which he was warming at the fire to take back to bed with him. Such a bolster of fur must be a comfort indeed on a bitter January night.

Yet even here in the deep wood where the squirrel finds no promise of the spring the persistence of life is never for a moment in doubt. Here are those two patient expectants, the hepatica and pipsissewa, upon whose sturdy greenery the cold has no effect. From those downy hepatica nests will come the earliest blossoms of the undergrowth, while the pipsissewa is in no hurry even to scatter the seeds it carries on long stems above its varnished leaves. July is early enough for blossoming, in her opinion. There is something undignified in haste! With such different thoughts of necessity and opportunity, as if they had been merely men and women, do these close wood companions confront their fate.

It is a happy time for the stream in the wood glade. It is reduced in summer to the merest trickle of water among mossy stones, but now it is too busy for prophecy and too happy for forethought as it sings along its little valley. Like some timid and self-conscious mortals it does its best when there is no one by to see. Here it is hidden by an ice bridge anchored, to all appearance, on one side to a mossy stone and on the other to a clump of polypody fern, while yonder it cuts across the vista of a snowy hollow under level hemlock branches with a gleam of mellow brown.

More and more slanting are the rays of the declining sun. Far away through glistering boughs the valley lies at our feet, and beyond, over the western ridge, the true prophet of the immediate future rises up to meet us in the shape of a long bank of blue-black cloud. Spring is coming, but not tomorrow. Into that threatening darkness the sun goes down; but in the clear blue sky above it there hangs a single cloud so flushed with color and pervaded with soft light that in its rosy warmth the beauty of the sunlit day and expectation of the summer seem to meet in promise of a happier time to come.

WHAT SHALL I DO WITH MY CHRISTIAN LIFE?

Treat it as the most important fact connected with you. Some people are all the time trying to compromise between heaven and this life, between righteousness and worldliness. They mean to be good enough to go to heaven, but they do not propose to surrender a single satisfaction of this world which they possibly can escape surrendering. The question with them is not, How much I can do for Christ, but How much can I avoid doing for him? They may be Christians, perhaps, but their type of Christianity is more of a hindrance than a help. To such the fact that they are Christians is not the great, glorious feature of their experience, the thing of which to be proudest, the one element of life which willingly is conceded superiority and authority over all others. But this is the only proper view of Christianity. If it is not first in the heart, it is apt to be last, in reality if not in theory.

When one comes to think of it, religion is about the only important possession which we are sure of carrying over into the next world with us unchanged. Personal identity will remain in some form but the earthly body will have vanished, and all our material possessions will have been left behind. Whether glory and fame endure beyond the grave we do not know. We may possess tastes and powers similar to those of the present, but we cannot now tell. The only things which we know are that we still shall be ourselves and that the love of God and of goodness, if we have cherished it here, still will characterize us and will be a blessing to us.

Surely, inasmuch as every one of us is to pass sooner or later into that almost unknown region, it is worth while to cultivate the spirit which will render it, when we have reached it, homelike and happy. That we have been Christians here will be our best introduction into the home of Christ beyond. Let our Christian lives now be lived thus, in remembrance of their future importance and significance.

Fraud was the direct cause of nine per cent. of all the business failures in this country last year, and the indirect cause of many more. What works greater mischief in business than sin?

CURRENT HISTORY.

The Fifty-Fourth Congress Ends.

Whether or not all of the appropriation bills will be passed ere this Congress dies cannot be predicted as we go to press. So much time was spent in worse than useless debate on Cuban affairs last week that the senators felt justified in sitting Sunday. Their constituents will have a different opinion of this, however, and justly so. The attack upon the civil service law, made by Congressman Grosvenor, in which he described civil service reform as "a sinuous, infamous conspiracy against the Government," was not answered as it should have been, and it bodes trouble ahead for the next Administration, if such views are to be accepted by Congress, for Mr. McKinley, Mr. Gage and Mr. McKenna are all on record as hearty supporters of the present law. The House, with only four members dissenting, has adopted the Senate bill empowering the President to call an international monetary conference. Hon. Nelson Dingley of Maine contributed much to bring about this result by his argument that the Republican party was under obligations to do it, if it would live up to its pledge made in the last national platform, and hence many voted for it who neither wish to see, or expect to see, any practical outcome from such a conference if it be held.

The real attitude of the Republican party, by reason of this vote, becomes more of a matter of conjecture than ever. Six senators and four congressmen, Western Republicans, last week served notice on the party that they would proceed to organize the "silver Republicans" throughout the country, and would urge them to act always so as to foster the free coinage of silver. Mr. Bryan is moving about reiterating his views and sowing seed. The next municipal campaign in Chicago bids fair to be fought out on monetary standard issues rather than local, and on every hand there is abundant evidence that the issue will not be settled until it is faced and remedied by just legislation at Washington—legislation, too, that grapples with currency and banking reform and recognizes grave evils growing out of our present defective systems. The result of Senator Wolcott's trip abroad has yet to be revealed, but few look for any report of such change of attitude by European Powers as will indicate a restoration of silver to its old place. Even Japan, with all its silver and its intimate connections with silver using countries, has just announced that it will adopt the gold standard, and coin gold and silver after Oct. 1, 1897, at a ratio of 32 1-3 to 1.

The United States and Cuba.

Any one who will compare the procedure of the British and American legislatures during the past week, respecting the interference of legislators with the course of foreign policy, concerning which in both cases there is much popular feeling, must inevitably decide that we have much to learn in all that conduces to secure national self-respect and to maintain peace. Interpolations from Liberal leaders in the House of Lords and House of Commons brought forth in due time and with sufficient promptness considering the gravity of the situation, explicit statements from Lord Salisbury respecting the attitude of Great Britain, first toward the other Powers, and secondly toward Greece and the Cretan situation. With this statement before them the leaders of the opposition ceased debate for a time and calmly prepared to formulate a campaign of opposition with which they could face the country if need be, sure that their facts and premises were the same as Lord Salisbury's, however different their conclusions. But in our Senate how was it? Spurred on by dispatches from Cuba sent by correspondents not all of whom are veracious, unable to ascertain the truth or falsity of the report that Consul-General Lee had resigned because the State Department resorted to technical evasions and refused to be frank, the Senate, led by its Foreign Relations Committee, blundered into action last week which under other circumstances might have led to war, and in this case brought the Senate into additional disrepute and caused it to consume so much valuable time in useless debate that a Sunday session was deemed necessary. Nothing but the pardon of Sanguilly by the queen of Spain brought about the defeat of the resolution calling for such action by us as probably would have caused war. But the point to be noted is that the Spanish clemency was the result of prolonged negotiation by the State Department, and that Secretary Olney knew that the pardon was impending. Such information should have been at the disposal of the Foreign Relations Committee, confidentially if not otherwise. Had it been the resolution never would have been reported. Where the blame lies we do not pretend to say, but so long as those who manage our foreign affairs cannot personally declare their policies in public and defend their course, as the British officials do, then it is imperative that they should find capable exponents of their policy in the Senate, and that is what the outgoing Administration seemingly has never tried to do. If it had, its record in diplomacy would have been better.

As for the situation in Cuba, we have reason to believe that it is so intolerable that it cannot last longer, and that our citizens' property interests and personal rights there need more attention and protection; but President Cleveland's true policy just at this time, whatever it should have been earlier, necessarily was one so ordered as to hand over to President McKinley a nation in a state of peace, not war.

Greater New York.

The legislature of New York State now has before it the draft of the charter which, in practically its present form, will be the organic law of a city whose area, population, wealth, and importance, politically and morally, will surpass any on this continent. Gen. B. F. Tracy, one of the commissioners charged with the grave responsibility of shaping this organic law, in addressing the legislators who will consider it, said, last week, that the new city would have a greater population than the United States had when its Constitution was adopted, and that its tax levy would be more than double that of any State in the Union today. This reference to the Constitution of the United States prompts some reflections on the contrast between the method of its creation and ratification and the method which has prevailed in this most important act of its kind in our history.

The United States Constitution was a slow growth, the fruit of the thought of men who had studied long and deep, and though it came from men delegated by legislatures to represent the people of the several States, it only became effective when ratified by conventions directly representing the people. It was a compromise, and men who objected to many of its important details supported it as a whole.

This new constitution has been hastily drafted by men named by an executive. Some of them are as competent as any in the country to deal with such problems, but all of them have had to rely upon and sift the testimony of conflicting experts. Their work will be passed upon by representatives of the people, not the people themselves, and representatives, too, peculiarly subject to the will of one man, the unchallenged boss of a political party. The outcome of compromises between such spoilsmen as General Tracy and ex-Mayor Gilroy, and non-partisans like Seth Low and Mayor Strong, it will have the hearty support of the latter, even though it perpetuates such evils as a bicameral municipal legislature and a bi-partisan police board. Most significant, perhaps, of all its provisions, in view of present day unrest, is the one which clearly establishes the principle that the municipality shall never give over to private individuals or corporations, without ample remuneration and safeguards, franchises which derive their value from society.

With Tammany defeated but not cast down, and still greedy, and the Platt machine conspiring to capture the control of the great new organism for their separate or joint aggrandizement, it is refreshing to find the Citizens' Union already in the field serving notice on the politicians of both parties that a battle royal is to be fought next November. Its platform calls for a business, non-partisan administration of affairs, for limited franchises, stringent supervision of corporations, better rapid transit and school accommodations, and an eight-hour day. The significant thing about this movement is that it not only is heartily supported by all the reform organizations, but by the most eminent bankers, merchants and employers of labor, and the leaders of organized labor as well. Take it all in all, it is one of the most significant events of the new year.

Forest Preservation.

President Cleveland celebrated Washington's Birthday by an act of executive authority which will be one of the glories of his administration. Accepting as final the recommendations of a commission of six experts, of whom Professor Sargent of Harvard is perhaps the most eminent, made to the Secretary of the Interior, the President withdrew from settlement 21,379,840 acres of forest lands situated in South Dakota, Idaho, Montana, Washington, California and Utah, and proclaimed them as forest reservations, to be guarded against fire, lumbering and all other foes. President Harrison began this good work which means so much as a conserving force, husbanding as it will a form of national wealth which in so many of the older States has been recklessly destroyed, and preserving inviolate scenes of beauty and fountains of water of incalculable value to present and future generations. Supplementary legislation, of course, is needed to enable the Government to administer the trust it has assumed, and to regulate the mining operations, which need not necessarily cease where valuable mineral deposits have been worked or are known to exist. Already cries go up from some citizens of the communities nearest to the reservations, protesting against interference with their personal interests. But it is to be hoped that no such clamor will divert Congress from its plain duty in the matter.

Great Britain in South Africa.

The examination of Cecil Rhodes is fast resolving into a farce. Notwithstanding he has confessed responsibility for everything but the direct command to Jameson to enter in and relieve Johannesburgh, he has been treated with so much deference and good fellowship by his examiners, by Mr. Chamberlain and the Prince of Wales, that he has waxed impudent and jocular of late, and frankly and cynically advanced the plea that his end, the unification of South Africa, justified his method, invasion of the territory of a state with which Great Britain had not declared war. Nor has he produced anything more than some phrases of an after-dinner speech of President Kruger to justify his counter-claim that Germany's relations with the Transvaal justified British intervention. Mr. Rhodes probably has taken heart also at Mr. Chamberlain's change of tone and recent cynical comment in Parliament on the Transvaal's monetary claims against Great Britain. This and the Transvaal's recent determination to make its judiciary subservient to its legislature, thus taking away the last bulwark between the Boers and the British owners of property, are likely to cause friction and hostilities at any time now.

Greece, Crete, the Christian Powers and Turkey.

If one looks at the Cretan situation today from the standpoint of the idealist, the lover of liberty, the defender of the Christian faith, he feels much as William Watson does, who sings:

> Who are these would bind thy hands?
>   Knaves and dastards, none beside.
> All the just in all the lands
>   Hail thee blest and sanctified.
> Curst who would thy triumph mar,
> Be he kaiser, be he czar.

Or as Gladstone, who declares, "The Powers are now applying themselves to filling the measure of their dishonor"; or as ex-Premier Crispi of Italy, who believes that "if the Powers intervene it ought to be for the liberation of oppressed nations, and never to maintain a state of barbarism living on incendiarism and assassination"; or as Senator Hoar of Massachusetts, who does not hesitate to say that "the government of Christians by Turks is an offense to civilization. It is especially out of place in Europe. It is an anachronism as the nineteenth century is ending. The Powers of Europe ought to let Greece and the Greeks alone, and the waning, setting Turkish crescent will no longer shed its baneful light over the beautiful island of Crete."

But, unfortunately for the Cretans and Greece, the Powers are paying more heed to those who hold the bonds of Turkey and Greece and to those who hope to partition Turkish territory than they are to poets like William Watson who voice the popular wrath, or to statesmen out of power like Gladstone and Crispi.

Germany, Austria and Russia seem bent on preserving the integrity of the Turkish empire by ordering Greece out of Crete, giving autonomy to the latter to be sure, but making it subject to Turkey rather than Greece. Great Britain, Italy and France seem less inclined to this course and as yet have not given assent to a policy of coercion of Greece should it refuse to withdraw. Meanwhile Turkey, which is quick to detect signs of disruption among the Powers, is becoming more threatening in its attitude; blood is being shed in Crete; famine will result from the blockade of the allied fleet, if it is kept up much longer; and the public spirit of Greece is such that if King George assents to the pressure of the Powers the penalty will be his forced abdication.

Russia's tone now is severe, and with or without allies she apparently plans to coerce both Greece and Turkey. But measures which she will countenance neither Lord Salisbury nor M. Honataux can pledge Great Britain or France to support, owing to public opinion, which already is intensely aroused. The British fleet fired on the Cretan camp, and is now assisting in keeping up the blockade, but we do not believe Lord Salisbury dares to order it to fire on Grecian troops if they refuse to leave Crete, as we sincerely hope they will. If a great European war must come it might as well come now as later, and Greece should not be abased for daring to act where powers so much more puissant have been so craven.

NOTES.

Massachusetts's General Court has done well to defeat the Sanderson Bill, which proposed to amend the Australian ballot law in such a way as to facilitate partisan discipline and discourage independence in voting. Now if it will ignore its committee's adverse report on House Bill No. 169, and promptly pass that bill which proposes to separate the departments of the city of Boston which care for its children, insane, paupers and criminals, it will show that it cares more for the welfare of the unfortunate than it does for partisan ends in municipal politics, and it will also show its respect for the practically unanimous opinion of the men, women and organizations of the city of Boston most experienced in administering reformatory and charitable matters.

IN BRIEF.

Mr. Moody's work in Boston will be supplemented by addresses given every Monday noon in March at Tremont Temple by Rev. Dr. Alex. McKenzie of Cambridge.

Among the gifts flowing in to Mt. Holyoke College is one of $40,000 from Mr. Rockefeller, announced for the first time by President Mead last Monday morning.

The author of the significant and instructive article in the March *Century* on The Art of Giving strangely overlooks one of the men who has made it a fine art. There are many men mentioned in this article who are far less artistic in their philanthropy than Dr. D. K. Pearsons.

Why not lift our Armenian Orphans' Fund to the grand total of $25,000? It lacks only a few hundred dollars of that sum, the contributions chronicled this week bringing it to $23,346. Read the letters on page 323 and picture to yourself the benefits already flowing from this fund.

An acute critic of Mr. Balfour and the party he attempts to lead in the House of Commons recently wrote of the Conservatives: "They want steady leading, not spasmodic driving." So it is with all congregations, and too often they get from their pastors what, with all charity, can only be described as "spasmodic driving."

The 594 Congregational churches in Massachusetts made a total net gain of only six members last year, as may be seen by the statistics in another column as compared with those of last year. Is there not need enough for Christians to undertake personal work for saving the souls of their children, their neighbors and their fellow-citizens?

Rev. George Leon Walker, D.D., has resigned from the Board of Visitors of Andover Seminary and the two remaining members have chosen Rev. Henry A. Stimson, D.D., in place of Dr. Walker. The choice is an admirable one, and all the sons of Andover will rejoice in it. The board as now constituted is as follows: Rev. Arthur Little, D.D., Rev. Henry A. Stimson, D.D., and William G. Bassett, Esq.

In connection with the approach of Lent pastors and others desiring to utilize the season in special ways may find suggestions in articles which appeared in this paper last year. On March 5, 1896, we published an article by Rev. C. H. Patton on Lenten Readings, and on March 19 one by Rev. L. H. Thayer on The Observance of Passiontide in Congregational Churches. Mrs. Goodell in our issue of March 26 wrote concerning The Last Weeks in Jesus' Life.

The young men who exposed the fraud of the so-called spiritual manifestations in the Spiritual Temple, Boston, and were convicted in a lower court of disturbing a religious meeting, have been acquitted by the Superior Criminal Court to which they appealed. It would have been a mortifying perversion of justice if the decision had stood that the performance which they broke up several weeks ago was recognized in law as a religious meeting. The jury did not take long to decide the case after it was put into their hands.

At the time when Pennsylvania was permitting Senator Quay to decide who should succeed Mr. Cameron in the Senate, we noted only one Pennsylvania religious newspaper which dared to protest against such a travesty on democracy. That was the *United Presbyterian* of Pittsburg. It is gratifying now to find that the *Pennsylvania Methodist*, issued in Harrisburg, has formulated charges of venality against certain Pennsylvania State officials and proposes to stand its ground, as a suit for criminal libel has been brought against its editor.

In view of the critical condition of the American Bible Society it has been invited by the Massachusetts Bible Society to send a representative to Massachusetts to work in the interest of this cause. Rev. A. E. Colton, formerly of Patchogue, N. Y., has been appointed and is already in this vicinity interviewing pastors of all denominations. Only thirty-six Massachusetts churches gave anything last year to this important enterprise, and unless it is restored by our churches to its former position on the list of stated benevolences its broad, unsectarian missionary work will at once languish.

Deacon Dudley has been absent from Boston for a few days attending to important ecclesiastical and civic duties at his rural home. The parish got considerably excited over the location of some new horse sheds and he was summoned to pour oil upon the troubled waters. Moreover he couldn't miss the annual town meeting, which has been one of the joys of his life for twenty-seven consecutive years. He is back in Boston, however, and is continuing his investigation of Sunday services, his appetite for novelties not being quite satiated. We shall publish next week an account of another of his adventures.

We do not wonder that Mr. S. B. Capen has been mentioned by prominent men for Commissioner of Indian Affairs, and that the subject of his appointment is being discussed in the newspapers. He is well informed on the condition of the Indian tribes, and has for many years taken great interest in them. We do not believe a better appointment could be made. But the question whether the city of Boston could spare Mr. Capen is a serious one, and we suppose that the question whether he could leave his present business for four years is also a serious one to him. This is a case where the man does not want the office, and would have to consider how large a sacrifice he could afford to make for the public good by accepting it.

Criticism of the churches is not always confined to evangelists. Now and then a pastor diagnoses conditions in his parish and his comments thereon become decidedly interesting. We have recently received two letters from pastors pleasantly located and both thoroughly loyal to their respective flocks. Says pastor No. 1:

> A seal has been suggested for our church. Can you tell me of a good design? I am undecided between a balky horse lying down in the traces and a canal boat loaded down with people and drawn by one poor old mule, who has had nothing to eat for many days and is being belabored by a committee of the passengers with the suggestion that he cause the boat to go a little faster.

Says pastor No. 2:

> We are a community given over to the fleshpots of Egypt. It is a mooted question whether there are five righteous people here to serve as the yeast of salvation. McKinley does not seem to be able to produce a revival either of business or religion in this diocese.

Maybe these judgments are a trifle Blue Mondayish, for we happen to know that there is a great deal of good Christianity in the churches described, and no doubt their pastors would be the first to defend them against the attacks of outsiders.

STAFF CORRESPONDENCE.

FROM THE NORTHWEST.

County Option.

Among the unusually large number of practical and timely bills before the Minnesota legislature none is claiming so much attention as the County Option Bill. It is heartily supported by nearly all the temperance people and organizations among both Catholics and Protestants. It embodies the principles of the local option law and makes voting on license compulsory at the State election. Not only may counties vote for this measure, but in larger cities municipal subdivisions, such as wards, may vote upon the issue, and in both of the Twin Cities there are a number of wards that will vote dry at their first opportunity. The bill also provides that in no sense is it to interfere with patrol limits or any other local temperance measures already acquired. In nearly two-thirds of the counties in the State this measure would be adopted at once if submitted to the people. Some counties have elected their representatives chiefly in the hope of bringing about this reform. The liquor dealers have never been so scared, and they are working day and night to defeat the bill. Their leading organ in the Northwest says, if county option carries, nearly the whole State will vote dry, and their business is ruined. Pastors and leading business men from all parts of the State are writing to their acquaintances among the legislators, and in many cases calling upon them urging them to support the measure. Little doubt is entertained that the bill will pass the lower House with a good majority. But the Senate is as yet not so favorably disposed to the measure. Much encouragement comes from the enthusiastic way in which the Scandinavians throughout the State, and especially in the upper House, are taking hold of the measure.

Sunday Closing.

The present administration in Minneapolis, like the previous one, is notorious for its violation of the Sunday closing ordinance. The side doors to nearly all the saloons in the city are open all day on Sunday, except from ten to twelve. In quite a number of the saloons even women and minors are found intoxicated. Our laws are explicit and excellent on these points, and the open refusal to attempt to enforce them is arousing our citizens, and they are determined to do something. A rousing mass meeting was held on a recent Sunday afternoon, at which resolutions were adopted asking the mayor to reply in writing what he intends to do about enforcing the statutes on Sunday closing. This uprising on the part of the people is well organized and has the strength of the Municipal Reform League behind it.

The Populist Boomerang.

Labor Commissioner Powers, whose ability as an expert is generally acknowledged, is just now under the fire of investigation by a committee of the legislature. He has collected and tabulated facts about the staple farm products for the ten States in the upper Mississippi Valley, and the results are so startling to those who had relied on the conjectural assertions of the Populist orators that they proceed at once to move a committee of investigation. Mr. Powers establishes beyond question the fact that in these ten States the farmers are receiving larger average net profits for all their staple products than at any time previous to 1873, and that this has even been true of the past four years of business depression.

These truths, stated carefully and scientifically without any reference to political issues, have been fatal to some measures of legislation contemplated by several of our State senators, whose calamity howls do not care for the search light of the facts as presented by the commissioner. Unwittingly they are doing Minnesota a great service by calling attention to the work which Mr. Powers is doing.

Plymouth Church, St. Paul.

The matter of foremost concern to our Congregational forces in St. Paul is the action of Plymouth Church. For more than ten years it has been struggling with the problem of a down-town plant and an up-town membership. Readjustment is the result of the inevitable as cities are tending now, and not in any sense a lack of loyalty on the part of the church nor any dissatisfaction with the pastor, Rev. W. B. Millard. He has done efficient work, and the people are thoroughly one with him. He resigned solely to enable the church, if possible, to reach the right conclusion in regard to its future. The problem is full of perplexity, but if such readjustment can be made as will give us one central, influential church, our future as a denomination is assured in the city. If this can be brought to pass, then old Plymouth can afford to lose its life in some new Plymouth which shall be a mother to our churches in years to come.

Personal.

The churches of Minnesota extend a sincere welcome to Rev. Joseph H. Chandler, former staff correspondent of *The Congregationalist* from the Northwest. The church at Owatonna, whose pastorate he accepts, is one of our leading churches. His former service among us is remembered with pleasure. The right man is in the right place and we bespeak growth and enlarged power for both.

The Saturday afternoon teachers' meeting led by Dr. G. R. Merrill is growing in interest and attendance, and Bible teachers are getting an insight into the book of the Acts of the Apostles that is bearing fruit every Sunday throughout the city.

J. A. S.

ART FOR THE PEOPLE.

BY O. M. E. ROWE.

It is a social law that enlightenment begins at the top and penetrates downward. The need of a more beautiful environment is felt by an ever-increasing number of Americans. Foreign travel, international expositions, art galleries and the sun god's gift of photographic reproductions have stimulated the latent feeling for art, and the result is apparent in homes, schools, churches and streets. But the most hopeful sign is a growing sense of responsibility to bring the solace of the beautiful to starved souls and stunted lives. This appears in many directions and in different cities, but especially in Boston.

Last spring there were exhibited at the Mechanics Arts High School two contrasting rooms, furnished at the same cost. One illustrated the principles of hygiene, refinement and restfulness. It was a happy combination of simplicity, durability and adaptation to family life. A pleasant harmony of color in wall-paper, rugs, furniture and pictures gave an impression of gentle dignity. No woman could be a slouch in such an atmosphere. The companion room violated the principles of sanitation and beauty, yet it was a type of hundreds of American homes. With warring colors, meaningless ornamentation and upholstery enormities, its aggressive pretentiousness was unpleasant and discordant. Doubtless many sensitive people have been irritated by similar surroundings without ever suspecting the cause. This object lesson in house furnishing was supplemented by samples of wall-paper, with explanations of their good or bad qualities in color or design. A helpful exhibit of natural woods, showing their adaptation to household uses, and many practical illustrations of "the best way of doing things" added value to this unique demonstration of an idea.

Another effort to develop the art perception is significant. Plans are under way to copy the National Arts and Crafts Exhibition held annually in London and occasionally in Paris. This promotes the union of utility and beauty, too long divorced. Even the useful saucepan may be hideous or it may have a shapely beauty which ministers to the housewife's æsthetic sense. The intention of the exhibit is to elevate the industrial arts by raising popular intelligence. Behind production lies public demand. When ugly designs will not sell their manufacture ceases. Only American arts and crafts will be shown and prizes will stimulate artistic products. This exhibition will include the best examples of the things which touch the daily life of the average citizen and his wife, such as carpets, rugs, draperies, embroideries, wall-papers, glass, pottery, porcelain, lamps, gas and electric fixtures, articles in silver, iron and other metals, carvings in wood and stone, as well as book-making in all its varieties of type, illustration and binding.

The power to observe is no mean gift and well worth cultivating. To open the eyes of the young people is a potent way to develop a feeling for art. A printed circular with twenty questions relating to good and bad architectural features in Boston was scattered broadcast by a committee from the Twentieth Century Club. Three prizes of twenty five dollars each were offered for the most complete and most intelligent responses sent in by those under twenty years of age. A most encouraging interest was shown and sky-lines, spires, façades, gables and portals were closely scanned by hundreds of youthful eyes which before "had passed unheeding by." The circular directed them to a special room at the Public Library, where they could find spread out on tables, books with information germane to their quests.

It is pleasant to chronicle the cordial coöperation of the Public Library officials in stimulating a popular interest in art. They have supplemented the free art lectures at the Lowell Institute by displaying in a quiet room the Arundel prints, books of large engravings and photographs illustrating the subject of the previous evening, changing them as the course progressed.

Nothing has stirred so much civic pride as the Public Library. Even the humblest citizen feels an ennobling sense of ownership. The æsthetic value of the simple, massive architecture is further enhanced by the wall paintings. Detailed explanations, printed on large cards and conspicuously placed, help visitors to understand the decorative panels of Sargent, Abbey and Puvis de Chavannes.

The committee before referred to has secured several guides to escort parties through sections of the Museum of Fine Arts on the afternoons of the free days, Saturday and Sunday. To have the casts of Greek sculpture interpreted with intelligence and tact by one who loves them, vitalizes a meaningless array of plaster into the heroes and gods of antiquity. More and more the people seek the treasures of the museum, and its leaven is slowly working in the community.

By co-operating with the museum authorities the same committee may be able to issue inexpensive descriptive catalogues. These will probably be modeled on the charming illustrated *brochures* which the *Pall Mall Gazette* publishes in order to put the splendid collections of the National Gallery (London) in close touch with the people. American art museums can do a signal service by copying this idea so successfully worked out in London.

The Boston Art Club's annual exhibition of contemporary art is not without significance. Admission tickets are freely distributed by the large membership and the number of visitors reaches 25,000 in a single season. The galleries are crowded every fine evening, and on Saturdays the number of children is noticeable.

But what of the multitude whose steps never stray to any of these places? They live in the shadow of a sordid region where beauty in any guise seldom comes. But even they are not forgotten. The college settlement, known as the South End House, brings biennially the beneficence of a free art exhibition into the crowded tenement section near Dover Street. The third one opens in March. For this exhibition the best is none too good. From 100 to 150 valuable paintings are gladly loaned from rich drawing-rooms and private galleries. Pictures with a warm human interest make the strongest appeal. During the month large numbers drift in and stroll about with evident pleasure and a few return several times. A descriptive catalogue aids the uninitiated, and the visitor's vote for his favorite picture deepens the interest. Among the humors of the exhibition appears some unimpeachable criticism. An eminent painter saw two old salts absorbed in his marine and joined them only to hear himself stigmatized as a fool whose "two ships would go to eternal smash in a collision within five minutes." He argued with them only to retire discomfited over his powers of observation.

The South End House recently started a circulating art gallery of 100 simply framed photographs of famous pictures which time has tested. Each picture remains for a month in one household and then is replaced by another. They are intrusted to the members of a mothers' club, brought together by persistently pinning invitations on the little ones of the kindergarten belonging to the settlement. The circulating art gallery originated at Hull House, Chicago. It is vindicated by the fact that one poor mother tearfully begged not to have the picture (a madonna) exchanged, "because we all love it so."

Even sanitary necessities may serve the interests of art. In the new surgical wards of the Boston City Hospital, the two large ventilating shafts, demanded by modern science, extend from floor to ceiling in the central aisle. An open fire in each helps to purify the air and over the mantels have recently been placed four large photographs, two of Raphael's Madonnas and two cathedrals. The intelligence of the observer is aided by printed descriptions. These pictures and the greenery of palms are a grateful relief to those in the two long rows of cots.

Boston is alive to the educational value of attracting the young to the best things. The Public School Art League has done good service in adorning the walls with excellent pictures or plaster casts. The Girls' High School led the way by decorating its fine auditorium with reproductions of the Parthenon frieze and other Greek sculptures. Thousands of girls have already had their sense of beauty unconsciously stirred by daily companionship with these noble works. Many of the grammar schools have been enriched with pictures presented by the graduating classes. Occasionally, teachers, at their own expense, relieve the glaring walls with good pictures. A notable illustration of schoolroom decoration is found at the Agassiz School in Jamaica Plain.

In the foreign quarters of the North End stands the Eliot School for boys. The decoration of one of its rooms has received most careful treatment at the hands of the committee of the Twentieth Century Club. It is a model of what every schoolroom should be. The school board has shown a willingness, where the walls need freshening, to put on the delicate green tint suggested as the best background.

Mr. J. F. Hopkins, the new director of drawing in the public schools, is giving the teachers eight lectures designed to stir their interest in historic art. Surely the teacher who knows the art of a nation has the best interpreter of its history. With the help of stereopticon views Mr. Hopkins sets forth the general characteristics of the art of (1) Egypt, (2) Greece, (3) Rome, (4) Byzantine Mosaics, (5) Saracenic Days, (6) Cathedral Builders, (7) Italian Renaissance, and lastly he finds the (8) Art Lessons of Copley Square.

Permanent value is given to these lectures by the publication of a Syllabus. It is attractive in type and illustration and gives eight admirable lists of books bearing on each era taken up in the lectures. French and German books are also included where the plates are specially fine. To facilitate their use the Public Library number is affixed to each title. For some time the Public Library has generously issued special cards which allow teachers five books at a time for home use. Copying this liberality, the Art Museum has recently offered exceptional privileges by providing a ticket which will admit a teacher and four pupils at any time. This promises to be a happy means of putting the museum in touch with the children. "Whatever you want in a nation you must put into the public schools."

These germinal efforts indicate a tendency of the times to develop a popular love of art. Lives that might grow angular or coarse may gain a tender grace by being thus opened to the influence of beauty.

"ARE YOU PREPARED TO DIE?"

BY REV. S. V. COLE, TAUNTON.

A man on a lonely road, in the edge of the evening, saw a stranger following him, and for some reason fearing robbery took to his heels. The stranger pursued, and on grasping the man, who had stumbled and fallen, asked in a sepulchral tone if he was prepared to die. The frightened victim handed out his money, saying, "Take it, take it all, only don't kill me." The stranger was not a robber, but an evangelist, who felt that he must overtake the man in order to talk to him about his soul.

I cannot vouch for the truth of this story, but I can discern two truths which the story will do to illustrate. One is sufficiently obvious. Inopportune zeal, even in the holiest of causes, may sometimes defeat itself. The fishers of men have still much to learn of the fishers of fish as regards caution, timeliness and general tact. It is a fact of experience that in all endeavors to benefit men there is need not only of the harmlessness of doves but of the wisdom of serpents, else the motive will be misunderstood.

But the more serious truth which the story illustrates is the attitude which some of the churches themselves have come to assume in the communities in which they exist. They have been too much committed to the idea that their sole function is to prepare men to die. The way in which church people used to attempt to draw an unbelieving friend into religious conversation was to ask, very mournfully, "Do you feel that you are prepared to die?" If the unbelieving friend happened to be young and healthy the chances were that he did not feel as if he were prepared to die, or as if he wanted to be prepared. There is in most of us a rebounding sense which throws back whatever seems to make death more important than life.

If a church systematically discourages amusements, or exhibits jealousy of the influence of its young people, or makes an idol of its system of theology, it will inevitably find itself out of sympathy with actual life. Religion will seem to be an unpractical thing and the church a bureau of "otherworldliness" for issuing passports to those who are about to travel into the "far country." The person who suddenly becomes religious will incur the suspicion that he feels that he is not long for this world. Sickness and religion on the one hand, health and irreligion on the other—that is the natural result in men's minds of keeping the church from contact with life. The devil appreciates this.

When the devil was sick, the devil a monk would be;
When the devil got well, the devil a monk was he.

A church stands on the right basis when it is trying to prepare men to live. If the ultimate aim is to save the soul, it must remember that the only soul over which it ever had, or ever can have, any influence is the soul which is linked to a body. A church which has been doing business on the edge of the valley of the shadow of death must move back where it can touch the warm currents of real life or it will find its occupation gone. It must appeal less to an impaired digestion and more to a healthy aspiration after better things. Not the fear of death, but the love of life should be the motive. And the church must exhibit that life in its highest sense. "He that hath the Son hath the life."

No man is prepared to die who is not first prepared to live. And any man who is prepared to live is also prepared to die. Where, then, it may be asked, is the difference between the old way and the new? Why not keep on preparing men to die?

The truth itself does not change. It is both old and new. The difference lies in the way it is presented. As it makes a difference which end of a gun you press to your shoulder when the trigger is pulled, or which end of a wedge is inserted in a crevice, or which end of an ax you use in striking a blow, so it makes all the difference in the world which end of a truth you present first.

There are men who cannot understand the distinctions in the Trinity, but who are perfectly able to understand the difference between sharpness and fairness in trade, between coldness and sympathy in social intercourse, between cant and sincerity in religion, between a counterfeit and an honest man everywhere. Paul drew a distinction between comprehending and apprehending the truth. The latter is by far the more important. It is more important to *get hold* of a truth practically, than to be able to comprehend it philosophically. Christian truth has two ends, the far end and the nigh end. It is the business of the church to present it to men by the nigh end, or the end they can reach. The true question is, "Are you prepared to live?"

JUDICIAL DECISIONS OF CHURCH COUNCILS.

Many Presbyterians glory in their presbyteries and synods, and especially in their General Assembly, their court of final appeal. Some of their newspapers never tire of telling the people, and particularly their ministers, that when the General Assembly has declared a doctrine to be true the matter is settled, and that to raise a question about it is to be disloyal to the church. Congregationalists have councils whose aim is to represent the matured thought of the churches. They give forth their result as advice, which has weight according as it commends itself to the judgment of those to whom it is given, and it is usually, though not always at first, found to be acceptable and is accepted. Presbyterians have councils, which they call synods or the General Assembly, to declare what must be the belief of the churches, at least of the ministers, and when these bodies declare—as they have declared—that the original manuscripts of the Bible were without error and that the Westminster Confession without modification expresses the belief of the church, then their ministers have to accept these declarations as their own, however strenuously they may have objected before the votes were taken.

Still, Presbyterian ministers have their own opinions, and especially the teachers of ministers. Some of these have been disciplined and others have been threatened. But from time to time, as occasion offers, they express their minds. A pithy instance was the inauguration of Rev. E. W. Miller as professor of church history at Auburn Theological Seminary recently. The charge was given him by Rev. Dr. S. M. Hopkins, who has long occupied the same chair and is now professor *emeritus*. We do not think he does justice to church councils. We think the great councils have been more judicial, more truly representative of the thought of the church of their time, than Dr. Hopkins seems to think. But possibly his experience with recent Presbyterian General Assembly decisions has colored his view of ancient and more noted councils. He said to his successor in part as follows:

> You are not likely to impress the future ministry of the church whose guide you will be with any extravagant estimate of the value of church councils. They have their interest, as any combined human action on a considerable scale always has. They fill large chapters in the external history of the church. They are the index and expression of the current—though not always the main current—of theological opinion. They do not make doctrine. They only record it. When you see the storm signal streaming out from the flag staff of the weather bureau, you do not imagine that the flag has originated the gale. You know that the gale was blowing and the flag streams out to leeward. I remember that many years ago the *London Punch* uttered the following piece of profound wisdom: "*The weather vane working freely will indicate the direction of the wind; but if the vane be rusted fast, the direction of the wind will not be changed thereby.*" Consider that; a piece of natural philosophy highly useful to politicians whether in church or state.
>
> Councils, in fact, and conventions are not much more than jumping jacks which kick and flourish their arms as the strings are pulled by adroit manipulators. If the sentiment of the church has set, or can be represented as having set, in the direction of Scriptural truth and order, the council may be expected to decree orthodox conclusions. If some transient gust has given a side whirl to public sentiment, we may have only a hasty dictum which will be blown away when the steady current of religious opinion resumes its sway.
>
> Church history, as well as political history, shows how easily a so-called deliberative assembly can be turned into a half-crazed mob; and surely nothing can illustrate more forcibly that divine wisdom which watches over the fortunes of the church than the way in which ignorant and fanatical synods, presided over by wicked bishops, have been compelled, without or against their wills, to bear witness to the truth. A mediæval council was often nothing better than—to use the vigorous English of the Westminster divines—a "synagogue of Satan" or, at best, an expression of "Catholicism" *minus* "Christianity." Of the whole number it may be said, I believe, with truth that the only two respectable ones were the Council of Trent and the Westminster Assembly, and each of them would have gladly exterminated the other. As for the Synod of Dort, it belongs to the same category with the Latrocinium Ephesinum and other disreputable assemblies, ancient and modern, which have immolated charity on the altar of dogma.

THE NEW CONGREGATIONALISM OF SCOTLAND.

BY REV. J. SPENCER VOORHEES.

In the development of Congregationalism this generation will hardly witness a more significant or important event than the union in Scotland of the Congregational and Evangelical Unions. This has long been anticipated by good men in both denominations, but has only within a few weeks become a reality. The union was officially consummated at a meeting of representatives of both bodies held in Glasgow Oct. 1, 1896, to take effect Jan. 1, 1897. The practical consummation is now a joyous fact. The new denomination takes the name of the Congregational Union of Scotland and stands clearly on the principles of historic Congregationalism.

Thus 1897 begins with about double the number of Congregational churches in Scotland and nearly double the membership reported in 1896. This means a more than twofold increase in strength and influence because of the superior standing given to its representative bodies, its agencies and institutions. The two Divinity Halls, both before too weak to attract, hold or equip the best men, now become one, combining the faculties and endowments, thus bringing it to the standard of the schools of the Presbyterian church.

To celebrate this happy union a "grand conversatione" was held Feb. 3 in Music Hall in Edinburgh, where over two thousand persons assembled for social intercourse and to listen to a carefully prepared program of music and oratory.

The united choirs of all the churches, trained by a skilled leader, voiced praises appropriate to the occasion in the music of Mendelssohn, Elvey and Handel, closing with the Hallelujah Chorus. Representative clergymen and prominent laymen spoke strong words of encouragement and Godspeed. The great Scotch audience for once awoke out of its characteristic irresponsiveness and broke out in frequent applause that made a lone American feel quite at home. Of the addresses of the evening none drew forth more frequent demonstrations of approval than that of Rev. A. R. Henderson, now pastor of the old Augustine Church in this city formerly ministered to by Dr. Alexander. He told of the harmonious understanding arrived at—that neither party renounces its past history, nor throws overboard its cherished principles. It means rather that each enriches its history and life by appropriating from the other. The Evangelical Union put on their roll of honor the Haldanes, Greville Ewing, Dr. Wardlaw and Dr. Alexander, and the Congregationalists add to their list of honored names those of Dr. Morrison, John Guthrie, Dr. Kirk and Fergus Ferguson.

They have agreed that Christian fellowship and union depend not on absolute similarity of belief, but on the mutual love of those truly united in Christ. This unity does not require any one to sink his theological differences, or to be silent in regard to anything which he believes to be the truth, but that in matters essential to salvation there is such harmony that they are bound to unite in the freedom and love of brothers in Christ.

Mr. Henderson in closing said:

> We have a mission in Scotland. We are native to the soil. We sprang out of the very bowels of the Established Church. Our fathers came forth because of loyalty to Christ, and that has been our guiding principle ever since. As the outcome of that principle we hold that every congregation of believers is under Christ a "sovereign society," responsible to Christ alone for the management of its own affairs. As the outcome of that principle we try to the utmost of our power to secure purity of fellowship, holding that men can never, in a true sense, belong to the church unless they have first given themselves to Christ. As the outcome of that principle we claim liberty to go directly to the Word of God for our creed, respectful of, but unfettered by, the judgment of previous students of divine truth.

Edinburgh, Feb. 4.

On the Continent of Europe.

Significant Events and Conditions.

Burning Questions in the German Churches.

One of these is the relation which the church, as such, shall take as to labor. In nearly every section of the empire the condition of those who live on what they earn from day to day is deplorable. Neither the higher officials of the church, with few exceptions, nor the emperor and his advisers, are in sympathy with those pastors who engage openly in the discussion of social questions. It has, however, been found impossible to prevent pastors from sympathizing with the poor in their own parishes, from studying their condition in the country as a whole, or from taking their part when oppressed or treated with injustice by their employers.

In some of the provinces, for example in Hesse, the authorities of the church have openly declared that it is useless to attempt to control the conduct of pastors by law. They say, and say rightly, that spiritual movements cannot be regulated in the same way as one can regulate civil movements, that it is better to warn pastors against unwise methods and the expression of opinions hastily formed, and to urge them in all these social matters to consult with the superintendents of the churches in the section of the country in which they are settled before committing themselves to any decisive course of political action. There is no doubt that the church as a whole is on the side of the poor, and that pastors almost universally are watching the interests of the poor with a determination so far as possible to protect them. What some of the more thoughtful fear is the formation of political parties and the weakening of the personal influence of the pastor in his parish through his advocacy of them. Of this there certainly is danger. There is the Christian Socialist party founded by Dr. Stoecker of Berlin, till recently one of the leading members of the Conservative party in the imperial parliament, and the so-called National Social party formed only a short time since at Erfurt by some of the most prominent and earnest men in the church, who claim the right to discuss social questions from the standpoint of the gospel and to form a political party which shall rest on Christian principles, and thus put themselves into a position where they can lead the labor movement and prevent it from falling into the hands of an unbelieving social democracy.

Such papers as the *Hilf* (Help) of Pastor Naumann are organs of political views repugnant to the more conservative portion of the German churches. Sometimes, also, the men prominent in the new movement for the betterment of the condition of the poor belong to the radical wing of the church, or, at least, are Ritschlians and therefore objects of suspicion in many conservative circles. For these and many other reasons the position which an earnest pastor shall take in reference to the labor question often becomes one of considerable embarrassment. Although technically free to do as he pleases, it is yet frequently difficult for a pastor to decide just what attitude to assume with reference to the disputes constantly arising between employers and employés. The three great questions which at present are discussed with more or less feeling in Germany are the labor question, the Jewish question, or the anti-Semitic movement, and the agrarian question. Each is a political as well as an ecclesiastical question, that is, has a political as well as an ecclesiastical side, and cannot be thoroughly discussed without creating more or less bitterness of feeling.

Public Opinion and Dueling.

One can but observe with satisfaction the unanimity with which representative gatherings of the German churches have this year put themselves on record as opposed to the duel as a means of settling difficulties or of avenging supposed acts of dishonor. It has been condemned with something of the same emphasis with which we are wont to condemn lynching. Even the emperor is reported to be in favor of the abolition of the duel between officers in the army and to have suggested the formation of a commission, to which disputes and fancied wrongs of officers may be referred for settlement. While we do not believe that dueling will cease at once, it is safe to assert that its popularity is over, and to predict that ere long it will be looked upon as a relic of barbarism. If the sentence is not as severe as it should have been, it is a good sign that the officer who recently killed a civilian for an imaginary insult has been condemned to an imprisonment of three years.

Growth of Protestantism in Southern Germany.

An evidence is seen in the recent completion of a church (St. Lucas) for the fourth parish in Munich. At the beginning of the century there was not a Protestant church in the city. The queen of Maximilian Joseph was a Protestant and by her husband was allowed a chaplain and religious services according to her own faith. To her private service Protestants residing in Munich were permitted to come. In 1801 the king ordered that his subjects be protected in the enjoyment of religious liberty. The first parish was not fully organized till 1806 and did not have a church building till 1833. In 1893 the corner stone of the fourth edifice was laid, and in November of last year the completed building was dedicated. It is one of great beauty. In the transition style it has some of the features of the late Roman and the Gothic. As the church has been built for the sake of the sermon, it is therefore chiefly praised for its excellent acoustic qualities. Of the 1,273 additions to the Lutheran Church in Saxony since the last report, 712 have come from the Roman Catholic Church, while less than 200 have left Protestantism for Romanism. Ten per cent. of the gains have come from Jewish churches, but only a small per cent. from the so-called sects, Methodists, Baptists and the like. In northern Germany, on the other hand, Roman Catholics have made slight gains over previous years.

An Admirable Prelate.

In the death of Cardinal Sanfelice of Naples Italy has lost a man of rare excellence and wide influence. He was a friend of the new Italy, of King Humbert as well as of the pope. He was at home in the palace and in the hovel, could take part in the government of states or of the church as occasion might demand, and, therefore, both by position and natural endowment was fitted for the rôle of mediator or reconciler which he often successfully filled.

Loss to Science.

Science is everywhere in mourning over the death of Emil du Bois-Reymond in Berlin, Dec. 26. Few men have done as much as he for scientific research, or to set a great department of research upon its feet. Born Nov. 7, 1818, in Berlin, the city in which he spent his life, he gave up the study of theology in 1837 to devote himself to anatomy and physiology under the tuition of the famous Professor Müller, whose successor he afterwards became. In 1841 he began what proved to be epoch-making experiments in the study of muscle and nerve electricity, discovering two years later that every living muscle possesses the power of an electric motor. He was almost equally famous as a teacher, an investigator, an author and an orator. Although regarded as outside the ranks of the Christian Church, he was not a materialist, for he believed in the distinction of matter and force. He taught his pupils that it was the mark of wisdom to stand modestly and inquiringly at boundaries beyond which knowledge cannot go.

In and About Chicago.

Washington's Birthday.

For many years the Union League Club has given the people of Chicago the privilege of meeting in the auditorium in the afternoon of Feb. 22 and listening to an address on some high theme worthy the occasion. Men of great fame have not declined the invitation to speak to their fellow-citizens from this platform. This year Hon. Frederic R. Coudert of New York was the orator of the day. He spoke on the advantages of arbitration over the sword as a means of settling disagreements between the nations. He said that in forty-seven instances already the United States and Great Britain have arranged their difficulties by arbitration, and he could therefore see nothing to prevent the application of its principles to nearly all the disputes which in the future may spring up between the peoples of these two countries. Some of his sentences are worth remembering. Of Washington it was affirmed that "he made stepping-stones of disaster and amazed the world by his fortitude." He declared that "a nation is never compromised by temperance or injured by forbearance." "The war of the future," he predicted, "shall be the bloodless war of right against wrong, of good against evil, of truth against falsehood." At the banquet, which is for the members of the club and a few guests, Mr. Coudert spoke again. Rev. C. E. Jefferson of Chelsea, who preached for Dr. Gunsaulus Sunday morning, also made a brief address on The Man Who Shall Rule in the Future, which those who heard it describe as masterly. Half a dozen other clubs celebrated the day with music and speech, and in nearly all the public schools patriotic addresses were given by old soldiers or other persons specially chosen for the purpose.

The Congregational Club.

The club celebrated the day at the Palmer House by one of its best meetings and by discussing the higher education of women and its effect on the national life. Mrs. E. S. Mead, president of Mt. Holyoke College, was the principal speaker and paid a beautiful and just tribute to Washington as well as to Mary Lyon, the founder of the higher education for women in this country. Mrs. Moses Smith followed her in a short and specially appropriate address. But the address which sparkled with a seriousness of wit, an originality of expression and a directness of speech remarkable even for him was by Dr. D. K. Pearsons, the princely founder and protector of colleges, one may justly say the patron of the higher Christian education. Not only was he full of praise for what Mt. Holyoke has done, for the skill it has shown in accomplishing so much with so little, always coming out at the end of the year with a balance on the right side, but was confident of its future, predicting for it a career of which the past is simply a beginning. He had something to say also concerning six colleges west of the Missouri, which through his gifts have, during the last three years, been set on their feet and some of them saved from destruction. These are Drury, Colorado Springs, Pomona, Pacific University, Whitman and Yankton. The Doctor said that he was compelled to speak in the first person, and that he thought he might as well flatter himself as to let others flatter him. He said his longest credit mark should be that he had never given to the rich, but only to the poor, and that he had given to Christian institutions and not to those which substituted the dance hall for the chapel and put Shakespeare in the place of the Bible. Nothing short of a verbatim report could do justice to the address, and even this without the personality of the speaker would lose half its charm. Long may he live to administer his fortune along the lines which he has already marked out and in ways which he has himself so thoroughly studied.

The Ministers.

The usual Monday morning meeting was fuller than ordinarily, both the theme and the speakers having a tendency to increase the attendance. The theme was Christianity and Evolution, the speakers Dr. E. P. Goodwin and Professor Mackenzie. The former said at the outset that he stood for investigation, that he wanted to know the truth, and would yield to no man in his respect for what science had done. He declared it to be his opinion that truth cannot contradict itself, and as he accepts the Bible as the Word of God he can but believe that where science is at variance with its statements when these are correctly interpreted science must be in error. He admits progress and does not object to the term evolution, if it do not exclude the supernatural or render impossible the presence in nature of a divine being from whose mind all that is and is to be has come. Professor Mackenzie spent most of his time in defining evolution, insisting that Dr. Lyman Abbott, in his articles in the *Outlook*, has hardly grasped the real points which are to be considered by one who would think the subject through. He called attention again to the little book by Tait and Stuart on the Unseen Universe, which he holds to be one of the best of the kind and to be a good illustration of the difference in their spirit between the physicists of the present day, who are uniformly reverent and usually theists, and the biologists, who are rash and superficial and unwilling to go outside of the material world for the explanation of anything which they meet in the field of their investigations.

The German Ministers.

A very unique way of observing Washington's Birthday was hit upon by Professors Curtiss and Scott of the seminary. They invited the German Congregational and Evangelical ministers of the city, several of the professors in the seminary and a few of the pastors of English-speaking churches, twenty-five in all, to a lunch in the literary room of the Y. M. C. A. where, after partaking of a fine repast, the afternoon was spent in listening to brief addresses on the character of the day we celebrated and concerning the work which the seminary has been so instrumental in carrying forward among our foreign population. Our German friends spoke in their native tongue and were deeply moved as they reviewed what had been done for them and as they portrayed the future religious life of their people. Dr. E. A. Adams gave a graphic description of what the Bohemian mission has wrought in twelve years—a church of 170 members, a large Sunday school, societies of various kinds seeking to reach and hold the young people, young men, formerly in Mrs. Adams's band of boys, now organizing such bands themselves and managing them in the spirit of Mrs. Adams—the whole work, which was at first regarded a mere experiment, resting on a firm foundation and giving promise of great results in the near future. The conference was very profitable as well as interesting, and will tend to bring our somewhat scattered Christian forces into closer and more sympathetic relations. Only ten of the twenty-five present were born in the United States, and only six or seven were born or trained as Congregationalists. The testimony on the part of Germans and Scandinavians to their belief in the principles of Congregationalism as being the principles of the New Testament and as adapted to the wants of the people to whom they minister was as gratifying as it was hearty. Tuesday evening one of those present at the lunch and one of the speakers was installed pastor of the St. James Church, which has grown out of the Sedgewick Street mission. This mission, long connected with the New England Church, has now become two bands—one English-speaking and the other for the present using the German language.

Sympathy with Greece.

In common with American citizens everywhere the feeling of indignation against the action of the Powers in the case of Crete has run very high in Chicago. But it has expressed itself most decidedly among the few thousand Greeks, mostly from Sparta, who have made their home in the city. They have their own religious service every Sunday morning, are industrious, frugal and almost uniformly successful in their efforts to obtain a respectable living. Few engage in what is called menial service. At present they largely control the fruit trade. Several have become wealthy and are always ready to advance the twenty-five or fifty dollars which a new comer requires with which to start in business. With this money a push cart is obtained and the needed amount of fruit. When the debt has been paid the cart is often sold to a later comer and its now prosperous owner opens a fruit stand or a small store for himself. Security for the money borrowed is furnished by a lien or a mortgage on the homestead in Greece. To this the parents of the young man readily consent in order that he may have a start in the new world. It is said that a failure to pay is so rare as to be considered hardly a possibility. The Greeks observe their feast days as in the old country and keep April 6, the day of their independence, with as sacred a devotion as Americans the Fourth of July. In summer they have their picnics, where they revive in their sports the memories of the Olympian games. They are charitable toward each other, caring for their own poor and unfortunate and extending to all new comers a warm welcome.

They do not live together in colonies but settle in different sections of the city. But they are one in their religion and in their love of country, although they make themselves acquainted as soon as possible with the institutions of the United States, take the oath of allegiance and almost to a man support the Republican party. The news of the action of the Greeks stirred patriotic fires which had slumbered and brought together assemblies in which something of the fervor of ancient oratory was exhibited and which led to the formation of a regiment which is ready to return to Greece at call.

Political Changes.

These are not always wisely made, nor are they all in the interests of public welfare. Two, however, which have been, or soon will be, made are of the highest importance, not only to the people of Illinois, but to the whole country. Rumor has it on good authority that Dr. F. H. Wines, the best equipped man for the position in America, is to be put back into his old place as secretary of the board of charities. Mr. Altgeld disregarded public opinion when he removed Mr. Wines from an office to which he had given dignity and reputation. Governor Tanner is simply acting in accordance with the desires of the best people of the State in asking him to return to Springfield. The governor is acting with similar good sense in reappointing Major R. J. McLaughry as warden of the State prison at Joliet. He had charge of this prison for many years and proved himself a master of the science of penology. At present superintendent of the reformatory at Pontiac, with a salary higher than he will receive at Joliet, it is yet understood that he has consented to return to Joliet.

FRANKLIN.

The Home

WHEN.

BY EMMA C. DOWD.

When every line by mortals penned
Shall only good and pleasure lend;
When every word that e'er is said
To gentle courtesy is wed;
When every hand is skilled in work,
And none is idle or a shirk;
When every mind is filled with thought,
And all with beauteous wisdom fraught;
When never human heart shall beat
Except with impulse pure and sweet;
When truth shall govern every life,
And peace shall overmaster strife;
When every deed in all the earth
Shall be of kindness and of worth;
When every soul is brave and white,
With aspirations high as light;
When love shall rule from sea to sea,
And dwell with all humanity;
Then in such joy the world shall bask,
"Is life worth living?" none will ask.

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The wife of an eminent congressman, commenting in a private letter on the success of the Mothers' Congress, recently held in Washington, said, "It made one feel that, after all, the greatest desire of the American woman's heart is for the best motherhood." In current literature, too, the incidental allusions to the influence of mothers can hardly fail to pass unnoticed. In Prof. Woodrow Wilson's fine analysis of President Cleveland, in the March *Atlantic*, emphasis is laid upon the wholesome, kindly and Christian training which prevailed in the President's boyhood home. He never got those first lessons, conned in plain village manses, out of his blood. F. B. Meyer, also, in The Bells of Is, paints a lovely picture of Sunday afternoons, when parents and children gathered around the piano to sing hymns. In regard to his father and mother he adds: "It was not what they said, for they spoke very little directly to us; but what they were, and what they expected us to be, that seemed insensibly to form and mold our characters." Testimonies of this sort, together with the glorification of home ties and joys in a book like Margaret Ogilvy, are hopeful signs.

PARABLES IN PICTURES.

II. THE LABORERS IN THE VINEYARD.

BY ESTELLE M. HURLL.

As the parable of the Laborers in the Vineyard is generally considered one of the most difficult of interpretation, it is not strange that it is not so deeply impressed upon the mind as many others. And as art is always a reflection of popular taste, we do not expect to find many representations of the scene. It is therefore a real surprise to find that there are several notable pictures of the subject. Andrea del Sarto treated it in two scenes, Domenico Feti in one, twice painted, and Rembrandt in one of his finest Bible paintings. It is also pleasant to come upon it among the set of Liberale da Verona's miniatures in the Siena Cathedral library. From the photograph of Rembrandt's composition* we may compare his work with that of the miniaturist.

Both painters show us the moment when the laborers come for their pay at the end of the day, and each renders the scene according to the customs of his own country. Rembrandt introduces us into a great baronial hall, lighted at one end by a window before which stands a table where the reckoning is made. Liberale, on the other hand, groups his figures out of doors, under a fair, blue Italian sky. Rembrandt follows the narrative more accurately in representing both the lord of the vineyard and his steward. In Liberale's limited space he can give us only the one figure which for dignity of bearing and attire might be supposed to be the lord himself. Rembrandt's picture is one of the treasures of the Hermitage Gallery at St. Petersburg and must be seen in the original to be appreciated. No black and white reproduction can suggest the golden colors of the great Dutch master. Liberale's miniature is reproduced for our illustration, each carefully finished figure clearly defined.

A workman is receiving into his outstretched hand the penny from his employer. He seems to have asked a question in regard to it, for he is looking directly into the master's face. The latter, by a gesture, is evidently replying gently. Two other laborers in the background discuss the situation, and one in the rear awaits his turn. The jealousy and rancor which we always associate with the story are very mildly interpreted by the painter. One cannot but think that his was a gentle soul whose own doubts and questionings would be entirely set at rest by the satisfying word of the master, "Whatsoever is right, that shall ye receive."

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*See the collection of Braun photographs at the library of the Boston Athenæum.

DIET FOR THE LABORING MAN.

IV.

BY MARY E. GREEN, M. D.

Who is the laboring man? Is he one who performs the hardest kind of manual work, who does light work, or who does mental, instead of physical, work? Each in his turn may labor eight or ten hours out of every twenty four, yet in the requirements of food there will be a wide difference, as the waste of tissues at hard work is far greater than with the person who does comparatively little.

The same intelligent feeding that is used regarding animals, if applied to humanity, would insure people against physical ailments, reduce the number of doctors and destroy the ever-increasing trade in patent medicines. Instead of studying how to live, it sometimes seems that the majority of people are preparing for death by the reckless manner of living, in defiance of all hygienic laws, yet expecting that some remedy will adjust things in this intricate machine, the human body, so that life will continue to fourscore or more years. It has been stated that the farmer changes the rations of his horses or cattle if they are indisposed, but trusts to some nostrum to remedy the difficulty in himself, which may have been caused from overeating or a one sided diet. Knowledge of food, what to select, how to market, cook and eat, is especially needed by the laboring class.

If these things were known and practiced the question of poverty and intemperance would be largely solved. Count Rumford, a hundred years ago, demonstrated that a poorly-fed people were a class addicted to beggary, idleness and crime.

No person is capable of the best work unless properly fed. The supply to the system must be equal to the demand, both as to quality and quantity of food. Waste and repair of the tissues must be evenly balanced; this means health. The tissue building foods, or proteins, are most abundant in cereals, such as wheat, rye, barley, corn and oats; in the pulse family, such as lentils, beans and peas; in eggs, meat, cheese, macaroni and good bread. Any one or more of these should enter into the dietary of the laboring man daily. The carbohydrates, or starchy foods and fats, serve to maintain the heat of the body and give energy. The mineral matters or salts are necessary to the bony structure. Water is the solvent of the food, and the medium by which the food is carried to the tissues and the waste material is carried out of the body. Water renders the blood fluid and the tissues elastic. It adds beauty and roundness to the figure, and is a most important constituent of the food principles; hence the necessity of its abundance and purity.

I desire to impress my readers with the importance of cereals as food. Yet wheat, which is so valuable and inexpensive, when ground and refined into flour, and further made into bread at the bake-shops, is often so innutritious that it is a pity to call it food, for by our modern methods of refining it has lost much of that which was most valuable. Bread, as to its nutritive material and weight, should be regulated by law and bear some relation to the market value of wheat. Corn is a most valuable food and, whether used as samp, hominy, "hulled corn," hasty pudding, or made into the various breads to which it is so well adapted, should have a place in the dietary of every household. Its cheapness is another consideration for the laboring class, yet, in many of my visits among the poor, the only acquaintance with corn seemed to be in the cheap jams made from glucose, a product of corn, or that other product obtained by distillation.

Some years ago, while I was visiting physician to a large tenement house district in New York city, I was greatly impressed with the poor dietary of the people. It consisted chiefly of bread and tea, bread and beer, poor meat and stale vegetables and cheap groceries from the corner shops. Poor food and badly cooked was the rule. It seemed to me then that the only way to remedy such conditions would be to have inspectors appointed to see that wholesome food was sold at honest prices, and that the people should be taught how to market and cook food and not to waste it.

There is no one thing which would prove so beneficial to the laboring class as practical and scientific instruction in household economics given in our public schools. Of what use is mathematics to children who grow up only to enter factories and sweat shops, or perform other routine work? But to know the fundamental principles of health, how to care for the body, how to select and cook food, in other words, how to live, are all important to every human being.

What shall the breakfast consist of for the laboring man? Let there be either cracked wheat, hominy or oatmeal and potatoes combined with meat or fish and made into a hash, or, by adding bread, a scalloped dish may be prepared. Eggs may be cooked in various ways and with good bread and butter and fruit make a wholesome and satisfying meal. Beware of the breakfast of coffee and cakes, for as soon as the stimulating effect of the coffee has passed off there comes a craving for something which only intoxicants will satisfy in too many cases. The lunch should be equally nutritious, consisting of hot soup of some sort which ought to take the place of coffee, and cold meat or beans with corn or rye bread. Dates and peanuts may serve as desert. For dinner a cheap cut of meat with vegetables has marvelous possibilities for delicious and appetizing dishes, while rice, hominy and macaroni may be used in various ways with or without cheese. I wish to make a plea for the peanut as an article of food. When cooked for half an hour, with or without condiments, if used with apples or celery, an appetizing salad may be made. If used with bread crumbs, made into a loaf and baked, the peanut is as nutritious as the roast of meat and costs only a fraction as much. It is said that the strength and endurance of the German soldier is due to his ration of peanuts and meal, which are made into a sort of sausage.

A little thought and study is all that is necessary to arrange a perfect and inexpensive dietary. If women would think more and use cook-books less mankind would be far better and more economically fed. No person in this country has done half as much to teach people how to live as Edward Atkinson. If they would accept and practice what he so ably demonstrates there would not be this annual wave of distress as regards food. Relief which comes from the wealthy does not remedy conditions except for the time.

MRS. MORLEY AND HER FRIEND.

BY HELEN F. LOVETT.

You may have heard of "Mrs. Morley and Mrs. Freeman" and supposed they were characters in a book, and meant to look them up some time among "noted names of fiction." But though the names were fictitious the owners were real. These were the names by which Queen Anne and the first Duchess of Marlborough called each other during the years of their celebrated friendship. Queen Anne, the last of the Stuart line, was the younger daughter of James II., who was deposed and exiled. His eldest daughter, Mary, and her husband, William of Orange, were called to the English throne, and after their deaths Anne succeeded. Her reign was a brilliant time in English history, though she herself was not much more than a figurehead.

But long before she was queen, before she was even princess, only Lady Anne, her father being Duke of York, a beautiful young girl named Sarah Jennings came to live in the household as one of the ladies of the duchess. She was some years older than Lady Anne, but they speedily became great friends. Lady Mary was nearer Sarah's age, but these two were never fond of each other, and in after years were open enemies. Mary was not so brilliant as Sarah, but she had considerable beauty and cleverness of her own, while affectionate, dull little Anne was never a rival.

It is likely that Sarah did most of the talking when they were together. Anne would answer questions, but never made an original remark in her life and could talk of nothing more interesting than the weather. Instead of taking the trouble to form opinions of her own she generally adopted Sarah's. She never studied her lessons, and even when she was queen she couldn't spell half the words right when she wrote a letter.

Probably they called each other Anne and Sarah in those early days, and after Sarah married John Churchill. But when Anne was about eighteen she was married to Prince George of Denmark and became a princess, besides the likelihood of her being an English princess by her father becoming king, and a stricter etiquette was insisted on. This distressed Anne. She said she didn't like to be called "your highness," "your grace" or "princess" every minute by her friend. Sarah, who was very high-spirited, didn't like it either. She would have preferred to be of the higher rank herself (though she had become Baroness Churchill by that time).

In this emergency Anne had a bright idea, of which, no doubt, she was innocently proud as she did not have them often. She suggested that they should have some names just between themselves and should correspond under them when they were separated without any formality, as if they were of equal and rather low rank. She invented or selected the names Morley and Freeman, and Sarah, given her choice, took the latter, so Anne was "Mrs. Morley."

The names were afterwards extended to their husbands. Prince George was "Mr. Morley," and Churchill, afterwards the great Duke of Marlborough, was called "Mr. Freeman." He used the names himself in his correspondence, and among them they invented nicknames for other people. Sarah called William of Orange, Mary's husband, "Caliban." Whether Prince George ever joined in this game I don't know. He seems to have been a perfectly uninteresting person and even stupider than his wife.

The next dozen years saw great changes in England. Charles II. died and James became king. In a few years he was deposed and William and Mary were reigning. All this time "Mrs. Morley" and "Mrs. Freeman" had remained great friends. Churchill, who had been made Earl of Marlborough by William (Queen Anne afterwards created him Duke), was a famous general and one of the foremost men in England. His wife was one of the most celebrated women. Beautiful, witty and high-spirited, she would have made a more brilliant queen than Anne.

Both the Marlboroughs were Anne's advisers, and when she came to the throne the success of her reign was largely due to them. It was said that Marlborough ruled England and his wife ruled the queen. But there was one thing that she could not, or would not, rule, and that was her temper. Stories of the duchess's temper may have been exaggerated, but it was certainly very bad. If she had controlled herself more it would have been better for her and her husband, and for the queen, too, who needed a friend as much as ever toward the end of her life, when she had had a great deal of trouble and lost all her many children and knew she would be succeeded by strangers.

The duchess was domineering and grew more so as she grew older. If she were contradicted or opposed in the smallest thing she would fly into a rage and scold in a vulgar manner, and quite undignified for a duchess. Anne, who really had no mind of her own to speak of, had always been accustomed to defer to "Mrs. Freeman's" opinions and do as she suggested. In one of her letters she begs pardon quite humbly for presuming to differ from her about something. But the mentor really got unbearable sometimes. She wanted to dictate to the queen in everything, from the appointment of a minister to the smallest details of her domestic life. When "Mrs. Morley" rebelled, quarrels ensued.

The duchess accused the queen of having new and unworthy favorites who had supplanted herself. If this was true it must have been very trying to a high-spirited person, but it would have been more dignified to bear it in silence, as Marlborough himself advised his wife. Very likely Anne could be disagreeable in a quarrel. She had the Stuart obstinacy without the Stuart wit, and she had no gift of repartee or words at command. She couldn't think of a thing to say in reply to "Mrs. Freeman's" complaints and sarcasms and ridicule, but only kept repeating, "I'm sure it's quite natural," or, "I won't talk about it," which angered the duchess all the more.

The latter complained bitterly of the queen's ingratitude to herself and Marlborough, but there had been favors on both sides. Anne had made Marlborough a duke and her friend a duchess; and when on her accession she settled a handsome allowance on her it was done with a delicacy that would hardly have been expected from "Mrs. Morley."

"Mrs. Freeman" said also that the queen's new favorites flattered her and that "she loved fawning and adoration and hated plain dealing," but this could hardly be so. The duchess boasted that she herself never flattered anybody, but told them the truth, was afraid of no one (Anne was not much to be afraid of) and always spoke her mind, which she certainly did, yet she had retained Anne's friendship a great many years. At last the quarrel became final and they parted, the brilliant duchess and the dull queen, to meet no more in their lives.

I think that "Mrs. Morley" suffered the most from the estrangement. The duchess suffered from wounded vanity, but the queen certainly loved her friend dearly. Her letters were very affectionate, and, if nothing else, Anne was not clever enough to be a hypocrite. They read as if she were the subject and "Mrs. Freeman" the sovereign.

And so it seems as they stand side by side in history. You feel that though Anne was queen by law Sarah was queen by nature, and reigned over hearts and intellects. There was nothing queenly and not much to admire in Anne. The fame of her reign was due to others. One feels a contempt for her narrowness and ignorance and sluggishness of character, which she made no struggle against. Her conduct was often blameworthy.

But that such a person should have chosen a friend so much more gifted, and without one trace of envy felt only affectionate admiration for her, is far from ignoble. We must admire "Mrs. Freeman," but we may feel sorry for "your poor unfortunate 'Morley,'" as she often signed herself, even though she was a queen.

The special work will be given to our hand when we are fit for it. Meantime, every hour that we live in that faith is a preparation for the time when our trained energies will be let loose for it with all the joy with which a full sailed ship at last leaves the harbor with a favoring wind.—*Stopford A. Brooke.*

THE OLD-FASHIONED BIBLE.

(See Corner Scrap-Book, page 307.)

How painfully pleasing the fond recollection
Of youthful emotion and innocent joy,
When blest with parental advice and affection,
Surrounded with mercies and peace from on high!
I still view the chair of my sire and my mother,
The seats of their offspring as ranged on each hand,
And that richest book which excels every other,
That family Bible which lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

That Bible, the volume of God's inspiration,
At morn and at evening could yield us delight;
The prayer of our sire was a sweet invocation
For mercy by day and safety through night.
Our hymns of thanksgiving with harmony swelling
All warm from the heart of a family band,
Half raised us from earth to that rapturous dwelling,
Described in the Bible that lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

Ye scenes of tranquillity! long have we parted!
My hopes almost gone and my parents no more!
In sorrow and sadness I live broken hearted,
And wander unknown on a far distant shore.
Yet how can I doubt a dear Saviour's protection,
Forgetful of gifts from his bountiful hand?
O, let me with patience receive his correction,
And think of the Bible that lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

OUR LAST CLUB MEETING.

BY MRS. H. W. BOYNTON.

It was the afternoon on which the literary department entertained the whole club, which is divided into six departments, each of which, in turn, has charge of a public meeting. The members had been hard at work studying Chaucer, and we wondered how they could bring to the rest of us a sample of their work. They did not try in the ordinary way, as you will see.

The program opened with an excellent reading of the description of the poor parson, from the Prologue of the Canterbury Tales. This was followed by a brief appearance, in costume, of the host's wife, who introduced, in Chaucer's own words, the characters who were to follow. Then appeared a beautiful nun, the Prioress, who stood quietly before us with a little book in her hand, and in the words which introduce the Prioress' Tale asked help in the story which she was to tell. The impersonator of this part entered so perfectly into the spirit of it that as she begged in a soft, pleading voice, in the quaint words of the old poet:

O mooder mayde, O mayde mooder fre
. . . .
Help me to tell it in thy reverence.

one felt really in the presence of the tender-hearted prioress, telling her pathetic tale to the old pilgrims. After the invocation she read the little story itself from her book, and read it so well that the quaintness of the wording was perfectly understood. As she told of the little boy who learned with such eagerness the song to the Virgin Mary, she herself sang the few words which occur so frequently:

O Alma redemptoris.

When the dramatic interest reached its hight, at the moment the child is seized and killed by the Jews because he sang to the Virgin, her intense, yet quiet, nun-like indignation was fine and her rendering of

O, cursed-folk! O Herodes al newe
What may your evyl entent you avail!

showed the deep hatred of all things Jewish in Christian England of that day. The tender womanliness of the character was evident in the closing verses, as she read of the child's beautiful vision and burial.

The Nun's Priest next appeared, clad in somebody's long, gray bath-gown with the hood well shading the face. It might have been Chaucer himself as to the peaked hood. We were all as interested as if we had never heard it before, this half serious, half mocking tale of the "poure wydewe's" domestic life, the list of her simple possessions, the menu of her dinners and the fact that

Replecioun ne made hise never sik
Attempre diete was al his phisik
And exercise, and herte's suffisaunce.

The jolly priest went on describing in detail the appearance of the hero of his tale, and as the last lines were read,

Lyk asure were hise legges and his toon
Hise nayle's whiter than the lylye flour,
And lyk the burnéd gold was his colour,

across the stage stalked the biggest cock man ever beheld! Yellowy-green canton flannel cut in double capes with fringes made remarkably natural wings, while a real chicken yellow hood, with bright red flappers below, over a mask of gray which was nearly all beak, of course, made an astonishingly lifelike rooster. And, O yes, he was splendidly chicken-breasted, owing no doubt to well-adjusted pillows under his yellow waistcoat. This grandiose creature stalked about until the laughter had begun to subside. The lower part of him was hidden by a gray wall effect across the front of the stage. Occasionally he gave a flap of his wings and now and then an abstracted sort of crow. Finally he apparently settled himself on the wall, as two feet clung to its top.

Then the priest went on to tell of the "sevene hennes he hadde in his governaunce, wonder lyk to hym as of colours," of which the fairest was named Pertétote. As he closed the description of the last fair dame and of Chanticleer's love for her, in came, in most absurdly hen like, dawdling fashion, the whole seven. At last, after much soft clacking and flapping and hunching up and settling down, they all fell asleep on the perch. There never was a drowsier sight! Then, as the story goes, Chanticleer dreamed. At least he groaned and woke and groaned again, until Pertétote woke too and listened to the recital of his dream. As his fair spouse waxed more and more indignant that the brave Chanticleer should fear a beast seen in a dream—a dream which came without doubt from "repleciouns"—he, too, grew more bold. To excuse his former cowardice he quoted at length from various sources proofs that dreams have come true. (Here the book was resorted to, and imagine the effect of spectacles on this great creature's nose!) When he had again won Pertétote's esteem by reason and by well-worded flattery, he and his "hennes" all flopped off the perch and sat quietly down behind the wall with only bobbing heads visible.

Then the priest resumed the tale without interruption until mention was made of the "colfox, ful of sly iniquitee," when there crept in to the little embankment by the stage door what appeared to be a moving yellow fur sleigh robe. As the story went on an absurdly funny fox mask peered out over the bushes and a voice with sly, deceitful tones came from within begging Chanticleer to exhibit his wonderful singing. As you know, Sir Chanticleer was won by the flattery and fell a victim.

I don't know that we learned much about Chaucer that afternoon, and yet, perhaps, we got nearer the genial spirit of the old poet than we could have done by listening to a formal lecture. Certainly we enjoyed ourselves.

Closet and Altar

If we leave our doors wide open to God he enters in and makes a heaven of our souls.

Live for the other life. Endure as seeing him who is invisible. Work by faith; work by hope; work by love; work by courage; work by trust; work by the sweet side of your mind and so be like Christ until you dwell with him.—*H. W. Beecher.*

Still Jesus joins himself to us; still he walks with us; still he instructs us, speaking to us by his word, his providences, his Spirit; still he seeks to enter into our sorrows and trials, and to console and cheer us. But we know him not. Our eyes are holden by unbelief. We do not press him to abide with us. Hence he is grieved, and we are left alone in the night.—*Richard Fuller.*

The infinite always is silent,
  It is only the finite speaks,
Our words are the idle wave-caps
  On a deep that never breaks.

We question with wand of science,
  Explain, decide and discuss,
But only in meditation
  The Mystery speaks to us.
—*Boyle O'Reilly.*

Whatever thou wouldst have ask God for it. Whatever thou hast already ascribe it to God. He is not worthy of new blessings who is not grateful for those already given. The streams of heavenly blessing cease to flow down to us when there are no returning streams of gratitude and praise to God. Lovingly lift up thy heart to God and cling to him.—*Gerhard.*

The true sign of forgiveness is not some mysterious signal waved from the sky; not some obscure emotion hunted out in your heart; not some stray text culled out of your Bible; certainly not some word of mortal priest telling you that your satisfaction is complete. The soul full of responsive love to Christ and ready, longing, hungry to serve him is its own sign of forgiveness. Must there not be sorrow for sin? Must there not be resolution of amendment? Surely there must, but it is not sorrow for sin for the sake of the sorrowfulness that Jesus ever wants. He wants sorrow for sin only that it may bring escape from sin. . . . I think that with all we know of the divine heart of Jesus he would far rather see a soul trust him too much, if that is possible. than trust him too little, which we know is possible enough.—*Phillips Brooks.*

Our Father, help us to realize thy presence as we wait before thee. Give unto us thy Spirit to witness with our spirits that we are the children of God; that we are the heirs of God and joint heirs with the Lord Jesus Christ. Take away from us all pride and envy, all hatred and contempt for others, that we may receive thy Holy Spirit into our hearts. May we find him leading our thoughts, controlling our feelings and fashioning our lives after the glorious manhood of our Lord and Saviour. May he lead us to the attainment of love, joy, peace, long-suffering, gentleness, faith, meekness and temperance. Forgive all that thou hast seen in our hearts and lives contrary to thy will. We ask these blessings in the name of our Lord and Saviour Jesus Christ. Amen.

Mothers in Council.

THE MOTHER'S LIBRARY.

That this is a reading age there can be no question. A glance at the book catalogues and notices is sufficient to prove that. Much of this reading is done by women, for the time is past when with a Bible, a cook-book and mild novel of the Wide, Wide World type the average woman was content. Now she reads politics, theology and sociology, as well as fiction and verse. Is her reading always so directed as to minister to her particular needs? No young man or woman starts out to practice any profession without the aid of books. He or she aims to read, and to possess if possible, the best books that treat the science or profession in question.

Many a poor student has denied himself food and clothing that he might buy books. Motherhood is the noblest of professions, but how many mothers seek to qualify themselves for it by any kind of study or mental discipline? It is commonly taken for granted that instinct is all that a woman needs in order to bring up her children. If that fails her she is advised to ask guidance of God, and this she conscientiously does, forgetting that our Heavenly Father couples seeking with asking and to a certain extent throws back upon us the responsibility of answering our own prayers. He never enlightens a mind that does not try to enlighten itself, and never gives us that for which we are too lazy to work.

A young mother, claiming much culture and living in a house full of books, complained that she was sorely puzzled by her little daughter, and could neither understand the child nor control her. Being asked if she had read any books on child training or child nature, she replied, in a wondering tone, "Why, no," as if that was the last thing to be thought of. Now no child can be brought up by a book, and no two children can be treated exactly alike—there can never be any hard and fast lines in child training—but the mother who will read and study the best books written upon the subject will find not only a new interest in her children, but a fund of suggestions that will constantly spring to mind and help her to meet many a difficult problem.

Although the list might be indefinitely extended, a few books only are mentioned in this short article, but they are all helpful. There are few books more valuable to those who are engaged in the great work of training little children than Dr. Bushnell's Christian Nurture. Its clear common sense and profound spiritual grasp entitle it to the first place in the library of every parent. Beside it should be placed Herbert Spencer's Principles of Education and Froebel's Education of Man. These three books are classics, and a thorough mastery of them will give to any mother a great advantage in dealing with her children.

A small book that has been helpful to at least one mother, and which bears a certain spiritual kinship to the more profound work of Dr. Bushnell, is Mrs. Malleson's Hints on the Early Training of Children. It is published in this country by D. C. Heath & Co. How John and I Brought Up the Child, by Elizabeth Grinnell, is bright and suggestive. Patterson DuBois has given us a most touching study of the child heart in Beckonings from Little Hands. The more scientific books by Preyer on The Development of the Intellect, Studies of Childhood by Professor Sully, The Three First Years of Childhood by Perez, and the recently published work of Compayre entitled The Moral and Intellectual Development of the Child deserve careful study.

The Child (Das Kind), by the Baroness Marenholtz-Bulow, translated by M. Kriege, is valuable, and so is Miss Harrison's Study of Child Nature. Nursery Ethics, by Florence Winterburn, and Children's Rights, by Kate Douglass Wiggin, are interesting and helpful, and there are many other books which are the outcome of the kindergarten movement which will furnish interest and aid to the mother.

For periodicals the *Child Study Monthly*, the *Kindergarten Magazine* and *Babyhood* are useful, each in its own field, and we may suggest that the valuable and important publication, edited by Pres. Stanley Hall of Worcester and called *The Pedagogical Seminary*, contains matter of great worth to mothers as well as to teachers.

If mothers who have wide purses will buy these and like books, will read them and lend them to their friends, and if mothers with limited means will make the effort to obtain them from public libraries, or through Motherhood Clubs, they will be found to pay far higher interest than money invested in the latest fashion journal or the last new novel.

ANNA M. PERRY.

ONLY THREE CENTS.

When Herbert was ten years old he had an allowance of twenty cents per week, out of which he was supposed to pay his car fares, his contributions to charitable objects and various other little items. On the calendar printed by his church there was a list of the benevolent organizations of its particular denomination, and his mother told him that she wished he would select whichever one he preferred to give his money to and pledge whatever sum he chose to give each Sunday. He decided that he could afford to give three cents. Then he read the list slowly and carefully. A disappointed look came over his face. He read the list again. The disappointment grew deeper. He turned and said ruefully to his mother, "The thing I want to give to isn't here."

"Why, what do you want to give to?"

"I want to give to the Indians at Hampton.'

"What do you know of the Indians at Hampton?"

"O, I know about them, and I like them, and I want to give my money to them. Of course, it isn't much, but perhaps I can give them more some day. At any rate, I want to give my three cents a Sunday to them."

On the card it said that if the donor wished his money given to any cause outside those mentioned there of course he was at liberty to do so. The puzzled mother pointed out this provision to her eccentric little boy and his face lightened at once.

"Then I can really send my money to the Indians at Hampton?"

"Yes. It may be some bother to the treasurer, for there is probably nobody else in the church who cares to subscribe regularly for the Indians. But if you care so much about it I am sure he will not mind the trouble."

So Herbert gave his three cents every Sunday to the Hampton Indians, and his delight in giving to them suffered no diminution for three years. Then, when the time came around for making the annual pledge, his father said, "Really, Herbert, I am glad that you think so much of the Indians, but since that cause is not specified on the card, and since it must be a nuisance to the treasurer to forward your little $1.56 every year to Hampton, hadn't you better think about giving it to one of the regular causes?"

Herbert's eyes filled.

"You don't know how much I think about the Indians at Hampton, papa," he said, warmly. "I think about them a great deal. If ever I get to be a rich man I mean to do a lot for them. Now I am only a little boy, and I can give them only three cents a Sunday. But I do all I can, and it makes me happy to think that I am helping, even if it is only a little. I would much rather keep on giving my money just the way I do. I guess it doesn't bother the treasurer so very much."

That was the last interference which Herbert met with. His father felt ashamed to think that he had for a moment discouraged so genuine and unselfish a desire. Later he felt even more ashamed, for one day, when Herbert had been giving his three cents to the Indians every Sunday for four years, the church treasurer handed the little boy's father a letter.

"That belongs somewhere in your family, I believe," he said.

It was addressed "To the One in the —— Church who has for four years given three cents each Sunday to the Indians at Hampton." It said something like this:

> *Dear Unknown Friend:* We here at Hampton want to thank you for your persistent interest in us. Your gift to us has been warmly appreciated. We are sure that it comes from a warm heart which loves the poor Indians. May God bless you for the help and encouragement which the thought of your constant interest has given us! We send you some papers telling more of our work than you perhaps know. Can you not come and see us? We can assure you of a loving welcome whenever you can come.

Herbert's joy at receiving this entirely unexpected tribute to his perseverance may be imagined. He is not yet a man, but when he is the Indians may well hope for aid and sympathy from him as much more substantial than his little three cents each Sunday as a man is stronger and more efficient than a boy.

KATE UPSON CLARK.

The caution of the Aberdeenian in giving an answer to a direct question was well illustrated the other day, when I asked a friend, whose family were not noted for very active habits, "Was not your father's death very sudden?"

Slowly drawing one hand from his pocket and pulling down his beard, the interrogated one cautiously replied: "Ay, it was unco' sudden for him. I ne'er kent o' ma father bein' in a hurry before."

For potpies, biscuit,
dumplings, puddings,
muffins, waffles, use

Cleveland's
Baking Powder

Pale and Thin people get vigorous and increase in weight from Somatose

SOMATOSE

A Perfect Food, Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken dry, or in milk, water, etc.

At druggists, in 2-oz., ¼, ½ and 1 lb. tins.

Also the following combinations, Somatose-Biscuit, Somatose-Cocoa, Somatose-Chocolate – each containing 10 per cent. Somatose. Very convenient and palatable preparations.

Pamphlets mailed by Schieffelin & Co., New York, agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

The Conversation Corner.

THE large insurance calendar—with the "Bulfinch State House" at the top—which the faithful duck on my mantel holds in his bill, tells me that this paper will be published March 4, *Inauguration Day*. As we Cornerers are nothing if not patriotic, we will start off with this:

GILEAD, CT.

Dear Mr. Martin: I am not a Cornerer [Yes, you are, for I have mailed you a certificate of membership.—Mr. M.] but I read the letters in the Corner, and am very much interested in them. I have just been looking at a picture of the White House, and I think it a disgrace for such a great nation as ours to have such a poor looking house for Mr. McKinley to live in. I think they ought to tear it down and build another on the same site, or perhaps it would be better to build in another place, and save this house because of the great men who have lived there. If the Cornerers could vote they would vote for a splendid house for our presidents. AGNES C.

It will not be so very long before many of our members will be able to vote—I am not so sure about Agnes!—but I am not quite prepared to advise them, when they are members of Congress (as no doubt some of them will be), to vote for a new "Executive Mansion"—just yet. Why? Because our Government is deep in debt, and it would not be right for it to incur any unnecessary expenditure, any more than it would be for a man whose expenses every year were greater than his income to run into additional debt in order to build himself a nicer house. That would not be wise policy for him—it certainly would not be honest. By the way, has Agnes ever heard of any family who declined to live in the house referred to, with free rent for four years?

Speaking of Government house-building, the papers are all printing the proposition that "Uncle Sam" should erect residences for his ambassadors in foreign capitals—something worthy of their position and their dignity. I advise you to vote against that too, for same reason as above stated. What we want in foreign capitals is not splendid mansions, but splendid *men*, with wisdom and backbone enough to protect our interests, and especially our missionaries from being massacred and robbed. Watch to see whom President McKinley sends to the Sublime Porte! (Have Cornerers got their "slates" made up for the new Cabinet? Today is your last opportunity!)

WORCESTER, MASS.

Mr. Martin; Dear Sir: To read the Conversation Corner, and to have a question to put or to answer, seem to make one a Cornerer. On that presumption I enter the circle with a question. I have seen in print the statement that of the last issue of one-dollar bills, containing the word "tranquillity," spelled with one *l*, each is worth more than its face value, because they were to be withdrawn from circulation on account of the error in spelling. Is it true, and if so, where can they be disposed of? If there is any advantage to be gained in this way, a local charity would be richer. As I am writing you let me add that the appearance of "the white old hen with yellow legs" has given much satisfaction in this household. My grandmother used to repeat it to her children, and only a short time ago my mother, when visiting her brother, quoted to him the first verse, but could remember no more. M. L. S.

When I opened that letter I was sitting (on the train) with a bank president, and he knew nothing of any such premium. Soon after I received copies of the note referred to, but let them all go without asking any advance. Later I was informed that there was no premium and, on what seemed to be good authority, that the "tranquility" was spelled in the manuscript of the Constitution with one *l*, the extract from that document on the note being thus literally correct. For this I cannot vouch, but I will allow $1.02 for all such bills sent me for the next sixty days, on account of the Armenian or Corner Cot funds, the premium to be returned to the sender in the form of a small portrait of Washington. This "silver certificate"—for such it really is—is quite a study for Corner patriots. Besides the quotation from the Constitution and the picture of the national capital—showing the White House—there are the names of twenty-three Americans, famous either as statesmen, warriors or writers. It would be a pleasant exercise to run over the list and, giving their full names, tell something about each one. On the back are two familiar portraits, and between them what I thought to be a monogram—"C N E." I had been wondering to whom it referred, when I discovered that the first letter was probably *not C*—and that suddenly solved the puzzle! See (with a magnifying glass) how much you can get out of that "dollar bill" in a half hour!

A California lady sends a question which will be in order at this point:

. . . Is there a history of the United States which is as interesting for the children as is Dickens's Child's History of England? MRS. C.

I doubt whether there is any book that answers to Dickens. Montgomerey's Leading Facts of American History and his Beginner's American History (Ginn & Co.), as also Higginson's Young Folks' History of the United States (Lee & Shepard), are all well known. I asked a superintendent of schools, and he seemed to think highly of Scudder's History and of his Short History for Beginners (Sheldon & Co.), but added that the most picturesque book was that of Edward Eggleston (the novelist), "A History of the United States and Its People." This too has its juvenile edition—"First Book in American History, with reference to the Lives and Deeds of great Americans" (American Book Co.). The latest book—and some think the best—is that noticed, Jan. 28, in the Literary Department of *The Congregationalist*—Mowry's History (Silver, Burdett & Co.). I have been much interested in looking over this book. Its pictures—especially the colored flags—are a great help, and it has the Mayflower Compact and Lincoln's Gettysburg address, besides other great documents of the nation. If the C. children don't like it—there is no use of looking any further for them!

TWO RIVERS, WIS.

There is a difference between *a dry bone* and *dry-bone*. [Corner Scrap-book, Feb. 11.] The latter, otherwise called smithsonite, is an ore—the carbonate of zinc. From this substance, and not from any animal remains, did the "Dry Bone" post office of our Wisconsin lead region receive its name. In the Corner for Jan. 21, it is said that the Prince of Wales "will be King Albert." But I have seen it stated that in the event of his coming to the throne he is to assume the title of Edward VII. This is said to be the Queen's wish, in order that there may be only one Albert in the British royal family, and that her husband. J. N. D.

That is a very interesting correction. A friend in Halifax writes that he purposes to visit England in June, "to see the Sovereign Lady at Windsor recrowned on her diamond jubilee," and I have requested him to ask V. R.—or some other reliable party—if it is true. But, strictly, has the sovereign (in England) a *right* to dictate the title of his (her) successor? If not, who has?

Mr. Martin

CORNER SCRAP-BOOK.

"The Old-Fashioned Bible." The query in the Corner of Jan 21 about an old hymn with that title has called out a large and interesting correspondence. The different statements as to its authorship give us a nice question in literary criticism. I can give only the substance of what I have learned. I have received several copies of the hymn, one of which has been sent to the lady of ninety years who asked the question and who "heard it sung more than sixty-five years ago in Vermont." It is published in full in the *Home Department* of this week.

The Adams Theory. This is one of special interest and is reported by a lady of reliability and culture in the "Old Colony," who refers to the genealogy of the Adams family (of Kingston). The story is this. Richard Adams came from England, apparently fleeing from persecution in the reign of James II. It is recorded that he was so determined to preserve his Bible that he had it screwed through the covers to the stand in his house and the stand fastened to the floor, in order to prevent the royal officers from carrying it away. He purchased tracts of land between Salem and Dover, and sent for his son Francis to join him. Francis came about 1692, when about fifteen years old, but learned on his arrival that his father had been killed by the Indians. He served an apprenticeship in Watertown, and afterwards settled in Kingston. He married Mary Buck of Scituate and was the ancestor of a numerous race.

The family tradition is that he was at one time (apparently in the earlier part of his life) so oppressed with loneliness and homesickness that he could not sleep, and that he then composed the poem. A Maine physician (Brown University, 1821) recorded before his death that his grandmother used to recite the lines to him between 1814 and 1817, calling them her "grandfather's verses."

Relation to "The Old Oaken Bucket." One would naturally say at once that the lines were written in imitation of Woodworth's poem. But the latter was composed—as the Corner article described, Aug. 29, 1895—in 1817. With this agrees the statement that the lines have been found in print no earlier than 1818. Is it possible that they were composed soon after "The Old Oaken Bucket," but when seen by the Adams descendants were confounded with similar verses which tradition had handed down as their ancestor's? Could Woodworth's poem have been in imitation of the Bible hymn which he had heard in his youthful home near Kingston?

Another Claimant. At this point I received a letter from another lady asserting that the verses were written by Jesse Kimball, a graduate of Dartmouth College in 1819 and published in the Woodstock (Vt.) *Spirit of the Age* in 1846. He is said to have composed these lines while studying law in Washington and sent them to his Pembroke (N. H.) home. A careful examination shows that in place of these lines in the third verse—

My hopes almost gone and *my parents no more*,
In sorrow and sadness I live broken-hearted,
And wander unknown on a *far distant shore*—

his poem has the following—

Far distant from parents, connexions and friends,
In sorrow and sadness I roam sunken-hearted,
And sigh for the joy *their society lends*—

thus taking pains to change the words which, though true of Francis Adams, did not fit his case. Kimball died in Ohio in 1835. A Mr. Kimball (relative?) edited the Woodstock periodical in 1846. Would it not have been natural for him to print these lines which were supposed by friends to have been written by the deceased student, but which he only copied as expressing his feelings? This is not all, but perhaps later information may throw more light.

L. H. M

The Sunday School

Lesson for March 14. *Acts* 9: 1-30.

SAUL THE PERSECUTOR CONVERTED.

BY REV. A. E. DUNNING, D. D.

The greatest character in Christian history after Jesus Christ was Saul of Tarsus. In some respects we may better understand Christ by studying Saul's life than by studying the life of Christ himself. This lesson brings before us his conversion. The account is given three times in Acts, once by Luke and twice by Saul [chap. 22: 1-16; 26: 9-20]. We here see:

1. Saul the persecutor. His father was a strict Jew of the sect of the Pharisees, a merchant of means and influence who had probably removed from Jerusalem to Tarsus and had in some way, perhaps by distinguished service to the government, acquired the rights of a Roman citizen. Tarsus, on the navigable river Cydnus, was a city of much commercial importance, and one of the three great university towns of that age. It is in Asia Minor, some twenty miles or more from the Mediterranean Sea, with the snowy Taurus Mountains in sight. Saul's parents destined him to be a rabbi, and sent him up to Jerusalem, probably about the time that Jesus, who was nearly of the same age, went to that city from Nazareth. There Saul studied for several years under the famous Gamaliel. Then he probably returned to Tarsus.

But when Stephen was stoned to death Saul first appears in New Testament history. He took care of the garments of Stephen's persecutors while they were stoning him. Not long after Saul was chosen a member of the Sanhedrim, and became the leader of the movement to persecute Christians. He hated them more bitterly than others did, because he was peculiarly pious. He lived a blameless life, so far as he knew. He knew the Scriptures thoroughly and obeyed them to the letter. The most zealous persecutors are those most conscientiously devoted to their religion. Saul took a savage delight in tormenting Christians. He dragged them, both men and women, to prison. He forced the weaker ones to curse the name of Jesus. Others who refused to do that died under torture. He pursued the frightened Christians to foreign cities whither they had fled, and at last, provided with authority from the high priest, he set out with an armed escort to arrest Christians in Damascus. The student may verify the above statements and add to them by finding passages referring to Saul's life in the Acts and Epistles.

2. Saul's vision of the Lord. The journey from Jerusalem to Damascus is not far from 200 miles. Passing through Samaria, Galilee and the Upper Jordan Valley, Paul climbed over the shoulder of Mt. Hermon and saw before him the great Cœle-Syrian plain. A little less than two years ago my tent was pitched for a noonday rest in that plain, beside the crystal waters of the river Pharpar. In the distance, almost under the shadow of a desert mountain, a green oasis was spread out, in the midst of which rose white towers and minarets. Into that glorious city flows the Abana, rushing down from the hills, and there it disappears, transforming the desert into a splendid garden, making the oldest city in the world forever young.

Not far from our camping place occurred that scene which is to be ranked with the transfiguration and the resurrection of Jesus. The faith which Saul preached was based on an objective revelation as truly as was that which Peter and John and the other apostles preached. Saul saw the Lord.

First, Saul was made conscious of a supernatural presence; second, that he was fighting against that presence—"Why persecutest thou me?"; third, that suggestions of his own conscience which he had resisted were on the side of that presence—"It is hard for thee to kick against the goad"; and fourth, that that presence was Jesus, whom Saul had despised and hated—"I am Jesus, whom thou persecutest." At once and utterly Saul surrendered himself to him who thus appeared to him. "I was not disobedient," he said, "unto the heavenly vision." At once he called Jesus his Lord, and asked him, "What shall I do?"

3. Ananias's vision of the Lord. The little company of disciples in Damascus had heard of the coming of the dreaded persecutor. What could they do to escape him? While they were trembling and perplexed, their leader had a vision not less remarkable than that of Saul. Jesus appeared to him and told him to go to a certain house in Straight Street, where he would find Saul, blind, but a penitent fellow-disciple. Ananias knew of him and knew of his mission. He shrank from throwing himself into the hands of that cruel Jew. But he, too, was not disobedient to the heavenly vision. He went promptly on his errand, and his first greeting to him who had been the greatest enemy of the disciples of Jesus was "Brother Saul."

4. Saul preaching Christ. The interview between these two men is summed up in a sentence, but no doubt it took many hours. The dazed rabbi, whose whole life was passing through a revolution which almost threw his reason from her throne, felt the scales fall from his spiritual as well as his physical eyes. He received the gift of the Holy Spirit, was baptized into the name he had hated, and joined himself with the company he had come to persecute.

In a few days he appeared in the synagogues, proving to the astonished Jews that the Jesus whom he had been persecuting was indeed the Messiah foretold in their Scriptures, and telling how he had been converted to be his disciple. Not long after he disappeared and went into Arabia, where he spent upwards of three years in meditation and study. When he returned to Damascus the Jews were so incensed at him for his desertion of their cause to join the followers of the new Way that they formed a plot to kill him. But with the aid of his brethren he escaped and came back to Jerusalem, where he became acquainted with Barnabas, Peter and James. There again the Jews made a plan to kill him. But the disciples again helped him to get away, and some of them went with him down to Cæsarea, whence they sent him back to his own home. We shall not hear of him again for several years, till Barnabas goes down to Tarsus to bring him up to Antioch as a helper in the revival there.

This lesson is one of the most important in all Christian history. For all the theology of Paul is simply the unfolding of his experience in this conversion; and the teaching of the Christian Church has been shaped by the impressions which came on him in those three days, the most wonderful in the world's history, after the three days which included the crucifixion and resurrection of Jesus. The righteousness which he had devoted his life to gain through the law he now came to regard as of no account. He had surrendered himself to Christ. In him he found righteousness, peace with God, joy and spiritual strength. He made Christ's experiences his own by prayer, study, love and labor, till he could say, "I live, and yet no longer I, but Christ liveth in me." His new life began in the highway near Damascus. From that point, with the revelation of that hour, he went forth to bring Christ to the world and the world to Christ.

THE CHURCH PRAYER MEETING.

Topic, March 7-13. What Shall I Do with My Christian Life? 1 Cor. 3: 18-23; Col. 3: 1-17; Matt. 20: 20-28.

Deepen it. Broaden it. Lift it up. Use it for help to others.

(See prayer meeting editorial.)

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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Future Christianity in Turkey. An article in the March *Missionary Herald* entitled, Some Results of Relief Work in Turkey, points out the exceeding importance of strengthening and maintaining our missionary efforts among the Armenians. In closing the writer says: "One aspect of this great charity must not be overlooked. Its moral and spiritual fruits must be made permanent as the beginning of a new era of growth for the Armenian Church. To this end missionary operations must at once be placed upon a higher plane of efficiency. The object of missions in Turkey is not to build up a Congregational, nor a Presbyterian, nor even a Protestant, denomination. So far as Armenians are concerned it is to induce the people who have the gospel to live by it. It is to foster in this church a sense of its responsibility for witnessing for Christ toward the people among whom it has its home. . . . Ultimately that church is destined to be the successful exponent before the eyes of the Moslems, who had thought to destroy it, of the saving love and purifying doctrine of Jesus. What remains for our missionaries to do in Turkey is to keep before the people the simple gospel in its beauty and preciousness until they shall permanently and irresistibly decide that the church shall have a preaching ministry to feed their souls." The Protestant ordination of an Armenian evangelist to succeed the martyred pastor at Oorfa is a step in this direction already. Neighboring native pastors attended the ordination services and the attitude of the Gregorian officials was cordial. At the after service thirty-nine persons were received to church membership.

A Case for Immediate Help. There is a two-years' old church in a suburb two miles from the center of Salem, Ore., in the midst of a large laboring population without church privileges. It began with a Sunday school of sixty. A hall was rented and furnished, and in due time the church was organized with thirty members, but the rent and lights cost so much that a place for a church edifice was staked out one Saturday afternoon, and the people worshiped in the new building three weeks from the next Sunday. Some of the men and women worked till they were ill. One man, seventy years old, labored so hard in laying the floor that at night he staggered and fell. The people have sacrificed in giving even more than they have toiled with their hands. Expecting aid from the Church Building Society, they secured material and have put off the bills for four months. One of their number writes: "We have again and again affirmed our faith in our Congregational brotherhood, that, though the times are hard, we are sure we will not be forgotten or forsaken. But what shall we tell them now? If we could have the $400 we need, words would fail to express our gratitude." At the rate in which the Building Society has been able to assist the churches for the last nine months, this application would not be voted for eight months more unless some one sends the C. C. B. S. the $400 for it.

THE WORLD AROUND.

Christians Assembled in Mexico. Rev. J. D. Eaton sends us a report of the General Assembly of Christian Workers in Mexico. This second gathering of the kind, just nine years later than the first, was held in the City of Mexico during the last five days of January. It was a truly representative body composed of foreign missionaries, native pastors, evangelists and teachers connected with twelve missionary societies of the United States. Delegates came from El Paso, Yucatan, Tampico and points on the west coast. The leading topics of discussion were: The Evangelistic Value of Day Schools, Self-Support, Denominational Comity, Medical Missions and Woman's Work. No legislation was attempted by the body, and but two formal recommendations were made by it, viz., that the mission boards at home come to a friendly understanding as to the division of territory here, for the purpose of securing a more speedy proclamation of the gospel in all parts of the land; and that the modern version of the Spanish Scriptures, recently published by the American Bible Society, be revised by a committee consisting of competent persons named for the purpose by all the mission boards working in the country. The assembly listened to several visitors from the United States, among them Bishop Fitzgerald, Dr. S. L. Baldwin, W. Henry Grant, Miss Burdett, speaking for Baptist women's work, and Mrs. Stoddard of the W. C. T. U. Each day began with a sunrise prayer meeting under the gifted leading of the Presbyterian pastor-evangelist, Arcadio Morales, and the spirit of devotion manifested itself all through the sessions.

A Voyage with Li Hung Chang. Rev. L. H. Root, a missionary of the American Episcopal Church, bound for Wuchang, China, crossed the Pacific in the steamer with the Chinese viceroy and his suite and has contributed an interesting letter to the *St. Andrew's Cross* describing his impressions. Mr. Root made friends with the secretary of the embassy, who declared he was a skeptic, but would like to know more about Christianity. Oddly enough he was reading Emerson as a commentary on the ancient Chinese philosophy. About midway of the voyage the outgoing missionary was granted an audience with the great statesman, who laughed at the idea of this young American going to teach the Chinese about religion and launched forth into a panegyric of Confucianism. Li asked several theological questions which shows he has thought about Christian doctrines, but listened with a superior, incredulous air to the replies. More satisfactory was the conversation in regard to such practical subjects as the medical and philanthropic work of the missionaries, which the viceroy always indorses so heartily. He took the opportunity, however, to protest against girls' schools for the Chinese. When asked how missionaries could dislodge the prejudice against them he replied at first by abolishing them, but later modified this and advised having none but women as teachers in order to conform to the demands of Chinese etiquette. Mr. Root reports that only once did Li refer to topics not directly religious, and that was when he touched upon politics. He said missionaries must remember that China is an absolute monarchy, and they must not preach republican doctrines like those practiced in the United States, for such preaching would cause rebellion against the government. "In answer to this," writes Mr. Root, "I simply disclaimed for the missionaries all political interference or agitation, though I did long to ask what he thought of the democratic teachings of Mencius."

FRESH FACTS.

It is good to know that at least one missionary organization can report an encouraging financial situation. The aggregate receipts of the Church Missionary Society are about $100,000 in excess of last year.

An English magazine reports that the Society of Friends is about to open a small mission on the Island of Pemba, British East Africa, where no Christian work has ever been undertaken and where slavery still exists.

The latest issue of the British and Foreign Bible Society is the Luganda version of the whole Bible. The shape of the book is singular and so is the explanation thereof. It is about three inches broad and three inches thick in order to make it fit into biscuit tins together with other devotional volumes. The tins protect the books from white ants and other insect plagues.

A new church building in memory of the wife of Rev. O. C. Olds has recently been dedicated in Parral, Mexico. The church at Parral raised between $600 and $700 for this purpose and contributed much of the work on the building, while Mrs. Olds's personal friends in America and Mexico made it possible to dedicate the edifice free of debt. At the first communion in the new church nearly 100 members partook of the Lord's Supper, thirty-five of them having been received during the year 1896.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 26.

Mrs. A. C. Thompson presided, and made varied application of the next Sunday school lesson, Acts 8, to the foreign mission work of the present day. The sending of Peter and John to strengthen those who had received the word of God in Samaria was an example of sending the best into the regions beyond.

The missionaries and work of the Zulu Mission received especial attention, the calendar having suggested them for the last two weeks, and extracts from several letters were read.

Miss Hance, who left her home in Binghamton, N. Y., for Zululand twenty-six years ago last July, and who during these years had made only one visit home, is still at her station, Esidumbini, where in physical weakness she does valuable work. Miss Mellen, associated with Miss Hance, tells of a man who when a boy worked for Mr. Tyler, afterwards went back into heathenism where he remained for years, and who has now, through the influence of one of his wives, become a Christian, given up his wicked practices and has himself started a preaching service five miles from his home. Miss Stillson at Umzumbe writes of their great loss in the death of Rev. H. M. Bridgman, their "beloved and fatherly missionary." Since Mrs. Bridgman is away for the present, Miss Laura Smith has come to their assistance. The number in the school varies from fifty to fifty-five, and Miss Stillson says, "We are constantly tried by the fluctuating attendance, the difficulty of getting the boys and girls to remain long enough to become established in habits and principles. So far we have been able to keep track of the girls converted last year, and the greater number are holding fast their faith."

Miss Martha Pixley of Amanzimtote (Adams) writes the last day of the year from a little cottage on the beach where she and her mother and sister are spending their "summer vacation." The school for boys, in which she teaches, has had a successful year with fifty-five boarders, "many of whom have shown an earnest spirit and are following the Lord Jesus." She finds it hard to part with Miss Smith who has gone to Umzumbe, but greatly appreciates the assistance which Mrs. Bridgman is rendering.

Miss Price characterizes the year at Inanda Seminary as one of which they must say, "Goodness and mercy have followed us," a rich spiritual blessing crowning the last week of the term, a blessing shared by Mapumulo and Umvoti. Mr. Weavers, an evangelist, was most helpful in his ministrations. Confessions of sin were many and frequent, and a new life seemed opening to many souls.

The new building, given through the generosity of the Misses Stokes of New York, was nearly completed, promising accommodations for 150 instead of 110. Miss Price was spending her vacation at Esidumbini, while Miss Phelps was "up country," and Mrs. Edwards and Miss Lindley were at Inanda with the twenty-five girls who remained, carrying on the laundry and garden work.

Miss Susie E. Tyler, born in Zululand, and for some years engaged in mission work there was present, and supplemented the letters with interesting facts concerning the personality of the missionaries and incidents in her own experience.

Literature

BOOK REVIEWS.

ANNALS OF KING'S CHAPEL.

On Forefathers' Day, 1881, appeared the first volume of this sumptuous and delightful work, the author of which was the late Rev. Henry. W. Foote, pastor of the church. His lamented death in 1889 prevented his conclusion of what was to him in the highest sense a labor of love, and his material was placed in the hands of Mr. Henry H. Edes, who has completed this, the second volume, with equal loyalty to the demands of the theme and with scholarly ability. The narrative is resumed with the thirteenth chapter, beginning with the year 1747, and the work brings down the story of the church to the present. At that time Rev. Dr. Henry Caner was its pastor and the first chapter deals with its history during his pastorate, and also, so far as is desirable, with the characteristics of the city at that period. The building of the new house, the present edifice, was an important feature of the church's history during his connection with it, and it is worth noting that the difficulties in raising money for such a purpose which some churches now experience are by no means modern. Episcopalianism in Boston at that time, though there were two or three churches, was comparatively feeble, in spite of the fact that many wealthy and socially prominent people were Episcopalians. Contributions were solicited, and to some extent obtained, in England, the West Indies and Canada, and even then a considerable debt remained upon the building.

In these republican days it is intensely interesting to read of the ecclesiastical and religious colonial life as revealed in these pages. Quite distinct from that of the majority of the people, who were loyal Congregationalists, it nevertheless was positive and influential. The colonial governor commonly attended the chapel and sat in his official pew, and to this day there may be seen upon the organ a crown and two bishop's miters, emblems removed for many years after the Revolution but subsequently replaced, indicative of the early relation of the church to the Crown and the Establishment of England. When the Revolution broke out, naturally such a church, more than almost any other, experienced a weakening and divisive influence. Dr. Caner and a considerable part of his congregation were obliged, or felt it best, to fly from the country. Some of them afterward returned, but most apparently died elsewhere. Then there was an interregnum of several years and it is noticeable that during this period, as once or twice since then in the history of the church, the break in the regular ministrations of its pastorate had little or no effect upon its harmony and prosperity.

Not long after the Revolution came the Unitarian controversy and the development of this is sketched carefully, but skillfully, in these pages. The reader will notice with especial interest the claim here made that the King's Chapel never left the Episcopal Church and to this day, if we rightly understand the author, it stands ready to resume original relations therewith, provided a bishop can be found who will ordain its pastor, at the same time conceding its right to make the changes in the Prayer-Book which it has seen fit to make. This, however, hardly is likely to occur. For many years the church has been practically identified with the Unitarians, and not without good reason, but it has always maintained a certain independence and has installed its own pastors without the aid of council and has refused until recently, if indeed it do not still refuse, to take part in Unitarian councils, on the ground that it prefers to maintain a position securing it from any possible attempt to exercise authority over it on the part of other churches. The changes in its prayer-book chiefly have been in the way of omission of allusions to the Trinity, but its claim is emphasized repeatedly that no such change has been made which is not entirely permissible under the rules of the Episcopal Church, and which any Episcopal church might not make, should it feel so disposed, without being open fairly to the charge of heresy. This claim is not conceded, however, by the regular Episcopal churches and they have more than once protested against it, but, if their ecclesiastical statutes be rightly quoted here, and we presume they are, it is hard to see why the claim is not valid. Moreover, the reader will be struck by the frequently conspicuous and tender expressions of loyalty to Jesus Christ as the Redeemer of man in the utterances of the successive pastors of the church, expressions which never appear to have raised objections on the part of their parishioners.

The administration of the Price Fund, a legacy left by William Price in 1770 under conditions which involved Trinity Church also, as well as Mr. Price's heirs, and which have led to two lawsuits, is outlined in full and reminds one afresh of the desirability of making one's own bequests in person instead of leaving them to become the subject of possible contention after one's decease. Pastors subsequent to Dr. Caner have been Rev. Dr. James Freeman, Rev. Samuel Carey, Rev. Dr. F. W. B. Greenwood, Rev. Dr. Ephraim Peabody and Rev. Henry W. Foote, and the present pastor is Rev. Howard N. Brown. The characteristics of the services of each of these, except the present incumbent, are sketched with a free and sympathetic hand and portraits of most of them are supplied. Probably no other church in Boston has contained among its members or in its congregation more representatives of notable families than this church, and many of them are the subjects of short biographical sketches. The volume is illustrated freely and well. It is rich in historical information of a national character as well as in that pertaining directly to the career of the church. Full lists of proprietors during the period covered by the book are included, together with a great deal of miscellaneous and valuable matter of a collateral character. Mr. Edes is to be congratulated on his pre-eminent success in a work not only difficult in itself, but doubly difficult because of the circumstances in which he was forced to take it up, and with its preceding volume it will always remain an important addition to the library of works about the early history of this city which posterity will prize. [Little, Brown & Co. $5.00.]

RELIGIOUS.

The late Rev. Angelo Canoll was one of the most distinguished preachers among American Methodists, and much above the average if preachers in all denominations be introduced into the comparison. A volume of his sermons, edited by Rev. Homer Eaton, D. D., has been published under the title *The Celestial Summons* [Eaton & Mains. $1.25]. They are inspiring discourses, rhetorical and often rising to real eloquence, and likewise noteworthy for unhackneyed and vigorous thought. It is well that they have been thus preserved. The wide circle of the author's friends and former hearers in the Methodist body, in which he held a number of important pastorates, and many Christians of other names will derive pleasure and profit from reading his pages.

A new edition of *Notes Critical and Explanatory on the Greek Text of Paul's Epistles* [Silver, Burdett & Co. $2.00], by the late Prof. J. R. Boise, has been edited by Rev. N. E. Wood, D. D. The work appeared originally sixteen years ago and has been republished five or six times. Its author was a distinguished student and instructor and his work holds an established place in the regard of the foremost scholars. A characteristic of this volume is the application to the original text of the New Testament of the same methods of exact scholarship which the author had used to such advantage in interpreting classical Greek. Nevertheless the book is intended quite as much for ordinary students as for those who have attained advanced knowledge. In this edition Dr. Wood has preserved the notes untouched and his work is largely in the line of condensation, rearrangement into the order of the English Bible rather than that of chronology, and addition in the form of introductory tables and notes.

The Epistles of Paul the Apostle [W. B. Ketcham. $1.50], by G. G. Findlay, contains a sketch of their origin and contents. It is useful but not substantially novel, excepting that it undertakes to do in smaller compass an excellent work which others have done more elaborately. Its purpose is to arrange the epistles in their historical unity and to interpret their teaching in plain language and a scholarly spirit, and the author has succeeded well in the attainment of this excellent purpose. The book is a good one and should find favor.

Rev. H. L. Hastings's little book, *Remarks on the Mistakes of Moses* [$1.00], has sold to the number of more than 200,000 copies already. It contains three separate numbers of the Anti-Infidel Library bound together, but independent of one another. The book appeared four years ago, and its wide popularity indicates that it possesses merit. Examination of it confirms this impression, although we do not agree with some of the author's positions. It is an example of the most conservative teaching, and it will have more influence with the comparatively uneducated than with those who have some knowledge of Biblical scholarship and its results. It is illustrated freely, but not always in good taste.

Messrs. Thomas Nelson & Sons send us a handsome copy of their Bold Type Series of the Bible [$5.00]. We see nothing unusually bold about the type, but it certainly is clear and admirable so far as the body of the book is concerned. The same is true of the Concordance portion, but in the Illustrated Bible Treasury, which is an important feature of the book, we find the type very small. There are limp covers and the volume is convenient and handsome, with many illustrations in the latter part. It is in every way a desirable book.

STORIES.

Mrs. Flora A. Steel already has established a conceded reputation as an expert portrayer of social life in India. Her new story, *On the Face of the Waters* [Macmillan Co. $1.50], is a tale of the famous mutiny. In spite of some overwrought passages, which occasionally lack clearness, and in spite of a certain sluggishness of movement, the story is interesting and even thrilling. It describes the life of the English rulers, especially at regimental headquarters, and it pictures with singular vividness the peculiarities of the native character and life. Based avowedly upon fact, the method of fiction has been used successfully to put fact into a permanent and impressive form. The reader probably will gain from the book a truer conception of the causes, development and actual progress of the mutiny and of some of its consequences than from any merely historical account. We suspect that the low moral tone among the English is represented as too general to be accepted without some qualification. It is hardly likely that the English officials and their families were as indifferent to moral obligations as many of those here described, yet undoubtedly the picture is true in these respects of too many. The most effective part of the work seems to us that which deals with the natives. Their superstitions and religious prejudices, their hesitancy between loyalty and rebellion, the voluptuousness and intrigues of the native palace life and their blood thirstiness are brought out with extreme distinctness. The main center of the story is Delhi, and only those events which occurred there come prominently into the tale so that many of the worst horrors, which occurred at Lucknow and elsewhere, are only alluded to, but as a historical picture its fidelity is probably substantially unimpeachable, and as a powerful and enjoyable novel the book will take high rank.

A Bride from the Bush [Charles Scribner's Sons. 75 cents] is by E. W. Hornung. It describes the experiences of a young bride, an Australian by birth and training, whose home had been in the bush on a ranch rather than in the towns, after being transferred for a time to the society of her husband's family in England. In spite of many beautiful and lovable characteristics, she was a source of constant humiliation to them, by reason of her unconventional peculiarities, and the story of their experiences and the outcome is told with considerable power and a good degree of literary skill. The book is decidedly interesting. Although the reader sympathizes throughout with the heroine, he cannot wonder greatly at the commotion which she causes in the tranquil pool of English society.

The Fault of One [J. B. Lippincott Co. $1.00], by Effie A. Rowlands, is another story of the consequences of a matrimonial connection between representatives of different and widely contrasted social classes. This, too, is English in its characters and scene and, although not conspicuously well conceived or written, it is a readable and fairly interesting book. Indeed there is much of true nobility in it which will appeal to every one. Without intending to teach a moral lesson it practically conveys one impressively.

Lo to kah [Continental Publishing Co $1.00], by V. Z Reed, contains half a dozen stories relating to Indian life in the Far West and Southwest. The title of the book is drawn from the name of a venerable Indian warrior, who narrates most of its contents. The supernatural element is introduced freely and with some skill and the stories have a freshness and interest which cause them to surpass most others of their class. There are illustrations.

Two or three stories of a religious tendency also are received. One is *The Sign of the Cross* [J. B. Lippincott Co. $1 50], by Wilson Barrett, the eminent actor. It is identical in substance with the play which bears the same title and which has had such extraordinary success. It describes the persecutions of the early church under Nero, the laxity and vice of the Roman civilization of his time, the stanch fidelity of the Christians to their convictions, and the influence of their unshaken loyalty to truth upon one of the leading Roman citizens and officials who, through love for the heroine, a Christian maiden, becomes himself a Christian and goes fearlessly with her to martyrdom. It is a graphic and picturesque book of large interest, making powerful and lasting impressions.

The First Temptation [Eaton & Mains. 50 cents], by Mary L. Stark, is a book for boys, inculcating honesty and practical Christianity in a wholesome, pleasant manner but without any special features.——*Eric's Good News* [F. H. Revell Co. 30 cents], by the author of "Probable Sons," etc., describes with commendable earnestness and a good sense of the demands of young readers the influence in winning others to Christ of a little boy who, being a confirmed invalid, was cut off from the enjoyments of most children. The frankly religious tone of the book may cause some readers to shrink from it a little, but will help its influence with many others.

MISCELLANEOUS.

Mr. John Bigelow has struck out of the range of ordinary topics in his little book, *The Mystery of Sleep* [Harper & Bros. $1.50], and his essay is of more than common interest. He suggests that probably there is more reason for the fact that we spend more than a third of our hours in sleep than the mere reinvigoration of the body, and that we may be developed spiritually during our sleeping hours as distinctly and exclusively as we are developed physically and intellectually during our waking hours. That the soul has experiences while the body is asleep, whereby it receives large benefit, is not an absolutely new theory, but it has never been presented in the way in which Mr. Bigelow discusses it, so far as we are aware. There is much to be said in favor of it and his book is of interest, and attention to his suggestions undoubtedly would prove substantially advantageous to every one. That the mystery attending our sleep ever will be wholly solved during this life hardly is to be expected, but that solid and lasting benefit in addition to that which we now experience may be gained from sleep seems to be probable, and in this book the subject is discussed in a reverent, cautious and thoughtful manner which we like.

We are accustomed to think of Richard Wagner as a composer of music rather than of books, and to entitle his little sketch, *A Pilgrimage to Beethoven* [Open Court Pub. Co. 50 cents], which O. W. Meyer has translated, a novel is rather stretching the facts. It is not a novel in any true sense, but a short and graphic account of a trip made by the author in early manhood from his home in central Germany to Vienna for the purpose of making the acquaintance of Beethoven. The undertaking, although many hindrances had to be overcome, was successful and agreeable, and his account of it is vivacious, but in no way striking as a literary production. It is exceedingly short and describes a mere episode in the author's career.——*Ancient India, Its Language and Religions* [25 cents], by Prof. H. Oldenberg, also comes from the Open Court Publishing Co. Its contents already have been published in Germany. It contains three papers, The Study of Sanscrit, the Religion of the Veda and Buddhism. They are instructive and, to the student of language and religion, interesting.——A new book of quotations is out, a dictionary of *Living Thoughts from Leading Thinkers* [W. B. Ketcham. $2 00], by S. P. Linn. The compiler has covered a wide range of authorship, including many writers hitherto not as extensively known to fame as they deserve to be, and the result of his researches is a truly valuable collection of excerpts. They vary from half a line to two or three pages in length. They are for the most part distinctively moral or even religious, and all of them are pungent and impressive. We notice only a few the omission of which would have been wise. The book is well indexed.

The Way We Did at Cooking School [J. B. Alden. $1.00] is by Virginia Reed. It is in the form of letters by the author to a cousin and covers a considerable range of operations in cooking, but the conversational form which is adopted tempts the author to disregard condensation, a temptation into which she has fallen repeatedly.——*The Boston Cooking School Cook Book* [Little, Brown & Co. $2.00], by Fannie M. Farmer, the principal of the school, is a superior work. It is well arranged, very comprehensive, uses language simple yet sufficiently particular, is illustrated advantageously and is the fruit of expert knowledge. It is also neatly printed and well indexed. It is a thoroughly practical and serviceable book, which housekeepers will rank with those which they are accustomed to consider most trustworthy.

NOTES.

—— The authorities of Magdalen College, Oxford, have declined the memorial tablet offered them for erection in the college chapel.

—— Americans were the first to recognize the genius of the French sculptor of animals, Barye, and to draw the attention of Frenchmen to it, and Baltimore is especially rich in his works.

—— More than 500,000 copies of Mr. F. Marion Crawford's novels have been sold in this country alone, and this statement does not include one of his minor books or some years' sales of others.

—— A copy of Mrs. Browning's The Battle of Marathon recently changed hands in London for $400, and an edition of her Sonnets from the Portuguese, which was printed privately in Reading, Eng., in 1847, has just been discovered.

—— It is said that the late Mrs. Hungerford, "The Duchess," wrote her first book, Phyllis, because of her distressing poverty. More than 250,000 copies of it have been sold, and her many other books have been very popular although very light in quality.

—— *The Cincinnati Enquirer* proposes, as affording relief to the eyes in reading, that reading matter be set so as to be read in alternate lines from right to left. We print
sake the for manner that in sentence this
of illustration, but we hardly expect to
.favor general find proposition t e see

—— A monument, designed by Alexander Doyle, is to be erected in Frederick, Md., in honor of Francis Scott Key, author of The Star Spangled Banner. His body and that of his wife are to lie beneath it. The pedestal will support a bronze figure of Key, nine feet high, and itself will be appropriately decorated and inscribed.

—— An odd book, and one of considerable value to antiquaries and some others, is about to be published by Henry Grant of London. It is an annotated record of auction sales, which have been held in London, of pictures, prints, autographs, manuscripts, coins and other objects of artistic and antiquarian interest. It will include the prices obtained and the names of the purchasers.

BOOKS OF THE WEEK.

Ginn & Co. Boston.

Glaciers of North America. By Israel C. Russell. pp. 210. $1.90.

Little, Brown & Co. Boston.

The Law of Married Women in Massachusetts. By George A. O. Ernst. pp. 285. $2.00.

American Tract Society. Boston.

The Trial and Death of Jesus Christ. By James Stalker, D.D. pp. 321. $2.00.

Copeland & Day. Boston.

A Writer of Fiction. By Clive Holland. pp. 130. $1.00.

Stone & Kimball. New York.

A Woman's Courier. By William J. Yeoman. pp. 340. $1 25.

John Gabriel Bookman. By Henrik Ibsen, translated by William Archer. pp. 198. $1.50.

Grip. By John Strange Winter. pp. 245. $1.25.

Miss Armstrong's and Other Circumstances. By John Davidson. pp. 259. $1.25.

With the Band. By Robert W. Chambers. pp. 134 $1 25.

G. P. Putnam's Sons. New York.

Books and Their Makers During the Middle Ages. By George H. Putnam. Vol. II. pp. 538. $2.50.

The Majestic Family Cook Book. By Adolphe Gallier. pp. 419 $2 50.

American Orations. Edited by Alexander Johnston, re-edited by J. A. Woodburn. pp. 416. $1.25.

Macmillan Co. New York.

Isaiah. *The Modern Reader's Bible.* Edited by R. G. Moulton, Ph. D. pp. 260. 50 cents.

J. B. Lippincott Co. Philadelphia.

The Coming of Chloe. By Mrs. Hungerford. pp 290. $1 25.

A Romance of Old New York. By Edgar Fawcett. pp. 204. $1.00

PAPER COVERS.

John Wilson & Son. Cambridge.

An Address on the Life and Character of the Late Henry E. Parker, D.D. By S. C. Bartlett, D. D., LL. D.

MAGAZINES.

January. The Critical Review.—Writer.

February. Nineteenth Century.—Our Day.—Fortnightly.—Music.

March. Cassell's.

COLORADO'S THREE DAYS' JUBILEE.

The raising of the Pearsons fund of Colorado College was enthusiastically and fittingly celebrated at Colorado Springs, Sunday, Monday and Tuesday, Feb. 21-23. Ministers and educators from all parts of the State united with the townspeople in doing honor to Dr. Pearsons, President Slocum and all those who so generously aided in the great work and to the college, which has received such an impetus by their exertions and self-sacrifice.

An invitation had been sent to the ministers of all denominations in the State, asking them to use the occasion as an opportunity of presenting to their congregations the subject of higher Christian education. A large number responded, thus giving a new impulse to the higher life of the State. In some pulpits, in accordance with Dr. Pearsons's suggestion, Mary Lyon's life furnished the text for presenting the vital theme.

The series of distinctly college gatherings was opened by the vesper service on Sunday afternoon, at which Rev. J. B. McCuish, Ph. D., of Denver preached the sermon. It was an earnest appeal to seek greatness by service of God and his Son. The exercises of the afternoon were a fitting preparation for the largest gathering of the week, the union service of praise and thanksgiving in the Coliseum, in which almost all the churches united and almost 3,000 people participated. Chancellor William F. McDowell of Denver University gave the address, which was one of remarkable penetration and intensity. His theme was Freedom and Power in and through the Christian College. These two addresses at the outset raised the thought and feeling of all to a very high plane.

On Monday afternoon was held the first of the educational conferences. It was presided over by President Slocum, and these topics connected with the general theme of Higher Education in Colorado were treated in three papers: How to Interest Colorado Young People in Higher Education, by Principal William H. Smiley of the East Denver High School, the largest high school in the State; the College and the Professional and Technical Schools, by J. T. Eskridge, M. D., of Denver; the Balance in the College Schedule between Scientific and Classical Studies, by Prof G. A. H. Fraser of Colorado College. In the discussions which followed leading educators in the State participated.

In the evening the citizens of Colorado Springs crowded the Opera House, hundreds of people not being able to get inside the doors to express their deep satisfaction at the accomplishment of the great work. This meeting was presided over by Judge Campbell of the Supreme Court of Colorado. Governor Adams made a telling speech of congratulation. Letters and telegrams of congratulation were read from all parts of the country. The letter which excited the most interest was a characteristic one from Dr. Pearsons expressing his own enthusiasm over the result. "I like your way of doing business," was the sentence which gave the gist of his satisfaction. An ovation was given to President Slocum and one only second to his greeted President Gates of Iowa College. When the latter, the guest of the evening, rose to speak the Colorado College students, who occupied half of the lower part of the house, greeted him with his own college yell. With mingled humor and seriousness he discussed the subject of Christian Colleges and American Democracy. The power of the address may be imagined by the fact that the great audience remained, almost to a man, through the whole of it, although the speaker did not begin until quarter of ten o'clock and occupied an hour. The perils in the path of the American republic were eloquently put forth, and the part the Christian college is to play in meeting the country's needs was clearly defined.

Late as had been the hour of closing the Monday evening meeting a large audience met in the college chapel on Tuesday morning to share in the conference on Higher Christian Education. In this gathering was discussed with directness and definiteness the central theme of the whole celebration. The papers were all earnest and practical and of an exceptional merit. Chancellor McDowell presided, and by his opening word struck the keynote of the conference—the Christian life the light of men. Rev. S. P. Wilder, late of Janesville, Wis., and now of Pueblo, for many years a trustee of Beloit, gave a discriminating paper upon The Ideal Christian College. Prof. F. F. Abbott of Chicago University with great felicity unfolded the thought of Religion in Higher Education, and Rev. Philip Washburn discussed in a remarkably vital way Higher Christian Education in its Relation to Social Problems. The man trained to look upon life with intellectual insight guided by the spirit of justice and love is the one who is to bring about the true solution of these perplexing questions. This meeting was felt by most of those present to be the climax of the celebration.

In the afternoon of Tuesday the students and alumni had a characteristic gathering in the chapel. Reminiscences and appreciative judgments of the present life of the college were interspersed with college songs and college and class yells. While lacking in some of the seriousness of the other meetings, it was full of such enthusiasm as only students can throw into what fully expresses them.

The exercises closed with a reception given by the trustees and faculty to the city and the guests of the college. The Coburn Library was thronged, and on every side were heard words of hearty congratulation and satisfaction at the growth and promise of the college.

It is impossible to convey to any one who was not present at these exercises the impression they produced. Persons who came expecting to find them perfunctory and mechanically laudatory went away deeply stirred and enriched. Nothing is more remarkable in the history of Colorado College during the last few years than the way in which it has won the enthusiastic loyalty of those who have come into contact with it. Rich and poor, educated and uneducated, gathered in all these exercises and felt the college to be their common possession and inspiration. The strength of a college is in its friends, and no college has won more in the same length of time than Colorado College. E. S. P.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, March 14-20. How the Christian Endeavor Pledge Strengthens the Christian Life. 2 Kings 23: 1-3, 21-25.

By giving definiteness to our Christian purposes. Christianity, just because it is an intangible affair, is liable to become vague. Multitudes of persons sympathize with it and perhaps are in God's sight included within the pale of believers, and yet they have no clear-cut aims as respects Christian discipleship and service. We ought always to discriminate between the least that God requires and the most that he desires. The Endeavor pledge comes to remove the mist that may gather about Christian ideals, to show us the exact nature of our undertaking. Surely it is good for us each morning to say over to ourselves, "I will endeavor to do what Christ wishes me to do." That is the real business of the Christian life. And just as the business man at the beginning of his working day plans his labors, so the Christian ought to go to his Master for orders and then strive to carry them out. The pledge goes on to promise daily prayer and reading of the Bible. This part of it points to the source of strength, and unless we avail ourselves of it no vital Christianity is possible. The remainder of the pledge, which has to do with participation in prayer meeting, is simply promising a form of service which is almost sure not only to strengthen the one who renders it but to others who witness it. The Endeavor pledge is sometimes thought of as designed merely to foster speaking in meeting. But this is only an incidental part of it consequent upon the larger and more vital thing.

By allying ourselves with a great host. Encouragement comes by the touch of the shoulder. We do things better when we realize that others are striving to do the same thing. It is not the great enthusiastic conventions only which have developed the Christian Endeavor cause, but rather the knowledge that all over the land and the world thousands of young people were, in their daily lives, striving to do the things which Jesus commanded. Many a boy or girl in an obscure town with few helpers at hand has, through the Endeavor movement, felt himself supported by the great band of earnest souls who have entered into the same covenant. No Christian is so strong that he can afford to dispense with the aid that comes from associating himself with others treading the same pathway.

Perhaps the most conclusive proof that the Endeavor pledge does strengthen the individual life is the fact that for sixteen years hundreds and thousands have put it to a practical test. Unquestionably it has been, under the providence of God, the making of strong and useful Christian lives. Those who have entered into it thoughtfully, treated it fairly and carried it out patiently have reaped a rich reward and have been, thereby, better fitted to do Christ's work.

In and About Boston.

Noontide Worship in King's Chapel.

Once during the week, for half an hour, the doors of the venerable King's Chapel swing open and "the weary, worn and sad" enter to find rest for their souls.

'Tis Wednesday noon. You enter the doors of the building whose exterior is so dark and so forbidding, but whose interior is so light and so satisfying. You sink into the cushions of a high-backed box pew, gaze curiously on the mortuary tablets, and indulge in mournful reverie as you speculate where Charles Sumner and where Oliver Wendell Holmes used to sit. The organist plays a comforting, reverent tune. The scholarly pastor of the church, Rev. Howard N. Brown, escorts to the old fashioned pulpit the preacher of the day, gowned in black. In due time a Psalm is read, a hymn sung, an extempore prayer offered, a helpful little homily uttered, the benediction pronounced, and at 12 30 you walk out on the pavement of Tremont Street, refreshed, strengthened, a better man.

Especially so if the man in the pulpit utilizes his opportunity as Rev. Dr. William E. Barton of Shawmut Church did last Wednesday. Not a superfluous word. Clean-cut as a cameo. Fresh, spiced with humor, broad in its sympathy, intensely practical and helpful to the workmen and workwomen who heard it. Even as he prayed for soldiers, policemen, firemen, railroad men and men in humbler, but responsible, walks of life, so, in his talk, he glorified the faithfulness of Tertius, Paul's amanuensis, in writing the epistle to the Romans, and the like faithfulness and consequent immortality of influence of all who, like Tertius, do "the thing nexte at hand."

Nothing could have been cleverer than the way he piqued the curiosity of all but the most learned by his preliminary reticence concerning the epistle from which the text was taken; and if there chanced to be a railway employé present his heart must have thrilled with delight as he heard his own fidelity to duty and his importance to society set forth so feelingly by a Christian minister.

An Experiment in Sunday School Normal Work.

Few of the Sunday schools in our cities and suburbs sustain regularly a teachers' meeting, still fewer a normal class. It is a pleasure to report a successful attempt in this important work. At a recent convention of the Norumbega district, which includes six cities and towns from Newton to Waverley, not a school of any denomination reported either form of work, and this in strong and progressive churches. The difficulty of finding an available evening is but one hindrance, and the standard of ability required to sustain such a work is high in a region of advanced educational methods.

The church in Auburndale has recently reorganized its work into four departments, and one of the first achievements of the committee on religious instruction, under the chairmanship of Dr. F. N. Peloubet, was in meeting the deficiency noted above by a course of five normal addresses by prominent educators and experts in teaching, who are also actively interested in Sunday school work. They were to present principles and methods helpful to the home as well as to the school, and illustrate by applying them to the lesson of the following Sunday. The speakers were a supervisor of the Boston public schools, a pedagogical instructor in Clark University, an agent of the State Board of Education, a head master of a city high school and an instructor in the Boston Normal School. The small fee of $10 given each was no indication of the value of their work. To meet expenses subscriptions of fifty cents for the course were asked, but no tickets were taken at the door, and a general invitation was given from pulpits and superintendents' desks. Two other churches in the vicinity joined heartily. The result was an absolute success. An enthusiastic audience of 150 assembled, made up of teachers, parents and young people. While nothing was too technical for the untrained, everything was scholarly, inspiring and practically helpful. Modern pedagogical science was brought to the aid of Christian instruction, infused with a genuine Christian spirit. We commend the method to others. C. M. S.

Dr. Grenfell's Visit.

Eight or ten churches in this vicinity have had the pleasure of seeing and hearing Dr. Wilfred Grenfell of the Labrador mission during his short stay. Quite a number in his audiences knew him by reputation, the Conversation Corner of this paper having introduced him to their attention at least two years ago, and they, as well as more distant readers of this paper, will recall the strange and providential manner in which Mr. Martin's World's Fair friend, little Pomiuk, was rescued by Dr. Grenfell far up on the Labrador coast when at the point of death. By a letter which the lad was cherishing the good missionary learned of Mr. Martin and *The Congregationalist*, and ever since that time his heroic and self-sacrificing work for the Labrador and Newfoundland fishermen has been increasingly familiar and dear to many.

DR. WILFRED GRENFELL.

If Dr. Grenfell made a few friends during his visit here last year, it is safe to say that he has multiplied them tenfold during his present stay. He has been heard at several churches in Andover, at the Leyden in Brookline, Pilgrim, Shepard Memorial and the Harvard Y. M. C. A. in Cambridge, at the Highland in Roxbury and at Brighton. Large congregations have been the rule wherever he has spoken, good-sized collections have been taken and the good seed sown will be bearing fruit for many years to come in a closer affiliation of American Christians with this special form of missionary effort.

The charm of Dr. Grenfell's lectures consists, first of all, in the fact that he presents a series of magnificent stereopticon views, fully illustrating the wild and desolate region which his vessel visits and the peculiar phases of his work, which is that of a medical missionary and gospel preacher. By means of the views, thrown so vividly on the screen, his auditors were able to see the sick and injured seamen in the hospitals on shore attended by cheerful-faced nurses. Then, too, groups of men gathered on deck for services, or on the land, were exhibited, and thus for the time being the on-lookers were transported to the country of snow and seal fisheries and to the billowy Atlantic which washes its shores.

Another great charm of these lectures lies in the modest and winsome personality of Dr. Grenfell himself. He comes of an excellent English family, his father being a cousin of Charles Kingsley, and he is a well-bred English gentleman, bearing the marks of the culture of Oxford. He is thoroughly alive to the best modern methods of conducting missionary work, and has, this last year, organized and developed a co-operative store in order to save the Labrador people from the exorbitant impositions of the traders. Entirely unaware of the co-operative movement which has taken such deep root in England and is now being pushed forward on this side of the water, Dr. Grenfell has all the while been working on similar principles, and was rejoiced last week to be brought into contact with Rev. Robert E. Ely and others at the Prospect Union in Cambridge who are taking steps in this direction.

It was a pleasant coincidence that Mr. Moody should be holding meetings here at the time of Dr. Grenfell's visit. In 1883 the doctor was converted when Mr. Moody was preaching in East London, and although the two had not met from that time until last week the influence of the great evangelist's single sermon largely determined Dr. Grenfell's entrance upon this mission to deep sea fishermen. He was particularly interested, too, in Mr. Murphy's Faneuil Hall meetings, and was pressed into service on the platform by Mr. Murphy, speaking with a directness and power that appealed to the roughest man present.

Dr. Grenfell spent Thursday afternoon and evening at Harvard University. As he watched the 'varsity crew rowing in the tank he instantly recognized and commented on "the Oxford stroke" recently adopted by Harvard. He also watched the practice of the baseball candidates and had a pleasant chat with the captain of the 'varsity nine. In the evening he addressed the Harvard Christian Association, speaking as a college man to college men and telling of the time when he first gave himself to Christ and of his life as a Christian athlete. His address was the most interesting and helpful which the association has enjoyed for a long time. Afterwards he attended a Bible class led by the captain of the cricket team.

Dr. Grenfell went to Mt. Holyoke College to lecture on Tuesday, and thence to New York, whence he sails at once to England. It is in that country that the bulk of the money for his work is secured, but he is naturally desirous of building up a constituency in America as well. Montreal and other parts of Canada have responded liberally, and it is to be hoped that there may be not a few among us who will be glad to make occasional investments in this missionary enterprise, which is certainly one of the most worthy and inspiring in its results of any now going forward. Last year alone Dr. Grenfell and his associates treated nearly 2,000 people. The personal approach thus obtained paves the way for the gospel message, to utter which is Dr. Grenfell's greatest joy.

Union Aid for Distress.

Co-operation between the churches and Associated Charities was the object of a meeting in Huntington Hall last week Thursday. The idea has long been in mind. A certain relationship and mutual touch already exist between the two great forces, but further amalgamation of plans and methods is considered a desirable goal.

Several hundred persons showed their special concern with the subject of relief by attending the meeting, and their thought was directed by the chairman, Robert Treat Paine, Esq., to the topic, The Unsolved Problems of Charity. After his introductory remarks Mr. Paine called upon a number of representatives of different denominations in the city to assist in clearing the way for larger work. The speakers were: Rev. Leighton Parks, Miss Mabel Bertrand, Rev. William Byrne, Rev. E. D. Burr, Mr. J. R. Coolidge, Jr., Rev. Walter Calley and Rev. G. L. Perin. All evinced their approval of closer connections with the Associated Charities, and suggested as particular points of union effort: securing through the association employment for people dependent upon the churches, the registry by the churches with the association of the families dependent upon the former, and more even division of labor for relief by calls, provision and the like.

Young Patriots Inspired.

Nearly 100 young Congregationalists from the churches of Greater Boston sat down to the monthly dinner of the Young Men's Congregational Club, Feb. 24, and later enjoyed four very inspiring yet sobering talks by Rev. Dr. George A. Gordon of the Old South Church, Professors Albert B. Hart and J. Henry Thayer of Harvard University, and Hon. Winslow Warren, collector of the port of Boston. Resolutions indorsing the arbitration treaty were passed, and Collector Warren in responding to the toast, The Nation, dwelt earnestly upon the duty which we owe to the world of promptly indorsing such an epoch-making compact. Dr. Gordon roused enthusiasm by his survey of the place which a high conception of the state has had in history, how it has influenced men to write great literature, how interwoven the interests of the church and the state are, and how tremendous are the responsibilities of young Americans because they inherit such memories, such opportunities, such security of life and property.

Professor Hart, in a masterly analysis of the characters and labors of Washington and Lincoln, proved his thesis that they were indispensable to their generation. Professor Thayer emphasized the necessity of keeping dominant the old, lofty American ideals of personal character, and honesty and scrupulousness in business as well as in politics, and adorned his plea with delightful reminiscences of Charles Sumner and Wendell Phillips. At the close the members solemnly repeated a pledge vowing hostility to all manner of evil assailing the republic. It was a rare evening of inspiration and edification. Fifteen new members were admitted and twenty-five proposed.

Odd Volumes.

Book lovers last week were drawn as if by a magnet to the Boston Art Club Building where the Club of Odd Volumes held its annual exhibition. This was so varied and interesting that it was hard to tell which department deserved most attention. Students of colonial history delighted in the old books bearing Boston or Cambridge imprints between the years 1649 and 1700; in Eliot's Indian Bible, of which three copies were shown, as well as the deed by which the Indians conveyed land to Eliot, with his signature and the characters "marked" by the Indians; and in the first election sermon printed in America. There were specimens of beautiful bindings which set one wondering if the contents could be worth such a lovely casing, and in this department was a collection of the bindings of the sovereigns of Great Britain from early in the sixteenth century.

After looking at the Washington portraits one suspected him of belonging to the "many faced people" of whom Eastern story-tellers make mention, for some of the portraits bore hardly any resemblance to others. It is worth noting, however, that the 260 different prints shown were the property of one member of the club who has been thirty years collecting them. But one lingered longest over the book-plates, noting familiar ones, studying those less well known, musing over a motto here and enjoying the fitness of a design there, till recalled to the fact that his time was more than spent and he turned away, resolving to become himself a collector of odd volumes and kindred treasures, "some day."

An Assistant for Dr. Thomas.

Harvard Church, Brookline, long ago reached a sufficient degree of prosperity to warrant an increase of pastoral service, and during recent years Dr. Reuen Thomas has had as ministerial helpers Rev. M. M. Cutter and Jeremiah Taylor, D. D. The former's special work was in connection with Bethany Chapel, the mission of the church, where a great many children have been gathered into the Sunday school. Dr. Taylor, while devoting his mornings to the American Tract Society, of which he is secretary, has given his afternoons to calling in the parish, which is an extensive one, covering practically the whole town. His benign and gracious presence has made its due impression upon old and young and he has endeared himself to all, while his help in the prayer meeting and in other departments of activity has been prized.

It has now been deemed best to secure the services of a young man, who can give all his time to the demands of the parish, which are continually increasing, and particularly to stimulate and direct the Christian undertakings of the young people.

REV. O. D SEWALL.

Rev. O. D Sewall, upon whom the choice of the church has fallen, graduated from Bowdoin in 1887 and from Andover in 1892. While in the seminary he and several of his classmates formed the determination to give themselves for the first few years of their ministry, at least, to the more uninviting fields that might offer, and formed themselves at graduation into an Andover Band, who went to Maine and did splendid service in fields sufficiently contiguous to permit frequent consultation and conference. Mr. Sewall was stationed at Strong. In 1895 he accepted a call to Durham, N. H., which pastorate he has just resigned. He has many personal and professional qualifications for his new field.

It was not deemed necessary to summon a council to pass judgment upon Mr. Sewall, whose record was already known to the church which he is to serve. The assumption of these new duties, however, was signalized in a pleasant manner last Monday evening in the presence of a good-sized congregation. Personal invitations had been sent to ministers and laymen of sister churches. Dr. Thomas extended the right hand of fellowship, Drs. Clark and Herrick conducted the devotional services, and President Hyde of Bowdoin preached a powerful sermon on the complementary truths of the freedom of individual development and the obligations of sympathy and burden-bearing, applying these truths to the home, school, state and church.

News from the Churches

Meetings to Come.

Boston Ministers' Meeting, Pilgrim Hall, March 8, 10 A. M. Speaker, Rev. Daniel Evans. Subject, The Changes in Theology which Necessitate a Broader and Deeper Work of the Church.

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

American McAll Association, Boston Auxiliary, thirteenth annual meeting, chapel of the First Baptist Church, Commonwealth Avenue, Wednesday, March 10, 3 P. M. Address by Dr. G. C. Lorimer.

Evangelistic Association of New England, conference in Roger Williams's Church, Providence, March 8-14. Speakers, Rev. Messrs. Smith Baker, D. D., W. N. Brodbeck, Alexander Blackburn and J. A. McElwain.

Benevolent Societies.

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the Massachusetts Home Missionary Society, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading-room, 287 Hanover St, Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Not all problems which the minister has to meet in these days are of a distinctly spiritual nature, especially in the missionary field. A recent graduate of a New England seminary is engaged during his spare hours in painting the meeting house. At last reports his perplexity was how to get at the steeple. He finds nothing in his notes on practical theology to help him out.

We clip this from a New Jersey church calendar:

> The pastor now prints nearly all his sermons with the typewriter, and is glad to loan his manuscript at any time to any one desiring it. Thus to keep in circulation a good sermon is to double its influence.

Though Congregationalism and patriotism have always gone hand in hand, the numerous celebrations of Lincoln Sunday and Washington's Birthday by churches and Congregational

Clubs indicate that the terms are rapidly becoming synonymous.

A church in New York State has developed its musical talent largely, but no more so than many another might do with a little special attention. In all their efforts this people seem to exemplify the instruction: "To every man his work."

An Illinois church, though without a leader, occupies an indispensable place as a refuge to new believers. The good work has begun well and may it be for life with those who are started aright.

The gradual evolution of an English church from a Welsh one in Iowa, keeping even pace with the development of the people, suggests the true way to hold foreigners to Christ and the church.

We have always supposed money to be the bone and sinew of missions, but our Nebraska correspondent seems to consider it the flesh and blood as well.

A Chicago holiday occasion not only brought forth the superior talent of a church, but gave evidence of the large appreciation of it.

A revival that arouses the Sunday school is rich in possibilities of long and fruitful Christian lives. See news from Iowa.

Of Special Note.

How well it paid an Empire State church to ask for financial aid from an absent member.

Increase of membership on confession in Boston churches the last six years.

A fresh illustration of "bread upon the waters" in Nebraska.

The extraordinary record of a Massachusetts S. S. class.

Generosity of a great Illinois railroad to a little church.

A union home missionary rally in Nebraska.

MASSACHUSETTS CONGREGATIONALISM.

The figures which have been entered for the forthcoming Year-Book, showing the status of the Massachusetts churches at the close of last year, are as follows:

Churches	594
Added	7
Members	110,185
Additions	6,413
Additions on confession	3,378
Removals	5,312
Removals by death	1,827
Sunday school members	121,191
Benevolent contributions	$658,378
Decrease in benevolences	$37,886
Home expenditures	$1,584,771
Increase in expenses	$43,996

MICHIGAN DEDICATIONS.

Shiloh provided a great day for the village when the new meeting house was dedicated. This is the first church edifice in the place and is the outgrowth of an effort of a few women made four years ago. The sermon was preached by Rev. B. V. Child of Belding, and Rev. Mr. Stewart, a neighboring Methodist pastor, aided in the evening service. The pledges taken during the day amounted to $475. Conklin also rejoices in a beautiful new edifice, which stands as the first in the village. It is the result of a spontaneous movement on the part of the people. Rev. William Ewing, State S. S. superintendent, visited the place a year ago and organized a school. Rev. Drs. D. F. Bradley and W. H. Warren and Messrs. F. G. Blanchard and William Ewing took part in the afternoon services. The building cost $2,000, of which $1,100 remained to be raised. Over $800 were pledged in all. Rev. Archibald Hadden preached the sermon in the evening. The C. C. B. S. has voted $300. The church starts free of debt. Rev. John Stapleton is pastor.

MEN'S WORK FOR FIVE YEARS.

The Sunday Evening Club of the First Church, Appleton, Wis., Rev. John Faville, pastor, held its fifth anniversary Feb. 21. The club started with 20 members and has enrolled 673, of whom 115 united the last year. Its receipts from all sources last year were $2,332, a larger sum than ever before. The club has accomplished much more than to enrich the evening service and make it attractive. It has helped the finances of the church, since there are now 124 members who are regular contributors to the current expenses of the church who were not five years ago. It has become largely interested in the business affairs of the church, and through its committees assists in the morning service, while members have become regular attendants at that service. It has increased the attendance at the evening service from an average of less than 150 to over 650. During last year through its instrumentality a chorus of over 100 male voices has been established, and now furnishes the music at both morning and evening service, which without doubt is the most potent force for permanent good yet put forth. From its membership have come additions to the church, which is a strong commendatory feature of good work. The illustrated souvenir program for this anniversary service gives a succinct summary of the work of the club as well as of the church.

THEOLOGICAL SEMINARIES.

Bangor.

The evangelist, H. L. Gale, gave an interesting and practical talk to the students, Tuesday, Feb. 23. ——The Seniors under Professor Paine have entered upon the study of the Reformation. Professor Fisher's Church History is used as a text-book. ——Professor and Mrs. Beckwith entertained the students at their home last Friday evening.

Andover.

The students celebrated the 400th anniversary of the birth of Melanchthon by special exercises including papers on his life and selections from his hymns.——Dr. J. H. Dennison of Williamstown addressed the seminary recently on The Relation of Philosophy and Science to Miracles.——The class in New Testament theology has begun the study of Revelation.——The Senior Class has elected a supply committee.——The class in theology under Prof. George Harris has just finished the study of the doctrine of the person of Christ.

Hartford.

Rev. Dr. Hodges, dean of the Cambridge Divinity School, addressed the students in chapel lately.——Services were held in honor of Melanchthon's birth, President Hartranft delivering the address.——Mr. E. B. Perry gave a pianoforte recital in Hosmer Hall last Friday afternoon.——Rev. Edward Judson, D. D., last Thursday afternoon, explained to the students the work of the Judson Memorial Church in New York city.——The first conference of the year between the students and the faculty was held last Wednesday evening. The subject of discussion was the Missionary Spirit.——The Annual Register of the seminary has just been published and may be obtained by applying to Professor Mitchell.

Yale.

Lectures were given last week on Missions by Rev. F. E. Haskins of the Presbyterian Board; on Lines of Development in Primitive Religions by Prof. D. G. Brinton of the University of Pennsylvania; on The Love and Study of Nature by Pres. G. S. Hall of Clark University, and on Waterloo by Prof. A. M. Wheeler.——The Senior address before the school was by Mr. C. P. Pierce on The Temptations and Dangers of a Minister's Life.——The lecture in the Leonard Bacon Club course was by Dr. Alexander McKenzie on The Minister Limited. The club had a debating contest Feb. 24, in which H. F. Rall and C. S. Macfarland were selected to represent the school in the university contest March 1.——Papers were read on Wednesday before the Senior Class on The Christian Teaching of Children by Messrs. Stimson and Wright.——The Senior Class in Sociology, accompanied by Professors Blackman, Stevens and Brastow, has just spent two days in New York visiting social settlements and various methods of relief work.

Oberlin.

Dr. Nehemiah Boynton has just delivered a series of lectures upon Preaching. They were heartily appreciated. He also gave the "Thursday Lecture" before the whole college on Browning.——Rev. William Knight recently addressed the students on the modern treatment of delinquents.——Prof. G. F. Wright is preaching a series of sermons Sunday evenings on The Evidences of Christianity.——Prof. E. I. Bosworth conducted Bible work at the Y. M. C. A. Convention at Springfield.

Chicago.

Mr. L. B. Sperry of Oberlin greatly instructed the students lately by three lectures on the Science and Art of Living.——The faculty will make a radical change in the graduating exercises this year, making them less academic and more of the nature of a consecration service. The graduates who are required to present theses involving protracted study and investigation hail the change with delight.——The faculty granted a petition of the students for Washington's Birthday as a holiday.——Professor Paeth of the German department will leave early in April for a summer at Greifswald and for a visitation of the Separatist (Congregational) churches in Pomerania.

CONFERENCES AND ASSOCIATIONS.

N. Y.—The Susquehanna Association held its semi-annual meeting at Owego Feb. 23, 24. The sermon was by Rev. A. S. Wood. The central theme was The Church, and the following aspects were considered: More Hearty Giving to Benevolent Societies, Danger of Over Organization, Popular Amusements, How to Reach Non-Church-Goers, Temptations of the Ministry, Pastoral Visitation, Hindrances to Young Men, Supremacy of Faith and Influence of Our Polity in Spirit of Our Churches. Secretaries Curtis and Duncan and W. L. DeGroff of the S. S. Union spoke on their respective causes.

Md.—Washington Conference of churches met with Second Church, Baltimore, Feb. 16. One new church has been admitted, the University Park of Washington, which expects to introduce institutional methods among the colored people. Reports from churches were encouraging, Frostburg reporting additions of 45 for the year. Conference adjourned in the afternoon to attend the funeral of Mrs. M. R. Hawley of Baltimore. Invitations to the conference were sent to the Christian and Disciple churches in the vicinity. Two ministers of the Methodist Protestant Church were also invited. Among the topics were: Our Six Societies, and Go and Give.

CLUBS.

Mass.—The Fall River Club held its fifth annual meeting Feb. 17. James F. Jackson, Esq., was chosen president. Ladies' night was observed. The Sabbath Question was discussed. Dr. W. W. Adams led the discussion.

The Connecticut Valley Club meeting in Springfield, Feb. 23, considered Mary Lyon and the Higher Education of Woman. Prof. H. E. Hooker of Mt. Holyoke, Prof. H. M. Tyler of Smith, Professor Stratton of Wellesley and Pres. C. D. Hartranft of Hartford Seminary were the chief speakers. J. E. Stevens, Esq., is the new president.

N. H.—The Central Club held a largely attended meeting at the Franklin Street Church, Feb. 17. The social festivities were especially enjoyable. An excellent dinner was served by the ladies of the church, to which ample justice was done. The address, by Rev. A. E. Dunning, D. D., on Bible Study in the Church, was practical and profitable and was heard with great interest. Good music was furnished by a ladies' quartet.

The annual meeting of the Pascataqua Club was held at the Agricultural College, Durham, Feb. 22, with a large attendance, 160 sitting down to dinner, provided by the Durham Grange. Albert Demerritt, Esq., gave an interesting sketch of the settlement and early history of the locality, and following him Prof. G. P. Moore, D. D., gave an instructive address on Recent Discoveries in Egypt and Rev. Cyrus Richardson, D. D., on British and American Culture. Rev. George Lewis, D. D., was elected president. Resolutions favoring the abolition of Fast Day in New Hampshire and ratification of the Arbitration Treaty with England were passed. Several new members elected made the total nearly 200.

Washington's Birthday was celebrated by the Ashuelot Club in Keene, Feb. 22. Pres. M. H. Buckham of Vermont University addressed the club on The Fathers and Their Children.

N. Y.—The Brooklyn Club observed a Washington's Birthday night at its February meeting. Elaborate decorations were an especial attraction. Gen. Wager Swayne, a veteran, and Rev. W. G. Puddefoot were the speakers.

O.—The Cleveland Club had a hearty welcome for Rev. Nehemiah Boynton, D. D., who was its guest and speaker at the February meeting. His theme was The Ministry of Today, and his earnest and strong setting forth of the need of intellectual, social and spiritual power was received with enthusiastic approval by laymen and ministers. Booker T. Washington and Rev. G. W. Moore were also guests, the former speaking briefly and eloquently upon the theme of the evening. Dr. Boynton and Mr. Washington both went the following day to Oberlin to lecture.

Mich.—The Eastern Club held a banquet at Detroit, Feb. 25. Addresses were given by prominent pastors of Detroit of different denominations on their respective topics: Why I am a Baptist, Congregationalist, Episcopalian, Methodist, Presbyterian, etc.

Minn.—The midwinter meeting of the Minnesota Club was held, Feb. 22, at Plymouth Church, St. Paul. The program, artistically executed in red, white and blue, comprised an evening of patriotism. Dr. E. P. Ingersoll spoke on The Washington Spirit, Prof. Maria L. Sanford gave an address on Washington not Merely a Steel Engraving. Rev. Messrs. W. H. Medlar, J. E. Smith, O. W. Waldron and G. R. Merrill, D. D., responded to toasts. Choice music was furnished by the quartet of Plymouth Church, Minneapolis. The attendance was large and the lessons from the meeting most instructive.

The tenth meeting of the Southern Minnesota Club was held at Northfield, Feb. 22, and celebrated Washington's Birthday. Hon. O. W. Shaw presented a paper on Washington as a Man, and Prof. J. J. Dow another on Washington as a Military Leader. Several new members were received and the outlook for the club is promising.

NEW ENGLAND.

Boston.

[For other Boston news see page 313.]

Berkeley Temple. Last Sunday Mr. Francis Murphy closed his series of meetings with an afternoon and an evening service. Large audiences greeted him and he spoke with force. A number of converts responded to invitations to testify and as usual many signatures to the pledge were secured. At the close Mr. Murphy stated that he would be glad to come again. The first of April he begins a several weeks' series of meetings in Cambridgeport.

Mt. Vernon will hold Lenten services in the chapel every Friday night and on Sunday evenings. Topics for Sunday during March and April are: The Meaning of Lent, Be Clothed with Humility, Go Up Higher, Self Lost and Found, The Education of Responsibility, The Prospect of the Cross, The Retrospect of the Cross.

Old South. A course of Sunday evening lectures during Lent will be given by the pastor, Rev. Dr. G. A. Gordon, on Messages from the Cross. Sub-topics are: The Cry of Humanity, The Filial Spirit, The Divine Pity, The Great Assurance, The Moment of Despair, The Supreme Trust, The Eternal Victory.

DORCHESTER.—*Pilgrim.* Last Sunday evening a Mary Lyon anniversary service was held with a large attendance. Mrs. M. H. Hunt and others, alumnæ of Mt. Holyoke, spoke. An offering for the college was taken at the close.

An interesting set of figures, compiled by Rev. D. W. Waldron in connection with his city missionary work, shows that the additions on confession to Boston Congregational churches for 1891–96 aggregate 2,573, of whom 378 came from missionary families.

How closely connected are the young people's societies and the Sunday schools was suggested at the Superintendents' Union last Monday night, when the services of the general secretary of the United Society of Christian Endeavor, Mr. J. W. Baer, were solicited to lead the thought of the union as to How Spiritual Life in the Sunday School Can Be Quickened and Deepened. The first condition noted by the speaker as a primary necessity was the indwelling of the Spirit in the teachers to be sought through thorough cleansing of their hearts. Consecration was the second step which followed naturally. With these two conditions of preparation effected the spiritual life would be stimulated and imparted to others. At the close of Mr. Baer's remarks Dr. Thomas Sims of Toronto spoke briefly.

Massachusetts.

BROOKLINE.—*Leyden.* A delightful proof of the interest in this young church which its neighbors feel was given last Friday evening when a delegation of 11 from Rev. E. M. Noyes's church at Newton Center presented themselves at the prayer meeting. A season of Christian fellowship was enjoyed and the ties of brotherhood were greatly cemented.

HYDE PARK.—Rev. A. W. Archibald, D. D., has been unanimously requested to withdraw his resignation. Last Sunday at the close of the morning service one of the deacons presented resolutions with that end in view, the whole congregation rising to vote for them. The final decision has not yet been given by the pastor.

LOWELL.—*First Trinitarian.* The pastor's Bible class held its 11th annual banquet on Thursday evening last, when interesting and congratulatory addresses were given by neighboring pastors and by the local representatives in the legislature. The class numbers 223 and has an average attendance considerably above 100. It especially desires to know of any other Sunday school class of equal membership and attendance.——Mr. Francis Murphy begins a gospel temperance campaign in this city March 14. Rev. G. H. Johnson is chairman of the committee of arrangements.

HOLBROOK.—The will of the late Sarah Holbrook of this place contains these bequests: To the A. B. C. F. M., the C. H. M. S., the C. C. B. S. and the A. M. A. $10,000 each; to the Woman's Board, the Education Society, the W. H. M. A. $5,000 each; to the Ministerial Aid $2,000, to the Boston Seamen's Friend Society $1,000 and to Wellesley College for a scholarship $3,000.

BARRE.—All departments are prospering with an unusual degree of interest during the fall and winter. The present membership is 164, including nine additions in 1896, and six in January. The benevolences last year amounted to $1,029. Rev. J. F. Gaylord is the pastor.

PITTSFIELD.—The late Miss Sarah Martin left to the C. H. M. S. $5,000, to the A. B. C. F. M. $2,000, to Hampton Institute $2,000 besides other bequests.

Maine.

AUBURN.—A delightful occasion was the recent meeting of the Maine Ministers' Association at High Street Church. About 150 clergymen from all parts of the State were present, the traveling expenses being assessed *pro rata* upon all. The afternoon was spent in a review and discussion of nine books bearing on the new theology. A banquet was served by the ladies of Elm Street Church, at which President Hyde presided, and short speeches were made by many present. In the evening Dr. G. W. Field gave a masterly address on The Desirableness and Reasonableness of the New Method of Interpreting the Old Testament

MADISON.—The golden wedding of Rev. and Mrs. T. G. Mitchell was observed last month by a large gathering of relatives and friends. All the living children were present. Mr. Mitchell is the only Congregational minister in Maine today who was here in 1851, the year he came to Madison. He preached here 34 years, being at that time the only minister above Skowhegan. Numerous and valuable gifts, several original poems and many letters were received.

GARLAND held a recent entertainment and church social in the Town Hall, a large number being present and a good sum of money being voluntarily contributed toward the current expenses of the church. The Sunday evening services are well attended and considerable interest is manifested. Under the auspices of the C. E. Society preaching services are held at West Garland Sunday afternoons.

MUSCONGUS ISLAND.—A church of 12 members was formed here, which is the outgrowth of the work of Captain Allen, the coast missionary. Rev. Francis Southworth spent a week assisting, and the church is to be a branch of the Bethel, Portland, of which he is pastor. The membership will soon be increased.

EAST MACHIAS.—Every Thursday evening the vestry is converted into a reading-room for the boys and young men, and special efforts are much appreciated. A Shakespere Club has also been formed for study.

BANGOR.—The Gale meetings held in City Hall are thronged at every service and many have signed cards, while a good number have made a decision for Christ.

The statistics for 1896 show 245 churches, three new ones having been added and none dropped; 195 ministers, 43 not in the pastorate; church membership 21,647, a net gain of 104; additions 1,132, 760 on confession; removals 909; benevolences $76,452, an increase of $5,058. Home expenditures show an increase of $19,000, covered by the large amount expended by the St. Lawrence Church, Portland, in connection with the new building.——The Little Deer Isle new meeting house was first used for worship Feb. 4, but will not be dedicated till June.

New Hampshire.

LITTLETON.—A series of union services continuing five weeks under the lead of the pastors has resulted in the awakened interest of many, and nearly all heads of families, with a large proportion of men. The men's gathering Sunday afternoons has been a marked feature, and the harmony of coöperation has been conspicuous. By the exertions of the Ladies' Aid Society $675 have been secured and applied towards the extinguishment of the parsonage debt.

LISBON.—Neighborhood prayer meetings at three different localities in the village are sustained by the Young Men's League on Friday evening in addition to their meeting Thursday evening. Rev. Ralph Gillam, with his singer, spent a recent Saturday and Sunday here, holding interesting and profitable services resulting in a manifestation on the part of a few of a desire to begin a new life.

EAST BARRINGTON.—Misses Moody and Williams, Christian workers, are conducting a series of revival meetings at Green Hill. A movement is started to secure funds for a chapel. The pastor, Rev. Daniel McIntyre, holds a well-attended preaching service Sunday afternoons in Grange Hall. Attendance at church and Sunday school has been large.

BARTLETT.—Rev. J. R. Horne, Jr., has made a new departure. He is accustomed to visit a single house previously designated, having asked the occupant to invite his neighbors to be present and thus meet the pastor. On such occasions after a familiar talk on some religious truth a season of prayer is held. Experiment shows good results.

TAMWORTH.—Deacon Faxon has recently died at the ripe age of 87, followed a few hours later by his wife, aged 89, after a married life of 64 years. The time of his election as deacon is not remembered. He also served as superintendent of the Sunday school nearly 25 years.

FRANKLIN.—The annual report of work for the past year has been encouraging. Union meetings with the Christian Church have awakened much interest. The choir has been furnished by the ladies with new oak chairs.

HANCOCK.—The first roll-call of the church was held this year and was well attended. The total membership is 113. Benevolent contributions the past year were $100, and the parsonage buildings have been painted

MERRIMACK receives a legacy of $500 from the estate of the late Jane Kittredge, the income of which is to go for the support of preaching.

Vermont.

MONTGOMERY CENTER.—Miss M. A. Brokaw and Miss M. L. Barbour have worked here, assisting the pastor with encouraging results since the Week of Prayer. The former has now gone to Weathersfield to remain until the coming of the summer supply, and Miss Barbour, after aiding the pastor of East Fairfield in special services for a week, goes to Weston.

WATERFORD.—Mrs. C. R. Landon, who has been working here since the organization of the church last fall, is seriously ill, and the pulpit has been supplied by neighboring pastors.

ST. JOHNSBURY.—*South.* A chorus of young people has been trained for the Sunday evening service.——*North.* Gen. O. O. Howard recently spoke at a union service.

The Ladies' Society in Brandon cleared $60 recently by an entertainment in the Town Hall.

Rhode Island.

WESTERLY feels the financial stress in the loss of some investments and the lack of employment for many of its supporters. Large congregations are the rule and the interest does not flag. A flourishing lyceum league of young men is a feature. A union of the churches for revival services is in prospect. Rev. E. L. Warren is pastor.

PROVIDENCE.—*Pilgrim.* Fifty fragment jugs have yielded as savings for missions $90 for the Ladies' Home and Foreign Missionary Societies.——*Elmwood Temple.* The pastor, Rev. E. T. Root, is preaching a series of evening sermons on The Modern Theophany.

Connecticut.

NEW HAVEN.—*United.* Dr. Newman Smyth addressed a large good citizenship meeting on the evening of Washington's Birthday. A recent Sunday morning offering for the C. H. M. S. amounted to $475. The Men's Club service was addressed Feb. 21 by Mr. S. S. Greene of Worcester on What May a Public Library Do for a City? and on Feb. 28 by Dr. Alexander McKenzie in behalf of the work for the seamen.——*Dixwell Avenue.* The recent dissensions in this colored church are being rapidly removed under the faithful ministry of Rev. T. N.

ROYAL BAKING POWDER

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ROYAL BAKING POWDER CO., NEW YORK.

Baker of Yale Divinity School. He was ordained Feb. 23. He is a graduate of Mt. Hermon School, Boston University and Yale Divinity School. His first schooling was at Hampton under General Armstrong.——*Redeemer*. An enjoyable reception to the pastor, Rev. W. L. Phillips, and his assistant, Rev. Mr. Peabody, was held under the auspices of the young people's societies, over 1,000 persons calling to extend their congratulations on the progress of the church work.——*Ferry Street*, which has had rather a trying existence of late, has been reorganized under the direction of Mr. William Dixon, who has been licensed by the local association to preach and engaged by the church as pastor for six months.

TORRINGTON.—The French Protestants, numbering 60 families, all but four of whom are French Swiss, have been holding meetings Sunday afternoons in the Third Church, and have called Rev. Joseph Provost of the French Church, Springfield, Mass., to become their pastor. He has begun work. The C. H. M. S. of Connecticut appropriates $500 towards his support and $100 more a year for outside missionary work among his people throughout the State. He will be permitted to solicit $200 in contributions; the new church will provide $400 a year and the Congregational church gives $100 in order to complete his salary. Mr. Provost is highly educated and a hard worker. During his stay at Springfield a new meeting house was built.

HARTFORD.—A meeting of the delegates appointed by the churches of the city to consider the feasibility of forming a Hartford Congregational Union was held last week in Memorial Hall. After discussing the recently adopted preamble and resolutions of the City Missionary Society, it was deemed unwise to proceed further with the formation of the proposed union. A resolution recommending the city society to the sympathy and support of the local Congregational churches was adopted.

WEST WOODSTOCK.—*Second*. The Sunday school and C. E. Societies have undergone a remarkable increase since Jan. 1. The attendance at public worship has averaged larger than for many winters past. An increase in membership is due to the activity of the Christian Workers who visited here some time ago, and the spiritual life of the church has not been so high for a decade and a half.

COLUMBIA.—Rev. J. P. Harvey presented a handsome clock purchased by about 70 persons residing in the center of the town to Deacon E. P. Lyman recently, for his efficient service in breaking out paths in snowstorms, so the people could get to church. A band was also in attendance and assisted in surprising the deacon and making this novel occasion noteworthy.

CANAAN.—Rev. C. W. Hanna has conducted a series of evangelistic services in the Waungam School district with great success, 18 converts being reported. A small Sunday school has been organized that is faithfully attended by all its members. As a result of the labors 18 persons will join the church in South Canaan, and five will join at Falls Village.

NEW LONDON.—*First*. The men gave a supper last week Thursday evening, the proceeds going towards equipping the meeting house with electric lights. Everything was cooked in chafing dishes, and some of the men proved themselves experts.

Pomfret has been holding special evening services under the direction of Rev. W. B. Greene, assisted by neighboring pastors.——The Martha Washington reception and loan exhibition in First Church, East Hartford, was instructive from a historical point of view and netted $107.

MIDDLE STATES.

New York.

BROOKLYN.—The annual meeting of the Brooklyn auxiliaries of the Woman's Board of Foreign Missions met, Feb. 24, in the Lee Avenue Church. The attendance was large, and the programs for morning and afternoon most interesting. Mrs. J. B. Clark, wife of the pastor, delivered the address of welcome. The two-minute reports from the 20 auxiliaries were inspiring in their account of work, and the addresses of missionaries from the field stirred the hearts of the hearers to greater devotion. The noon intermission was made a social affair. Visitors from a distance brought their own luncheon, and hot tea and coffee were served by the ladies of the church. Rev. J. B. Clark, the pastor, who is still in California, has now entirely recovered from his accident, and will be in his pulpit again the first Sunday in April.

WATERTOWN, Rev. S. G. Heckman, pastor, is making rapid advances, it having reached the second place in membership in its association. It is thoroughly organized for efficient work. The King's Daughters make garments for the needy ones in the South, a home department is vigorously pushed by the senior deacon, the musical members of the congregation are formed into a class and employ a trained teacher. This has greatly elevated the service of song in all departments. A young men's orchestra has been formed for the Sunday school. The church is illustrating, in an unusual degree, the principle to every man his work, and the center of all is an earnest spiritual life.

NEWBURG is drawing to the end of the first year of Rev. E. F. Neilson's pastorate, and it has been one of unusual success. A gain of 53 members, an estimated gain of 65 in morning and 125 in the evening Sunday services and 70 in prayer meeting attendance constitutes an encouraging record. A floating indebtedness of $500 has been reduced to less than $100. A general demand for Bible study on the part of the people has been met by the organization of a class for men by the pastor, for young ladies by the pastor's wife, for women by a lady of the congregation, and for Endeavorers by one of the deacons.

NEW YORK.—The yearly statistics of forty-three churches of the Manhattan-Brooklyn Conference have been recorded by Rev. E. H. Byington as follows: membership, 16,895; additions, 1,323; on confession, 596; S. S. enrollment, 24,014; average attendance, 14,933; C. E. members, 2,740; total benevolences, $152,685; expenses, $325,217.

CAMDEN, Rev. Edward Evans, pastor, is united and enthusiastic. An effort to raise a $500 debt has been specially successful; an absent member appealed to sent his check for $200. The pastor is giving a series of addresses Sunday evenings on familiar proverbs.

CLAYTON, Rev. William Excell, pastor, is encouraged by the results of a month's special meetings, nearly 20 persons, some of them heads of families, having declared for Christ.

PERRY CENTER is regretful at the loss of the pastor, Rev. J. J. Shingler, who goes to Columbus, O. The church has been specially prosperous under his ministry.

New Jersey.

NEWARK.—*First*. Prayer meetings have improved greatly of late. Congregations have increased somewhat and have changed markedly. The pews have rented unusually well. A paid quartet is a new feature this year. The Ladies' Missionary Society has been reorganized, and now instead of a handful numbers from 75 to 100. It meets fortnightly.

EAST ORANGE.—*Swedish*. After a successful pastorate of four years, during which a new house of worship has been built and many received into the church, the pastor, Rev. A. P. Nelson, has gone to the Swedish church of Lowell, Mass. The church is at present straightened in resources but is otherwise doing well.

CHATHAM.—The Ladies' Society has just been favored with a lecture on Constantinople by Rev. C. A. S. Dwight, for seven years a missionary there. A union meeting in the interests of the Armenian orphans has been arranged, to be addressed by Dr. W. A. Farnsworth, late of Cæsarea.

ASBURY PARK.—This church, not yet a year old, has received from six to 11 members at every communion service. Its membership is now 171.

THE SOUTH.

Maryland.

BALTIMORE.—*First* suffers severe loss in the death of Mrs. M. R. Hawley, who was prominent in all benevolent work, vice-president of the Y. W. C. A. of the city and a liberal giver to home missions. She built the church at Monterey, Pa., helped support it, and completed arrangements with the H. M. S. whereby the society agrees to continue supporting the church for 10 years. Among her public bequests are: $6,000 to the Y. W. C. A., $2,000 to the Y. M. C. A., $3,000 each to the Philadelphia

Continued on page 319.

March

April, May are the months in which to purify the blood, for at no other season is the body so susceptible to benefit from medicine. The peculiar purifying and reviving qualities of Hood's Sarsaparilla are just what is needed to expel disease and fortify the system against the debilitating

April

effects of mild weather. The blood at this season is loaded with impurities which are promptly and thoroughly removed by Hood's Sarsaparilla, and strength, health, vigor and vitality succeed to weakness, debility, and that tired feeling. Hood's Sarsaparilla

May

cures, when in the power of medicine, scrofula, salt rheum, sores, boils, pimples, all humors, dyspepsia, biliousness, sick headache, indigestion, general debility, catarrh, rheumatism, kidney and liver complaints, and all diseases arising from or promoted by impure blood.

HOOD'S

Sarsaparilla

Is the One True Blood Purifier. All druggists. $1.

Hood's Pills the best family cathartic and liver stimulant. 25 cents.

A STEADY DROP.

In 1892, $35; in 1893, $28; in 1894, $24.

TODAY $20.

This is the history of the price movement all along the line since 1888. Furniture has gone so low in price that where we sold one piece in 1888 we are selling *four* pieces today.

Look at the value, for example, in this Sideboard at $20, not forgetting that it is fine cabinet work throughout and very different from the cheap bargain furniture sold wholly on its price.

This board stands 76 inches in hight and is of solid White Oak. It has all the outfit of the most expensive patterns. There is a broad top shelf and side shelves for a pitcher, with glasses, a coffee urn, a chocolate mug or a caraffe. The mirror is beveled French plate. There is a lined partitioned silver drawer. The closet has shelves and every drawer is dust proof. Separate locks; polished brass mountings; extra stout castors; hand-carved panels and gallery. And the price is only $20

General Catalogue for 1897. *Square octavo*, 256 *pp*., 300 *illustrations. Sent to any address on receipt of five 2-cent stamps for postage.*

PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

While merchandise moves slowly, it cannot be denied that the tone of business has perceptibly improved during the past week. This is to be seen in several different directions. Prices of many staples are stronger and show advancing tendencies; the iron and steel trades are becoming healthier, and the woolen industry is quite active, manufacturers buying heavily of raw wool in anticipation of a duty being placed on the latter. Even the cotton goods market presents a little more encouraging aspect.

Owing to the enormous orders for steel rails placed on the break in the schedule price about a month ago, the mills have work which will keep them busy for months to come. It is estimated that the orders for steel rails and the work of laying them will mean the putting into circulation of $35,000,000. The demand for Bessemer pig iron is brisk, in excess of the production, in fact.

A notable feature of the general situation has been the decline in the price of wheat. The last year's crop was evidently larger than is allowed in the Government report. Furthermore, there is no longer a powerful bull pool in wheat in Chicago, as there was some months ago. That pool long ago converted paper profits into cash. It looks as though dollar wheat was more remote than some of the enthusiasts thought when prices were advancing so rapidly.

Leather and shoes are in more inquiry and prices are firmer. Of course, as the building season approaches, there will be a sharper movement in lumber and in building materials generally. One of the most encouraging factors of the whole situation is the steady improvement in railroad earnings. This is substantial proof that the movement of merchandise is growing larger. In the stock market there is also a better feeling and speculation is daily growing broader.

A THOROUGHLY ATTRACTIVE CALIFORNIA TOUR.—There are many persons who would like to see California in the early spring, and at the same time who wish to escape the trying climate of the East at that season of the year, who have not the time to spare for a protracted trip. It is just this class who will be especially interested in Messrs. Raymond & Whitcomb's latest announcement of a forty-days' tour to the Pacific Coast wholly under personal escort. The party will leave Boston March 15, and visit all the important resorts in California, from San Diego and Coronado Beach to Monterey and San Francisco. Everything will be carried out in the best manner, and the sight-seeing facilities will be unequaled. Nevertheless, no time will be wasted, so that the business man can accomplish the whole delightful journey, as already said, in forty days. It is an exceptional opportunity to see the marvels of the continent. A circular giving the full itinerary will gladly be sent by mail. Address Raymond & Whitcomb, 296 Washington Street, opposite School Street, Boston.

Styles correct,
Prices right!
Only four words but what a world of meaning!

Macullar Parker Company,
Clothiers and Outfitters for
Men, Youths and Boys.

400 Washington St., Boston.
166 Westminster Street,
Providence.

51st
Annual Statement
of the
CONNECTICUT MUTUAL
Life Insurance Co.,
Of Hartford, Conn.

NET ASSETS, January 1, 1896,		$60,764,020.64
RECEIVED IN 1896.		
For Premiums, . . .	$4,743,236.75	
For Interest and Rents,	3,139,405.22	
Profit and Loss, ...	50,140.75	
		$7.932,782.72
		$68,696,803.36

DISBURSED IN 1896.

For claims by death and matured endowments, . .	$4,508,018.25	
Surplus returned to policy-holders,	1,274,658.62	
Lapsed and Surrendered Policies,	759,247 93	
TOTAL TO POLICY-HOLDERS,	$6,541,924.80	
Commissions to Agents, Salaries, Medical Examiners' fees, Printing, Advertising, Legal, Real Estate, and all other Expenses, ...	836,715.97	
TAXES, ...	336,490.98	
		$7,715,131.75
BALANCE NET ASSETS, Dec. 31, 1896,		$60,981,671.61

SCHEDULE OF ASSETS.

Loans upon Real Estate, first lien, . .		$35,722,498 00
Loans upon Stocks and Bonds, . . .		12,300.00
Premium Notes on Policies in force, .		1,065,427 28
Cost of Real Estate owned by the Comp'y,		8,788,184.43
Cost of United States and other Bonds,		13,606,034.97
Cost of Bank and Railroad Stocks, . .		389,954.00
Cash in Banks, ...		1,392,194.53
Bills receivable, ...		4,141.86
Agents' Ledger Balances, ...		936 54
		$60,981,671.61
ADD		
Interest due and accrued,	$1,078,701.64	
Rents due and accrued,	39,763 69	
Market value of stocks and bonds over cost,	499,278.03	
Net deferred premiums,	274,266.70	
Net uncollected premiums,	78,667.21	
		$1,970,677.27
GROSS ASSETS, December 31, 1896,		$62,952,348.88
LIABILITIES:		
Amount required to reinsure all outstanding Policies, net, Company's standard, ...	$54,659,748 00	
All other liabilities, . .	1,139,303.84	
		$55,799,051 84
SURPLUS, ...		$7,153,297.04

Ratio of expenses of management to receipts in 1896, ...	10.55 per cent.
Policies in force Dec. 31, 1896, 66,441 Insuring, ...	$157,422,626.00

JACOB L. GREENE, President.
JOHN M. TAYLOR, Vice-Prest.
EDWARD M. BUNCE, Secretary.
DANIEL H. WELLS, Actuary.

GEORGE E. WILLIAMS, General Agent,
53 Devonshire Street,
BOSTON, MASS.

Financial.

Guaranty Trust Co.
of New York.
Mutual Life Building,
65 CEDAR STREET, N. Y.
CAPITAL, - - - - - $2,000,000
SURPLUS, - - - - - $2,000.000
ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR, AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.
INTEREST ALLOWED ON DEPOSITS
subject to check or on certificate.
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Frederick W. Vanderbilt,
William C. Whitney.

HOME INSURANCE COMPANY
OF NEW YORK,
OFFICE: NO. 119 BROADWAY.

Eighty-Seventh Semi-Annual Statement, Jan., 1897.

SUMMARY OF ASSETS.

Cash in Banks	$306,032.86
Real Estate	1,748,857.41
United States Stocks	1,497,762.50
State Bonds	25,000.00
City Bonds	821,974.81
Rail Road Bonds	1,624,495.00
Water Bonds	83,500.00
Gas Stocks and Bonds	115,925.00
Rail Road Stocks	2,476,595.00
Bank Stocks	311,500.00
Trust Co. Stocks	85,150.00
Bonds and Mortgages, being 1st lien on Real Estate	423,786.71
Loans on Stocks, payable on demand	183,100.00
Premiums uncollected and in hands of Agents	602,866.76
Interest due and accrued on 1st January, 1897,	55,678.34
	$10,362,224.39

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,280,827.00
Reserve for Unpaid Losses and Claims,	735,128.68
Net Surplus	2,346,268.71
	$10,362,224.39

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, } *Vice-Presidents.*
W. L. BIGELOW, T. B. GREENE, } *Secretaries.*
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NEW YORK, January 12, 1897.

Constantly increasing
sales of
CHEQUE BANK CHEQUES
show that they are becoming more popular amongst **Travelers** and **Remitters.** Send for circular, which tells why they are better than Letters of Credit, to
Agency of the U. S. Cheque Bank, L'd.
Frederick W. Perry, Manager,
40 and 42 Wall St., New York.

8% Municipal Warrants Safe as bonds and pay much better. Write for details. ROBT. E. STRAHORN & Co., Equitable Building, Boston.

TRAINING SCHOOL FOR NURSES. North Adams Training School for Nurses. An opportunity for excellent training is offered by the North Adams Training School for Nurses. Apply to Mrs. John Bracewell, North Adams, Mass.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

Continued from page 317.

branch of the Woman's Board and the W. H. M. U. of New Jersey and to the trustees of First Church, $7,000 for the support of Hawley Memorial Chapel, $2,000 for the use of Second Church and $5,000 for the use of First Church. The A. B. C. F. M. also receives $25,000, and after other gifts the residue will be divided equally between the C. H. M. S., the A. M. A., the C. C. B. S. and Colorado College.

Tennessee.

DEER LODGE.—Special services have been blessed with the hopeful conversion of nine persons, and others made their first public confession. The pastor, Rev. George Lusty, had the great joy of receiving 12 persons into the church on confession. The church has now a membership of 59 and is one of the most active churches in the mountains of Tennessee.

Florida.

NEW SMYRNA.—Owing to a needed change of climate for his wife, Rev. A. T. Fuller has resigned, to take effect April 1. He has justly won the esteem of the community. The C. E. Society and Sunday school are flourishing.

THE INTERIOR.

Ohio.

CLEVELAND.—*Euclid Avenue* voted recently to accept the resignation of Rev. H. M. Ladd, D. D., to take effect at his request March 1. The church also voted that full salary and use of parsonage should continue till May 1, and made also a gift of $500.——Rev. G. W. Moore and the jubilee quartet of singers have been at the Pilgrim, First, Euclid Avenue and other churches. Sec. W. F. McMillen and Mrs. Bryner are also visiting the churches in this vicinity. Mrs. Bryner's rare ability as a teacher and her earnestness and spiritual power as a speaker have made a deep impression. The Sunday School Society renders a valuable service to the schools and churches by sending her to awaken an interest in the work of the home missionary societies.——*Olivet* is supplied for the present by Mr. F. Williams, a member of Union Church, formerly a Methodist local preacher.——The visit of Rev. G. W. Moore and the singers not only brought money to the treasury of the A. M. A., but excited a distinctly spiritual and evangelistic influence in the churches which were fortunate enough to hear them. Over 2,000 persons heard them at Pilgrim Church on a Sunday evening, and in the evangelistic after meeting all the singers told briefly the story of their own conversion.

MANSFIELD.—*Mayflower* has just passed through a refreshing season. Beginning with the Week of Prayer meetings were held for five weeks, and in February as a result 21 persons were received into membership. Of this number 10 were men and 10 were wives. The meetings were conducted by the pastor, Rev. R. H. Edmonds, with two weeks of assistance by Rev. Albert Bowers of Ruggles. In the past year, notwithstanding the hard times, this church raised more money for home expenses and benevolence than in any previous year.

ELYRIA.—Rev. W. E. Cadmus, formerly of Hingham, Mass., began work the middle of last month. The church is the strongest in this growing city of 10,000 inhabitants and is one of the strong churches in the State outside the large cities. It is unanimous and enthusiastic in support of Mr. Cadmus. Its previous pastor, Rev. E. E. Williams, was greatly beloved as pastor for 24 years.

AURORA has just closed two weeks of meetings, L. S. Chafer and wife assisting the pastor, Rev. F. O. Eggleston, in singing, visitation and conference. Bible readings and prayer service were also held each afternoon. The efforts proved a blessing to the whole community. The end is not yet, for a new spirit of prayer is present.

WAKEMAN is united under the energetic ministry of Rev. Jesse Hill. At present he is delivering a series of sermons to young men. The congregations are large, the prayer meeting room is always filled and the church was never in a better spiritual, financial and social condition.

Illinois.

[For other Chicago news see page 302.]

MOUND CITY.—Remarkable gospel meetings are in progress, the Congregational and Methodist forces uniting in a special effort led by Ben Deering. The entire community is stirred. In this town of about 3,000 population saloons are abundant, but are losing many of their old patrons and the churches are receiving additions. The Congregational church has, at present, no pastor. A neighboring minister, Rev. R. W. Purdue, aided the church, Feb. 21, in receiving into its fellowship 50 persons on confession.

CHICAGO.—*Pilgrim*. Feb. 22 a Washington banquet was held, at which over 500 sat at the tables. The pastor, Dr. G. R Wallace, presided, and responses to toasts were given by one judge, four professors, two lawyers, one military officer, one author and one editor, all but one of the speakers being members of the church. The evening congregations in this church have become so large that it is with great difficulty the people are seated at many of the services.

ALBION.—*First*. State Evangelist C. F. Van Auken aided Rev. E. E. Shoemaker, the pastor, for two weeks in special meetings. A good work closed

Continued on page 320.

Advance Styles in
SPRING
MILLINERY

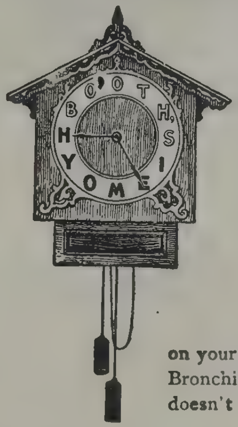
Our head Milliner has just returned from Paris, and we are now prepared to show you advance styles in Spring Millinery. Here are some charming Trimmed Hats for early Spring wear. *Come, if only to look.*

Ladies' and Misses' Straw Hats.

All the newest styles in untrimmed Straw Hats for Ladies and Misses are being gathered here as fast as they're put forth by the makers.

The best in Millinery at moderate cost.

WM. S. BUTLER & CO.,
Millinery, Dry and Fancy Goods,
90 to 98 TREMONT ST., BOSTON.


B O O T H S
H Y O M E I

At twenty-five minutes after nine

in the morning, begin with Booth's Hyomei, the Australian "Dry Air" treatment. Use the inhaler every hour until bed time, then put a few drops of

"Hyomei"

on your pillow. If one day's treatment doesn't relieve your Bronchitis, Asthma, Catarrh or Cold, and if continued use doesn't *cure*, read the guarantee below. Booth's Hyomei
"CURES BY INHALATION."

PENNSYLVANIA COMPANY—WESTERN DIVISION,
Office of the Superintendent,
C. D. LAW, Supt. FORT WAYNE, IND., Nov. 3, 1896.

DEAR SIR:—In March last I was suffering from a severe catarrhal cold. My right ear was almost totally deaf, and the ringing in it was exceedingly annoying. I purchased an outfit and commenced its use, continuing through the day as I would have opportunity. About 5 p. m. the congestion in the eustachian tube disappeared, my hearing was fully restored, and I have since had no recurrence. Since then I have, on several occasions, checked and cured bronchial colds, and I have no hesitancy in recommending it. Very truly yours, C. D. LAW.

Guarantee. *I will refund the money to all persons purchasing Booth's Pocket Inhaler Outfit anywhere in the United States, during 1897, who will say that HYOMEI has done them no good, on condition that they apply direct to the head office, 23 East 20th Street, New York City.* (*Signed*) R. T. Booth

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei**, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

Pocket Inhaler Outfit Complete, by Mail, $1; (for foreign countries add $1.00 postage): outfit consists of pocket inhaler, a bottle of **Hyomei**, a dropper and directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** cures. Are you open to conviction? Extra bottles of Hyomei Inhalant by mail, or at druggists, 50 cents. Hyomei Balm for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia, Chicago, and all leading business centers

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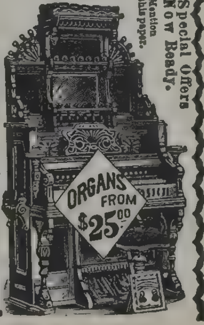

SAVE MONEY. FREE! FREE! Send for our new 1897 Catalogue, illustrated in colors, containing full descriptions of all our **Pianos and Organs.** REMEMBER we are the only firm of actual manufacturers selling exclusively to the general public direct, at *factory cost*—the only firm where you get the Real Exact Value for your money. There are no Agents', Dealers' or Middlemen's profits added. ☞ CASH or on EASY PAYMENTS, ☜ to suit your circumstances. Pianos and Organs shipped on thirty days' trial in your own home under our special warrant for twenty-five years. *No money required in advance. Safe delivery to purchaser guaranteed.*

FACTORY TO FAMILY DIRECT NO OTHER WAY

REFERENCES:—Our bank, your bank, any bank, the editor of this paper, or any of the multitude of patrons who have purchased millions of dollars worth of instruments from us during the past 35 years. Our new book "The Heart of the People," containing a thousand recent references, sent free. Don't fail to write at once to

TERMS: No Satisfaction, No Pay.

NOTE.—As an advertisement we will sell to the first purchaser in a place one of our fine PIANOS, specially fitted and finished for only $160, or one of our latest PARLOR ORGANS for $25. ALL EXTRAS for each instrument FREE.

ESTABLISHED 35 YEARS.

CORNISH & CO., Piano and Organ Makers. Washington, N. J.

Special Offers Now Ready. Mention this paper.

Continued from page 319.

Feb. 14, when 13 adults united with the church. It is expected that as many more will be received. At the closing service Sunday evening the room was crowded and half as many stood outside.

BEECHWOOD, Rev. C. D. Borton, pastor, has received the gift of a lot from the Illinois Central Railroad Co., on which to erect a house of worship. This will cheer the little band and with the help of the Building Society it will now be able to have a meeting house of its own.

CLIFTON AND ASHKUM.—Rev. Howell Davies has supplied these churches with much acceptance for a few weeks. In the latter place he held meetings daily, and as a result 10 persons united with the church.

Indiana.

TERRE HAUTE.—*Second.* A recent day of unusual interest was when 23 persons united with the church as the first fruits of the season of special religious interest which began with the Week of Prayer. The church occupies a field in the eastern section of the city, a mile distant from First Church. It originated in a Sunday school jointly conducted under the care of the C. H. M. S. and the First Church. Its convenient and tasteful edifice is now thronged with worshipers and the outlook is hopeful. Dr. W. F. Harding is pastor.——*First*, Rev. C. H. Percival, pastor, has its work well in hand. The pastor and his wife have been received with enthusiasm, and large numbers attend their weekly "at home" receptions. The evening congregations have largely increased and special interest is manifested in the S. S. and C. E. work. Several of the best workers are engaged in the Light House Mission in the river district.

INDIANAPOLIS.—*Plymouth* observed Feb. 21 as an anniversary of Washington. Lessons in civics were given by the pastor, Rev. F. E. Dewhurst, morning and evening and there was an elaborate stereopticon service under the McCulloch Club. In the afternoon the pastor addressed the Progress Working Men's Club of the city on Washington. The recent efforts of this church and of the ably officered McCulloch Club to excite popular interest and strike telling blows for municipal righteousness have been timely, discreet, educational in type, eminently successful.

Michigan.

DETROIT.—*Old First* has suffered a severe loss in the death of Dr. W. R. Scurr, a much esteemed member. He had the largest practice of any physician in Detroit among the poor, to whom he was a sincere friend and helper. He was an ordained pastor of one or two Michigan churches before he studied medicine. He died of acute tuberculosis, contracted while attending a colored patient, and was 40 years of age. The worthy janitor also expired suddenly while attending to his duties last week.

SAINT JOHNS.—Dr. H. E. Butler, pastor here for three years, has resigned. This period has been fruitful, 110 new members having been added, a net gain of 72. Over 70 members of the Sunday school have signed cards this winter expressing their desire to become Christians. The C. E. membership has increased from 64 to 85 the past year.

STANTON.—Last month an interesting service was held, celebrating the ten years' continuous pastorate of Rev. W. C. Burns. Many pastors and friends spoke or sent congratulatory messages; and the pastor spoke a few appropriate words.

GRAND RAPIDS.—*Barker Memorial.* As the result of services held by Evangelist Joel Martin 12 new members have been received, 10 on confession. Mr. Martin is now holding meetings in the Second Church.

FENWICK.—Union meetings of the Methodist and Congregational churches, led by the two pastors, have had full houses and deep interest.

Statistics of Michigan churches for 1896 show: members, 31,622, a gain of 1,022; additions, 3,446; Sunday school enrollment, 39,478, a gain of 590; benevolences, $61,727, a decrease of $8,017. There are 347 churches, a gain of four. These churches have received over 50 members each: Port Huron, First, 105; Detroit, First, 99; Calumet, 94; Port Huron, Ross, 85; Hancock, 68; Grand Rapids, First, 65; Detroit, Brewster, 62; Constantine, 64; Greenville, 58, Saginaw, 56; Benton Harbor 55; Wolverine 55.

Wisconsin.

NECEDAH is greatly blessed in the service of Rev. Jesse Sarles, who came here last summer, expecting to return to complete his course at Yale Divinity School. But he was prevailed upon to remain for a year. He married and took possession of a furnished house for the season. Sec. H. W. Carter

Continued on page 321.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR	Cincinnati.
ECKSTEIN	
ATLANTIC	New York.
BRADLEY	
BROOKLYN	
JEWETT	
ULSTER	
UNION	
SOUTHERN	Chicago.
SHIPMAN	
COLLIER	St. Louis.
MISSOURI	
RED SEAL	
SOUTHERN	
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

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In painting, the cost of labor so far exceeds the cost of material that the best only should be used. The *best* is Pure White Lead (see list of brands which are genuine) and Pure Linseed Oil.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

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What Doctors Say About Wearing Rubbers

A famous New York doctor, Dr. W. C. Phillips, was lecturing on health. It was a bad night, and he began "How many of you wore rubbers to-night? Hands up. Not half of you. I thought so. Every one of you should have rubbers on a night like this. To go without them, is to invite colds, bronchial trouble, catarrh, or pneumonia."

And every doctor says the same—"wear rubbers."

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Continued from page 320.

met with a generous response to his home missionary plea Feb. 21. The pastor is preaching a series of Sunday evening sermons on Ian Maclaren's Creed.

DODGEVILLE.—*Plymouth*, Rev. R. Titmarsh, pastor, which has severed its connection with the old Primitive Methodist Church, was recognized, Feb. 15, as a Congregational church. It has about 125 members and bears the above new name. The sermon was by Rev. T. J. Brown.

BARABOO.—The past three weeks the churches of this place have joined in special meetings held by the Y. M. C. A. and led by Mr. Lindfield. A spirit of earnest work has prevailed and many, especially young people, have enlisted for Christ.

THE WEST.

Missouri.

ST. LOUIS.—*First* held a patriotic service on the eve of Washington's Birthday, the illuminated program bearing a portrait of the "father of his country" and his coat of arms. An interesting feature was the address by Rabbi Leon Harrison.

Iowa.

HITEMAN —Since the coming of Rev. Owen Thomas, less than two years ago, the church has developed from a handful of Welsh people who gathered on Sunday mornings into a strong organization with Sunday school and C. E., holding five services per Sunday, one in Welsh, the others in English. The accessions during the past year number 58, of which 32 followed special evangelistic services. Improvements have also been made on the edifice.

SARGEANT'S BLUFF is taking on new life and courage. Feb. 21, as a result of special meetings in which Rev. W. A. Pottle of Onawa assisted the pastor, Rev. J. M. Turner, 15 members were received, with promise of more to follow. The spiritual awakening in the Sunday school contributed largely to the success of the meetings.

POSTVILLE.—Rev. S. W. Pollard reports "a glorious revival with about 150 converts." The Congregational and M. E. churches united in meetings conducted by Evangelist Cordner. The prayer meetings have outgrown the lecture-room, and the auditorium is too small both for preaching services and the Sunday school.

GREEN ISLAND.—From a Sunday school planted about a year ago in a country neighborhood 14 members have been received. Rev. S. A. Wheelwright is pastor here and also at Preston. During the two years of his service at the latter point the membership has doubled.

DUBUQUE.—*Summit.* At the West Hill Chapel Rev. G. M. Orvis recently held a series of gospel meetings resulting in 30 accessions to the home church. Steps are being taken to organize a church at West Hill.

SLATER —This little church is greatly strengthened by the addition of 10 members, the first fruits of revival meetings conducted by Rev. B. C. Tillett, with the assistance of Rev. Joseph Steele, a neighboring pastor.

Minnesota.

ST. PAUL.—*Atlantic*, under its new pastor, Rev. W. W. Lewis, is struggling to pay its floating indebtedness. Were the H. M. S. not crippled the church would receive aid. Congregations have increased and the outlook is hopeful.——*Milton Street* has been greatly strengthened by the coming of a pastor. Twenty-two persons have recently united. The church holds the only service in a large section of the city, but the people are poor.——*Pacific.* Congregations have increased, with large additions to the membership, and prospects for growth are bright under the new pastor, Rev. J. A. Jenkins.——*Plymouth* is still considering the problem of its location. Many of the members earnestly desire to keep an independent organization.

MINNEAPOLIS.—*Forest Heights.* Revival meetings have been held by the new pastor with a number of conversions, and 24 persons united at the last communion. The coming of new families adds strength.——*Mizpah.* On account of financial conditions the church has lost its pastor, but the H. M. S. sends an evangelist and it is expected to supply the field in connection with another.——*Vine* has been pastorless for a few months, but has been supplied by different city ministers. A pastor has been called and the church is enthusiastic at the prospect of his coming.

FAIR OAKS, developed from a C. E. Society, is commonly without a preacher, except as supplied by the neighboring pastors. It is a church in the woods. Rev. T. H. Lewis of New Brighton has assisted in revival meetings, with good results. The Endeavorers sustain services when there is no preaching.

SWANVILLE.—Little interest has been manifested for several years in the organization, and the hold of the minister upon the community has been slight. The pastor, Rev. W. F. Frost, has been holding revival meetings, with conversions, and prospects are bright for spiritual work.

FAIRMONT is united and prosperous under Rev. J. P. Dickerman, raises more money than ever before, has outgrown its meeting house and has raised a subscription for a new one, which it expects to build in the spring.

WORTHINGTON.—A series of union meetings has been held, Major Hilton assisting. A number of persons have asked for prayers and many have confessed faith in Christ.

HUTCHINSON.—Revival meetings have been held for three weeks, Rev. William Hardcastle assisting, with much interest and several conversions and accessions.

Nebraska.

SARGENT.—Home missionary rally day was observed Feb. 24, the neighboring churches of Arcadia, Wescott and Taylor joining, and their pastors making addresses. The program was finely worked up, the various claims of the society upon the gratitude and loyalty of the people being strongly presented. After a generous offering, in which all the churches shared, a bountiful collation was served by the ladies of the home church. The evening meeting was made introductory to a series of union evangelistic meetings. Rev. W. C. Phipps, the pastor, whose health was so poor in the autumn that grave fears were entertained that he would be compelled to leave the work, is now much stronger.

INDIANOLA, among the first in the Western part of the State to assume self support, now weakened by removals and by loss of members, has been obliged to return to the H. M S. list, but is pushing its work with vigor. The Sunday school is prosperous, a large number of adults being in the Bible class. Rev. A S. Houston is pastor.

ARCADIA has just paid $125, pledged at the time of dedication, with $40 to the C. C. B. S.; and has also raised the cost of insurance. The monthly pledges are so promptly met that the pastor, Rev. J. F. Smith, never has to wait for his salary. The Sunday school recently presented him with a fine cathedral clock.

HAVELOCK.—The special services here, under the lead of Rev. G. J. Buck, continued longer than was expected, closing Feb. 14. The pastor, Rev. Samuel Wood, joins the Methodist pastor in union services.

FAIRMONT.—Rev. G. D. Tangemann finds interest

Continued on page 322.

Lamps

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In Amber, Pink, Opal and Ruby
Colors, giving a rich blended light.

New designs of **Fine Lamps,** mounted with American founts and burners and decorated China bodies, designed for us in Japan, Germany and Staffordshire, unique shapes and decorations, costing from $50.0 to $75.00 each.

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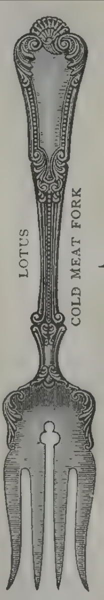

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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN *THE CONGREGATIONALIST.*

Continued from page 321.

increasing under his leadership. Special efforts are made to induce every member to share in some definite work.

Rev. John Sattler, general missionary among the Germans in Nebraska and the Dakotas, has been spending some time in special evangelistic work among the German churches of this State. Three weeks at McCook resulted in several conversions and 10 accessions. At Culbertson the church was refreshed and strengthened and two members were added. He closed a two weeks' meeting at Sutton Feb. 14 with several hopeful conversions, and began at once meetings with Rev. William Suess at Olive Branch. The severe cut in all departments of home missions makes Mr. Sattler's continuance in the work uncertain.

The board of directors of the Nebraska H. M. S. at its meeting Feb. 16 wrestled with the problem of trying to do $25,000 worth of work with the meager sum of $14,013. The superintendent made a voluntary reduction of 10 per cent. on his salary and planned expenses also on a reduced scale, but the reductions all around seemed like taking a pound of flesh from every home missionary pastor in the State and some work will have to be given up entirely.

North Dakota.

Latest reports state that no appointment has yet been made for filling the H. M. S. superintendency, left vacant by Pres. H. C. Simmons. There is a decided conviction among the committee that some method should be employed for carrying on the work temporarily without employing a full superintendent until the society can furnish more money for the work. No definite plan has yet been adopted.

Special evangelistic services are in progress at Crary, Abercrombie and Cooperstown, marked by excellent attendance, increasing interest and deep feeling.——Union evangelistic meetings at Valley City are being conducted by Rev. W. H. Gimblett and the M. E. pastor.——A series of union services have also been held with the Congregational and Methodist churches at Lakota.

Montana.

LIVINGSTON has not yet succeeded in securing a pastor to fill the vacancy occasioned by the resignation of Rev. W. A. Walker on account of ill health last November. The pulpit is being supplied by neighboring ministers and encouraging interest is shown in the Sunday school, C. E. Society and weekly prayer meeting.

PACIFIC COAST.

California.

SAN FRANCISCO.—*Bethlehem*. Rev. W. H. Tubb is being assisted in special services by Rev. Messrs. J. B. Orr and A. S. Parsons. Thirty-four cards have already been signed.—*Mariners'*. Chaplain Rowell reports seven conversions on board the Northern Way before she put to sea.——The Monday Club has appointed Rev. Messrs. Adams, Cruzan and Hatch a committee to secure, if possible, the meeting of the American Board here in 1898

BERKELEY.—*First*. The average attendance at the students' Bible class is 70. Lectures of a high order are given by representative men. Judge Haven of Oakland spoke recently upon The Bible and Human Law.——*Sacramento*. During Dr. H. N. Hoyt's pastorate of a little more than two years 117 members have been added, no communion having passed without accessions.

Washington.

The meetings at Green Lake conducted by Mrs. Lydia M. Bailey have continued to increase in interest and power.

OUR ARMENIAN ORPHANS' FUND.

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$209.50
Previously acknowledged	23,136.50
Total	$23,346.00

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

JAQUITH—In Brooklyn, N. Y., Feb. 9, of apoplexy, Abby G., widow of Rev. Andrew Jaquith, for several years pastor of the Congregational church of Langdon, N. H., aged 81 yrs.

METCALF—In Framingham, at the residence of her son, G. P. Metcalf, Sarah B., widow of Hon. Luther Metcalf of Medway, Mass., aged 93 yrs., 3 mos.

SHORT—In Salem, Mass., Feb. 19, Harriet, daughter of the late Charles and Rebecca (George) Short, aged 70 yrs., 1 mo., 15 dys. She had been a member of the Tabernacle Church, Salem, since 1858. Well done.

SCURR—In Detroit, of tuberculosis, Rev. William R. Scurr, M. D., for several years a successful pastor, but more recently a practicing physician, aged 40 yrs.

WILLIAMS—In Kaigan, China, about Jan. 22, Mrs. Isabella B. R. Williams, a missionary of the American Board at that place since 1867, aged 57 yrs.

HANDSOME lamps, with the new cathedral bent glass shades, are among the novelties in the lamp department of Jones, McDuffee & Stratton, who have originated novelties in fine lamps. Their seven floors of china and glass attract the admirers of the beautiful in this important department of home furnishings.

KEEP IT HANDY.—Coughs, colds and bronchial troubles come on unawares and when least expected. A dose or two of Adamson's Botanic Cough Balsam will check a cold and prevent its development. It is as good as life insurance. Sold by all druggists.

A RAPID DECLINE.—It is a fact that furniture has steadily declined in price during the last five years. A good illustration of this fact is shown in another column, in the announcement of the Paine Furniture Company. They are actually selling a sideboard at the low cost of $20 for which for a like value $24 was charged last year, $28 the year previously and $35 in 1892. This is a good example of the whole price movement in furniture in the last thirty six months. It is no wonder that new furniture is appearing in so many Boston houses.

TRUTH IN A NUTSHELL.—Impure blood is the natural result of close confinement in house, schoolroom or shop.

Blood is purified by Hood's Sarsaparilla, and all the disagreeable results of impure blood disappear with the use of this medicine.

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HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

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Instant relief for skin-tortured babies and rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. The only speedy and economical treatment for itching, burning, bleeding, scaly, and pimply humors of the skin, scalp, and blood, with loss of hair.

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ELY'S CREAM BALM CURES COLD IN HEAD
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ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City

You may get over that slight cold all right, but it has left its mark on the membranes lining your throat. You are liable to take another cold and the second one will hang on longer than the first. Scott's Emulsion is not an ordinary cough specific, but it is "the ounce of prevention." It builds up the system, checks inflammation and heals inflamed membranes. "Slight" colds never bring serious results when it is promptly taken.

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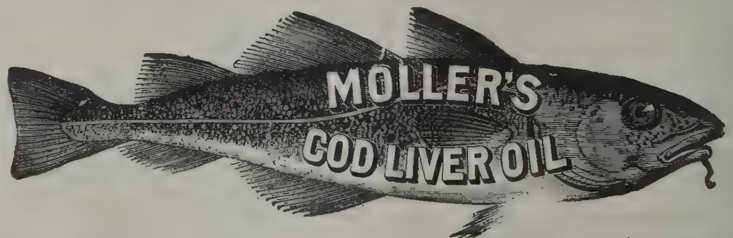

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JOY IN THE ARMENIAN COUNTRY.

Under the heading Van, Jan. 22, comes this letter telling of the gladness brought to many stricken hearts by relief sent from America.

I was greatly delighted to receive, by last week's post, a letter from Constantinople announcing that $3,000 from the fund *The Congregationalist* raised for orphans in this land had been voted for Van. You can hardly imagine how every announcement of this kind brings joy to my heart. The number of orphans on our premises at present is 140 and we are constantly adding to the number. Of these, forty-eight boys and twenty-nine girls have lost both parents, while the fathers of thirty-two boys and twenty-six girls were killed in June. Of the whole number seventy-four are from Van itself and sixty-two from outside. Besides this number we already have a few small children, too young to take into school, provided for in private families, generally selecting widows who have homes and will be helped by the small allowance we give for the children to care for themselves as well. In all probability this form of need will become more and more apparent as we come more in contact with the villages, from which we have been almost cut off since the massacre in June. It is evident that this work needs to be continued for several years, in order to reach the ends for which it is inaugurated—to save these children and send them forth as useful members of society. It becomes a question how much of the funds that come to hand we ought to use the present year, and how much we ought to keep for future years. If we could have a reasonable hope that the coming years would bring the continuation of contributions that will enable us to keep the institution open, we would be delighted to take in at once all that funds received will support for the present year.

It is evident that children now of school age ought to be kept in the orphanage from two to six years according to their age, and I can but hope that there are many, unable perhaps to give large sums, who will feel inclined to send money to keep one child or more in the orphanage for a few years. Many may like to have particular individuals assigned them whose names and circumstances they shall know, and of whose welfare they shall be informed from time to time. At present prices it will cost just about $25 to feed and clothe a child for a year. I should be glad to have any who would like to take children write me, stating whether they prefer boys or girls and for how many years they are willing to undertake their support, and I shall be happy to write them of the person selected, entering them on our books as their beneficiaries, promising periodical information as to their welfare.

On Tuesday evening, Jan. 12—New Year's eve according to the Armenian calendar—we provided an inexpensive entertainment for the orphans. Some of them gave us an exhibition of their simple village amusements, joining hands and moving slowly around in a circle to weird, plaintive music in the sad minor key which ages of oppression have made the natural expression of even their most joyous feelings. Then some of the boys entertained us by conversing in the *patois* of their native villages. Then the simple refreshments of nuts, raisins, dates, etc., were distributed, affording perhaps as much pleasure as the elaborate presents on the Christmas tree do to the satiated sons and daughters of luxury in civilized lands. A few remarks from one of the teachers as to the source from which our blessings come and the spirit in which they should be received, and a prayer for God's blessing on these dear boys and the friends whose gifts had made the gathering possible, and the youngsters, whose eyelids were already drooping, were sent to couches which, if not of down, were many degrees better than they knew a few weeks ago. It was delightful to see so many able to enjoy themselves on the eve of the new year, though the sad events of the year past send a pathetic strain of sorrow through all their joy. It was a frequent request that the generous donors in Europe and America should be informed of their grateful appreciation of the efforts made to save a ruined people.

Entreating heaven's richest blessings upon all the donors of these funds,

Yours most gratefully, G. C. Raynolds.

Dr. Cyrus Hamlin sends us this letter from his daughter, Mrs. Clara H. Lee, in Marash: "I wrote you that we had $2,000 from *The Congregationalist's* Orphanage Fund. Isn't that splendid? I am trying hard to secure a certain very nice house that will hold fifty or sixty orphans. The rent is £20 a year. A Turkish official occupies two rooms, and I fear I shall have to wait three months for him to get out. But the house is worth waiting for, as there is hardly another like it in Marash. If I decide to do so I shall place the orphans temporarily in Christian families."

From another worker at Marash, Miss Meda Hess, come these words: "Thanks to *The Congregationalist's* fund, we can take eighty more orphans. When I look up at the snow covered mountains and think of the poor little creatures buried in straw to keep from freezing, I can hardly wait for them to be chosen and sent down here. I am to have the privilege of clothing them. They must ultimately have two suits each. I inclose a sample of the cloth for their garments. . . . The weaving of this cloth is the one industry of Marash at present."

For bronchial and asthmatic complaints "Brown's Bronchial Troches" have remarkable curative properties. Sold only in boxes.

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WHITMAN'S INSTANTANEOUS CHOCOLATE.

HOW TO USE IT. } Take three dessert spoonfuls to a cup of boiling water or milk. Stir briskly a moment, and your Chocolate is ready to serve. Put up in 1 lb. and ½ lb. tins.

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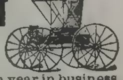

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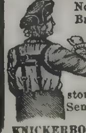

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Volume LXXXII *Number 10*

THE CONGREGATIONALIST

Boston Thursday 11 March 1897

TEMPERED

WHEN stern occasion calls for war,
And the trumpets shrill and peal,
Forges and armories ring all day
With the fierce clash of steel.
The blades are heated in the flame,
And cooled in icy flood,
And beaten hard, and beaten well,
To make them firm and pliable,
Their edge and temper good;
Then tough and sharp with discipline,
They win the fight for fighting men.

When God's occasions call for men,
His chosen souls he takes,
In life's hot fire he tempers them,
With tears he cools and slakes;
With many a heavy, grievous stroke
He beats them to an edge,
And tests and tries, again, again,
Till the hard will is fused, and pain
Becomes high privilege;
Then strong, and quickened through and through,
They ready are his work to do.

Like an on-rushing, furious host
The tide of need and sin,
Unless the blades shall tempered be,
They have no chance to win;
God trusts to no untested sword
When he goes forth to war;
Only the souls that, beaten long
On pain's great anvil, have grown strong,
His chosen weapons are.
Ah souls, on pain's great anvil laid,
Remember this, nor be afraid!

Written for The Congregationalist by
SUSAN COOLIDGE

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, MARCH 5

The leader, Mrs. E. W. Greene of Newtonville, read from Acts 8 the story of Philip and the eunuch, and drew from it a lesson upon opportunities. In this connection Mrs. Capron spoke of the constant need of asking "that the Holy Spirit may have more of me and of my time," and of the ease with which the Spirit works "when he finds a tool ready for his use." Mrs. Judson Smith and Miss Child added thoughts upon woman's present opportunity to engage in work which sometimes seems almost too large to undertake, and Mrs. Smith alluded to the recent annual meeting of Suffolk Branch at Waltham.

It was a great pleasure to welcome Miss Annie Howe of Kobe, Japan, whose name at once suggests the Glory Kindergarten, which she has so successfully established and superintended. Miss Howe spoke of the larger part of the foreign missionary work as being done here at home, that it has seemed to her tremendous in its opportunities as she has gone about among the churches.

Miss Gilson of Mount Selinda, Gazaland, already having been mentioned, Mrs. Thompson referred to her long, hard journey in reaching her mission station, to the care by which she is encompassed, and to the faith which she needs in meeting the duties of her position.

Miss Stanwood read a letter from Miss Gilson, in which she writes of her own perfect health, of the wonderful climate even during the hottest days of the year, of the progress of the school building, of the prospect that her work for the first few years will be chiefly with the boys, with a possible experiment in coeducation, and adds, "I wish my friends to know that I am not disappointed in the work here; its importance cannot be overestimated; there is much to encourage one in the very beginning."

Mrs. Ireland's home for kraal girls at Amanzimtote was reported, with its thirty-five pupils, many having been sent away disappointed because there was no room for them.

Miss Mellen writes of the Bible woman Hannah, at Esidumbini, as comforted in her untiring endeavors by several kraal women declaring their desire to be Christians, and Miss Price, visiting this station, tells of going with Miss Mellen and Hannah to a kraal meeting, where she was much impressed with the heathen women and children, looking so different from the girls at Inanda, yet listening attentively to the old, old story and interested in a large picture of the Child Jesus in his mother's arms. She says, "O, the darkness of heathenism! How dense it seems, and how almost hopeless! Yet there are miracles of grace wrought. We know and see them, and so we take heart and go on."

W. B. M. I. was represented by Miss Blatchford of Chicago, who cordially responded to the welcome given her, while Mrs. Bingham of Santa Barbara, Cal., brought friendly words from W. B. M. P.

Mrs. Noyes, Mrs. Pratt, Miss Gilman and Miss E M. Stone also contributed to the interest of the hour.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St.; New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, *President.*
REV. W. C. STITT. *Secretary.*
W. C. STURGES, *Treasurer*

BIOGRAPHICAL

MRS HENRY WARD BEECHER

Mrs. Beecher died at the home of Rev. Samuel Scoville, Stamford, Ct., March 8, where she has resided since last November. She was born—Eunice White Bullard—in West Sutton, Mass., Aug. 26, 1812; was a younger sister of Rev. Asa Bullard of Sunday school fame; met Mr. Beecher when he was at Amherst College with her brother; went with her husband to Indianapolis, where he had his first pastorate, and ever after was his helpmate and loving spouse. Since her husband's death she has lived quietly most of the time in Brooklyn, near old friends. Her relations with Plymouth Church and its pastor have been most cordial. As a contributor to the press she has helped many of her sisters with homely counsels concerning domestic economy, and also has added interesting reminiscences of events and persons to the store of material which is accumulating respecting the stirring period of our history in which her husband was so prominent.

A GOOD STORY.—One of the best stories in the language is that which the Paine Furniture Company told recently in one of their announcements about a Quaker and his coachman. We are reminded of this old anecdote upon seeing the half-century bookcase, in another column of this issue, which the Paine Furniture Company warrants for fifty years of faithful service. It is such cabinet-work as this which our readers should secure.

Spring Millinery

Trimmed Hats Dainty, stylish and becoming —these three words describe the charming examples of Spring Headwear that we display for the first time this week in our parlor on the second floor. *Advance Styles—come if only to look.*

Untrimmed Straw Hats Each day some new shape is added to our collection of Ladies' and Misses' Untrimmed Straw Hats on the street floor. *Newest Styles always shown here first.*

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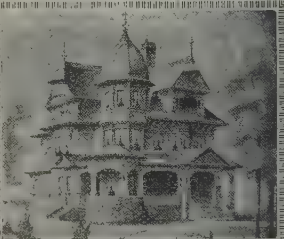

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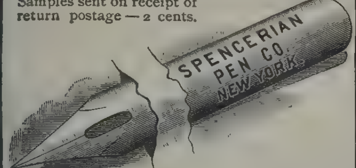

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THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: *The Congregationalist,* 1849.

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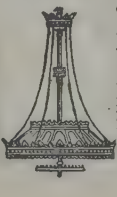

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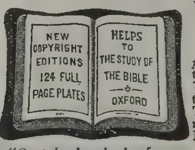
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THE CONGREGATIONALIST

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"Massachusetts day" is to be observed by the Y. P. S. C. E. of the State next week, beginning March 14. The occasion supplies an essential link between the local society and the larger and international movement. This is important, as it at once broadens the Endeavorers' view and makes it possible for them to see good work besides their own. Knowledge of what others are accomplishing is helpful. The city can contribute to the town. The village can instruct the city. Methods tried may be suggestive, failures known can be avoided. The work done by the several State departments is advertised, and thus the individual societies gain a desired acquaintance with State officials. This year the order of exercise, proposed by a special committee appointed by the executive board, includes a very valuable feature, namely, the presentation of five-minute papers upon "the four grand divisions" of the pledge. After sixteen years it is more certainly realized that the pledge is the life of the organization and it is the inspiration of life in the membership. The pledge supplies the incentive and impetus before wanting in every young people's service. It serves to maintain life upon a higher plane. Dr. Clark has always held that the pledge is primary. At Washington he called it "the Magna Charta of Christian Endeavor." And the best results are accomplished under it. If the societies of Massachusetts can, by observing this day, solidify the relation existing between the local movement and the greater work, and can so consider the pledge as to quicken the consciences of Endeavorers, the event will prove a blessing to the young people of the State.

Dr. Behrends puts plainly, on another page, some very important questions. Others are asking them with anxious thought. We hope to receive many answers to them, whether reassuring or otherwise. We are aware that there are reasons for apprehension. But we believe we have good evidence that the essentials of Christian faith are not less tenaciously held today than they were a generation ago; that the incarnation, the atonement, the resurrection, the judgment of all men by Jesus Christ, the inspiration of the Holy Spirit, his indwelling in the church and in the individual believer, the revelation of God through the Scriptures, his providential government of the world and guidance of his children, are vital realities with many millions of believers in this country. We do not believe that these truths have less weight with Congregationalists than with those of other denominations, nor that the conception of them is changing more among us than in other religious bodies led by thinking men. We trust that our leaders who will prevail in shaping the thought of the church are seeking to be led by the Holy Spirit, and that they will not seek in vain, and we await with interest, but not without confidence, the answer to the question, Is it only an eddy, or is it more?

The manual of the First Church of Christ, Scientist, contains the following rule: "This church will receive a member of another Church of Christ, Scientist, but not the member of a different denomination, *until that membership is dissolved.*" *The Christian Science Journal* says that the words in italics were added in consequence of *The Congregationalist's* criticism of the rule, and in order that Congregational churches might give letters of recommendation to such of their members as might wish to join the Christian Scientists. We suppose it is hardly necessary to inform the editor of that journal that when a member takes a letter from one church to another his membership with the church he leaves is not *dissolved*. It is *transferred*, and the transference is not complete till the church to which the letter is addressed receives the member and notifies the church which gave the letter of the fact. It is not according to Congregational usage to grant letters of recommendation to members of our churches to join Christian Science organizations. Our usage is defined by a statement which the *Christian Science Journal* quotes from our columns, and which was written by Dr. Quint, as follows: "If a member, alleging change of views, asks to be released from covenant obligations, the church can properly adopt a vote granting such release and dropping the person's name from the roll of members." Thus the membership is "dissolved," so that one who was formerly a member of a Congregational church is free to join a Christian Science or any other organization.

Strange to say, the demand for light on the administration of religious societies has arisen in Rome itself. In an inspired communication from the Vatican, sent by a regular correspondent of a metropolitan journal, we find it stated that Peter's Pence Fund is waning year by year owing to circumstances, some of which Leo XIII. could alter if he were to be less of a democrat and more reactionary. The correspondent, who is also a well-informed Roman ecclesiastic, also adds:

> The financial ministry of missions publishes annually the statement of the amounts received and the amounts expended, giving names, assets and receipts. Why cannot the Vatican make a similar statement? Why cannot the Holy See every year show to the public its budget? It will be said that an arithmetical operation is not a financial operation, but that is wrong. The day when the faithful would see the coming and going of the sums of money they would acquire confidence. If at all times they count with love upon the Pope, they have not the same feeling toward the court of Rome. But that is not all. This renewal, this increase of faith, would have for a corollary a sort of control. Every time that the receipts would be lowered in the expenses the simple evidence of it would result in wonderful stimulation. Modern society demands light. Give it to it.

When this sentiment is voiced in Rome by Catholic ecclesiastics, it cannot truly be described as reactionary for Protestant laymen in this country to utter it as they face the problem of administration of their denominational affairs.

English Nonconformists have been unwilling to publish the number of their members, fearing to make comparison of their strength with that of the state church. They have contented themselves with publishing the number of seats provided in their church buildings, which aggregate considerably less than those in Episcopal churches. But a writer in the *Contemporary Review* presents statistics of communicants in nine leading Nonconformist denominations, making 1,807,723, as compared with 1,778,351 communicants in the Church of England. The five Methodist bodies lead with a total of 987,400, and Congregationalists come next with 406,716. Nonconformists have 3,103,285 members in the Sunday school, while the state church has only 2,329,813. That church is firmly rooted in England, by tradition and custom and pride in the cathedrals and churches, as well as by strong affection for her institutions and the many complicated relations in which church and state are bound together. There are strong arguments against disestablishment, some of which have weight with Nonconformists. But the figures given above, showing that the Established Church is already in a minority in England, indicate that she can retain her prestige and privileges only by the consent of those denominations which grow and prosper without the favor she receives from the state. Perhaps the knowledge of this fact has something to do with the more cordial relations which English ecclesiastics have been seeking to promote of late with Nonconformist bodies.

The course of theological thinking in this country has followed somewhat closely, though at considerable distance of time, that in Germany. We therefore welcome the signs of reaction against radicalism which are appearing in the German Church. The *Literary Digest* publishes a translation of an article describing a new movement from the ablest of the conservative church papers of Germany. This article declares that "the liberal and liberalizing forces within the German Church have in recent months lost considerable ground, and the beginning of the end seems at hand. On the other hand, the defense of the old faith has grown internally and externally." Special courses of lectures in the interests of what is called the old faith are being successfully maintained in many places. Says this article, "Recent events have shown that in Germany the Protestant Church is at heart thoroughly evangelical and loves its Bible above everything else." In the same direction the *Chronik*, a representative of the liberal theology, confesses that the conservative theologians in the nine Prussian universities are numerically much stronger than the liberals. There are sixteen liberal and twenty-six conservative theologians in the university faculties of the old Prussian provinces, and in the newer provinces there are eight liberals and nine conservatives. Twice as many conservatives as liberals have been appointed by the government within the last two years. Many pastors are rallying to the defense of the divine character of the Scriptures, and the literature for the same purpose is greater than it has been for many years. The effects of this reaction are already beginning to be felt in our seminaries, and an independent movement in the same direction is appearing both in institutions of learning and in churches.

WELCOME TO THE NEW ADMINISTRATION

Its beginning is auspicious. It has been said that President McKinley's inaugural address is not brilliant. That is good cause for thanksgiving. It proposes no startling demonstrations. It reassures business men of a purpose to maintain stable government. It is frank and sincere. No one need misunderstand the policy of the administration. It is addressed to the whole people, and it manifests an earnest desire to promote, in practical ways, the peace, prosperity and righteousness of the nation. It faces squarely the problems before the country and inspires confidence that they can be solved.

The President has called to his aid experienced counselors. Some of them are eminently fitted for their special work and have undertaken it with much sacrifice of their personal interests. They have set an example of patriotism which will inspire others to follow it.

The welcome to the incoming administration is practically unanimous, and this has already inspired new confidence. Doubt and fear are contagious and they have spread as an epidemic. They have prompted wholesale indictments of institutions, of society, of government. They have given countenance to wild proposals to destroy the social fabric and build it again on new principles, to reorganize business from its foundations, to treat men as though human nature had been wholly misunderstood. But confidence is no less contagious than distrust. There are signs that it has begun to spread. Men will be more honest when they see that honesty is expected of them; more patriotic when patriotism is evidently appreciated. They will work harder and more unselfishly to restore business prosperity as they find it valued for high and unselfish ends. At the outset this appears to be the disposition of the new Administration, and this disposition is reflected in those who are served by it. The outgoing Administration hailed its advent without jealousy or distrust. Men of all parties and sections look to it hopefully. No sign of discord appears within itself. With the blessing of God and the support of the people it is fitted to overcome the unusual difficulties before it and to win success.

Our duties as citizens are plain. Every one can promote the national welfare. We have ample reason to expect that the Administration will do its best for the public good, and we must give it our confidence and support. Many have expected too much of government. They have laid at its door responsibilities which belong to all the people, and have charged it with creating conditions which they have very imperfectly understood. Government cannot do everything. If it is indiscriminately abused or petulantly nagged it cannot do anything. Let us not embarrass it by hasty criticism and irritating complaints. Let us show our disapproval of attempts by newspapers to try it for deeds which only they as yet have prophesied.

The chief need of our country at this time is that its citizens should have confidence in its rulers, who in entering their office deserve confidence; in its future, which will be what the people make it; and in one another. We must enjoy the prosperity we already have, and increase it by experience that it is more blessed to give than to receive. We must be patient to win prosperity by dealing justly, loving mercy and walking humbly with our God. Example is better than exhortation and far better than the habit of faultfinding. The new Administration comes into power with the ring of hope and courage in its utterance. It is welcomed by the tone of confidence throughout all the land. The continuance of that confidence will strengthen its courage. These words of the new Secretary of the Treasury to some of his fellow-citizens just before starting for Washington may well stand for the voice of the new Administration to the whole people:

> Called to new and untried duties, I am strengthened and encouraged by your expressions of confidence. They will stimulate zeal and fidelity, and if, when my service is ended, it can be said of me, "He tried faithfully to serve, not a class, not a coterie, but the country as a whole," I shall then merit the good words which you now so trustfully bestow.

LABORERS AND MINISTERS

The Bureau of Statistics of Labor has begun the issue of a quarterly Labor Bulletin. The first number, issued March 2, has statistics of the wages of the laborers in all the cities of Massachusetts. There are 276 quotations in all. Of these twenty-two are at $1.50 per day, forty-three at $1.75, ninety at $2, sixteen at $2.25, twenty-nine at $2.50, thirteen at $3 and others at scattering figures. When the employment rises in character the wages rise accordingly. In Springfield the return for the paving department is put at $4.50 to $5.50. This is very high, but about forty-two per cent. of the 276 are returned at over $2 per day. That means about $600 a year for the common laborer in the cities, taking the $2 figure, which is the most common.

In the Congregational Year-Book about 600 salaries are enumerated for ministers in Massachusetts. Their average is about $1,400, but if a few of the high ones were omitted the average would fall rapidly down to $1,000 or thereabouts. About thirty are of $600 a year or below, some with and some without a parsonage. The salaries today average lower than they did two years ago when the Year-Book was issued. Here are educated men with only the compensation which the ordinary, unskilled city laborer receives. In the last report of the Massachusetts Home Missionary Society the "average salary" for its missionaries is thus returned: for 1892, $766.58; for 1893, $777.65; for 1894, $812.11; for 1895, $804.83; for 1896, $791.90.

When the laborer is paid $2.50 per day his annual compensation, on the basis of 300 working days to the year, becomes $750, and when it is $3, as it is in some instances, it is $900. There are many ministers all through the rural districts of New England, and doubtless all other parts of the country, who do not receive more than is earned, according to the current estimate of value of service in the open market, by men who have never given a tithe of the time that the ministers have given for preparation for their life work.

The difference between the market value of service to the public and the higher value which must attach to the work of these ministers is painfully apparent by these figures. They are far from being a credit to the state of civilization in which such facts can be true. But it is useless to quarrel with the facts. These things are a feature of the civilization of the present day, and the balance of compensation for the educated and struggling minister, who is rearing a family and educating sons and daughters at college, must be found in the consciousness of service given to humanity. But that consciousness will not pay board and tuition bills, nor will it renew threadbare clothing, nor fill the coal bin. It is purely a moral comfort, to be made the most of by those who have nothing better to fall back upon.

Yet it is said, to the honor of these poorly paid ministers, that they face this situation, knowing that it is before them and that their compensation and their share of the good things of life will be small compared with what they might make if they were to devote themselves to business pursuits. Surely it is a discredit to our appreciation of service in the uplifting of humanity that a laborer in the streets, under the direction of a boss, with no responsibility for the success of his work, no mental demand in laying out his year's operations, no strain over great opportunities to be filled faithfully for the eternal well-being of those under his charge, no apprehension of the displeasure of a critical public, receives as large a financial reward as the man who has to face all these obstacles and to bear all these burdens.

The minister must sustain a scale of living commensurate with the respect which is paid to his profession. He must practice hospitality to a degree unknown to the laborer. He doubtless does (whether he should or not) have a deeper anxiety for the education of his children, and does endure far larger sacrifices in order that the family may have a high mental training.

The sympathies of the political students of the times are turned more than ever in late years to the large accumulations of wealth, and to the comparatively small properties of the laboring people. But with a grade of compensation in which common laborers receive as much as many ministers, and in which skilled laborers receive much more, there seems to be room for considering others than the wage-earners. Many skilled workmen are receiving higher pay than many men who have given from four to ten years for their education, and who are not below mediocrity either—men who, if they had entered some mechanical occupation, instead of going to college, would have been, financially, far better off today. On the material side of it there is little encouragement for such to become educated in order to fit themselves for their life work. It is only when the patriotic, unselfish and public-spirited side of the case is considered that the high value of these men to the state appears. The lives which must be recorded as failures, measured by the standard of the wage-market, are really what makes our Government and constitution possible and permits the men of more material mold to secure higher pecuniary compensation than many whose service to mankind is really unspeakably larger. In the present order of things there is no remedy for this, but in the adjustment which is coming through the self-sacrifice of the under-paid ministers there will be a different standard of worth sometime.

THE FINANCES OF OUR BENEVOLENT SOCIETIES

In response to many inquiries, we print this week on another page a table showing the receipts and expenses of the Six National Congregational Societies for 1886 and for 1896. This table has been sent to the officers of each of the societies, who have certified to us that these figures are correct according to their annual reports.

As will be seen, the average increase in operating expenses during the last ten years has been from about nine per cent. to about twelve and one-half per cent. of the receipts. In 1886 it cost $148,643.92 to collect and administer $1,613,281.34, while in 1896 it cost $256,682.53 to collect and administer $2,057,563.75.

It is not difficult to explain the reasons for this increase in expenses in face of comparatively lessened receipts. The first half of the last decade was a period of business prosperity. At its beginning some, at least, of the societies were still administering their affairs on the scale of an earlier period, when their incomes had been much less and the work much more restricted. But at this time their receipts were increasing from year to year, and of course the work was correspondingly enlarged, involving greater expenses. Their directors were encouraged to expect and to plan for still further growth. In 1893 the business panic suddenly and severely affected their incomes. But in the hope that the country would speedily rally from its depression, the business arrangements of the societies were continued on substantially the same scale, as was the case with most business enterprises. Prolonged depression compelled greater expense in endeavoring to collect money enough to save the societies from debt and their work from disaster. This was only partially successful. Some of the agencies for this purpose called for largely added appropriations. The special efforts to extinguish accumulated debts, as in raising the Howard and Jubilee funds, required the distribution of more printed information and other expenses. Even the process of reduction on the field, in some cases temporarily cost more than continuance of the work on the same scale would have done.

Thus the societies now find themselves burdened with increased expenses, with diminished incomes, or, if their receipts have kept up with past years, it is because of money obtained at high cost to pay debts rather than to be applied to work in the field, for which they have been compelled to cut down appropriations largely. The burden laid on their directors is a heavy one. They are mostly men of great responsibilities in the ministry or in business. They give their services freely without remuneration and solely in the interest of the churches. The business they are administering belongs to the churches. Home and foreign missionaries, finding their small salaries reduced and their work seriously curtailed, urge their necessities on the officers of the societies, who strive to make the churches understand and care for the responsibilities they have assumed. The increase in expenses, as we have shown, is to a large degree caused by the assumed necessity of greater efforts to inform the churches and persuade them to maintain their work on the scale which they have demanded. It is for them to answer whether or not so large a proportion of their contributions must continue to be used to induce them to furnish the means necessary to carry on their missionary enterprises. The question also should be carefully considered whether greater economy in administration is possible. Indeed, the Home Missionary Society proposes to test the matter by reducing its operating expenses for the coming year by $20,000, or about 22 per cent., and also its appropriations for the field by 18 per cent., making a total cut of $75,000. We are informed also that the American Missionary Association and the Church Building Society have already taken steps to reduce considerably their operating expenses.

So far as we know, this is the first time the total exhibit of the receipts and expenses of the six societies have been published together. We have issued them at the earliest date convenient since all the reports were printed, and we propose to print them each year hereafter. We may have occasion in future to analyze the reports and consider them in detail, but our present purpose is simply to set them before those who are partners in the benevolent work of the denomination, and to ask that they be carefully considered by all who are interested in that work.

REJOICING IN THE LORD

Personal reasons render it natural and proper for the Christian to rejoice. The great issue of life has been met satisfactorily. His face is set heavenwards. He is assured of forgiveness for sin, of aid in living righteously, of the fruitfulness of his endeavors, of the companionship of the purest and noblest souls, of the fullest appreciation and the sweetest sympathy, of increasing opportunities and of the ultimate explanations of the mysteries of life. He has learned the secrets of happiness in this world, contentment and fidelity in service, and also in the world to come, the companionship of the Redeemer and the redeemed.

More general, although not less powerful, reasons also impel him to rejoice. The revelations of God in human history cheer him. He perceives that divine truth steadily is gaining dominion over mankind, that righteousness is not a failing but a conquering force and that modern civilization, in spite of its many grave defects, is a great advance upon that of any former period of the world's history. He comprehends that the progress of humanity towards goodness is accelerated with every generation, that hostility to Christianity often is directed far more against its faults and mistakes than against its essential principles, and that the helpful influence of even the humblest believer may be immeasurable in the ultimate scope of its reach and power.

Surely these are solid reasons for rejoicing in the Lord. Let any who, nevertheless, are tempted to be disheartened, remind themselves that not to rejoice thus is to misrepresent their Lord and his cause. His gospel is one of good tidings. To seem to regard it otherwise is to lead people to misunderstand it and perhaps to disregard it. It does not seem real to any to whom its adherents appear to find it different from, and less than, it is declared to be.

True Christian rejoicing, of course, is a permanent mental state rather than a merely temporary mood. That it usually is thoughtful, tranquil and self-controlled rather than boisterous is because it is elemental and enduring. It is the ever-blooming flower of the undying plant, happiness, which is firmly rooted in the soil of eternal devotion.

CURRENT HISTORY

Greece Defies Europe

To the ultimatum of the Powers, Greece, just as her limit of time expired, replied: "We will not withdraw either troops or fleet, sent to preserve peace and restore order where you were pledged to do it, and failed. We will willingly let the Cretans decide whether they prefer Turkish or Grecian suzerainty with Cretan autonomy, but we will not withdraw and leave them to rapine and anarchy." During the six days that intervened between the delivery of the Powers' ultimatum and this noble reply Greece prepared for the worst. Troops and provisions were landed on the southern side of Crete, despite the nominal blockade. Reserves were called out and sent to the Thessalian border. Enthusiasm reigned in Athens, and King George and the Parliament sent forth appeals calculated to stir the patriotism of every Greek and rouse the sympathy of lovers of liberty everywhere. We doubt whether the concert of the Powers will bear the strain which Greece's defiance will put upon it.

"Public opinion," which Lord Salisbury last week confessed was more influential and uncontrollable than ministerial wishes or wiles, public opinion in Great Britain, France and Italy will not tolerate the use of force against Greece by those Powers. In Great Britain indignation is unrestrained and breaks forth in speeches in Parliament, sermons, addresses at open air mass meetings, editorials and signed letters of sympathy sent to King George. The direct appeal to the Archbishop of Canterbury by the head of the Greek Church of course has had telling effect.

But should the Powers determine to coerce Greece they can do little before she will declare war on Turkey, arouse all the latent war spirit in Macedonia and the Balkans, and once war is declared the end no man can foresee. Turkish troops in large numbers, led by German officers, now stand ready to pour into Greece at a moment's notice. Experts differ as to the outcome of a war between Turkey and Greece, and they also differ as to whether such a conflict would necessarily cause a resort to arms by the great Powers, but the preponderance of opinion is that such a result would follow. That Greece has dared to be so bold without assurance of support and practical victory for her contentions few believe, but which Power it is, Great Britain or Russia, future events alone can disclose. But all agree that the disintegration of Turkish power in Europe has gone far on its way, and the situation is so critical that war is actually nearer now than at any time in a decade or two. In view of these facts, how important it is that the representative of the United States in Constantinople should be a man of much experience, tact, courage and prestige.

President McKinley

Our Washington correspondent has described the events of the inauguration in such a way as to make it unnecessary here to do more than call attention to some facts that may otherwise be overlooked, and to set forth in a concise way the principles and policies which seem likely to govern the incoming Administration.

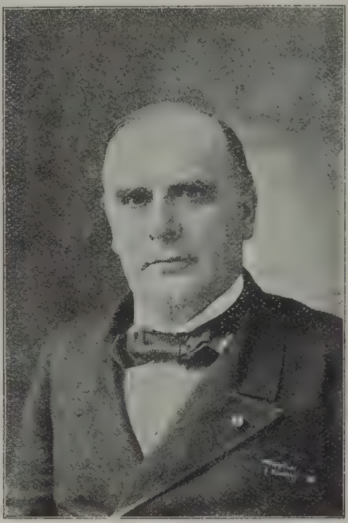
No one who heard or read Mr. McKinley's farewell speech to his neighbors at Canton, or who witnessed his devotion to his wife and mother while journeying to Washington and during the first hours of their stay in the national capital, or who saw him beaming with delight as the multitude cheered him whenever it had the opportunity, could fail to be impressed with the opinion that we have in the incoming President a man who has a heart responsive to all the simple but deep emotions which are primal and commendable.

Nor can one who reads the words with which he opened and closed his inaugural address fail to be convinced that he enters upon his task, so full of power, privilege and responsibility, fully realizing the futility of all his efforts unless they be done as in the sight of God. How else can such solemn words as these be interpreted?

> Fellow-citizens: In obedience to the will of the people, and in their presence, by the authority vested in me by this oath, I assume the arduous and responsible duties of President of the United States, relying on the support of my countrymen and invoking the guidance of Almighty God. Our faith teaches that there is no safer reliance than upon the God of our fathers, who has so singularly favored the American people in every national trial, and who will not forsake us so long as we obey his commandments and walk humbly in his footsteps. . . .
>
> Let me again repeat the words of the oath administered by the chief justice, which, in their respective spheres, so far as applicable, I would have all my countrymen observe:
>
> "I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect and defend the Constitution of the United States."
>
> This is the obligation I have reverently taken before the Lord Most High. To keep it will be my single purpose, my constant prayer—and I shall confidently rely upon the forbearance and assistance of all the people in the discharge of my solemn responsibilities.

Mr. McKinley escorted his mother to church last Sunday. He will be a regular attendant at the Foundry M. E. Church, which is within walking distance of the White House.

The Inaugural



Barring its unqualified indorsement of protection—and even in this respect it is less insistent than might have been expected—Mr. McKinley's inaugural sets forth a program which comes nearer being nonpartisan than any similar utterance known to this generation. Adherence to the gold standard, reform of the currency system, economy in expenditure and abstinence from debt, religious toleration, execution of law by regularly constituted authorities, punishment of lawbreakers—capitalists as well as wage-earners, a non-partisan Civil Service, arbitration of international disputes, a dignified, self-respecting foreign policy, abolition of sectional hatred—who is there, North or South, East or West, Democrat, Republican or Populist, who does not believe in most, if not all, of these principles? His suggestions respecting currency reform and the appointment of a monetary commission show that Mr. McKinley realizes the significance of the Indianapolis Convention of Business Men, and will give a free hand to Mr. Gage. His pledge to enforce laws now in existence intended to restrict dangerous combinations of capital, and to recommend and support new statutes calculated to still further restrict trusts, indicates that the President is alert to the signs of the times. The most radical civil service reformer can take no exceptions to the unqualified indorsement of this reform principle, by which renewed pledge Mr. McKinley shows that his record as a congressman is to be complemented by one equally notable as an Executive. His assurance that it will be his constant aim "to do nothing and permit nothing to be done that will arrest or disturb the growing sentiment of unity and co-operation" between sections of the country formerly antagonistic will have a favorable effect in the South, and yet at the same time he makes it equally plain that free and fair elections are the ideal ever to be kept in mind, and that "lynchings must not be tolerated in a great and civilized country like the United States." Pre-eminent, however, among all his suggestions in its immediate and practical influence is his exhortation to the Senate to ratify the arbitration treaty with Great Britain, while his outline of the proper foreign policy for us to follow will discourage the "jingoes" among us, and at the same time reassure those of us who hope for a different attitude toward American citizens deprived of rights guaranteed by treaties with Turkey and Spain.

The Cabinet

The following list of Cabinet officials was sent to the Senate on the 5th, and confirmed the same day practically without any opposition, though after some discussion:

> John Sherman of Ohio, to be Secretary of State; Lyman J. Gage of Illinois, to be Secretary of the Treasury; Russell A. Alger of Michigan, to be Secretary of War; Joseph McKenna of California, to be Attorney General; James A. Gary of Maryland, to be Postmaster General; John D. Long of Massachusetts, to be Secretary of the Navy; Cornelius N. Bliss of New York, to be Secretary of the Interior; James Wilson of Iowa, to be Secretary of Agriculture.

Of these the veteran in public service is John Sherman, who retires from the Senate to assume responsibility for our foreign policy. We wish that we could enthuse over this nomination, but we cannot. Discretion in method, tenacity of purpose and physical strength are lacking, and, instead of being a staff for the President to lean upon, he will, we fear, cause him more trouble than any other member of the Cabinet. Mr. Gage is the "discovery" of the Cabinet, who, while without experience as a public official, comes to his new duties fully equipped in technical experience as a financier, and with a range of information and breadth of sympathy respecting other pressing problems which few men in this country possess. If there are any who doubt this we commend to their attention the biography and character analysis of Mr. Gage in the *Review of Reviews* (March). Mr. Alger has had experience as an executive, once serving the State of Michigan as governor, and his military career in the Civil War will help him in administering the War Department. Mr. McKenna served in Congress with Mr. McKinley, and comes from the Federal bench to prosecute offenders against Federal law. Mr. Gary, representing to some extent the new South, is a man whose administration of vast business interests justifies the hope that he will administer wisely the department which so vitally influences all business and social life. Mr. Long, as legislator in Congress and governor of Massachusetts, has been tested and tried and not found wanting in ability or courage to stand for reforms. Mr. Bliss, one of New York's greatest merchants and cleanest Republicans, will, we are sure, administer economically and wisely a department which calls insistently for such administration. Lacking technical knowledge of Western problems he will not fail to administer in accordance with large, wise principles. Mr. Wilson is a successful, practical farmer and also a professor of agriculture in an Iowa college, with much experience as a legislator, local and national, and apparently a man pre-eminently fitted for the post.

This Cabinet, though not great, is far from mediocre. In Messrs. Long and McKenna the President has old personal friends, whose loyalty he tested while they served together in Congress. In Messrs. Gage, Gary and Bliss he has men who will splendidly represent the business interests of the country. In Messrs. Sherman and Long he has experienced politicians of the best type. The seat of authority in our politics having shifted from the Eastern seaboard to the Mississippi Valley, it is not surprising to find the majority of the Cabinet taken from the Interior, and yet it is well balanced. Only two of the Cabinet are college bred men. Ecclesiastically speaking, they range from the Roman Catholic Attorney General to the Unitarian Secretary of the Navy. Mr. Sherman is not a church member, but inclines to the Roman Catholic faith. Mr. Gage was one of Dr. Swing's most faithful adherents. Mr. Bliss is a Congregationalist and a trustee of Broadway Tabernacle, New York. Yet, led by the Methodist President, they will all work together harmoniously, so absolutely are questions of state and church dissevered in this country.

The New Senate

It is doubtful whether at any prior time in the history of the Senate so many new men entered this body as have been sworn in since March 4. The best of those senators whose terms expired March 4 have either been returned, or have retired because of physical frailty, while several of the least deserving of this class have been relegated to obscurity, let us hope. Mr. Hill of New York, for instance, is out of office for the first time in twenty-five years. We think it can be safely said that the infusion of new blood brings with it the promise of better days for the Senate. Moreover, in its new presiding officer, the vice-president, Mr. Hobart, the Senate has a man of far larger caliber and of far greater personal force than the average vice-president, and though the address with which he began his service as presiding officer of the Senate was in perfect taste, it also revealed, in a veiled way to be sure, his intention to be more than a figurehead, in short, to be a reformer if need be. He realizes that the people will back him in an attempt to make the Senate "fruitful of works," to quote his own expression; and he is sure of popular support if the Senate dares to dispute by its acts, as it so often has in the past, his contention that "all the interests of good government call for prompt and positive legislation. . . . To obstruct the regular course of wise and prudent legislation after the fullest and freest discussion is neither consistent with true senatorial courtesy, conducive to the welfare of the people, or in compliance with their just expectations."

National Legislation—Successful and Unsuccessful

President Cleveland was consistent up to the last, and by his veto of the Immigration Bill, his failure to sign the sundry civil, naval, Indian and agricultural appropriation bills has imposed upon the special session of the new Congress a responsibility which neither the new president nor Speaker Reed cared to have cast upon it. The veto of the Immigration Bill was due to Mr. Cleveland's inability to assent to a law radically reversing our historic policy, and establishing a test which he believed would be ineffective. Moreover, certain provisions of the law were sure to involve us in controversy with Canada and call forth retaliatory legislation there. He declined to sign the appropriation bills because they came to him at an hour too late to give opportunity for that scrutiny which the presence of countless jobs made imperative. The last days of every Congress are periods when the worst passions and basest motives come to the surface. Trickery and jobbery then have opportunities which grow out of the exigencies of the hour, and the legislative product seldom will endure inspection. With a weak or unprincipled man in the presidential office the opportunity for theft is greater than when a man like Mr. Cleveland is at the helm. Men differ much as to the amount of money which the country has lost or gained by his constructive, positive acts. But there can be no doubt that by his exercise of the veto power he has saved the taxpayers many dollars. As one scans the record of the Fifty-fourth Congress it is seen to be nearly as barren of results as was the Fifty-third.

The Arbitration Treaty

With the death of the Fifty-fourth Congress all amendments to the arbitration treaty became void, and it will now go to the foreign relations committee just as it came from the hands of Mr. Olney and Sir Julian Pauncefote. The new, though temporary, chairman of the foreign relations committee, Senator Davis of Minnesota, is a Radical rather than a Conservative, yet he has the merit of being able and exceedingly well informed, open to argument, but resolute when once a conclusion is formed; and whatever the committee may decide to do with this or other matters brought before it, it may be counted upon to command more respect for consistency and dignity than it has enjoyed under the lead of Mr. Sherman. With an unusually large number of new men entering the Senate coming directly from the people who favor the arbitration treaty, and with such an indorsement of it as Mr. McKinley ennobled his inaugural with, we are confident that it will be ratified in substantially its original form perhaps before the extra session which the President has called for March 15. Mr. McKinley's words on this subject deserve reproduction here and must have weight with the senators. He said:

> Arbitration is the true method of settlement of international as well as local or individual difference. It was recognized as the best means of adjustment of differences between employers and employés by the Forty-ninth Congress, in 1886, and its application was extended to our diplomatic relations by the unanimous concurrence of the Senate and House of the Fifty-first Congress, in 1890. The latter resolution was accepted as the basis of negotiations with us by the British House of Commons, in 1893, and upon our invitation a treaty of arbitration between the United States and Great Britain was signed at Washington and transmitted to the Senate for its ratification in January last. Since this treaty is clearly the result of our own initiative, since it has been recognized as the leading feature of our foreign policy throughout our entire national history—the adjustment of difficulties by judicial methods rather than by force of arms—and since it presents to the world the glorious example of reason and peace, not passion and war, controlling the relations between two of the greatest nations of the world, an example certain to be followed by others, I respectfully urge the early action of the Senate thereon, not merely as a matter of policy, but as a duty to mankind. The importance and moral influence of the ratification of such a treaty can hardly be overestimated in the cause of advancing civilization. It may well engage the best thought of the statesmen and people of every country, and I cannot but consider it fortunate that it was reserved to the United States to have the leadership in so grand a work.

Too High a Price for Comforts

Vigilance becomes more and more imperative as the complexity of life in our great cities increases; and enormous structures above ground, and excavations under ground, whether for the transportation of passengers, merchandise, gas or electricity, multiply vastly the danger to the pedestrian, unless along with the engineering skill which makes them possible there goes in like proportion a recognition of, and sense of responsibility for, the increased opportunities for disaster if workmen or employés are incompetent or careless. Just where the responsibility lies for the awful explosion in Boston, March 4, in which six people were instantly killed, three others fatally, and scores of others seriously injured, and property valued at $50,000 destroyed, will be determined, we trust, as promptly as is consistent with thoroughness and justice. Then, when those thought guilty of criminal negligence are found, let them have a swift but fair trial and the heaviest penalty the law permits, if proved incompetent or careless. The legislature of the State and the city officials already have moved promptly toward this end. Let the public see that there is no let-up on the pressure. Justice to the dead and dying and the living demands retribution, in order that there may be reformation, and safety for the millions who walk the streets or ride in the cars.

Rome and Canadian Parochial Schools

The representative of the Laurier ministry sent to Rome to lay before Leo XIII. the evidence charging certain of the Catholic clergy with unlawful interference with Canadian politics has returned, and reports that a special commission of cardinals has been appointed to consider the case. When it has reported a permanent apostolic delegate for Canada is to be appointed. Meanwhile, the mandament which was to issue from the Catholic bishops respecting the Manitoba schools settlement will not be issued, and the Catholics of Manitoba have announced their intention to re establish their own schools at their own expense, aided, of course, by the faithful throughout Canada. The recent Catholic conservative victory in a Manitoba by-election was won by the use of clerical authority over the electors, and the Liberals intend to have the Archbishop responsible for it haled into court, as he should be. The courts in the eastern provinces already have declared elections so influenced null and void.

NOTES.

Do the men who were so optimistic when Utah made professions of reform view with undisturbed souls the suggestion of Senator Cannon that a statue of Brigham Young be placed in the Statuary Hall of the Capitol of the nation? Yet it is as logical as anything well could be.

Those who wished to make the appointment of chaplains and religious advisers in Massachusetts' prisons and reformatory institutions a matter for the wardens of those institutions, and not the governor as now, to decide have had leave to withdraw their petition. It is well.

Latest advices from Ponape to the Hawaiian Mission Board indicate that the Spanish officials are dealing in a more kindly way with the American missionaries' converts, and permitting a greater freedom in religious matters. The strained relations between the United States and Spain, owing to Cuban complications, might reasonably have been expected to produce quite a different state of affairs.

The preamble to the resolutions offered in the Kansas legislature last week, giving statutory force to the Ten Commandments, is interesting:

> Whereas, The men of the present generation have become doubters and scoffers; and
>
> Whereas, They no longer live in fear of God; and
>
> Whereas, Having no fear of punishment beyond the grave, they continually violate the law given to the world from Mount Sinai.

This would seem to prove the contention of those who insist that underneath the Populist movement there is much of the Puritan spirit and belief in God. But it reveals little faith in their fellowmen.

IN BRIEF.

While we strive to make every issue of *The Congregationalist* strong and readable in every particular, we are especially impressed this week, as we glance over our forty pages, with the variety and timeliness of the matter presented. Able articles from Drs. Behrends and Stimson deal with questions of vital importance to the denomination, a novel trip of Yale theologues is graphically described, Deacon Dudley's profitable Sunday afternoon with a Boston Labor Union is set forth, and last week's festivities in Washington are delineated by a woman's delicate hand. Mrs. Allbright furnishes a striking story for the Home Department. Our page of Gleanings reflects the opinions of a number of our readers on various topics. The news columns are as full as usual, and the statement about the finances of our benevolent societies has been prepared with great care, and collates figures never before brought together in this fashion.

The benefactions of a tobacco dealer to McGill University, Montreal, have amounted to $2,100,000. It is fortunate that so much of profits on the vile weed has not gone up in smoke.

A vessel sailed into New York harbor last week which had stowed away in its hold a huge block of lava from Maui, where Samuel Chapman Armstrong was born. It will be sent South to Hampton and placed over the grave of one of the knightliest of Americans.

Rev. Dr. H. A. Hazen has won. The New England Genealogical Society has voted in favor of his suggestion that women be admitted as members. If a committee appointed to investigate the legality of the step reports that under the society's charter they can be admitted they will be.

Many appreciative words have reached us concerning our recent special number on Mt. Holyoke College. A large extra edition has already been disposed of, but a few available copies still remain, which can be had at six cents apiece. We are glad to hear of the good results already accruing from the observance of Mary Lyon Sunday.

The studies in sociology pursued by Yale students in New York city, as told by our correspondent on page 338, have a fascinating interest. We should not be surprised to find their examples followed by students in other institutions. We would not, however, advise young men without experience to attempt such investigations except under competent guidance.

There is often a grim humor and always sturdy American spirit in what Theodore Roosevelt does and says. When Ahlwardt, the Jew-baiter, arrived in New York to preach anti-Semitism, Roosevelt ordered a special corps of policemen who were Jews to guard him from the assaults of any other Jews. How could the man have been educated more effectually in the first principles of our democracy?

Rev. J. W. Suter, editor of *The Church*, having published in a Boston daily an unqualified apology for and retraction of the language recently printed by *The Church* impugning the validity of the bishop's pastoral on the inspiration of Scripture, the standing committee of the diocese of Massachusetts, which had begun to consider the necessity of judicial procedure against him, has dropped the case.

If President McKinley means to maintain the dignity of our Government in its relations with other nations and to protect American citizens abroad—as we believe he does—and Secretary Sherman agrees with him in this purpose, then we do not know any one better fitted to represent the United States at Constantinople than Hon. John W. Foster, ex-Secretary of State; and we hope that, with assurances of hearty support, he would accept the position if it were offered to him.

The announcements which disfigure the front of the People's Temple, Boston, says *Zion's Herald*, "are considered by our ministers and laity in general sensational, unseemly and humiliating." That notorious institution seems to have descended a step lower still in using the wall of what is called a Christian temple for posters to advertise wares of other houses quite different from "the best spiritual blessings in the city," which are declared to be furnished inside that structure.

The head of the Christian Scientists, Mary Baker Eddy, has issued an order forbidding any of them in the United States and Canada to teach a student Christian Science for a year, beginning March 14. She directs that all Christian Scientists shall sell as many of her books as they can, and adds, "If a member of the First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this church." Yet the leaders of that church, so-called, are arguing and urging that Congregational churches ought to commit to it some of their members by fraternal letters of recommendation!

At this hour of jubilation, when men's thoughts are either reverting to the successes of Mr. Cleveland or the opportunities of Mr. McKinley, it is not inopportune to consider how different all might have been had Guiteau not shot Garfield, or had the surgeons of that day possessed the x-ray apparatus which now enables the practitioner to locate the offending bullet with almost faultless accuracy. Dr. G. F. Shrady of the *Medical Record*, in his *Forum* article on Recent Triumphs in Medicine and Surgery, says on this point: "With the Röntgen ray the whereabouts of the truant could doubtless have been accurately determined, and a successful operation for its dislodgment might have been possible."

The *Providence Journal*, attempting to give reasons why colleges and churches should be taxed, declares that "religion is only in the vaguest way regarded as a public benefit." If that were in any sense true this country would be a very poor place to live in. The opening sentence of President McKinley's inaugural, after announcing his assumption of his office, stands in refreshing contrast to this libel on the American people. The President said: "Our faith teaches that there is no safer reliance than upon the God of our fathers, who has so singularly favored the American people in every national trial, and who will not forsake us so long as we obey his commandments and walk humbly in his footsteps."

The Church Service Society is a new organization formed last week in New York city by representative Presbyterians. Rev. Dr. L. F. Benson of Philadelphia is its president and Rev. Dr. Henry van Dyke vice-president. Its purpose is to study the forms of public worship, present and past, in Presbyterian and other churches, with the aim to promote harmony and unity. Here is a field of deep interest, which will reward study and lead those who examine it beyond the consideration of forms. Changes in methods of worship mean changes in men's ideas of God. We hope this society will be able to tell us what these changes have been and what they signify. But while they seek to promote unity we trust they will not try to establish uniformity.

Why is it that a black sheep is so apt to attach to himself the sympathies of some very respectable people? When we consider how critical the average modern church is of a man's personal and pastoral qualifications, even when his character is as pure as gold, it seems a marvel that bad men who creep into the ministry should succeed in getting decent people to indorse them, ministerial associations even temporarily to harbor them and churches to pass flattering resolutions in regard to them. If some of the ruthless criticism vented upon good men in the ministry could be transmuted into indignation against the few scamps who disguise themselves in ministerial vestments, it would not take so long to hunt them down and drive them out as it sometimes does now.

Dr. George S. Mallory, editor of *The Churchman*, died in New York city last week, aged fifty-nine years. He graduated at Trinity College and the Berkeley Divinity School, then served ten years as instructor at Trinity College, later became its treasurer and a liberal donor to its funds. For thirty-one years he and his brother, Marshall H., have managed and edited *The Churchman*, the leading Protestant Episcopal religious weekly in this country. Other journals of that church in New York have come and gone, thousands of dollars have been sunk by rivals, but *The Churchman* has survived. Under Dr. Mallory it has been tolerant of all schools in the church. He was a man of wide information, and had standing as an interpreter of canon law.

It was the dream of Mother McKinley's life that her son should become a clergyman and a Methodist bishop. She has been disappointed and yet made happy, for she believes in Providence and the providential ordering of personal and national affairs. The Bible on which the President took the oath was printed, bound and specially decorated at the Western Methodist Book Concern, and presented to Mr. McKinley by four bishops of the African Methodist Episcopal Church. It bears the following inscription:

> Presented to his Excellency, William McKinley, by the bishops of the African Methodist Episcopal Church, on behalf of eight millions of redeemed Americans, as a token of their high appreciation of his love for the Declaration of Independence, his devotion to the Constitution as amended, his fidelity and bravery in defending the honor of the flag, his loyalty to the Ten Commandments and Golden Rule, and his advocacy of protection to American institutions, industries and men.

Without losing its vigorous grip in this country, the Y. M. C. A. cause is marching forward in other lands. Under the lead of J. R. Mott, the College Y. M. C. A. field secretary, a Students' Y. M. C. A. of Japan has just been organized. The central committee consists of ten Japanese and five foreign missionaries, Dr. J. D. Davis of our mission being one of the number. The basis of union adopted was membership in churches which accept the Bible as the only infallible rule of faith and practice, and Christ as the only Saviour, true God and true man. The remarkable spiritual blessing which has attended Mr. Mott's student conferences in other Asiatic countries has characterized all his work in Japan. Mr. Pettee writes that not for years, if ever before, has Okayama seen such meetings. At one gathering thirty-two young men signified their willingness to accept Christ.

STAFF CORRESPONDENCE

FROM NEW YORK

Dr. Behrends and Dr. Abbott

Dr. Behrends never speaks in his pulpit without having something to say, something worth hearing or reading and pondering in the exercise of one's best powers. According to reports of his most intelligent hearers and the extracts given in the papers he has never done more solid and useful work than that called out in the last few weeks in defense of the Bible. Perhaps the strongest, most profound and practically useful of these discourses was that preached to his people on the last Sabbath in February and given for substance in the *Brooklyn Eagle* of March 1. Not often of late has a more thoroughly studied and convincing sermon on his general theme been known as emanating from any pulpit in the land. It is not easy to see how its auther can conscientiously evade the duty of giving the discourse to the Christian public for the widest possible distribution. It could not fail to gain a general reading, and would go far to answer the questions of honest inquirers and to solve the doubts of many sincere but untaught souls, troubled with the specious guesses or the bold assumptions of pseudo critics of the Bible, and who have a right to look to such thorough scholars as Dr. Behrends to help them out. And then there are multitudes of Bible students who would like nothing better than to see just how some of the self-constituted and self styled "higher critics" of the sacred volume would extricate themselves from the exceedingly tight places into which the doctor's learning, dialectic skill and spiritual insight locks them up by this timely discourse.

University Settlement Work

The report of the University Settlement work for 1896, under the lead of Mr. James Reynolds, shows progress in finding out and relieving the deepest wants of our East Side population and in correcting the numerous abuses visited on them by rapacious and conscienceless villians. Among these are pretended physicians, male and female, pretended insurers of property and life, sellers of furniture on the installment plan, venders of worthless drugs, etc. The Penny Provident Fund scheme is working well, having nearly 2,000 depositors and many more coming. But the libraries seem to show the largest results, 1,087 readers using 4,000 to 5,000 volumes a month. The woman's auxiliary, with its kindergarten work, various methods of social reform and visits for counsel, finds the same thing true as to the library. The books are read with avidity, none are lost or stolen, and their good influence on the readers is more and more manifest.

Anthony Comstock's Work

The Society for the Suppression of Vice celebrated its twenty-fifth anniversary by a large and earnest meeting in Carnegie Hall, Mr. M. K. Jesup in the chair. Mr. Anthony Comstock made his annual report. Dr. John Hall offered prayer. Mr. Jesup, Dr. Faunce and State Superintendent of Public Instruction Skinner made addresses, in which Mr. Comstock received deservedly high commendation.

A rehearsal of the society's history shows a vast amount of work done and immense gain made in the quarter century, with much of the same work yet undone and the secretary's path none the smoother with the passing years. This, however, is certain: good men and women are getting rid of much of their doubt as to the need, practicability and wisdom of the prolonged fight with this deadly form of iniquity, and are giving to Mr. Comstock more of their sympathy and support.

"The New Journalism"

The war on "the new" (and nasty) "journalism" is breaking over the pale of our churches and ministers. Decent people of all names and professions and decent papers—notably the *Post* and the *Tribune*—are rendering good service in the ranks. The Newark (N. J.) public library lately by vote excluded two of our unsavory city dalies from its files. Several other reading-rooms over there have followed suit, and the example bids fair to be largely contagious. A prominent banker here, whose family has been slandered by a sheet that saved itself by a timely apology, publicly announces that he will cast aside the natural revulsion from meddling with such a vile business and sacrificing valuable time, and will prosecute to the bitter end any future attacks of this kind. If enough citizens will do likewise the abomination will be crushed. HUNTINGTON.

DEACON DUDLEY'S SUNDAYS IN BOSTON

V.

BY ALDEN ENDECOTT

A drizzling rain was falling on pavements already coated with thin ice. Hannah was sure that it would be folly for one of her years and with such fragile bones to venture forth, but Jacob was not to be deterred by any such condition of affairs, however parlous. Had not special arrangements for his admission at the Central Labor Union that Sunday afternoon been made by a clever young trades-unionist whom he had met in such a strange way last summer? Was he to lose the opportunity of seeing a picked body of wage-earners, or to miss the chance of hearing them discuss their own particular problems of daily life?

So, as Hannah settled down to write to their beloved son William, a civil engineer in Spokane, Jacob arrayed himself in suitable garments and soon set forth for 45 Eliot Street. A rainy Sunday afternoon in a great city is a dismal time for those who do not have pleasant homes, congenial companions or who lack the art of finding solace in books or music, and as Deacon Jacob Dudley walked through the streets of the South End, as he saw the closed saloons, the crowded tenements, the groups of loafers around the corners and the many whose only Sunday reading was the inflated, noxious, vulgar newspaper, he wondered whether society was doing all it might to make it easy, or possible even, for these herded people to spend their hours of leisure in ways calculated to elevate them, and purify society as well.

In fact, the deacon felt far from happy as he found his way up the stairs to the hall where the labor leaders were assembled. It had been gratifying to find the saloons closed actually as well as nominally, but the glimpses he had had of the home life and personal habits of the multitude had saddened him. Yet the deacon knew in his heart of hearts that neither the size nor position of a country house was an infallible index of the character of its inmates, nor the measure of the felicity or virtue there, and any of the residents of the Denison House, whom he met later that afternoon, could have told him that the family life in some of the forbidding tenements which he had passed was far nearer the Christ ideal than the life in not a few Back Bay mansions.

Truth to tell, the deacon needed just such an awakening as came to him that day to save him from losing his faith in the plain people. His life in a comfortable Back Bay boarding house, his exemption of late from toil and all worry about the wherewithal to settle his debts, his delight in the spiritual and æsthetic opportunities which Boston affords to people of leisure, had made him forget his own humble origin and his own early struggles for a living, and filled him with a pride which, if it had not had its fall in Boston, would have caused him trouble on returning to his home in St. Johnsbury.

Perhaps Jacob's report to Hannah will best set forth the impressions and convictions which developed during Jacob's sojourn in the strange land of Trades-Unionism.

"I went up stairs, past narrow halls crowded with men smoking, arguing, vote winning, lobbying. My friend satisfied a doorkeeper that I was 'safe,' and took me into a small hall crowded with not less than 150 men and a dozen women, delegates from the many trades-unions of the city. They were a clean, wholesome-looking lot of folks, resolute, shrewd, self-possessed and self-respecting, well versed in parliamentary law and able to speak tersely and to the point.

"On the walls of the hall hung charters granted by the Federation of Labor and Knights of Labor to the local unions, and some furled and scarred flags and banners also were to be seen. All the furniture was very plain and worn. At one table sat an official receiving dues. At another table sat officials who filed but did not pass upon credentials, this being done later by a representative committee appointed by the chair. Promptly at three o'clock the president called for order. Talking ceased, and business began immediately."

"Was there no prayer? Was it 'business' and nothing else?" asked Hannah.

"Not a word of prayer," replied Jacob, "but they did some practical, godly business, nevertheless."

"What?" asked Hannah.

"Well," replied Jacob, who felt that he had a serious task before him in pleading to Hannah for a favorable verdict on any set of men who, meeting on Sunday, failed to seek the divine guidance, "they decided, without a dissenting vote, to use all their influence with Massachusetts legislaters in favor of a bill, now before the legislature, which will compel all corporations, municipal or otherwise, to give their employés one day's rest in seven. They voted to indorse a bill, also before the legislature, which provides for 'a more humane treatment' of the poor in the charitable institutions of Boston, and provides for the management of the latter on scientific principles."

"All the Christian preachers, all the philanthropists, all the men and women in Boston who have studied the labor problem and charity problem also support these bills, don't they, Jacob?" asked Hannah.

"Yes," answered Jacob, "they do, and I've made up my mind that these labor men know more and do more that's calculated to do good than can be credited to organizations with far greater opportunities for getting light and spreading it. This afternoon they showed their sympathy with, and agreed to help, fellow-workmen in Ohio in a very substantial way. They condemned Senator Lodge's immigration restriction bill on principle, whereas to have indorsed it would have fostered their own selfish interests. Caring more for what they call 'the solidarity of mankind' than for themselves they refused to indorse a bill which proposes to shut out Canadian and European competitors. They debated long and ably a question of constitutional interpretation, the point at issue being whether an individual's lack of moral character could justly disbar him if he were duly accredited by a trades union to represent it in the federation of trades unions. Strict constructionists, jealous for the autonomy of the trades-union, insisted that the federation struck at the vital principle of the federation when it assumed to punish the man, and they declared that preservation of the permanent right of the trades-union to determine who its representatives should be was far more important than that the temporary wrong done by the selection of an unworthy man should be righted. But all those who took this position were careful to make it clear that they in no way condoned the alleged evil practices of the individual wrongdoer."

"Were you the only outsider present, Jacob?" inquired Hannah.

"No, one of Harvard's professors was there, a right manly, plain-spoken, straightforward fellow, by name Taussig, and it was fine to see how little the bookman and the wage earners, the theorist and the men of affairs, differed, when he, at their invitation, spoke to them on The Eight Hour Day Problem. As between increased wages and present hours, and present wages and lessened hours, the Harvard professor urged the men to take the latter, because the time for leisure, if profitably employed, would do more for their growth in manhood than the additional money could do."

"Why do these men meet on Sunday, Jacob?"

"Because it seems to be or is the only time when they can get together to discuss, for hours at a time, their special interests. Such meetings are held twice a month, not every week. Many of those present would far rather be at home, but duty to themselves demands that they organize for mutual aid. Beside, with most of them Sunday is only a holy day up to 12 M., then it becomes a holiday."

"Jesus, the carpenter, was not a trades-unionist was he?" interjected Hannah, surprised at Jacob's toleration. "He wouldn't spend Sunday afternoon thinking about wages, shorter hours, trusts, strikes and all that sort of thing, would he?"

"Times are different now, Hannah. He might and he might not. You know what he said as recorded in Matt. 12: 12."

IS IT ONLY AN EDDY, OR IS IT MORE

BY A. J. F. BEHRENDS, D. D.

I venture to give a bit of my personal experience and to ask my brethren whether I am the victim of hallucination or not. I find no pleasure in the convictions which are forcing themselves home upon me. I have tried to shake them off, only to find them tightening their grip upon me. So I venture to bring them out into full daylight, that others may tell me how far I am right and how far I am wrong.

I have always looked with disfavor upon elaborate theological creeds. I do not believe in demanding subscription to them, either by those who unite with the church, or by candidates for ordination to the Christian ministry. I believe that history proves that creeds are no security to sound doctrine, but are really provocative of dissent, and so are elements of disturbance.

I have also come to believe less and less in the efficiency and in the propriety of ecclesiastical censure. I have no confidence either in church courts or in councils for the exposure or the condemnation of doctrinal heresy. I have made up my mind that I will never sit as member in any such council, no matter how serious the charge of heresy may be. I believe in leaving all such matters to the individual churches. In other words, I have a profound faith in the laity, who, I believe, are in many cases a good deal more doctrinally sound than the men to whose preaching they listen. I remember one man saying to me some years since, "I go to church every Sunday morning. I always listen attentively, but I believe very little the preacher says." There are many such in the pews. Silence does not imply indorsement. The pews give us a good length of rope, but the rope is not an endless one, and the pews have a way of bringing the man who goes too far to a sudden halt.

And as I believe in throwing the responsibility for ministerial doctrinal soundness upon the churches, so I believe in meeting novel and subversive views by free and frank discussion. I fear, however, that our hostility to ecclesiastical censures has also fostered a hesitation to use freedom and boldness of speech. I have noticed that such speech is resented as discourteous and as savoring of persecution. It seems to be assumed that the critic has a right to be heard; but that the man who challenges his facts, and punctures his logic, is in the thumb-screw business. Liberty of speech is supposed to mean relief from all unfavorable comment. There is in many quarters a quiet assumption of intellectual superiority, which is galling in the extreme. The so-called liberal thinker uses words which cut to the quick, but he must not be answered in that way. I do not believe in ecclesiastical censure; but neither do I believe in the abdication of free speech. I can see only one way in which, under our Congregational usage, heresy can be met, and that is by an absolutely free and bold pulpit. That, of course, is conceded in theory; but in practice, it is discouraged, and even denounced. In many quarters the "let alone" policy is advocated and followed, with the result that the general public concludes that Congregationalists have no common, serious convictions.

There is not a drop of ecclesiasticism in me. But I believe in historical Christianity. I believe there is such a thing as apostolic doctrine, firmly rooted in the New Testament Scriptures. And, if I have read aright the history of Congregationalism, especially in New England, it has always been the sturdy advocate and expounder of a thoroughly Scriptural faith. Our theology has always been clear, definite and evangelical. It has not spoken in muffled tones. The Westminster Confession, in its origin and history, is as much our own as it belongs to the Presbyterian Church. We have freely criticised and dissented from some of its phrases, but we have never repudiated it. We have been supposed to accept it for substance of doctrine. But, unless my eyes and ears deceive me, we are drifting far away from its great landmarks. The doctrine of the Trinity is reduced to a form of logic. The incarnation is so formulated as to reduce it to the pantheistic statement of a universal indwelling of God in all men. Inspiration is reduced to intuition. Atonement dwindles down into a rhetorical expression. Expiation and propitiation have become figures of speech. Our ranks seem to be honeycombed with universalism and annihilationism. The reality of the fall is boldly denied, and the most extreme doctrines of natural evolution are openly advocated in our pulpits. Sin is declared to be only the remnant of our animal ancestry, which we are gradually sloughing off. The revolutionary theories of Wellhausen are invested with infallible authority, and the narratives of the Old Testament are reduced to a mass of fables and forgeries.

Such seems to me the present situation. Meanwhile, what is being done? Nothing. There is a good deal of restlessness. Many are bewailing the fact that men are rash and are unsettling the faith of the people. But the moaning dies away in whispers. There is no sharp challenge from those to whom the people have a right to look for guidance. We comfort each other by saying that it will all blow over, and that the good old Book will survive. And I believe that. But I also believe that the good old Book and the good old gospel may survive by swamping us. Congregationalism cannot live on its past. Its past history is associated with the most vigorous defense of the historic faith. When that historic faith is abandoned the grave of Congregationalism will have been dug. And the old faith will march over that grave to final and glorious victory. Others will rally under the banner which we have deserted and in the triumph we may have no share. For the gospel is vastly more important to Congregationalism than Congregationalism is to the gospel. The gospel can do without us, and our decadence and disappearance would not be an anomaly in history. We are urging increased activity along denominational lines. Our most imperative need is a revival of evangelical doctrine. A Scriptural faith will make us mighty, and without that we shall waste away, slowly but surely.

Is it only an eddy, or is it more? I cannot help asking the question. I hope that it is only an eddy, and that my fears are groundless. But sometimes I fear that it is more than an eddy, that it is a rising and destructive flood, not for Christianity but for Congregationalism, for Congregationalism seems to have yielded most to doctrinal vagueness and disintegration. If we are only in an eddy I shall be glad, and perhaps my brethren can reassure me. At all events I have spoken my anxious word, and I have spoken it in the painful solicitude of love.

Brooklyn, March 1.

Where Lies the Remedy

By Rev. Henry A. Stimson, D. D.

When, some months ago, I undertook to write two or three articles upon our missionary and church work, I had nothing further in mind than to call attention to a feature or two of the existing situation which deserve special consideration. The response they have met is pleasant evidence of the deep interest that is felt in the welfare of our missionary societies. Some lines of criticism have been opened and various suggestions made for meeting the exigency that presses so hard upon us. I am urged to "go to the heart" of matters and suggest a practical remedy. I am not aware that there is anything more in the situation than is known to all, or that I have any special wisdom. There has long been a standing prize for the man who can tell just what to do. *Felix qui rerum potuit cognoscere causas.* There is call for much hard thinking, doubtless for some free conference and possibly for not a little self-sacrifice before we get our Congregational Ship of State settled upon her course with all sails set and drawing well in the new waters which the changing times seem to be opening to us all. (For that times have changed there is no question. The churches feel it quite as much as the missionary societies; indeed, they feel it first and longest; it only reaches the societies through them.)

I am pretty confident that release from our present financial straits does not lie in any devices. Suggestions have been made that may prove valuable. Glebes in the form of gardens or farms in connection with our home missionary churches would often make it easier to support the minister, and in some rural parishes it doubtless will be possible to secure gifts of land temporarily or permanently for this use. Many home missionaries will say, "How would I have lived if it had not been for my garden?" But any extensive application of this suggestion will take time, and looks to a much more permanent pastorate than our churches or pastors are now generally able to secure.

So with modifications of our present collecting agencies; on special fields and in particular lines improvements may be suggested; information ought to be widely distributed and the gifts of the many secured, but no new devices can be counted upon to produce a very radical change. A new method of serving, and even a new cook, does not go very far in making up for insufficient provender or dyspeptic appetites.

Nor do I believe that we are going to get much help from criticism of "cost of administration." This is a well-worn expedient. It is sure to come to the front in every time of difficulty. It is so easy to sit down and figure; and we all of us could do the work so much more cheaply if we only had to do it. It has been said, "There are three kinds of lies—lies, blankety-blank lies and statistics." Only an amount of information which few possess, and a uniformity of bookkeeping which does not exist, would make possible a comparison of the cost of administration in different societies and at different times that would be trustworthy and enlightening. As it is, no two sets of figures will agree as to what is administrative cost.

Furthermore, it is always to be borne in mind that neither economy nor efficiency is in inverse ratio to expense. On the contrary, there are many conditions in which the expense may be the very best measure of the work. What is easier, for example, than for a missionary superintendent to reduce his expenses to a minimum by staying at home instead of traveling among the churches under his care; and what, from any standpoint, is more unprofitable? It is easy to cut down the expenses of a central office by employing no stenographers and few clerks, tying your $4,000 secretary to his desk to save the salary of a $500 assistant, and is there any bigger piece of foolishness, unless it be to economize in printed matter, giving missionary information and stirring appeal for the widest and the freest possible distribution, because of its cost? My personal judgment has always inclined to the conviction that the harder the times the greater ought to be the outlay upon wise "administrative expenditure," just as a business man extends his advertising if he wants to push his business.

I knew a local society for charitable work among the poor that for years spent of the $800 or $900 which it raised $700 for the salary of the lady visitor. It was the very best possible use of the money. If they had not raised or expended one dollar beyond what they paid that devoted and accomplished woman to keep her at work among the poor they would still have been the bountiful benefactors they were.

Wisdom lies, then, in getting the very best possible men to administer the affairs of the society and then trusting them. If we want the best men in the denomination to administer our great societies, as we certainly do, we must pay them enough to live upon in the conditions in which we put them, and to dignify the position. In all my acquaintance with them I never heard one of them complain, nor do I recall one who laid down his office because of an offer of larger pay elsewhere. But most of them are compelled to live far from their offices and in the practice of an economy which, while it is edifying, must often prove extravagant in the wear and tear to which it exposes the physical and nerve force of the men who are of almost priceless value to the churches. In hard times when the pressure is severest upon these men in the strain of trying to make inadequate resources meet the needs of the great fields intrusted to their care, and when head and heart are alike wrung by the burdens they have to bear, it would be a wise economy if, instead of cutting down their salaries, which they themselves are generally the first to suggest, there were a fund from which they could then be relieved from all personal and domestic cares until the great strain upon the society were over.

Having chosen our men we must trust them. Are we to assume either that they do not care or do not know how to do the business to which they have given their lives? We do not need to ask whether they are open to suggestion, or to insist that they are not above criticism. Their position makes them sensitive to every touch; they live in constant contact with the churches and the people of the entire denomination. No men are so widely or so well known; none receive so much personal correspondence in connection with their official duties.

The great waste in all missionary and philanthropic expenditure is on the field, and in the effort to secure definite and permanent results. Concentrating attention upon "administrative cost" is diverting it from the real point of need. It is saving at the vent and wasting at the bung. Far better increase administrative outlay if it would result in sending able secretaries far and wide to the mission fields to inspire the laborers, to guide their labors, to adjust differences, to familiarize themselves with the details of the work, to come into personal contact with the men on the ground, and so to unite all, both the contributors and the workers, in the one common cause. To speak only of the dead, did any one grudge the cost when Dr. Anderson or Dr. Treat or Dr. Means visited the distant missions or traveled among the home churches; or was there any wiser outlay than that which years ago brought Dr. Henry M. Storrs or Dr. Coe, and I will add Dr. Clapp, to those of us who were on the home missionary frontier? If any one doubts let him open the life of Dr. Norman Macleod and see what it meant to the churches of Scotland, no less than to the missions in India, when he was taken away from his parish and sent for a year among the distant missionaries.

What we need is, I believe, a revival of interest in the work itself. We are striving to save the Lord's lost souls, not to economize our own resources. We remember how freely he gave himself for us, and how freely he would have given himself for any one of us if we had been the only one in need. We are bringing in his kingdom not in individual lives alone, but in the world which is to be the scene of his triumph. The church is working out the plan of God in human society. Of course it will have problems and endless difficulty. It is an intricate task. The saving of individual souls seems easy in comparison, for it is the building up of those souls into the complex whole of his kingdom. It is worth the doing, but it requires endless devotion and sacrifice. It is not going to be done in a day, and not without the cost of many a noble life—freely given.

There is always danger that we trust too much to methods and expedients. They have their place; they are so many implements and tools, but that is all they are. The power and the fruitage are not in them. Time and again God uses the things that are not to bring to naught the things that are. At our anniversaries and great meetings we are tempted to glorify means, when the expansion of these is never the measure of progress. We may increase our contributions and multiply our missionaries, we do not correspondingly increase results. The blessing is from God. It may be that the burdens which are suffered to weigh so heavily upon us are to bring us back to this.

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By culture I mean that fine product of opportunity and scholarship which is to mere knowledge what manners are to the gentleman.—*C. D. Warner.*

A NEW METHOD OF PREPARATION FOR THE PASTORATE

BY CHARLES S. MACFARLAND

"The proper study of mankind is man." Ministers and theological students are coming more and more to recognize the value of a study of men as well as of books. Along with mental culture there is the necessity for a touch with life. The senior class in the divinity school of Yale University have been recently supplementing their work in the department of sociology and Christian ethics by a visit of several days to the city of New York, where its life and institutions were carefully studied. The class was accompanied by Prof. W. F. Blackman, who had charge of the expedition, and by Profs. G. B. Stevens and L. O. Brastow and Rev. I. C. Meserve of New Haven.

Arriving in New York early in the morning, after breakfasting at a Fulton Street restaurant, the party proceeded to the building of the United Charities, and were received by Dr. W. H. Tolman (Yale), general agent of the Association for Improving the Condition of the Poor, under whose direction the trip had been planned.

After a brief address by Dr. Tolman a visit was made to the Galilee and East Side work of Calvary Parish on East 23d Street. Here they were met by Mr. W. H. G. Chandler, and shown through the various departments by Mr. J. W. Lee (Yale, '61). They visited first the neat restaurant, where a bounteous meal can be obtained for ten cents; then the Galilee Mission, where an average of sixty men a night meet at a gospel service. The Olive Tree Inn offered clean and pleasant lodgings for fifteen cents. The reading-room, boys' club, gymnasium, wood yard and Tee to tum Club were inspected in turn. An interesting department of this work is the Indian Tea Divan, a store where tea, coffee and sugar of good quality are sold at very low prices. The parish store, with general groceries, is the newest agency in this work.

As the party passed through the crowded streets on their way to the boat, which was to convey them to the harbor institutions, they were the objects of much attention. Various explanations were heard in passing, one being that it was a delegation to the Corbett-Fitzsimmons fight and another that it was McKinley's cabinet. One hungry looking fellow, seeing the crowd filing into the Galilee restaurant, eagerly rushed up and inquired, "Is it free grub?"

Proceeding to the wharf the steamer for the islands was taken, by courtesy of Inspector-General Knowles of the Department of Public Charities. The hospital and schools on Randall's Island were reviewed. Returning to Blackwell's the Hospital for Incurables with its 2,700 cases was visited. It was a literal chamber of horrors. Superintendent Terry then conducted the visitors about the almshouse colony. Passing through a large crowd of eager men and women who were surrounding a band of Salvation Army singers, the party, after walking through the Surgical Hospital, visited the beautiful chapel of the Good Shepherd, where the rector, Rev. C. C. Proffitt, spoke earnestly of the joy he found in his work among these poor people.

After lunch at the home of Mr. Terry, the wards for aged women, blind women, blind men, and that for deaf, dumb and blind were visited in turn. In the former, a woman 107 years of age gave the students a most touching five-minute sermon. The Epileptic Hospital was perhaps the most saddening sight of the day.

Next, after passing between large squads of striped convicts, who were breaking stone, the visitors were received by Superintendent Leet and conducted through the great City Hospital. Blackwell's Island with its thousands of lame, halt and blind, its sufferers of every conceivable kind, is a great city of refuge. The students were greatly impressed by the cleanly and pleasant appearance everywhere, and especially by the cheerfulness, happiness and hope of the sufferers. It was learned that much of this is due to the efforts of the present reform administration. After a visit to the penitentiary the return was made to the wharf, and after a Yale "yell" for Superintendents Terry and Leet, the steamer was boarded for the city. A visit to Bellevue Hospital and the morgue finished the day.

Most of the party partook of a Bowery supper and repaired to the typical Bowery lodging house, where they were to spend the night. It was The Majestic only in name. In the evening several parties of the students, under the lead of detectives and guides, visited Chinatown and other similar localities. They were prayed for in the Joss-house by a Chinese priest, and visited a Chinese theater and restaurant. Our party went down to Mulberry Bend, which is so vividly described in Riis's How the Other Half Lives, where many sad sights were seen. Perhaps the saddest was that in an undertaker's squalid establishment, where the dead body of a young prostitute, only 21 years of age, was surrounded by several of her fallen comrades, who had taken up a subscription in order to give her a "Christian" burial. As one of the students looked at the plate on the casket a bystander remarked, "That is her real name." A guide with the party, who was one of the "gang," explained that there was really little to see in the district now compared with two years ago. He bore very emphatic testimony to the work of Mr. Roosevelt. There is actually much less vice and almost none open to the public eye.

The next morning, after partaking of ten or fifteen cent breakfasts, the first place visited was the University Settlement in Delancey Street, where Head-worker J. B. Reynolds (Yale) spoke of the need of a strong scientific basis for his kind of work. Calling attention to the actual conditions of the people around him, Mr. Reynolds illustrated by saying that the rents were as high per cubic foot in Delancy Street as on Fifth Avenue. Education is the primary effort here. The settlement is visited by from two to three thousand young people a day. Its various clubs are now becoming self-supporting and are in this way encouraging self-responsibility. He spoke also of the force of the settlement in the life of the neighborhood. Its influence in politics and labor is considerable, and is illustrated particularly in its improvements in the public schools. The great need is for increase of appliances. It cannot meet the demand made upon it.

Led by Rev. J. B. Devins, a tenement house pastor, the mayor's office was next visited, where Mayor Strong made a brief address. Then Street Commissioner Waring was visited and his work of reform, which has had its greatest effect on the poor, was described. A visit was then made to the People's Five-Cent Baths, where 94,000 people were accommodated last year, and where the present average daily attendance is 400.

Proceeding to Mulberry Street, a typical tenement house was inspected. At the Central Police Department the students were very courteously received by Commissioner Theodore Roosevelt (Harvard), who spoke especially concerning the pleasant and helpful co-operation between the department, the priests and the ministers in efforts to improve the condition of the poor. Mr. Devins described Mr. Roosevelt as a man who "says what he thinks, thinks for himself, and does what he says." He gave the impression to his visitors of being such a man. In closing Mr. Roosevelt introduced as his co-laborer a newspaper man, Mr. Jacob A. Riis, author of How the Other Half Lives, who bore testimony to the good work of the present administration. After a vigorous Yale "yell" for Yale-Harvard-Roosevelt, and a visit to the Rogues' Gallery, a start was made for the Bowery Young Men's Institute.

The next point of interest was the Industrial Christian Alliance, where lunch was served. The manager of the alliance, Mr. A. W. Milbury, spoke earnestly concerning his own experience and conversion, and of the work of his institution. Following him Mr. W. R. George described the George Junior Republic for boys and girls.

After inspecting the massive, and it is not too much to say magnificent, model lodging house which is being erected by Mr. D. O. Mills, the California millionaire, the party proceeded to the Grace Parish Building, where they were met by the vicar in charge, Rev. G. H. Bottome (Yale, '91). Here is located the Grace Parish Settlement, which is magnificently housed. The gymnasium, carpenter shop and cooking school were inspected. The hospital, including three departments called the homes of Simeon, Anna and the Holy Child, are beautifully situated. After a visit to the chapel, large and as beautiful and artistic as Grace Church itself, the return was made to the United Charites Building.

Here a symposium was held, presided over by Dr. Tolman. Addresses were made by Mr. E. L. Hunt, secretary of the Students' Club of the city, Mr. Charles Loring Brace (Yale) of the Children's Aid Society, which looks after the children of the "unworthy" poor, and Dr. E. T. Devine, who described the work of the Charity Organization Society. Mr. W. S. Rosenau spoke for the Hebrew Charities Association. Dr. A. F. Schauffler represented the City Mission and Tract Society. He spoke of the hearty co-operation between the societies of the various religious denominations. He said that if immigration could be shut off for ten years the city could be transformed.

The State Charities Aid Association work was presented by Mr. Homer Folks (Harvard). He spoke particularly of the value of taking children out of the poorhouses. The president of the East Side Federation, Rev. J. B. Devins, emphasized the fact that entire co-operation existed between pastor, priest, rabbi and lay worker. Rev. Walter Laidlaw, secretary of the new organization, The Federation of Churches and Christian Workers, described its plans and work. The closing address was one of thanks to those who had so courteously received the students by Professor Blackman, and with the Yale "Brekek-ek-et" for Yale, New York, Tolman the meeting adjourned.

As to general observations, it may be said that the students were mainly impressed by two things. First, the awfulness of the problem, and, second, the great philanthropic spirit which is in the air. It was a vision of sin and of grace. It was plainly evident that much had been accomplished by the overthrow of Tammany. All bore evidence to the good work of such men as Waring and Roosevelt. It is interesting that so large a number of college graduates are in effect co-operating with the Salvation Army and Rescue Mission workers in this field.

The trip was a success and will doubtless become an annual affair in connection with the theological course at Yale. It was of especial value to those students whose life has been spent far away from great cities and who consequently know little of the life of such. The theological student needs to know men as well as books. He needs to recognize the awfulness of sin as well as the love of God. He must find a place in his theology, if he cannot in his theodicy, for Blackwell's Island, Mulberry Bend and Chinatown.

Students who had been many times to the city and who had even lived in New York said that they had seen more of this phase of life in the city in these two days than in years of residence. The value of such a study is unquestionable, and if it brings the academic mind of the theological seminary more in touch with actual life it will serve a much needed end.

In and About Chicago

War on Department Stores

The attack on these great establishments is becoming bitterer every day. Those who are directing it are collecting large sums of money to use in securing legislation and in other necessary ways, and are organizing their forces with skill. The managers of the stores say that these attacks are caused by the hard times, that the stores meet a want in the community, and that while that want exists it will be impossible to prevent business men from ministering to it. It would seem as if there might be legal difficulties in the way of suppressing these stores, and compelling the people who patronize them to buy of the small dealers who would take their place. Any increase of the license paid to the city will naturally be met by a corresponding increase in the goods sold.

War on Cigarettes

It is now thought that steps have been taken which will lessen the use of cigarettes by the boys in our public schools. It has been ascertained that most of the cigarettes which the boys smoke are obtained at little stores near the schoolhouses, and that they contain poisonous material which renders their use very dangerous. The Common Council has now imposed a tax of $100 on each dealer, has limited the distance from the school building at which they may be sold, and rendered the continuance of the business so difficult as practically to destroy it altogether.

City Ownership of Its Streets

A decision of importance to Chicago has just been handed down by the Supreme Court. It relates to the claim which the city has made of the right to open a street across a railroad without special compensation to that road. The decision seems to rest on the fact that the streets belong to the city, and that in granting a railway the privilege of using them it does not thereby put itself under obligation to pay for the privilege of crossing them when increase of population demands. The legislation has grown out of the effort to compel certain roads entering the city on what is known as the belt line to elevate its tracks. It is estimated that this decision, which affirms the rights of the people, will save the city at least $2 000,000.

Congregational Candidate for Mayor

Most people are satisfied with the nomination by the Republicans of Judge Sears as successor of Mayor Swift. The latter has filled the office creditably and has undoubtedly done all that he could to restrain and diminish vice and to administer the finances of the city honestly. His task was harder than that of his successor will be. Judge Sears comes of a good family and has an excellent reputation. He is a member of a Congregational church, of the club, and as a judge has made a good record for himself. He has never been a politician, although deeply interested in the reform side of political life. If elected he will enforce the civil service laws, and will show no one any favors. His majority ought to be large. It is thought that ex-Governor Altgeld will prove a disagreeable factor in the coming campaign, and that, if possible, the question of free silver will be made a prominent theme for discussion.

The Washington Park Church

Professor Curtiss, who has been pushing this church for nearly two years, while Professor Mackenzie has supplied the pulpit, has, together with the latter, hit upon a novel scheme for raising funds for the house of worship now in the process of erection. Professor Mackenzie, through an Edinburgh photographer, has procured pictures of localities mentioned by Ian Maclaren in The Bonnie Brier Bush and some of his other writings, and proposes to give the people of Chicago an opportunity of visiting these localities and thus fitting themselves the better to enjoy the stories they have perused. The professor will read from Dr. Watson's works and illustrate their meaning with his pictures, which are said to be very beautiful. The first lecture was given Friday evening in the Union Park Church and was well attended.

Systematic Giving

The condition of the treasuries of our benevolent societies is in such a condition as to render any discussion of the problem of raising funds for the carrying on of Christian work a matter of importance to all Christians. The Baptists of Chicago and vicinity have just closed a three days' conference on the subject of giving. Some of the most prominent men in the denomination have taken part in it. Dr. T. J. Morgan of the Home Missionary Society, New York, Dr. Anderson of the University of Chicago, Drs. Henson and Lawrence, pastors in the city, and many others equally interested in the aggressive work of the Baptist churches of the country, were at the conference and contributed to its success. If attendance and interest in the subjects discussed are indications of success, the conference accomplished all that had been anticipated. Two or three similar conferences have been held East. Their object is to reach the consciences of the members of the Baptist churches and lead them to give systematically and according to their means. Such topics as Giving in the Old Testament, Giving in the New Testament, Christian Stewardship, Giving as Productive of Spiritual Fruit, Giving for the Sake of Display Rather Than from Principle, were considered. Judging from the interest manifested in this conference, the conditions upon which Mr. Rockefeller has promised to pay $250,000 towards the debts of the Baptist benevolent societies will be met. It certainly is the sincere hope of their Congregational brethren that they may be.

Farming on City Lots by the Poor

Following the example of Mayor Pingree of Detroit, the Salvation Army proposes to farm vacant city lots, and in this way do something toward lessening the suffering of the worthy poor. The "Gage Farm," a tract of more than one hundred acres and belonging to the city, may be divided into small lots and assigned to those who will cultivate them. The plan, in most of its details, was explained last week to a select company of influential persons at the house of Judge Kohlsat by Commander Booth Tucker and a great deal of interest awakened in it. It is estimated that from an outlay of $6,000 at least $40,000 may be realized. As so much land within the city limits is vacant, it would seem as if there were no reason why it should not be put to some use. Postmaster Hessing, one of the candidates for mayor, wants to have it planted with beans.

The City Missionary Society

The fourteenth annual report of this flourishing and useful society has just appeared. From it a few items of interest may be taken. When this society was organized, in 1882, there were 17 churches within the territory now included in the city limits. They sustained 24 Sunday schools, in which there were about 9,000 pupils, and had a membership of nearly 5,000. Since that time 53 churches have been organized, with 5,500 members, and 53 Sunday schools started, in which there are now 13,500 pupils. The society has secured property for these churches worth not less than $375,000, at an outlay for service of every kind of $303,386. From these missionary churches 19 persons have entered, or are preparing for, the ministry. The past year 888 persons were added to their membership, 440 of the number on confession of faith. Preaching has been furnished in English, Welsh, German, Norwegian, Swedish and Bohemian. The Bethlehem Church, Bohemian, received a notable addition of 47 on Easter Sunday, and thus brought up the membership of the church to 170. If the progress in this field has been slow it has been marked, and is likely to be far more rapid in the future.

Last year the amount of money received from the churches was $30,290.91. The year began with a debt of $4,000, which has been paid, and closes with obligations amounting to $2,095, for which there are pledges and other resources exceeding the debt by more than $1,000. Considering the times this society has reason to be grateful for the means it has had to dispense and for the work it has been permitted to accomplish. To keep anywhere within sight of the demands of this rapidly growing city at least $50,000 a year would be required, and in addition a fund for the erection of churches for the congregations which might easily be gathered.

A Letter to Mrs. Cleveland

For ingenuity in arranging attractive sociables no church can surpass the First. Inauguration evening was celebrated by an old-fashioned reception, in which the stately dames of Washington's times appeared in all the glory and dignity of quaint costume. Lady Washington was there, Mrs. John Quincy Adams, Mrs. General Jackson, Mrs. Benjamin Franklin and Dolly Madison. Groups of colonial girls were centers of attraction, as was charming Nellie Custis. General Washington and his generals were also present in their old-time uniform. Professor Scott was master of ceremonies. The supper was served in colonial style. A significant feature was the reading of a letter composed by Mrs. Goodwin, directed to Mrs. Cleveland and fitly appreciative of her character and of her Christian influence during her husband's Administration. The letter was sent with the hearty approval of all present. It is as follows:

Mrs. Grover Cleveland; Dear Madam: The ladies of the First Congregational Church of Chicago, recognizing the rare consistency of your Christian character in the high position which, in the providence of God, you have occupied these many years, desire to express to you their gratitude that in you the daughters and young mothers and all the women of the land have had so conspicuous an example of one who has sought to adorn the doctrine of God and her Saviour in all things.

The eyes of all were upon you in your untried youth, when, with an enthusiasm unparalleled in the history of our country, you were welcomed to share with your honored husband, the President of the United States, the highest gift of the American people, with its great responsibilities. Then followed the four testing years of administrative life, and the four succeeding years of comparative seclusion, and again the last eventful four years.

Under such prolonged search-light only true womanhood has been revealed, the favor of God has rested upon you and the favor with which you were received has but increased. We have rejoiced that amid all the distractions of official and social life, incident to so high a position, you have ever maintained a heart open to God and a simplicity of life in accord with his teachings.

You have exalted the beauty and sacredness of home life as exemplified in your own household. You have honored God's day and house, his Word, his church and his ordinances by your regular attendance upon divine services and by your life ordered in accordance therewith. We would also bear grateful tribute to your ready sympathy with all good works, your exemplary attitude toward temperance and to your affable and gracious manner with all people, all of which will be associated with your memory in future years. We thank God for your example, and take pleasure in expressing our obligation to and high regard for one as a Christian woman who has so reverently and beautifully fulfilled her mission as the mistress of the White House and the first lady of the land.

Chicago, March 6. FRANKLIN.

The Home

FELLOWSHIP IN SERVICE

We work together, if far apart;
Loyal and strong is each servant's heart;
One is our Master, Christ the Lord,
And we catch the sound of his guiding word,
And onward go where he shows the way
Till we stand with him in the perfect day.

The work we do is not quite the same.
Some, as heralds, the news proclaim,
Some are working among the vines,
Some in the field where the hot sun shines,
And some work quietly in the gloom
Of a shady place or a narrow room.

Some are singing the Master's praise,
Some are cleaning the dusty ways,
Some are teaching the young with care,
Some are spending the days in prayer;
We are all working with voice or pen,
The young and the old, the women and men.

We work together, if far apart,
Hands in unison, heart to heart!
We work as having one common aim,
We work as bearing the same good name,
We dare not loiter, but still pursue
The work of the Master, with him in view.

For how shall the servants of Christ be still
When his kingdom is hindered by force of ill?
His will being done, the world would be
Happy and prosperous, good and free.
Shall we not labor until is won
The whole glad world for God's dear Son?

—*Marianne Farningham.*

FAMILY WORSHIP AND GRACE AT MEALS

BY REV. F. W. BALDWIN, D.D.

There are many Christian homes at the present day in which the time-honored custom of grace before meals and of family prayer each morning or evening are things of the past. They have been given up, reluctantly oftentimes, with the feeling that, however beautiful or desirable in themselves, they are more or less incompatible with the changed conditions of life and the growing independence of individual members of the home in their religious ideals and practices. This is especially true of city and suburban homes, where the whole life of the household is made to revolve around the question of the railway timetable or the trolley, where the head of the family is always away from home at the mid-day meal, and where different members of the household are obliged, it may be, to take their morning meal at different hours. Whatever the causes or the justification, it is unquestionably a fact that the forms of Christian worship in the home are not so generally observed as they once were, and the daily recognition of the divine love to the home is not so common upon the lips, even if it be as common in the heart.

Parents find their children more and more restless under the old forms of worship and are themselves more and more impatient with what often seems to them to be nothing but a form. It is so with the matter of grace at meals, and often so with prayer itself. How many good people, fathers and mothers, shrink from the daily and thrice-daily repetition of substantially the same words; how few feel themselves gifted enough to enable them to rise above the commonplace and the dull. They remember their own childhood, perhaps, and how tedious to the children these forms often were, and so they conclude that, on the whole, it is probably quite as well to omit them entirely.

Others, who continue the habit and could not be persuaded to give it up, recognize the difficulties and are eager to know how to make the worship of the home all that it should be, the happiest and most welcome act of the common life. What other act can so unite the hearts of husband and wife and help to make and keep the home a shrine? What other way so good is open to parents for training themselves and their children in the fundamental truths of the religious life? How else can the unity of the home be preserved and its religious character maintained? Secret prayer is not enough. The life in God must be shared or it must surely lose much of its fire and joy.

The writer of these lines has felt all these problems pressing in his own home and has often wished that he might have help in solving them. He is persuaded that parents can do almost anything, if they are only wise enough. They can prevent children from growing up to dislike worship; they can make it sweet and wholesome and attractive, and they can also train the children themselves to such participation in it as will make it in deed and truth family worship.

Why should not the child be taught to pray before others, using his own little words, to pray for others, and often to lead the whole family in thanksgiving and in praise to God? The prayer might be much simpler and shorter, but that would not always be a defect or a thing to be regretted, and the child would feel that the worship was his as well as his father's and mother's. We keep our little folks back too much, until the time comes when they are timid and afraid, and then it is too late. If we trained them to read the Bible and to take their turn in prayer, our own reading and praying would be far more natural and beautiful, more childlike and more helpful to the children.

The same is true of grace at meals. It easily degenerates into a mere form, and many families do not pretend to have it except when they happen to have a clergyman with them at the table. There are some clergymen who do not relish having all the worship of the household thrust upon them as a supposed act of courtesy. The writer was not long ago being entertained at dinner in the home of a worthy member of the church where he had been that morning preaching. Instead of turning to the minister, the head of the family reverently bowed, and all of the seven grown children present repeated with him and with their mother their form of thanksgiving. It was a blessing to the minister, and one he will not soon forget. For it was in keeping with the practice long pursued in his own home, of having a common blessing known by all the children, and which even the youngest repeats, in her turn or in unison with the rest. It runs as follows:

> For these and all thy gifts of love
> We give thee thanks and praise;
> Look down, O Father, from above,
> And bless us all our days.

It is a simple thing, but probably it will be remembered in after years as one of the cherished things of the childhood home. There are many choice stanzas or sentences that might be used in this way, though we think one or two will be found to be better than more.

> Our Father, bless thy gifts,
> Which we are about to receive from thy bounty:
> May thy gifts be our refreshment,
> And thy grace our consolation, through our Lord.

And so brief forms of prayer may be used, some choice collect, found in the manuals of devotion, or, better still, something that embodies one's own truest feeling of praise and gratitude and confession from day to day.

When we learn to be natural, simple and childlike in our family worship and in all the expressions of our religious feeling, we shall have less difficulty in keeping the hearts of the children, and our own hearts will be kept warm and human and Christian.

LENTEN DAYS

BY MRS. MARGARET E. SANGSTER

The actual keeping of Lent in rigid strictness and formality is, of course, limited to certain sects of the Christian Church, but perhaps some features of Lent may commend themselves to most thoughtful people. Fasting, for instance, carried to an extreme, is not to the physical advantage of the feeble or the aged, nor would it prove beneficial to those who must toil and tax their energies, but a modified fasting, an abstinence for a while from some innocent, but not necessary, indulgence, and an active self-denial in the form of some earnest work for those who are helpless or in distress, can certainly be harmful to none, and may prove to be a means of grace.

Our period is singularly lacking in reverence. One is impressed by this in reading the lives of men, removed from us by only the century's breath. In Woodrow Wilson's remarkable story of Washington's career, the temper of the times is clearly brought out, and the most casual reader cannot but perceive how men clung to the thought of God, and how in critical moments they instinctively turned to him, and proclaimed days of fasting and prayer.

To grow nearer to God is the wish, as it is the aspiration, of every devout disciple. Yet our lives are so brimmed with work, our duties are so relentless, the demands on our strength and our time are so incessant and so peremptory, that we have little space left for meditation, for reading the Bible and for communion with the Throne. Most of us would be surprised if we made an honest comparison of the time given each week to the newspaper *versus* the Bible, and we cannot but mournfully own that to prayer we give the fag end of our days—the hurried bit of time in the morning, the tired out bit of time in the evening.

If Lent shall come to us with a gentle admonition, urging us for the opening weeks of the spring to turn our faces heavenward, as our blossoming hyacinths face the sun, it will bring to us an angel's message. In lives so busy as are ours there must be omissions. Certain things must be left out. Certain work must be laid aside now and then. Illness comes to us with an arresting hand and gives us pause, but why wait for illness? Health may serve us as well as illness if we can but summon resolution to our aid.

For most people there is profit in following out an actual program, and the keeping of an individual Lent might not be amiss for some busy mothers. Why not plan for these days of early spring an excursion into those lanes and dells of the Bible which lie away from the beaten track, making your daily reading a loitering among the minor prophets, or a happy dreaming in the precincts of Revelation? Possibly your Bible reading has been rather limited to the Psalms and the gospels, and your favorite chapters can never be anything but dear to you. If your Bible open of itself to the ninetieth or the one hundred and third Psalm, to the fortieth chapter of Isaiah, the fourteenth of St. John, or the eighth of Romans, then indeed you have been fed on the finest of the wheat. But there are gems everywhere in God's Word, and in Lenten days it may be a pleasure to set yourself to their discovery. Take a little more daily time for this, either by yourself or in company with several friends who may be won to spend part of their afternoons in a similar pursuit. You will find the Lenten days bringing you by degrees into a larger and fuller life. On the prose of the kitchen and the commonplace levels of the sitting-room something of heaven's golden light will fall, and, or ever you are aware, your feet will step to music and your soul be thrilled with gladness.

The great festival days of the Christian year, Easter and Christmas, are not the property of any portion of the church—they belong to us all. When the solemn shadow of Good Friday recalls the day of our Lord's supreme self-surrender on the cross, surely we may take up our little crosses and carry them on more earnestly in his name. Finite and imperfect as we are we need help at every moment, and whenever help is given by any material occasion it is well to embrace it.

Our young ladies very appropriately choose Lenten days for special charitable work, and their classes for sewing and for other forms of ministration bring them into touch with the poor, the orphan and the sick, so that the Lenten impulse lasts through the seasons which follow. No sweeter sight will ever greet my eyes than that which I find in Saturday sewing-schools for the poor held not only in Lent but the winter long in the place where I live, and I rejoice in the vision of fair young faces and bright, beautiful girlish life consecrated to service along quiet, unobtrusive lines. The world takes little note of this kind of work, but the world is the better for it, and the Master owns it with his abundant blessing.

A STREET CAR INCIDENT

BY LILLA THOMAS ELDER

Why is it, when some one does a beautiful and unselfish act, that we are surprised and find it a matter for comment and discussion? At heart most of us are philanthropists. We have abundant sympathies, but given the opportunity how many of us actually carry out our resolutions? Oftentimes those from whom least is expected are the ones to shame us in our own final reluctance. Recently in a Boston street car an incident occurred which gave thought to at least several women who were passengers at the time.

A little woman about thirty, surely not more, sat holding a bundle in a gray shawl, which proved, on closer inspection, to be a baby. The woman did not seem strong. Her brilliant black eyes and sensitive mouth were every now and then convulsed by the twitchings of some nervous affection, yet very tenderly and surely did she hold the gray bundle in her arms. Presently some one leaned over for a closer look at the wee atom inside the shawl. Then the little woman could no longer restrain herself, brim full as she was with the excitement of the event.

"Look," she said, "I found it—it's a little boy, not over two weeks old—in a churchyard, this noon, in Roxbury. It was covered over with newspapers and no one had seen it, though 200 people must have passed it during the morning. Poor little thing," and here she peered into the small pink face, "it was almost perished with cold."

"And what did you do with it?" some one asked.

"O, I picked it up and took it to a friend's house, and we warmed it and fed it and dressed it, and now I'm taking it home." She spoke with a slight French accent, in an impetuous way, and her black eyes danced with the joy of possession as she added, "They wanted me to send it to the Children's Home, but I told them I found it and I was going to keep it. Do you want to see it?"

By this time several other women sitting opposite had been drawn into the conversation. It really seemed an extremely social affair for a street car, where ordinarily people gaze blankly at their neighbors or look fixedly at the panorama of outside things, as though looking through air. But there was nothing ethereal about this plain little work-a-day woman with the black eyes and the baby. We couldn't have helped seeing her had we tried, and no one wanted to try. Even the men in the car turned their heads as the Frenchwoman got up, balancing herself as best she could, and displayed to those opposite the quiet, sleeping, unconscious face of the little babe. Just so slept the dear Christ in Mary's arms, and this was one of his little ones.

"It's a nice baby," we said, "but have you no children of your own?"

"O, yes, two—the oldest is seven—but I want this one too."

"But what will your husband say?" some married woman asked.

"O, he'll be tickled to death! That don't worry me. Why, if he knew I was bringing it home, he'd come to meet me to help carry it."

O, loving hearts! How many beat under shabby coats, and how often the purest generosity is found among the poorer classes. No question of ways and means seemed to have worried the baby's new mother. Indeed she said, quite convincingly: "I think if God let me find the baby he will help me take care of it."

"Well," said a young woman, "I fear my faith is not as great as that."

"Nor mine," echoed another from across the car. And we looked at the little woman holding the gray bundle in a great wonder, so surprising did it seem to us, each one apparently better off than she in this world's goods, that with two little ones already to care for she should add to her labor and responsibility and take this homeless waif to her heart. But he was no longer motherless. In the soft black eyes that still moved nervously in quick jumps and starts glowed a pride and joy in the new baby boy, and in the slender hands that now and again adjusted the wraps about him was a gentleness, a tenderness, that insured love and blessing to the little stranger. In the face turned towards him as he lay asleep, all unconscious of what he had escaped and of what he had found, was the promise of motherhood. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." But in no spirit of self-righteousness did the woman think of this thing she had done. To her it was the only thing to do, an impulse born of a tender heart, of an unselfish nature, an impulse born of God.

A FRIEND IN COURT

BY MARY ESTHER ALLBRIGHT

Donahue Court was down in the center of the Valley Settlement. It was a good-sized square, formed by surrounding tenements, and reached by passing under a kind of bridge connecting two houses which faced the outer street. It was dingy and damp and unsavory in Donahue Court, and the buildings were of the kind that only very poor people live in, yet every house was crowded, and the square, in all kinds of weather, was swarming with children of varying size and color. And such shrewd, hardened faces as some of these children had! They formed a community all by themselves and were very exclusive. Outsiders were eyed with disfavor, and it was not often that any of them ventured farther than the inner edge of the entrance alley.

Near the close of a dark November day Selma Andersen slipped out for a few minutes' respite from close rooms and crying babies. Selma was her real name, though in the court she was never called anything but "Sis," or possibly "Sissy" by some of the tiniest toddlers, who were her perpetual companions. She was tall for thirteen, and a little bent with the tugging of heavy babies. Her face was thin and freckled, and her eyes were an uncertain color, but she had thick, rich brown hair, and her mouth was sweet and womanly. "Sis" Andersen was thought well of, on the whole, in the settlement, and among the younger element her ideas and wishes were duly respected.

On this particular night, however, some of Selma's ideas were doomed to collision with the "court" public opinion. As she groped her way out of the dark hallway which led upstairs to the rooms which she called home, she found the square unusually quiet. None of her usual companions were in sight.

"Where is everybody?" thought the girl, curiously. "Must be something going on outside. Why, there's a lot of 'em!" And she crossed to a secluded corner, where some kind of a mass meeting seemed to be in session. As she approached the leaders in the group nudged each other, and there was a sudden silence. Selma looked about with some indignation. "Well," she said, 'what ails you? What you talkin' about?, You needn't stop for me. I kin go home." And she turned away, with her head held high and an unwonted flush on her face.

The leaders of the conclave looked at each other. One of them was her own brother Joe. "May as well tell her," he whispered, hurriedly. "She'll find it out. Say, Sis," he called, in a half-coaxing, half-defiant tone, "come back here. We'll tell ye, only you've got to keep shady. We're gettin' up a lark, and we perpose to have some prime jell'n' pr'serves in the bargain. It's good dark nights now, and they ain't fur off."

Selma's face clouded with dissent, but she hesitated. The odds were too great against her. The crowd eyed her calculatingly. "Where is it?" she asked, quietly enough, and coming closer, so as not to be overheard. Joe took this as a sign of acquiescence and was thrown off his guard. "It's just across the flats and up the hill a little piece," he whispered, confidentially.

"They's lots of trees around in the back yard. The cellar winder goes up just as slick, and you can see rows of things in a kind of a but'ry. I went in there one day when the dog wasn't there."

Suddenly Selma started and a quick suspicion flashed over her face. "Dog? What dog?" she demanded. "Joe Andersen, you ain't goin' to steal from the—sup'rintendent's cellar, and take his preserves and things?"

"What did I tell you?" said Jack Davis, turning to Joe with disgust; then obstinately to Selma: "Yes, it's that cellar—and we mean to clear out everything we can get there. We don't never get no jell. They're rich; let 'em get some more."

"But the dog," suggested Selma, with a faint hope. "He's awful fierce, and they keep him for a watch dog."

Jack hesitated, and his face darkened. He was the leader, the most hardened and daring among the recognized gang of youthful thieves and "hard cases" which inhabited the settlement. "Never you mind the dog," he muttered meaningly. "He'll be took care of."

There was an ominous silence after this threat; then Selma looked full in Jack's face, a great resolution hardening in her own. "Jack Davis," she said, her voice trembling a little, "you know how good the sup'rintendent's been to us that goes to the mission, and how he come here to see me when I was sick—'n' all. He got your father work, too, last winter, 'n' you know how much he thinks o' that dog. It goes out with his babies and the nurse girl, and with him when he takes a walk. He's worth a lot of money, too. An' you shan't touch him, so!" she went on, her anger rising as she saw the obstinacy in the boy's face. "I'll go there myself, first, and tell 'em to look out."

Another dire silence in the court at this declaration. Selma and Jack looked full in each other's faces as if measuring strength. Then the boy turned on his heel with a grim, "Do it if you dare!" and stalked away, accompanied by his own immediate friends and followers.

At seven o'clock Selma stood peering out of her upper window. The night was very dark, and it was beginning to rain. The fretful baby, her special charge, had gone to sleep. "O, dear!" thought Sis, tremblingly, "whatever shall I do? They'll try it tonight; it's just the time. I'll have to hurry. Jack Davis 'll do something awful if he ketches me. There won't be no peace for me now as long as I live here, anyhow." She hesitated, then seemed to see a kindly, beloved face rising up before her. She reached for her old waterproof, wrapped it around her, and put on a straw sailor hat. Her face looked thin and old with anxiety as she turned back for an instant before descending the shaky, unlighted stairway.

At the bottom she paused again and took a survey of the court. Near the passageway into the street she saw a lurking, shadowy figure. "They're watchin'," she muttered. "I can't get out there. I'll have to go through Rat Alley."

"Rat Alley" was simply a space about a foot and a half wide, which ran back between two of the tenements to a street beyond. It was dark and damp and musty—a thoroughfare for the creatures which gave it its name, and carefully shunned by every child in the place. No one would think of it as a chance of escape for Selma. She waited a minute, then, under shelter of a heavy gust of rain, glided rapidly over to the opening. It was a tight squeeze, but Selma was slender as well as determined. She gathered her skirts close about her, set her teeth, clenched her hands and edged her way rapidly through.

As she emerged she glanced up and down the short street, sped along to the end of it and took her way across the flats. How the rain did come down and how the wind blew! But Selma had no umbrella to hold and was accustomed to walking through puddles without rubbers, so she got on very well. At last she reached the hill, and here the surroundings began abruptly to change. The weather-beaten tenements gave way to smart looking apartment houses, and these again to pretty homes with "grounds" and lace curtains in the windows. A little farther on the houses became more imposing. There were lighted piazzas and vestibuled doors. It was in one of these—the one at the top of the hill—that the superintendent lived.

Selma reached it at last, half drowned and out of breath. The house was brilliantly lighted, and there were moving shadows on the window shades. Selma was afraid to go to the back door, for the big dog Bruno, was probably there, and he might not recognize her as one of his friends. Besides—if somebody else should be hanging about among the trees—yes, the front door would certainly be best.

So, finally, the slight figure in the drenched waterproof ventured up the piazza steps and rang the bell. It was answered by a sensible-looking girl in a little cap and a white apron. Selma summoned all her courage. "Is Mr. Edwards in? May I see him?" she faltered, eagerly. The girl looked down at her in surprise, and glanced at her wet feet and the polished floor of the hall. "No, he isn't in, and you oughtn't to be out in such a rain," she said, with decision. "You'll have to come in the morning if you want to see him," and the next instant Selma was standing outside the closed door looking up helplessly at the silk draperies.

"Well," she thought, turning away, "I guess the dog'll have to go. Maybe they've put something into his supper already. I'm awful sorry, 'cause of the superintendent. He wouldn't 'a' shut—O my! I b'lieve that's them! Jack Davis and Joe and the other fellows—yes, sir, it is. They're goin' to do it now. Whatever shall I do! He sets so much by that dog! He said so himself that time he come to see me. 'Selma,' says he, 'that fellow's devoted to me and my babies, and I'm very fond of him.' That's what he said, and he looked at him—well, I'd like to have him look at me that way!"

She waited there in the rain and fog, shrinking behind a clump of shrubbery, and watched the boys as they turned the corner and entered the street which ran by the "back yard full of trees." Her heart was beating hard, but her eyes were watchful. As the group neared the back gate they paused, and all but one crouched down behind the hedge. "That's Jack Davis," thought Selma. "He's goin' to throw some meat over to'ard the kennel; then they'll all run. What'll I do? That girl won't listen to me. I'll have to get the meat."

Selma's resolution was taken. She stole across the lawn on the inside of the hedge, conscious that her mortal enemies were a few feet from her. Jack was just a little in advance. He raised his arm and sent something flying toward the kennel; then the entire group of conspirators took to their heels and scampered away toward the flats.

One instant Selma paused. She was very much afraid of the dog. It was dark and wet there under the trees. Only an instant—then she darted forward after the meat. She reached it, got it into her hands, was just conscious of hearing a fierce growl and of seeing a huge form springing at her through the mist; then with one wild cry of excitement and terror Selma fainted away and fell in a heap on the brown November leaves.

Mr. Edwards had just reached home and was hurrying in to light and warmth when he heard the cry of distress. When he reached the spot he found the great dog standing guard over a disconsolate heap in a wet waterproof.

"Back, Bruno!" said his master. "Who in the world is this? She's fainted, poor child, whoever it is"; and without further word he took "Sis" in his arms and started for the kitchen, followed humbly by Bruno wagging his tail in sympathy.

After a few minutes of excitement and various ministrations by everybody in the big house Selma opened her eyes and looked about her. The first one she saw was the superintendent. She smiled faintly, but in a puzzled way, then seemed to collect herself and sat up suddenly. "Did he get it—the meat?" she asked anxiously. "Don't let him have it—it's got p'ison on it." The listening group around her exchanged glances, and there was a prolonged "O!" in various tones and voices. The superintendent sat down beside her and took her hands. "Bruno is all right," he said. "We found the meat, and wondered what it meant. We thought there must be something wrong. Now can you tell us about it?"

Selma thought of Jack Davis and his wrath and shivered a little, but she said bravely, "They'll 'most kill me, I s'pose—but I'll tell, I told 'em I would." And she did tell the whole story, very simply, yet in such a way that her keen listener understood all that it meant of courage and sacrifice. "Selma," he said, when she had finished, "you have done a great deal for me—something I shan't forget. And you shall never suffer anything because of tonight. You won't be afraid, will you? I'll take care of you. Now go to sleep." The weary girl sank back on the pillow and closed her eyes, thinking happily to herself, "He looked at me kinder'n he did that time at the dog!"

◆

There are two kinds of discontent. One is from beneath and results, if yielded to, in brooding, laming melancholy. The other is from above, and is a sign of God's purpose for our education. It is not for pilgrims and sojourners to be content while there are hights to climb upon the pilgrim way. This was the truth in Bunyan's parable of the enchanted ground. The sleep of content means the sacrifice of opportunity. Therefore it is that in hours of worship and petition we ask for guidance rather than for rest. And therefore the antidote for discontent is action—action in the little duties and quiet ministries which are open always and to every one. In this we grow toward that likeness in which alone we shall be satisfied.

Closet and Altar

If we leave our doors wide open to God he enters in and makes a heaven of our souls.

For a few weeks let those obtrusive worldlinesses which block the doors of our hearts stand back, and let the way be clear that he who longs to enter in and help us may come and meet no obstacle. This is our Lenten task. "If any man will hear my voice and open unto me I will come in and sup with him," says Jesus. To still the tumult and clatter a little, so that we may hear his voice, and to open the door by prayer—that is the privilege and duty of these coming weeks. May God be with us during this Lent! May we be with God! May there be much of the fasting which our Father loves, much penitence for sin and much opening of long shut doors to Christ!—*Phillips Brooks.*

"I know that thou art a man of God," said the widow of Elijah. We talk of the man of letters, the man of honor, the man of mark, but how infinitely better to be known as a man of God—one of God's men, a man after God's own heart! And how splendid the tribute when we are so addressed by those with whom we have been wont to live! That "familiarity breeds contempt" is one of the world's commonplaces; but when a man is filled with the Holy Ghost the more he is known the more clearly he is proved to be a man of God.—*F. B. Meyer.*

"The Spirit himself maketh intercession for us with groanings which cannot be uttered."

Hast thou ne'er felt some sweet and saintly spirit
Glide graciously into thy very own,
And soothe its troubled fears, and strongly bear it
In prayer unto the Heavenly Father's throne?
Hast thou ne'er flung thee down to restless slumber
Nor known some heart for thine did meanwhile pray,
And all the cares that late did thee encumber
Had vanished with the morning quite away?
Yea, I have felt such holy benediction,
A childlike peace that words could not express,
And when I asked and learned it was no fiction,
My heart has overflowed with thankfulness.
Ah, is it not most beautiful to bear
Another's soul to heaven thus in prayer?
—*Charles W. Jerome.*

With the night shadows, Lord, our hearts return to thee. We have walked through unseen dangers and thou hast preserved us. We have been tempted and thou hast shown us the way of escape. Pardon us in thy lovingkindness for the sake of Jesus Christ our Lord that we have sinned against thee both by transgression and neglect, and help us with sincere repentance to forsake our sin. We bring our fears and perplexities, our doubts and cares, to leave them at thy mercy seat. Grant us to rest this night with quiet hearts through faith in thine abiding care. Remember all who are in need. Quicken thy church with divine life. Have all our dear ones in thy holy keeping, and grant them gifts according to thy love. And may the quiet of the evening and the sleep of night bring strength, through Jesus Christ our Lord. Amen.

Tangles

22. ENIGMA

Though born to a title in which I take pride,
With serfs, as with princes, I equally share;
In hovels or castles I'm at ease to reside,
Howe'er meager or tasteless or regal the fare.
With revenge and remorse I enact a full part,
To envy and malice I'm counted no stranger;
But for war's gory horrors I have not a heart,
Seeking rather for shelter in danger.
Rebellion is naught where I am not found,
The Slave-Trade maketh a factor of me,
Yet when Anarchy's bombs scatter terror around,
My home still remains in security free.
By the wise and the unwise I'm needed, I ween;
All society's cliques retain me a place;
Yet in private, not public, my presence is seen,
And always appears in rare luster and grace.
I linger in vases so fragile and rare,
Breathing perfumes of essences pungent aud sweet;
I am hidden in faces angelic, where
The skill of Correggio and Raphael meet.
Alpha and Omega of eloquence pure,
In places of note forever I stand;
By speech and debate my power shall endure
While statesmen are honored as peers in the land.
Though not at the head in Florence and Rome,
The galleries of Dresden repeat yet my name;
Dear America takes me and gives me a home;
I expand in her freedom and live in her fame.

S. F. S.

23. ANAGRAM

The world may try a name to write
Higher than this we claim tonight,
But old-time legends still are true—
"The phœnix is but one," not two,
And to this one our faith we plight.

Our **MAIN RACE** holds its poise aright;
In vain to flatter or to fright,
To daunt or dazzle me or you,
The world may try.

The **TOTAL** stands in all men's sight,
By Freedom's beacon burning bright,
And from the time he first cries "oo,"
Guards it as none beside may do;
Though at this flame its fires to light,
The world may try.

M. C. S.

24. QUEER TRANSFORMATIONS

1. Unite a kettle and a tree and make a chemical. 2. Force a dwarf to swallow a ten-cent piece and have a first principle. 3. Put everything inside of a pig and it turns a sickly yellow. 4. Cut off the head of a male duck and it becomes a garden implement. 5. From a piece of lead sulphide take a drink, stir up what is left and have a horse.

MYSTICALIA.

25. NUMERICAL

One walked, a canny lad 1–2,
Upon the 1–2–3–4–5;
A bonnie lassie came in view,
Just as romance might well contrive.

Afar the city spires shone dim;
Faintly a church clock chimed eleven;
Shyly the lassie looked at him,
And 1–2 3–4 5–6–7.

The almost midday sun well might
1–2–3–4 5–6–7 head;
But though the eyes shone dewy bright,
The rosy lips no murmur shed.

They parted where in wide expanse
1–2–3–4–5–6–7 lay;
O, fatal blow to all romance!
They hadn't anything to say!

M. C. S.

ANSWERS

16. Match-less.
17. "A verse may find him who a sermon flies,
And turn delight into a sacrifice."
18. Wheel, heel, eel.
19. "When shall we three meet again."
20. 1. Bass, bass. 2. Bow, bow.
21. Ermine.

The verse makers must send all puzzle *bouts-rimés* to compete for the prize before the close of March. These are the rhymes to which the lines' are to be fitted: fair, part, share, heart; near, two fear, true; place, home, race, roam.

Among recent solvers have been: Nillor, Middletown Springs, Vt., 12, 14, 15; Mrs. F. P. Tripp, Taunton, Mass., 14, 15; S. B. T., Dover, N. H., 12, 14; Old Fellow, Boston, Mass., 6, 7, 8, 9, 10; M. M. S., Bedford Park, New York city, 14, 15; True Blue, Malden, Mass., 12, 15; Sarah E. Irish, Portland, Me, 6, 7; Howard Ripley, Webster Groves, Mo., 7; Abbie A. Tidd, Westboro, Mass., 7, 11; Marguerite H. Rogers, Bar Harbor, Me., 7, 9.

A tangle not reported solved was 13; 11 had one solver.

The hunt for the introducers of "May Day's Friends" will be most fascinating, but as the search necessary will be considerable the tangler adds a little extra stimulus in the form of a prize—an elegant and much-admired volume of Photographic Views of the World—for each of the best two lists of the names. The lists, whether small or large, are all to be forwarded within ten days.

Don't blame the cake-box if your cake dries up quickly. It will keep moist and fresh if you use Cleveland's Baking Powder.

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If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.
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The Conversation Corner

MY DEAR CORNERERS: You have been reading for a week now about our nation's new President, and seeing pictures of himself and family and the scenes of his inauguration at Washington. By way of contrast we will put in the middle of this Corner another of the great rulers of the world, with all his family. The cut is taken from a photograph kindly sent us by one of our own Cornerers now in the German capital. Here is his letter:

BERLIN, JAN. 27, 1897.

Dear Mr. Martin: Today is the Kaiser's birthday, so I thought it would be a good day to answer your letter on. Just half an hour ago I saw the Emperor and Empress in a sleigh on Unter den Linden. The sidewalks were crowded, and as they went by all the people cheered and seemed very much excited. I inclose a picture of the royal family, or, as the Germans say, the *Kaiser familie.* As you will see by the picture, there are six boys and one girl. The princess, who is the youngest, is four years old, and the crown prince, named Wilhelm, is fifteen. There are pictures of the princes in the photographer's windows, such as riding bicycles, playing tennis, etc., but I thought this one showed the whole family best.

While the Kaiser's family is in Berlin they ride on the Thiergarten and on the Linden every day, so they are quite a common sight now. They only spend three or four of the winter months in Berlin and go to Potsdam, ten miles from the city, for the summer. There are fine decorations of flags and fireworks all over the city today, because it is the Kaiser's birthday. It seems something like our Fourth of July. There is one rink in the city where the princes usually go to skate. I have not been there yet, but hope to go before I go away, so that I can say that I have skated with the princes.

I am studying Latin here with German books and vocabulary, but with an American teacher. That makes it easier, but sometimes I have to use my German-English dictionary to translate my Latin-German vocabulary. That American flag you sent me met a felt want! I like to show my colors in a foreign land. EUGENE C.

The flag must have been the picture on our "Corner souvenir," and I am glad it filled the "felt want" in the patriotic heart of our Yankee boy abroad! Now let's see what Eugene's younger brother has to say about it:

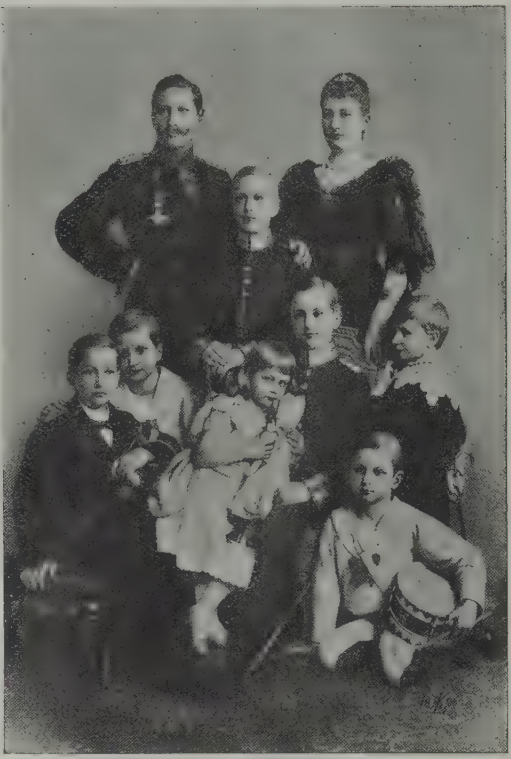
UNTER DEN LINDEN, 62/63, III.

Dear Mr. Martin: We see the Kaiser lots of times, and lots of gorgeous carriages too. This morning we went out in the Thiergarten and played tag. We saw the little princess out riding in the Thiergarten and the Empress was with her too, and a little prince too. The prince boy was clapping his hands. There is a lot of snow in Berlin and the sun didn't shine for three weeks. Policemen stand in the street all the time to take care of the Kaiser. The Kaiser has white plumes on his coachman's hat. He rides through the middle arch of the Brandenburg Thor, and everybody else has to go through the side arches. One day we went into the palace and saw a lot of gorgeous rooms with smooth floors and we had to wear big slippers. The outside of the palace looks like a common gray house, only it is bigger. Good-by from SYDNEY C.

What a fine looking group of children! I think I will give you their names, as one of the boys—or their mother—has written them on the back of the photograph. 1, Crown Prince, Wilhelm; 2, Eitel Fritz; 3, Adalbert; 4, August; 5, Oscar; 6, Joachim; 7, Princess Victoria Louise. Which do you like best? I think I like them all best—except little Vic (with her doll) she is the bestest of all! Adalbert looks sober and August cheery, Joachim (with his cane) is shy, and Eitel Fritz is merry, Oscar is ready for noise and fun, and Wilhelm is a manly fellow, wondering if he will ever be the emperor of Germany!

I suppose you know that they are great-grandchildren, twice over, of Queen Victoria, because the Kaiser's mother, Victoria Adelaide, was the Queen's daughter, and the Kaiser's wife, Augusta Victoria, was daugher of Helena Augusta Victoria of Schleswig-Holstein, another daughter of the Queen.

I do not like Kaiser Wilhelm himself very well, because he seems to be autocratic and revengeful and often unjust, but I have heard two pretty stories about him in connection with children. One is that at little Victoria's birthday party at Potsdam, when the children wanted to dance and it was not convenient to get a military band, he sent out into the street for an Italian organ grinder, and afterwards gave him 150 marks. The other story is that when he visited Dresden and was riding through the streets, a little urchin on his way to school shouted out to him, "Say, Herr Kaiser, can't we have a holiday tomorrow?" The Kaiser laughed, said, "Ja, Ja," and rode on. The next morning all the Dresden school children found that a special decree had been made by the Emperor, granting them a holiday!



UNSERE KAISER FAMILIE

Can you tell who our Berlin correspondents are? After you have endeavored to think as far as you can, try one *farther endeavor*—and you will "guess" it.

Mr. Martin

CORNER SCRAP-BOOK

"The Two Lambs." The Connecticut lady's request for "an old book for children," with this title, is thus answered:

SMYRNA, N. Y.

I have the story of "The Two Lambs" inquired for in the Corner of Feb. 18, in a little book received as a reward in 1844. The title is: "The Safe Path, or the Evils of Yielding to Temptation" (American S. S. Union). The other story is, "Parley the Porter." N.

LEXINGTON, MASS.

I have not seen "The Two Lambs" for many years, but I remember the story. The "other lamb" was named *Peace.* MRS. H.

HANOVER, MASS.

"The Two Lambs" is the name of a small and dimly illustrated pamphlet, printed at Newburyport (no date) by W. and J. Gilman, and "sold at their store, No. 2, Middle Street." It is called "An Allegorical History, by the author of Margaret Whyte." F.

And now Mrs. L., of Gilsum, N. H., sends the little old book itself published by the American Tract Society—a relic of ancient writing and printing, "dimly illustrated" indeed! It is marked: "Price, 3 1-2 cents." The allegory is of two lambs, Peace and Inexperience, and the Good Shepherd. It *is* "an *old* book for children"—far too old; I am glad we have books in our day better adapted to them. Still it helped somebody then, for the leaves of this copy are worn out and stitched together with thread.

An Old Hymn. In answer to the query of Mrs. M. of Lowell (Feb. 18), I have letters from New Hampshire, Massachusetts and Connecticut. The hymn she wants may be found in most of the old hymn-books, beginning, "Sinners, will you scorn the message," the line she had in mind being from the last stanza:

O, ye angels, hovering round us,
Waiting spirits, speed your way.

It may be found in Songs for the Sanctuary, the Sabbath Hymn and Tune Book, Songs for Spiritual Worship and others. The reference which surprised me most was to 111, Watts and *Select*, and there, in the little old edition used in my boyhood, I find it, with dates and names of ministers giving it out penciled against it. In the books which have music it is set to "Hamden," "Belmont" or "Grace," but in the South I think we used to sing it to "Greenville," wondering as we sang how some of the congregation would understand the couplet—

Rebel sinners, *rebel* sinners,
Glad the message will obey!

Piece in Old Reader. A lady in Rochester, N. Y., writes that she went to school in Monson, Me., near Moosehead Lake, about sixty years ago, and "recalls a few snatches of the poetry of Logan, the Indian chief," as—

My wife and my children—O, spare me the tale,
For who is there left that is kin to Geehale?

That is in Pierpont's National Reader, and is entitled *Geehale, an Indian Lament.* It is credited to the "Statesman, New York," begins—

The bluebird is singing on Michigan's shore,
As sweetly and gayly as ever before—

and closes with the lines she quotes. The once familiar speech of Logan, the famous Indian chief, precedes this piece in the Reader, so that doubtless the poetry is founded on that traditional speech, preserved and so highly praised by Jefferson. Whether "Geehale" was the poet's name for the chief, or one of his own names, does not appear. His Indian name was changed to Logan for James Logan, the friend of William Penn.

German Watchman's Song. (See Jan. 21.) Mrs. A. of Marietta, O., writes that it was in Lowell Mason's "Odeon," of years ago, and a Bangor member says it is in Harper's Franklin Square Song Collection, No. 3 (with music).

L. H. M

The Sunday School

Lesson for March 21 1 *Cor.* 9: 19–27

CHRISTIAN SELF-RESTRAINT

BY REV. A. E. DUNNING, D. D.

This lesson is chronologically out of place. It belongs near the close of the next quarter. But it is made the last lesson of this quarter because the committee is directed to provide one selection for each quarter which may be used to teach temperance. It is not, however, unsuited to this position.

The last lesson introduced us to Saul as a persecutor and described his conversion. This gives us a pen picture of him after his conversion, drawn by his own hand. It shows us the Christian's ruling purpose. We see:

1. How this purpose determines his social relations. Saul the persecutor and Paul the apostle are the same man. Both are possessed by the same intense nature, bending every energy to accomplish its purpose. But how changed is the purpose! Saul threw his whole self into the work of exterminating Christianity. He left a trail of martyrs' blood along the paths through which he swiftly journeyed far and wide. Paul the apostle swept through the Roman empire, building churches of Christ in its great centers, conquering every kind of foe in his whole-hearted devotion to one purpose, "to preach unto the Gentiles the unsearchable riches of Christ."

He had planted a church in Corinth, and he wrote this letter to answer their questions as to how they should manage its affairs [chap. 7: 1]. One of these questions referred to what they ought to pay their minister. Paul replied that a pastor ought to have a salary sufficient to support himself and his family [chap. 9: 4–12]. But he said that he preferred to preach without any fixed salary, because he was bound to preach [v. 16], and because he could thus have greater freedom in preaching [v. 18]. Then, as was his custom, he made this a starting point from which to enter a larger subject. This time it was how a Christian should live and work in order to accomplish his purpose, to win souls to Christ.

The great principle, he said, was to make one's self of service to those whom one would help. Paul was not under obligation to any, but he put himself under obligation to serve all men in order to interest them in the gospel. First and most he loved Christ, who gave himself to save souls. Next he loved those whom Christ died to save. It was therefore with manly, absorbing enthusiasm that he set himself to bring men to Christ. He put himself within the circle of their interests. He was not under Jewish law, but with the Jews he obeyed that law, that he might disarm their prejudices and make them willing to listen to his gospel. With Gentiles he put the Jewish law aside and lived as Gentiles lived, or rather as Gentiles would live if they loved Christ, for he never forgot that he was the servant of one Master. With those who were timid about using their rights and privileges through fear lest they might lose the favor of God, he, too, was timid. He entered into sympathy with all sorts of men that he might use every opportunity to save men.

The Christian in social life ought to subordinate every other aim to the one ruling purpose. He chooses the company, not where he can get the most pleasure, but where he can do the most good. He enters into sympathy with those with whom he associates, thinking their thoughts and following their customs and talking of the subjects in which they are interested, so far as becomes a Christian. He seeks to capture them that he may deliver them to Christ. And in doing the most good he finds the greatest pleasure.

2. How the Christian's ruling purpose determines his personal habits [vs. 24–27]. The people of Corinth knew well about prize winning in athletic games. Those who got prizes were heroes in society, and gained enough to reward them amply for all their self-denial of appetite necessary to give them the greatest physical endurance for the contest. Their crown was a laurel wreath which soon faded, and the newest winners absorbed the attention, while the heroes of other years were forgotten. But the soul winner gains men to immortal life and brings to Christ honor which never dies. He wins an unfading crown.

If, then, it is worth while for a Greek to discipline his body to the utmost so as to win in the athletic games, how much more will the earnest Christian deny himself everything which can hinder his success in gaining the confidence of men and influence over them, that he may bring them into obedience to Christ! How much more will he strive to develop every gift—physical, mental, spiritual—that he may lay them all at his Master's feet and may win for him the trophies in which he glories most, the souls for which he laid down his life!

The application of this lesson to the subject of temperance is plain. That is only an incidental thought in a purpose that absorbs all Christian ambition. The use of stimulants for the pleasure they give is, at the most, a trifling matter. Such use hinders the Christian's influence with many whom he longs to bring nearer to Christ. He may claim the freedom to use them, but he will not use them. His business is too important, his purpose too great and absorbing, to be marred by self-indulgence. We seek incorruptible crowns. They can surely be won, but only by the wisest use of all our powers. Shall Christians risk missing the aim of their lives to gratify an appetite?

THE CHURCH PRAYER MEETING

Topic, March 14–20. Rejoicing in the Lord. Rom. 12: 9–15; Ps. 20; 33: 1–5, 20–22; Matt. 5: 1–12.

Ought we to rejoice? What sources of gladness are available? What is the unfailing source? (See prayer meeting editorial.)

EVOLUTION AND THE OLD GOSPEL

Prof. A. B. Bruce is lecturing now on the Gifford Foundation at Edinburgh University. He is discussing, as Dr. Lyman Abbott is in *The Outlook*, the theological import of the theory of evolution. The comment of Prof. James Orr, who is not an entire stranger to us in this country, on Professor Bruce's lectures is interesting and suggestive:

> Whether the rational and spiritual nature of man can be included in a law of evolution depends very much on what evolution means, and here a narrower definition of terms is needed than Dr. Bruce has yet given us. The place where the subject "grips" is in the conditions under which man is supposed to be started off in his career as a moral and spiritual being, and in the bearings of a semi-brute origin on the doctrine of sin. We shall look with interest to what Dr. Bruce has to say on this head. The subject has more than theoretic interest. Altered views of sin carry with them altered views of redemption, and we are mistaken if current interpretations of evolution have not something to do with the strange silence observed in many pulpits on the whole class of subjects connected with Christ's propitiatory work and the saving benefits that flow from it. We want to know whether "the new dogma" leaves place for "the old gospel." If it does not, there will have to be a new clearing-up.

He whose yesterday is full of industry and ambition, full of books and conversation and culture, will find his tomorrow full of worth, happiness and friendship.—*Newell D. Hillis.*

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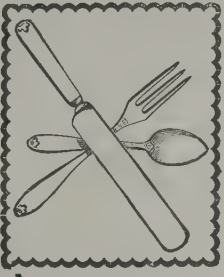

Table Tools
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Literature

THE BEGINNINGS OF A NATION

Mr. Edward Eggleston, the author of this work, the first of a series on Life in the United States, here has turned from the field of romance to that of history, but without abandoning many of the characteristics of romantic work. His volume will be, and indeed already has been, widely commended for its brilliancy and interest, as it certainly merits. It also will be praised for its more solid qualities, and this, too, it deserves to some extent. It does not profess to be a detailed history, although it often goes considerably into details. It deals with salient features and goes into particulars only in the endeavor to justify its main conclusions. In the first of the three main divisions The Virginia Colony is the subject, and its vicissitudes, the characteristics of its leaders, etc., are described with graphic force. The chief cause of its misfortunes is declared to have been the purpose of its promoters to outrival Spain and find a passage by sea to the Pacific rather than to found a state. But a more important cause certainly was the ignorance of its founders of how to start a healthy colony. Had they understood this no dreams of a passage to the Pacific would have sapped the vigor of their settlement. The Puritan Migration, including that of the Pilgrims, is considered in the second part, and The Catholic Migration, The Prophet of Religious Freedom, *i. e.*, Roger Williams, and New England Dispersions are discussed in the third part under the head, Centrifugal Forces in Colony-Planting. Mr. Eggleston has covered a wide range in his researches and has made picturesque and effective use of his material. The fact that he throws his light upon the subject from a somewhat new angle is of both interest and value. Moreover, his portrayals of character and policy alike are often shrewd and his literary style is delightful. That his book is helpful and permanently valuable will be granted readily. That it is the final statement upon its theme, or is wholly trustworthy, will be properly disputed. The critics most familiar with the subject, and with the demands and methods of modern historical writing, will find in it most to be condemned. The author evidently has endeavored to illustrate that thoroughness of research and precision of statement which now are conceded to be the vital qualifications of the historian. It is equally evident, however, that he has not altogether succeeded.

One leading purpose is, in the author's words, "To make these pages reflect the character of the age in which the English colonies were begun, and the traits of the colonists, and to bring into relief the social, political, intellectual and religious forces that promoted emigration." This main purpose is well carried out here and there, yet upon certain points the author vacillates a great deal. At times he insists that that age is not to be judged by its own standards but by those of modern times, and he condemns the intolerance of the Puritans severely. Yet at other times he seems to apologize for them and to justify them on the ground that they knew no better and were noble men and women, in some respects in advance of their age. Determined to free himself from any undue partiality for them because of their great achievements, he nevertheless has failed to escape its influence altogether. He says of himself, "I have not been able to treat [them] otherwise than unreverently." The reader must not assume him to mean to treat them irreverently. That is not his purpose. He simply aims to regard them with the cool, impartial scrutiny of the critical historian. Yet he cannot be said to have succeeded. It is impossible to go fully into explanatory details, but it may be mentioned, for instance, that in his description of the development of Puritanism in England he has failed conspicuously to do justice to the abhorrence on the part of the Puritans of the claims and schemes of the Roman Catholics. One reading his book would infer that this was a minor matter and that the Puritans objected chiefly to uniformity in ecclesiastical costume, to the laxity of common life, to the corruption of the clergy, the desecration of the Sabbath, etc. It is quite true that all these were factors in the situation, but it is equally true, and it deserves far more prominence than he gives it, that many things to which the Puritans objected were to their thought objectionable principally because of Papist associations and significances. In fact, his Puritans are far from being typical.

The discussion of Roger Williams and his relation to the early colonists is of great interest, but is neither conclusive nor even impartial. In spite of the lack of a consistent theory and of a consequent wavering between enthusiastic admiration and the consciousness that much in Williams, after all, was open to grave objection, he has drawn a vivid and entertaining picture of the man, but it is as fairly to be called a special plea—in favor of Williams—as is any one of those which he accuses others of having drawn on the other side. It is unjustifiable to assume, as is here assumed throughout, that Williams was controlled by the loftiest conscientiousness and that the authorities of the Bay Colony were prejudiced and disposed to "bully" him out of his convictions. There is no more reason to question their intent to be fair than to dispute his. Nor is it quite candid to accuse the late Dr. Dexter of seeking "with characteristic wealth of learning and ingenuity . . . to diminish the force of these generous words"—alluding to Robinson's famous utterance about more light breaking forth—without adding that the more "generous" interpretation has very little evidence in its favor, and that of the most general character, while that which Dr. Dexter suggested has considerable and somewhat specific support.

Mr. Eggleston must have been singularly unfortunate at Austerfield, if he ever have visited that village at all, as his words imply. To say, as he says, that "no tradition of the Pilgrims lingers among them. They have never heard that anybody ever went out from Austerfield to do anything historical. They listen with a bovine surprise if you speak to them of this exodus, and they refer you to the old clerk of the parish, who will know about it," must amuse those familiar with the place, and his declaration that the Pilgrims "were just common country folk like these" is entirely misleading. The people are not only well aware of the historical interest of their village but proud of it, and, instead of being stolid or bovine, although this of course may be true of individuals there or anywhere, the inhabitants of that village and of the surrounding region are intelligent and in a considerable degree well informed. Many are well educated. Some of the Pilgrims, moreover, were connected, or accustomed to associate, with the best families in the country around, and most of them must have been possessed of a high degree of intelligence for their time. It is true that Mr. Eggleston concedes them to have been "vivified by enthusiasm," but they were far more than enthusiastic clodhoppers. As to the "flat, naked and depressing landscape," most people call it beautiful in its quiet, peaceful way, but Mr. Eggleston certainly has a right to his own opinion, and the matter is a trifle. Yet his treatment of these minor matters indicates a lapse of self-control because of the desire to support a theory, and this is an indication of the gravest defect in his book. The work is not what it professes to be—a calm, patient study and statement of the precise truth, but it sometimes is modified by conspicuous carelessness and even by apparent prejudice. A mistake as to detail also needs correction. Does not the author know the date of Forefathers' Day? The Pilgrims landed at Plymouth on Dec. 11, Old Style (21 N. S.), not on Nov. 10. [D. Appleton & Co. $1.50.]

RELIGIOUS

For Christ's Crown [W. B. Ketcham. $1.50] is a volume by Rev. Dr. D. J. Burrell. Dr. Burrell is a brilliant preacher, gifted with the power of making the truth simple and telling by his presentation of it. These sermons apparently represent his ordinary work, and their intense practicalness explains his strong hold upon the public. Less profound in respect to thought than the productions of some other well-known preachers, and less polished in form, they nevertheless are notable discourses. They abound in strong common sense, in effective interpretation of Scripture, in successful application of truth to the hearer, and in that deep spiritual fervor without which no sermon ever strikes home with lasting effect. Illustrative material abounds, and it is strikingly successful in causing incidents and experiences of common life to make plainer the meaning of the divine Word.

The Hope of Israel [Chas. Scribner's Sons. Imported. $1.40], by Rev. F. H. Woods, contains the Warburtonian lectures delivered in Lincoln's Inn Chapel, London, from 1890 to 1894. They form a review of the argument from prophecy. The author accepts substantially the conclusions of the higher criticism, and endeavors to show that, although in his judgment it is impossible to insist upon the literal fulfillment of Old Testament prophecy, for the most part, in the manner which used to be accepted, the true significance of prophecy not only is now better understood but also is as rich as ever in the essential spirituality which always must be its vital and distinguishing feature. In our judgment he goes somewhat too far in his concessions. He is more ready to give up the Old Testament prophecies as forecasts of the future than some other scholars of trustworthy attainments, and more ready, probably, than is necessary. But some will claim that his concessions render the more convincing the claims which he does make, and there can be no doubt that so much as he insists upon as to the spiritual significance of the prophecies and their fulfillment in Christianity is beyond the power of any critic to refute. The book is not intended for ordinary readers so much as for special students, although it is not too learned in style, or even in substance, for the intelligent laity.

Two more volumes in the series known as Ten Epochs of Church History are at hand. One is *The Age of the Crusades* [Christian Literature Co. $2.00], by Rev. Dr. J. M. Ludlow. It condenses a great subject into a small compass, and therefore is hardly more than an elaborate sketch. But in spite of this fact it is a scholarly work, well digested in respect to material, well conceived and proportioned in respect to plan, and written with spirit and good judgment. The different Crusades are described, after several preliminary chapters upon social conditions, chivalry, the feudal system, the papal policy and the menace of Mohammedanism, and it will prove useful, both as a reading narrative of the subject and as a book of reference. It contains the substance of what is important in regard to the Crusades, and will serve well the needs of many readers who have not time for more elaborate works.

The other volume is *The Age of the Great Western Schism* [Christian Literature Co. $1.50], by Rev. Dr. Clinton Locke. Much the same criticism may be passed upon this volume. It is a careful, conscientious study leading up to the famous Council of Constance, and following out its results to the church, including the Councils of Basel, Ferrara and Florence. And there are chapters on the German Mystics, the Inquisition in the Fourteenth Century and literature and art during the same period. The work of Wyclif and Huss is outlined, and the ecclesiastical student will find here a clear picture of the times, drawn with intelligence and skill.

The Bible as Literature [T. Y. Crowell & Co. $1.50] is a series of articles by prominent Biblical scholars on various topics from Genesis to Revelation. Indeed it goes a little farther, for it concludes with a chapter on the influence of the Bible on English Literature. Professor Cook shows that it has had its effect upon the style and language of English authors for twelve centuries. Many of the contributors to this volume have made reputations as special students of the themes of which they treat. Professor Genung writes on Job, Professor Marvin E. Vincent on the Parables, Professor Stevens on the Epistles of Paul and Dr. Griffis on the Song of Songs. These names and others insure accurate and scholarly work, and the value of such a series of studies, bringing into the foreground the literary significance of the Bible which has been so largely overlooked, is obvious.

The Bible Illustrated series has received an additional volume in *Second Corinthians* [$2.00] from the press of the F. H. Revell Co. Rev. J. S. Exell is its compiler. The type is exceedingly small, though clear. It purports to contain anecdotes, similes, emblems, illustrations, etc., gathered from a wide range of home and foreign literature. We have discovered, in a somewhat extended examination of it, very few anecdotes, similes, emblems or illustrations, except in so far as numerous citations and outlines of interpretations by eminent divines, or extracts from their discourses or other writings, may be so termed. The illustrative element in the form announced is not wholly lacking, but certainly the announcement is misleading. Whether the book is the worse on that account is another matter, but the intending purchaser should know exactly what it is before ordering. Those who value a work of this sort will find it a good example of its class.

Two volumes of Lenten readings are sent us by Messrs E. P. Dutton & Co. One is called *The More Abundant Life* [$1.25] selected chiefly from the unpublished manuscripts of the late Bishop Phillips Brooks, by W. M. L. Jay. Passages of Scripture, brief poetical selections and short prayers accompany the utterances of Bishop Brooks. It is well suited to stimulate the religious meditation which ought to be, and commonly is, a feature of Lenten observance. It will do much to promote an enlightened and spiritual type of piety. The other volume is the *Daily Round for Lent* [50 cents], by an anonymous author. The same classes of material are included, the reflective selections and suggestive passages being briefer. They are practical and promotive of self-examination and consecration.

STORIES

The Forge in the Forest [Lamson, Wolffe & Co. $1.50] is by C. G. D. Roberts. It is a picturesque story of Acadian life at about the middle of the last century, when the struggle of the French and English for the control of the country occasioned keen intriguing and some vigorous fighting. The elements of the plot are comparatively simple, but the story is a spirited and engrossing tale of rivalries in love, politics and war, of daring adventure and of patient suffering, brightened by a romantic affection and crowned at last with happiness. The author has made excellent use of his decidedly fresh and agreeable material, and the result is a frontier romance of real power and more than ordinary interest.

Mr. S. R. Hocking is very apt to point a moral in his stories, but they are none the less stories. His book, *For Such Is Life* [F. Warne & Co. $1.50], which already has reached its tenth thousand, shows most effectively how greed and unscrupulousness in the race for wealth sometimes overreach themselves, and how an honorable and self-denying course is best in the long run. These valuable lessons, however, are not thrust upon the reader, although he cannot escape them. The book is a novel, genuine and interesting, full of incident and skillful characterization. Its scene is partly in England and partly in Australia, and we do not wonder that it has found favor.

Why the author of *Bound in Shallows* [Harper & Bros. $1.25], who is Eva W. Brodhead, should have portrayed her hero throughout the story as wearing a beard and why the artist who has drawn his picture has represented him uniformly as beardless is a little problem. We suggest that it would be well for author and artist to confer together on such matters. Apart from this infelicity, the book is a good one. The hero is a man whose moral fiber is too feeble and loose to enable him to stand long against temptation, yet who possesses a certain personal charm which is more beguiling to the two heroines than the sturdier manhood of rivals for their affections. The author has shown considerable skill in delineating the decay of his hero's already weak moral sense and its final collapse, and also the varying emotions of the two girls who love, or think they love, him. The background is a rural settlement in the Cumberland Mountains, and its characteristic features and the tone of its life are described with successful clearness and force. The book is exceptionally good as a study of character.

Mr. S. R. Keightley is a comrade, in respect to style, of Dr. Conan Doyle and Mr. Anthony Hope, and he keeps step quite successfully with them in literature, although by no means as productive as either of them. His new book, *The Last Recruit of Clare's* [Harper & Bros. $1.50], contains passages from the supposed memoirs of Anthony Dillon, an Irish chevalier of St. Louis in the French service. The story is one of intrigue and adventure, not without some fighting, and it gives the reader a good idea of the hand to mouth life of many a man of good blood and brave services in the days described, who was reduced to great straits and was forced to associate with adventurers and criminals, but succeeded in using them for his own rehabilitation, social and professional. The style of the book is vigorous, and the rapidly increasing library of works of this sort will naturally include this addition.

Macleod of the Camerons [D. Appleton & Co. 50 cents] is by M. Hamilton. It is a strange story of a hasty and imprudent marriage; of the strength of the temptation to separate when the real lack of congeniality between husband and wife came to light; of the blended fascination and terror of an unlawful love which never became outspoken, and never was even fully realized, until it had become evident that it was proffered by one doomed to insanity; and of the final possibility that such a wedded couple should settle down into an endurable, if somewhat humdrum, life and grow together rather than apart and live, on the whole, in considerable happiness. To our thinking the best feature of the book is its portrayal of life in military and naval circles at the Malta station, but it is not a very high type of society which prevails there, after all.

In the Old Herrick House and Other Stories [Harper & Bros. $1.50] contains three stories by Ellen D. Deland. They are for young girls pre-eminently, although by no means lacking in interest for a much wider circle. Family pride, such as is said to be illustrated pre-eminently in Philadelphia, is a conspicuous feature of the book, and the danger of its exaggeration is indicated. The stories are wholesome and vivacious, and the girls will delight in the book.

MISCELLANEOUS

A new edition of the late Sidney Lanier's Johns Hopkins Lectures on *The English Novel* [Charles Scribner's Sons. $2.00] is out. They were delivered in 1881 and published two years later and represent the author's latest literary work, with a single comparatively minor exception. They are twelve in number, and upon their first publication they took rank at once as exceptionally thoughtful, discriminating and enlightening discussions. They are reprinted after careful revision and several omitted passages have been restored. A few minor corrections, also, have been made, but they retain essentially their earlier form. The book needs no extended comment here.——Captain John Codman, who, during the Crimean War, was in command of an American steamer in the French and Turkish supply service, has written a bright little book about his experiences. It is called *An American Transport in the Crimean War* [Bonnell, Silver & Co. 75 cents]. Mr. J. C. Ropes has furnished its introduction.

It is a graphic and eminently readable account of the author's observations of the campaign and it throws considerable light on some important features of the war.

Dr. M. C. Hazard, whose volume, The Tearless Land, we recently had pleasure in commending, also has compiled *Marriage Chimes for True Lovers* [The Pilgrim Press. 75 cents], a collection of poems on love, marriage and home. These different sections include a choice series of groups of poems, mostly short and all by writers of merit, and the volume, which is prettily bound, and which contains opposite to the title-page the form of a marriage certificate, evidently is intended to be presented to happy couples upon the occasion of their union for life.——A number of poems by Ednah P. Clarke are gathered into a tasteful little volume called *The Opal* [Lamson, Wolffe & Co. $1.00]. Several of the poems have appeared already in *The Atlantic*, *The Century*, or elsewhere. They are striking poems, pervaded by a distinct individuality. Sometimes the author trifles a little with meter, but never unpleasantly, and the instinct of the true poet, as well as its appropriate power of expression, finds illustration throughout the book. Some of the poems are unusually musical and fasten themselves in the memory.

Mr. Harold B. Warren is the author of six etchings taken at Scrooby and Austerfield [Damrell & Upham. $3.50] and therefore of interest to all to whom the story of the Pilgrims appeals. We have great pleasure in testifying to their fidelity. The principal criticism which we have to make is that the view of the Bradford Cottage is not that which one ordinarily obtains. It seems to be taken from a different angle, but it is a good reproduction of the house. The other plates represent Scrooby, taken from the Bawtry Road; the old mill near the ford on the cartpath as one enters Scrooby from Bawtry; the manor farmhouse as one sees it today; a part of the manor house estate, with a view of Scrooby church beyond; and the Austerfield church. The collection is so moderate in price that it ought to have an extensive sale in this country.

NOTES

—— The publication of Mrs. Louise Chandler Moulton's new book, In Childhood's Country, is unavoidably postponed until next autumn.

—— Canon Knox-Little's new book, on St. Francis of Assisi, is nearly ready for the press. To compare it with Paul Sabatier's will be interesting.

—— Mr. H. G. O. Blake, the editor of Thoreau, proposes to prepare before long two more volumes of Thoreau's Journal, entitled Late Spring and Late Summer. These will complete the circle of the year.

—— Even the usually correct British Museum people have made the mistake of supposing that Marie Corelli, the name of the queen's favorite novelist, is an assumed title. But it is the author's actual legal name.

—— A memorial to Herbert Spencer, upon the completion of his system of synthetic philosophy, is proposed. Probably it will be either a statue, like Darwin's in the Natural History Museum in London, or a portrait in the National Portrait Gallery.

—— Mr. Henry James was asked to prepare a biography of James Russell Lowell, but was not disposed to do so, and Professor Norton is reported to have said that probably none ever will appear. But his letters, which Professor Norton has edited, answer the same purpose in a degree.

—— Mr. E. B. Hill of the Detroit *Journal* has for fifty years been making a collection of copies of first editions of Poe's works and other relics of the poet. It includes between 600 and 700 articles. He has given it to the New York Shakespearian Society and it will be placed in the Poe cottage at Fordham after it has been removed to Poe Park.

—— The Cong. S. S. & Pub. Society hereafter will issue its publications with the imprint, The Pilgrim Press, Beacon Street, Boston, but will add its own legal title beneath in the cases of denominational books. Its full name is too long for ordinary use and apt to create the impression that it deals only in denominational or juvenile works.

—— *The Bookman* reports an amusing utterance, recently overheard at the meeting in London to promote a memorial to Robert Louis Stevenson. Mr. Barrie alluded in his speech to Emily Brontë. "But I thought it was Charlotte who wrote Jane Eyre," whispered somebody on the platform. "O, Emily was Charlotte's *second* name," was the reply.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.
The Liquor Problem in Its Legislative Aspects. By F. H. Wines and John Kosen. pp. 342. $1.25.
The Complete Poetical Works of James Russell Lowell. pp. 492. $2.00.
The Chief End of Man. By George S. Merriam. pp. 296. $1.50.
Charles Scribner's Sons. New York.
The Middle Period. *American History Series.* By John W. Burgess, Ph.D., LL.D. pp. 544. $1.75.
Louis Napoleon and Mademoiselle de Montijo. By Imbert de Saint-Amand. Translated by Elizabeth G. Martin. pp. 512. $1.50.
A History of China. By S. Wells Williams, LL.D. With a concluding chapter by F. W. Williams. pp. 474. $2.00.
America and the Americans. pp. 292. $1.25.
G. P. Putnam's Sons. New York.
History of Ancient Peoples. By Willis Boughton. pp. 541. $2.00.
American Orations. *Civil War and Reconstruction.* Edited by Alexander Johnston, re-edited by J. A. Woodburn. pp. 481. $1.25
British India. *The Story of the Nations Series.* By R. W. Frazer, LL.B., I.C.S. pp. 399. $1.50.
Harper & Brothers. New York.
Harper's Round Table. pp. 1,276. $3.50.
Harper's Monthly Magazine. Vols. 92, 93. pp. 976, 972. Each $3.00.
Harper's Bazar. Vol. 29. pp. 1,100. $7.00.
Harper's Weekly. Vol. 40. pp. 1,288. $7.00.
New Amsterdam Book Co. New York.
A Minion of the Moon. By T. W. Speight. pp. 231. $1.25.
Death—and Afterwards. By Sir Edwin Arnold, K.C.I.B. pp. 65. 60 cents.
J. B. Lippincott Co. Philadelphia.
Glamour. By Meta Orreo. pp. 344. $1.25.
Bachelor's Bridal. By Mrs. H. L. Cameron. pp. 202. $1.50.
J. H. Abbott. Cleveland.
Comments on the Revelation of Jesus Christ. pp. 91. 75 cents.
W. J. Shuey. Dayton, O.
Great Moments in the Life of Paul. By Rev. E. W. Work, D.D. pp. 200.
Werner Co. Chicago.
New American Supplement to the Encyclopædia Britannica. Vol. 2. pp. 1,308. $3.00.
Government Printing Office. Washington.
Annual Report of the Board of Regents of the Smithsonian Institution. pp. 770.
Pacific Press Pub. Co. Oakland.
Thoughts from the Mount of Blessing. By Mrs. E. G. White. pp 201. 75 cents.

PAPER COVERS

Curtis & Cameron. Boston.
Handbook of the New Library of Congress. Compiled by Herbert Small, Charles Coffin and A. R. Spofford. 30 cents.
D. Appleton & Co. New York.
Tatterly. By T. Gallon. pp. 311. 50 cents.
J. D. Wattles & Co. Philadelphia.
Light on the Story of Jonah. By H. Clay Trumbull. 20 cents.

MAGAZINES

February. Yale Review.—Educational Review.

March. Atlantic.—Pocket.—What to Eat.—American University.—Lippincott's.—Pall Mall.—St. Nicholas.—Preacher's.—Chautauquan.—Homiletic.—Catholic World.—Philosophical Review.—Scribner's.—McClure's.—Review of Reviews.—Harper's.—Century.—International.—Appleton's Popular Science.—Bookman.

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There is an Episcopal temperament, and a Methodist temperament, and a Calvinistic temperament, from which sects grow by natural evolution. At the core of character they mean little more than red hair or a birthmark. The Master will know his own only by the name in the forehead.—*Austin Phelps.*

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AN ACTOR IN A CONGREGATIONAL PULPIT

Till within a few years Congregational pastors, as a rule, have regarded the theater either with silence or with unqualified condemnation. More recently the subject of dramatic entertainments has begun to compel discriminating attention. In a number of social organizations connected with the churches something in that line is occasionally offered. It is not a strange thing to see the announcement of an opera, a colloquy or a play given as an entertainment by a Sunday school or a C. E. Society. Usually they are theatrical performances under other names. It is openly acknowledged that many church members occasionally attend the theater. A majority of the people in most of our cities—fifty-seven per cent. in Boston, for example—are more or less regular attendants at the theater. The question is a pertinent one—can the churches afford to ignore or condemn indiscriminately an institution which directly influences at least as many people in the cities as they do?

A few churches are frankly meeting this question. One of them, we judge, is the First Congregational Church of Kansas City, Mo., of which Rev. Dr. Henry Hopkins is pastor. At his invitation, on Sunday evening, Feb. 1, Mr. James A. Herne, the author and leading actor of Shore Acres, spoke in the First Church of the theater from the actor's standpoint. In introducing him Dr. Hopkins stated the position which many Christians hold with respect to the stage. He said:

> The time has passed when the legitimate drama needs any defense, and the time never was when such men as Joseph Jefferson, Sol Smith Russell and James A. Herne need to be apologized for in any presence. In every decade there are men and women not a few who dignify the actor's calling, and by their work and accomplishments adorn the society in which they move. Meantime, there is, and always has been, a bad, corrupt and corrupting theater, against which too much cannot be said. It is bad, and is growing worse. Those who know say that not only in New York, but in all the great centers of population there is a distinct debasement of the stage, taken as a whole. In the presence of these facts not a few moral and Christian people are perplexed. Some say total abstinence from the play is the only consistent ground—you cannot attend a good play without encouraging all evil institutions. On the other hand, an increasing number take the ground that the stage, like the press and the pulpit, is established as a great public educator; it is, and is to be, one of the most powerful social factors. We must discriminate. Because there is so much that is evil all the more are we under obligation to recognize the good. We must discriminate as we do in the novel, in the newspaper, in the picture and the statue, in the very food we eat.
>
> Very largely, I judge, the members of our churches take this position. At any rate, they go to the theaters, and they do not always exercise discrimination, either. Our Methodist brothers have an article in their discipline forbidding it, but I am told that there are as many Methodists who go to the play as of other people, and I never heard of a Methodist being turned out of the church for disobedience to that rule. Some members of all the churches attend some of the plays. In this state of divided opinion and practice, we may as well look the facts in the face; it is wise to seek all the light that we can obtain. We think that we are fortunate in finding the right man to speak to us upon the theater from the actor's standpoint.

It is but fair to add that a converted actress, who was on the same evening conducting evangelistic meetings in the First United Presbyterian Church, described the theater as being, even in the most charitable light, one of the works of the devil.

Gleanings From Our Mail Bag

THE DESIRE FOR PROSPERITY

A correspondent thinks a recent editorial in *The Congregationalist* with the above title falls short of reaching the whole case. He does not believe that the utterances of politicians or the tone of the press give much reason to hope for deliverance from the oppression of trusts and monopolies; and he draws a picture from his imagination which is real enough, though we fear the remedy he suggests will not be heeded. Still, it may help to bring about a change in public opinion and in legislation, which is greatly needed. He says:

Let us suppose a case. Here is a quiet country village whose inhabitants derive a comfortable living by their trade with each other and the surrounding country. Among them are found all kinds of mechanics and stores keeping goods suitable for the requirements of their patrons. Thus in comfort and plenty are families raised, the younger taking the place of the older, or branching off into new enterprises suitable to the growth of the place, and while there are none very rich there is a feeling of independence in all, and to those who have good health and are industrious there is a chance of gaining a competence. But now the scene changes. A few wealthy individuals arrive who are said to be men of energy and enterprise, but to whom the words avarice and covetousness would be much more applicable. They are determined to monopolize the business of the place, and they build a big store and keep everything and undersell everybody else. The small dealers are all driven from business. The older ones may be given a berth in the big store (if they can command any trade) long enough to insure that trade. Then their services will be no longer required at any price. And as to the younger element, out of the 200 employed in the different kinds of small business only about fifty will be needed in the big store, and then the struggle begins to see which of the 200 shall get the places, the competition enabling the proprietors to grind down the wages to the lowest limit. As to the villagers: suppose they can buy cheaper at the big store than before it existed, if their business is destroyed, their families left in idleness, what have they to buy with? Or how are they benefited? The same may be said of the farmers of the surrounding country. Their home market is destroyed. They are told by the proprietors of the big store that unless they will sell their produce as low as they can buy in the larger market by the carload they cannot deal with them. This is no fancy picture. The greatest curse of the country and the greatest foe the producer and the wage-earner have to contend with today is monopoly. Would that all could see it and act wisely in regard to it. Let the big stores severely alone and they will die a natural death. W. P. T.

THE KINDERGARTEN IN SAN FRANCISCO

A correspondent objects to Occident's statement in our issue of Dec. 31, that Mrs. Sarah B. Cooper "inaugurated the kindergarten movement" in San Francisco. Our correspondent says:

Mrs. Cooper's name the world over will always be associated with the host of kindergartens of which San Francisco is so justly proud, and I have no wish to detract from her deservedly great reputation in this regard. Yet it is but justice to group with hers three other names—those of Miss Emma Marwedel, Prof. Felix Adler and Mrs. Kate Douglas Wiggin. Miss Marwedel was mainly engaged in private kindergarten work, but her name should not be omitted, for it was with her that Mrs. Wiggin (then Miss Kate D. Smith) received her training as a kindergartner. In 1878 Professor Adler visited California, and by his influence the San Francisco Public Kindergarten Society was organized. Its efforts would almost certainly have failed of immediate, perhaps of ultimate, success, had not Miss Smith consented to open its first class, then the only one west of the Rocky Mountains. Mrs. Cooper visited Miss Smith's work at Silver Street, her interest was thus aroused, and soon the city held a second kindergarten, this one supported by subscriptions from Mrs. Cooper's Bible class. Out of this grew what is now the Golden Gate Kindergarten Association. M. L. S.

A DEVICE FOR INCREASING GIFTS

The article On Giving, in *The Congregationalist* Jan. 14, is timely and suggestive, but, may we not say, is not emphasis placed exclusively on custom and habit? Is there not some newly devised plan whereby more money may be had for our benevolent objects? We confess we were led into this line of thought some two weeks ago, when our church took up its annual collection for foreign missions, and we were not satisfied with what we then felt we could put into the contribution box.

Most churches have stated seasons for receiving contributions once each year for the six or seven great benevolent societies of our denomination. Some are more fortunate than others, as some months are more favorable for giving than others. The rich can give a stated or fixed sum and at any time. They can, as *The Congregationalist* suggests, make rules unto themselves, and follow them. Not so the masses of givers, and if so they may be sure to be on the safe side, however much they may incline to be liberal.

Special occasions occur. Unexpectedly money comes to hand, and you are just then inclined to give to some object in which you have interest, or the demands are more urgent. How shall we meet these conditions and this class of givers? We venture one suggestion that might be adopted by some churches. Attach to each pew in some conspicuous place a neat holder filled with envelopes. Have printed on each one the various benevolent objects for which collections are taken, with the date for receiving them. Then state plainly that the object of these envelopes is to give an opportunity for additional contributions from time to time, by inclosing the amount and checking with a cross (x) opposite the name of the society it is intended for. Have one or more receiving lock boxes put up in convenient places, where these envelopes can be dropped as the people pass out of the church. These boxes should be under the care of the church treasurer, to distribute the gifts as designated by the donors on the envelopes. Thus a simple, convenient way of giving would be afforded every one, and the habit and spirit of frequent giving would be greatly encouraged thereby, and thousands of dollars secured for the use and support of the various societies. W.

A MISTAKEN INFERENCE

We have never impugned the honesty of intention of the people in the Western States though we have differed from many of them in our opinion of the results which would follow the adoption of free coinage of silver. Our correspondent, whose letter we print below, has failed to understand us, though we by no means question his intelligence:

Gentlemens, As my time has expire, please stop sending *The Congregationalist*, to me. I will not take any paper that call western peoples Repudiators. We are as honest on the average as east people are. I think it is small potato for a "so call" religion paper to publish. Your truly, E. W.

South Dakota.

INVERTED HOSPITALITY

Apropos of the recent article in *The Congregationalist* entitled Anniversary Guests and Hosts, let me relate an experience:

We expected guests to remain from Tuesday until Friday. We turned back relatives and tried to head off friends. Tuesday we were notified that our delegates would not arrive until Wednesday night, time not specified. We gave up going to the convention ourselves and sat up to await the promised arrivals. After keeping the watch until a late hour we lay down to alternately doze and listen for the sound of the doorbell until morning. Next we reasoned that strangers in the city might have been belated in finding the way and so the third day passed in anxiety. After the meetings were over we had word that our expected guests had not come to town at allon account of the weather. The household lost all the meetings and we were disappointed in not sharing the society of the visitors.

There was no blame attached to any one, but the slip-up indicates that the free entertainment plan is not the most comfortable for either guests or hosts. It would be more convenient and scarcely more expensive for people to put up in the center of the city at places where rooms can be obtained cheaply. There would then be greater opportunity to mingle with other visitors, which is a great part of the profit of such gatherings. If there were interferences those who expected to become guests would not feel obliged to come or grieved that they had disappointed or troubled others. The suburban fares would almost have paid the keep in several cases of which we know. W. R. C.

REDUCING EXPENSES OF MISSIONARY SOCIETIES

I am much interested in the article of Dr. Bradley in your issue of Jan. 28. He has broken the ice in an exceedingly important quarter. The fact cannot be concealed that the financial condition of the benevolent boards, and back of that of the churches, and still further back of them of a great number of the business firms and corporations and individual members of the churches, is in a bad way, and that many annual reports at the beginning of the year indicated that the assets are quite too close or running behind the resources. There is money enough in the country, no doubt, but the benevolent boards are not getting hold of it, and the church treasurers are not getting enough of it, and the mechanics and tradesmen and farmers are declaring that they get very little of it. Where it is, and who has it, many of us do not know. Now at this time when expenses and receipts ought to keep step with each other, yet when receipts are lagging so much, why not make a resolute effort to keep the two running mates a little closer together by beginning at the top to reduce expenses? The home missionary churches which have asked for $250, for example, have had to get along with $200. Why not apply the same reduction to salaries of officials? It is a disagreeable condition, but ministers and churches have had to face it. It does not arise from hostility to the work that any of these suggestions are made. It comes from a "condition not a theory." B.

Perhaps our correspondent failed to note our editorial statement in the same issue and reaffirmed this week that the directors of the Home Missionary Society had already decided to reduce the expenses of that society twenty-two and one-half per cent. Other boards are earnestly considering the same question. They may, we believe, be trusted to fix on the way in which reductions can be made with least injury to the work the societies have in their charge.

"BENEVOLENT SOCIETIES AND HARD TIMES"

In fairness to the C. H. M. S. I ought, perhaps, to state that my recent article on the above topic was written and published before I knew of the deep cut in the society's administration expenses. I am confident that the reduction thus voluntarily made has greatly increased the loyalty of the churches, which have a right to expect that such economical policy shall continue to characterize the administration. Probably the reduction thus made is as large as safety warrants at present, but we shall all look with favor upon any devices that the executive committee may discover whereby the salaries of missionaries on the field shall not bear the chief burden of reduction in times of financial stringency. D. F. BRADLEY.

MISSIONARY MAGAZINES

Is *Congregational Work* to do away with the several society periodicals? If it is to be a *résumé* only, I do not see its mission. It is very disappointing in its general make-up and lack of "snap." C. M. C.

The *Missionary Herald* assures its readers that no thought is entertained of giving up that periodical, and we are sure that none of its readers wish to have it discontinued. We do not suppose any of the societies intend to suspend any of their publications. *Congregational Work* is intended not to supersede, but to supplement them.

INAUGURATION SCENES AT THE CAPITAL

BY LILLIAN CAMP WHITTLESEY

Every four years Washington has a holiday distinctively her own. To make every fourth 4th of March as great an occasion as possible is the steady purpose that runs through all planning for the city. Never before have inaugural visitors had such an æsthetic treat as that afforded this year by the opening of the new Corcoran Art Gallery and the completion of the Congressional Library.

The interchange of civilities between the outgoing and the incoming Administrations have been a marked contrast to the unpleasant events in the Senate. The President and Mrs. Cleveland asked Major and Mrs. McKinley to dinner the day after their arrival from Canton. Mrs McKinley was unable to accept the invitation, and Mrs Cleveland responded to her regrets with a note and a basket of flowers. She was most considerate of the semi-invalid who was to succeed her at the White House. The private apartments were put in complete order under her supervision, and made beautiful with an abundance of choice flowers by her order. The new secretary to the President, Mr. John Addison Porter of Connecticut, makes a pleasing impression by his polished manners and businesslike methods. The position will be an especially important one in this Administration. The Lamonts gave a dinner party and reception to General and Mrs. Alger, and will turn their house over to them for its unexpired lease. The other official families of the new Administration are at hotels for the present. The head of the Cabinet occupies the handsome white stone house on K Street, which he built a few years ago. All the hotels were very full during inaugural week, and people paid large prices for accommodations. There was no lack of rooms to be had in the resident portions of the city. Not as many inaugural visitors were in town as usual, but more money was spent. The many who wanted to come could not afford to do so in these times. A large proportion of those who came are rich people. When we know of a scramble for rooms at $25 per day, and a readiness to pay $150 inaugural day for the use of two windows that look out upon the avenue, and read that one man paid $1,250 for out-of-door seats for his 250 invited guests, we begin to understand what it may be to have money to burn.

Washington society has only words of regret and good wishes for Mr. and Mrs. Cleveland. They have been both fortunate and sensible in not sharing their private affairs with the public. But they have met all the social obligations that come to the occupants of the White House with great courtesy.

The citizens of the District have no more voice as to who shall be President than they have as to the weather that initiates his term of office. But they unite with a will irrespective of party to give him a hearty welcome, and they never plan for any but a bright and balmy Inauguration Day. The open stands along the avenue were almost ornamental this year. The unsightly boards were covered with paper, marked and colored to represent stone work—shades of Ruskin! The receipts from the permits for these stands and from the ball defray all expenses of the inauguration. It is not the people's money that decorates the avenue, but a guarantee fund raised among the disenfranchised people who live here all the time.

When the morning of the fourth dawned clear and crisp a universal smile illumined the faces of the people. We have had such direful weather on so many inauguration days that we fully expected something dreadful, though we said we did not. This day was perfect—breeze enough to sway the many-colored streamers and to toss the thousands of flags into gay ripples, bracing enough to make the parade a pleasure to marching men and prancing horses, a brightness and balm in the air that made the day in the radiant sunshine one of joy to hundreds of thousands of spectators. The simple program was followed without delay or serious incident. Major McKinley with Secretary Porter and the Senate committee, Senators Sherman and Mitchell of Oregon, rode in Senator Sherman's carriage to the White House. Troop A of Cleveland and Major McKinley's old Ohio regiment, the Twenty-third, acted as escort. In less than an hour the President and the President-elect rode down the avenue in a carriage drawn by four horses. Mr. Cleveland took none of the honors, but Mr. McKinley constantly raised his hat to the cheering crowd. Few could see the ceremonies in the Senate chamber. Early in the week the retiring vice-president had been presented with an elegant silver service and a testimonial engrossed on parchment and signed by all the senators in town. In his brief speech he referred to this mark of appreciation. A vast throng saw the two Presidents as they came arm in arm upon the platform, and witnessed Mr. McKinley's acceptance of the highest gift in the nation. Behind him sat his wife, who had been carefully assisted to an armchair, and not far away was his happy-faced mother. Surrounding him were the leading men of the nation, before him a rejoicing, sympathetic multitude. What greater trust did ever mortal man assume? The ex-president gave close attention to the inaugural address. There was little demonstration on the part of the people, but excellent order and an evident appreciation of the greatness of the occasion. Returning to the White House waves of cheers rose from the dense mass that spread from curbstone to stands, windows and roofs, while the fluttering of handkerchiefs was like flecks of foam upon a breaking sea. The marshals and aids, with their broad sashes of blue and white, and half a hundred fine bands gave style and spirit to the pageant. A large detachment of regulars and the various companies of State militia furnished precision, and ten governors of States with their staffs roused much enthusiasm, which became greater when General Howard, commanding the third division, rode along. The only variety to the marching platoons of soldiers and civilians were a company of men on bicycles, another whirling red, white and blue umbrellas and the Indian boys from Carlisle who carried the implements and results of their manual training instead of arms.

The President's reviewing stand, an ornamental affair built on classic lines, was filled with a large party of invited guests. He and Vice-president Hobart reviewed the parade from beneath a glass covered portico. With them was Garrett Hobart, Jr., the only child in these two distinguished families. He is a slender lad of about twelve, who looked with keen and eager eyes upon the lines that for three hours went sweeping by.

It was dusk before the last detachment passed and soon the rockets and bursting bombs began to play about the monument, while search-lights from various points made northern lights in the southern sky. Like fairy wraiths they made the flags gleam in the darkness and the monument to point a ghostly finger to the stars. Then came a grand illumination on the avenue, while from thousands of houses beams of light from uncurtained windows sent out a welcome to the new administration. The many thousands of people who crowded the ballroom bade it a personal welcome. Mrs. McKinley was heroic enough to be there, and hundreds of gentlemen were equally heroic in making a human cable of themselves to protect the presidential party from the crush as they walked across the room. She has a sweet and delicate face and carries herself with dignity. No wines were placed upon their table at supper. The whole day was one long succession of inspiring and beautiful events, a happy omen for the change that a long-suffering people hope will bring prosperity to this beloved country.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, *March* 21–27 How Our Bodies Influence Our Souls (a Temperance Topic).

Our bodies have their rights. The monks of old thought differently. They believed the spiritual life could be carried on better if the claims of the physical man were ignored. They thought they could bring him into submission by fasting and vigils. We are not in danger of falling into their precise mistake, but we, too, in the prosecution of a lofty purpose, in the effort to grasp spiritual things, even in the whole-souled endeavor to do Christian work, may forget that our bodies have their rights. If we fail to give them a proper amount of sleep and exercise, if we have no idea what foods are best for us, if we allow for no real vacation in our year of labor, we shall reap the bitter fruits of such error both in our bodies and in our souls. Fagged and nerveless, we shall be without the power to take hold of things unseen, without the needed equipment with which to serve our Master day by day. Christ chose not invalids but strong, healthy and, we may surmise, athletic men, to be his disciples.

On the other hand, there are limits to the rights which our bodies possess. Their appetites and passions are to be held in leash. They cannot always have the thing they crave. They are to be "kept under." Modern gymnasiums, with their varied appliances for developing every muscle, are established on the principle that the body is to be the servant of the mind that tenants it. It is to be developed, toughened, made symmetrical. This is in the interests not merely of a splendid outward man, but of a vigorous, wholesome moral and spiritual life. But such an aim requires the overcoming of laziness and inertia. Animals, in which the impulses of the body have free sway, may attain strength and agility, but they know nothing of that systematic, purposeful exercise which, adopted by a human being, counts for so much.

The true relation of body and soul, then, is reciprocal, each recognizing the other, but the soul dominating. Any one who wants to be in spiritual health and to serve Christ will care for his body, and it will repay such care by making him so much the more effective.

In and About Boston

Dr. McKenzie at Tremont Temple

It is due largely to the persuasion of Mr. Moody that Dr. Alexander McKenzie has consented to speak on Monday noons during March at Tremont Temple. The evangelist, anxious to conserve and extend the results of his two months' campaign, felt it desirable to continue, with some degree of regularity, the great central mass meetings and chose Dr. McKenzie as their leader.

The audience last Monday noon filled the floor and first balconies and was quite similar in its make-up to those who have of late been drawn to the same auditorium by the desire to hear Mr. Moody or Mr. Murphy. There was a good sprinkling of ministers in the body of the house, as well as on the platform, and men here and there wearing the blue ribbon showed that the recent Murphy movement has by no means spent itself. Henry M. Moore presided and fervent prayers were offered by Drs. Plumb and Bates. The choir which has been singing at the Moody meetings was present in considerable numbers, the Moody quartet sang and a solo was rendered by a young woman whose conversion at the Moody meetings three weeks ago has led her to abandon her preparation for the stage.

Dr. McKenzie's sermon from the text, "Silver and gold have I none but what I have that give I thee," was directed to the average hearer, though there were not a few injunctions in it apparently designed for his brother ministers, as when he told them that there was something better for them to do than to discuss things, or as when he said he had no leisure to preach his ignorance, or, again, as when he leaned over the desk and asked a row of clerics before him if yesterday they preached their doubts or their faith.

But the bulk of his sermon was a straight, forceful appeal to all his hearers to use what they have, to do what they can. We waste from a third to half of our time bemoaning what we haven't got. Never think of your poverty or your ignorance. Silver and gold are all right in their places. They build our churches and send out our missionaries, but a man has to be independent of wealth in order to use it properly, and there is a limit to what wealth can accomplish. This positive principle of action should govern our conduct. Life, for instance, is too short for an amusement about which nothing better can be said than that there is no harm in it. The times demand men of action, courage, convictions. The air is thick with negations. The speaker had naught but sympathy with scholarship, and cherished no fears regarding its discoveries, but the things already known seemed of greater practical consequence to him. We do not know all about the atonement or the incarnation. Paul never undertook to explain the Trinity, but we do know that God is, that he is our Father, that he loves us, that he has written a letter to us, that he has spoken to us by his Son.

Young Women's Christian Work

The close of thirty-one years of the Boston Y. W. C. A. was observed last week at the Berkeley Street home. Mrs. H. F. Durant, the president, was in the chair. The annual report of the directors dwelt chiefly upon the timely assistance given through the Travelers' Aid Society to young women newly arrived in the city. It showed that in the year past 1,658 girls, 142 of whom were friendless, were thus directly aided, and that with this purpose in view 446 steamers had been met at the docks.

At the two houses of the association on Berkeley and Warrenton Streets, 1,666 boarders were received, 232 of whom remained permanently. At the former place a social center for the locality is maintained, and excellent results have been secured in the Durant gymnasium, the instruction classes and the employment department. In all 4,674 situations were filled through the agency of the association. The receipts of last year were $11,662, not including a balance of $2,824 from 1895. Expenses were $9,589.

Rev. Dr. W. T. Perrin made the anniversary address, paying a tribute to the efficient leadership which the association has had for three decades. The president, Mrs. Durant, was re-elected.

Dr. Gordon's First Lenten Lecture

Every other year the Old South Church observes the Lenten season by a special Sunday evening course, in which prominent ministers and educators participate. In the alternate years no outside talent is employed, but the pastor gives a series of connected discourses. This is the year for one of Dr. Gordon's courses, and it was successfully inaugurated last Sunday before a large congregation. His general theme is Messages from the Cross, and each of the seven last words of Jesus will be made the subject of a sermon. The words "I thirst" were treated last Sunday, from which this theme was developed, The Cry of Humanity. He said that the dignity of man is measured by his wants. They are the source of the advances in art, science and philosophy. The highest and greatest of all the demands of humanity is for religion. The passion for righteousness is essential to human nature. Unless a man possesses it he is not truly human.

Again the Ministers' Meeting

The regular meetings of the Boston ministers, discontinued during Mr. Moody's presence in Boston, were resumed last Monday and a large and attentive audience gathered to listen to the paper by Rev. Daniel Evans, prepared and read at the last Commencement at Bangor Seminary, on The Changes in Theology which Necessitate a Broader and Deeper Work of the Church. Mr. Evans spoke of the new theism, which no longer thinks of God as separate from his works, but recognizes his immanence and feels that his works express the harmony of his character and that he is realizing his thought and purpose in the world by a gradual and organic evolution.

There is a change in our thought of revelation and the Bible. Written by unscientific men in an unscientific age and for purposes other than science, it is not the place in which to seek scientific information. We now make a distinction between the "Word of God" and the Bible and are coming to feel how unfortunate is the word infallible as applied to the Bible and to believe that the evidence of inspiration is in the message of the one inspired. There have been changes in our thought of Christ. The desire to know him, historically, apart from the visions of the prophets and the accounts of the apostles, is evidenced by the sales of the many lives of Christ, and by the popularity of many pictures of events in his life.

The work of the church, in view of this larger conception of salvation, must be ethical as well as religious. The whole of a man's life must be saved and the division into things sacred and things secular must not be allowed. It must include the helping of men intellectually. People are reading in magazines and newspapers of the results of philosophical and scientific research, and they are asking crude but sincere questions as to the bearing of these new truths upon their religion. The work of the church in society must be deeper still. Outside there is a famine for the word of God, and while it is easier to work with the hands than it is to pray with a soul, yet prayer is the better thing and only is powerful to cast out demons. Men need now the eye to see Christ, rather than a scaling ladder to bring him down. Christ has been, and is, the root of all the good the church has accomplished down to the present time.

Help for the Submerged Classes

For six years the Union Rescue Mission has waged its "fight against sin, misery and want," and observing the close of its successful campaign held an anniversary meeting recently in the Bromfield Street Church. A good attendance showed the public interest in the work, and the presence of a large proportion of men, many of whom appeared to be of the class who are touched by the mission workers, and the presence and words of the superintendent, W. H. West, and of a number who had been aided by the mission to make a permanent new start, carried a telling suggestion of its value.

These six years of rescue among shipwrecked beings have been eventful. For the lone, dissipated and discouraged men and women who walk the city streets meetings have been held at the rooms on Kneeland Street every night in the year, save in July and August, when a tent is used. The audiences have been large, and attractive services are the rule. At these 2 000 meetings the general attendance would probably aggregate over 150,000 persons, a total which doubtless includes tens of thousands of "lost" and "fallen" single individuals. Nearly 7,000 requests for prayers have come from as many persons, and many of these have professed conversion. The unemployed and homeless who have been sheltered at the mission during this period number over 100,000. Also as many meals have been given, and the days' work given to needy men amounts to over sixty years' time.

The past year closed with some financial embarrassment, showing receipts of $5,667 and expenses of $5,719. A few other items increase the indebtedness to $1,100. While so many have been helped, however, on comparatively little money, it is not the time to lessen the regular work, and a maxim of the mission, peculiarly its own, is just now brought specially to the attention of interested workers and givers—"Doubly welcome if quickly done."

New features added to the work in 1896 are an industrial department opened in Cambridge, and a free supper given once a week at the mission and provided thus far by the Broadway Baptist Church of Cambridge. It is a truth realized by the workers of the rescue mission and impressed on all workers for Christ that these masses who cry for help are not all born in the slums.

Inaugural Patriotism

Inspired by the loyal thought of Governor Wolcott in a proclamation issued previous to the day of President McKinley's induction into office, the public schools held a general observance which tended toward the implanting of a genuine sentiment of patriotism. Principals and teachers led off with remarks or short addresses, special appropriate music formed an important part of the programs, and papers prepared for the occasion or selections rendered by the pupils instilled into their young minds, through personal participation in the great day, a suggestion of individual citizenship in a free nation. Portraits of great men exhibited and sketches of their lives were features which added instruction to the exercises.

In the Old South Meeting House Governor Wolcott presided at a unique service, which also commemorated the centennial anniversary of the inauguration of John Adams, Massachusett's first gift to the presidential chair. A number of patriotic societies were represented and besides the pupils from other schools the highest two classes in the Boston Latin School sat in a conspicuous place, according to old-time custom. Delegates from the legislature were also present. The addresses were by Governor Wolcott, Speaker J. L. Bates, Mrs. Julia Ward Howe, Dr. William Everett and Senator Roe.

News from the Churches

Meetings to Come

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

Boston Evangelical Alliance, adjourned annual meeting, Bromfield Street Church, March 15, 10 A. M. Subject, Aggressiveness for Christ.

Evangelistic Association of New England, conference in Roger Williams's Church, Providence, March 8-14. Speakers, Rev. Messrs. Smith Baker, D. D., W. N. Brodbeck, Alexander Blackburn and J. A. McElwain.

Middlesex Union Association, March meeting, Ayer, March 16, 1 P. M.

Benevolent Societies

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the Massachusetts Home Missionary Society, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

The East cannot afford to be slow in its movements for stricter enforcement of Sunday observance. The Western tide of disregard for the Lord's Day has touched Cleveland through the Baseball Club's announcement for the first time of a schedule of games which include Sundays. The invasion of new territory by this plan should make defense in the East more active. We hope the ministers' efforts will be irresistible.

Commenting upon the noble contributions of a Ladies' Society in a small New England country parish toward a new meeting house a correspondent writes, enthusiastically: "What may not a band of resolute women accomplish!" The many churches which have felt such a force will second the sentiment.

The conversion of parents is peculiarly hopeful, since it usually means a family for Christ, the extent of whose influence is immeasurable. The Iowa converts who begin their Christian life by consecrating their children in baptism are laying good foundations.

What work is so unifying as that of winning souls? Success, then, to all pastors who, like the one referred to in North Dakota, join with neighboring ministers in revival services, instead of importing an evangelist.

Together with the many cheering reports arriving fresh for the new Year-Book come some discouraging items. There are fewer of the latter, but such indications should not pass without teaching lessons.

A novel and healthful method of collecting benevolences is being tried in Nebraska. From the same State comes a suggestion for arranging mothers' meetings in various sections of a field.

Probably our Welsh churches will suffer more and more from such conditions as confront one in Wisconsin, but the remedy could be simply stated and should be applied.

An appropriate service in a new Worcester edifice was calculated to carry peculiar suggestions to the invited worshipers.

United efforts like those in Fall River, Mass., could hardly fail to attain large results.

Christian Endeavor work in Rhode Island looks to Providence chiefly for its leadership.

Of Special Note

Large benefactions for the worthy poor in Connecticut towns.

Reward of effective firemen's service in a Connecticut city.

Fellowship among certain Maine churches which pays.

Practical Lenten topics in a New York city church.

An idea in Michigan for the midweek meeting.

Special meetings for children in Nebraska.

OUR OPPORTUNITY IN WYOMING

Wyoming is half as large again as all New England. It has an area equal to Ohio, Pennsylvania, Maryland and Delaware combined. It is great in its plains and snow-capped mountains, bountiful in its streams, in its wealth of gold, silver, lead, tin, asbestos, mica, graphite, kaolin, fire-clay, salt and inexhaustible quantities of marble and precious stones, petroleum, iron, soda and coal. Its upland plains fully meet the descriptions in Fenimore Cooper's The Prairie, and its mineral springs and wonderful parks are the admiration of tourists of the world. Its 2,000,000 cattle and 1,000,000 sheep, with horses and mules, present an enormous industry.

Its hope, agriculturally speaking, lies in the fact that it need not depend upon natural rainfall, light at the foot of the Rockies, but may bring the soft snow water from the mountains, and by well-planned systems of irrigation put much of the sage brush and prairie country into a fine state of cultivation. The land is very productive when thoroughly watered. The northern portion of the State already contains several quite complete systems, and along many of the mountain streams there are neighborhoods of settlers who irrigate the land in their vicinity. The latter is true in the Big Horn Basin, which has also the prospect of a large system down through its central part. East of the Laramie Mountains the Wyoming Development Co. controls a fine level tract of about 120,000 acres, with complete irrigation facilities for the successful growing of crops on about 60,000 acres. The water is brought from the Laramie River through a tunnel three-fifths of a mile long, cut through the solid rock, and by three immense canals, one thirty-two miles long. It is estimated that of the State's area 15,000,000 acres are covered with timber. Settlement and purchase of these lands are but fairly opened.

In the northern part of the State, in the central east and at the south a few missionary stakes have been set, and with heroic effort the corner stones are being put into place by faithful pastors and workers. All these, with the struggling missionary academy, need not less, but more, parental care. It may seem a burden today; tomorrow it will be looked back upon as a privilege. It is no less a duty today to enter and care for the large unoccupied fields in this great frontier region. A Western State presenting the rare feature of a majority of its population native born of native parents presents a field of unusual opportunity. The Big Horn Basin, at least 100 x 150 miles in extent, has, so far as I can learn, but one missionary. The whole central portion of the State is in a similar condition. There are neighborhoods twenty to fifty miles from trading points without a missionary to visit them regularly.

From a Sunday school planted by the C. S. S. and P. S. three years ago a church of forty members has developed, with a commodious house of worship, a parsonage, auxiliary societies and two out-station schools. Another, conducted solely by a Christian mother, has now a membership of eighty. More Sunday schools planted in Wyoming this year will mean more churches there ten years hence. He that hath eyes to see the opportunity and a heart to invest his substance in laying Christian foundations in this region will reap a hundred-fold in satisfaction as he watches its magnificent development. C. M. D.

MR. MOODY IN CINCINNATI

The first meeting last week was, on the whole, hopeful. It had been announced that the service would be held Wednesday night, but Mr. Moody sent on word that he would arrive for an afternoon meeting. Fully 3,000 persons gathered.

The subject was Prayer, and there was much of it. Mr. Moody said that a large audience in Boston had promised to pray for Cincinnati, that two audiences in New York city had promised the same, and that when in Philadelphia he had asked of a great audience who would remember Cincinnati in prayer the whole body of people sprang to their feet. So that, as he said, it is doubtless true that never before in its history have so many earnest souls been praying for this city.

There has been almost no machinery. Ten days before his coming Mr. Moody sent on a few advance plans. His chief thought was "sing and pray." The burden of his first note here was, "Get right." This well-worn phrase seemed to be the very voice of God, and as he uttered it again and again hundreds of upturned, eager faces grew more and more serious until the same old story, told with new power, touched every heart. Many at this first meeting expressed a desire to be prayed for. Professor Towner had a chorus of about 1,000 at the evening service. Rev. R. A. Torrey of Chicago will aid in the work, and conducted the first after meeting. There will be four meetings every day until the close, March 23. A.

BUILT ON THE ASHES

The new First Church edifice in Auburn, Mass., replacing that destroyed by fire, was dedicated March 2 before a large gathering in which the surrounding towns were well represented. Rev. Dr. Alexander Lewis preached the dedicatory sermon on the theme, The Useful and the Beautiful. After the dedication covenant by pastor and people, Rev. G. A. Putnam offered the prayer. The church was organized in 1776, before the existence of the local government. The first pastor was Rev. Isaac Bayley. The present pastor is Rev. C. M. Pierce, who has labored here since 1890. Twenty-three members organized the church. The present membership is 122. The oldest living member, Mrs. Clarissa Merriam, gave a handsome pulpit Bible, while Deacon Stephen Sibley, who has been a member of the church for 75 years and deacon since 1859, presented the pulpit hymn-book.

THEOLOGICAL SEMINARIES

Bangor

Through the kindness of several friends of the author the Senior Class has been presented with the autobiography of Rev. C. G. Finney.——The Juniors have just begun a course in the theory of ethics under Professor Beckwith.——The Seniors finished their work in pastoral theology with a written examination, March 5.——Professor Sewall will have the class four hours per week in sociology for the present.

Yale

Last week phases of institutional work in New York city were presented to the Senior Class in sociology by those who had made special investigations.——The Leonard Bacon Club debated Resolved, That the Modern Type of Belles-lettres Literature Is Harmful in Influence. W. C. Ferris has been elected president and F. C. MacClave secretary.——C. S. Macfarland of the Senior Class has been selected on the Yale University team to debate with Harvard, March 26, at Cambridge.——Special lectures last week were by Professor Hoppin on Olympia and Prof. D. C. Eaton on Egypt.——Dr. G. A. Reisner of Harvard has just lectured before the Semitic Club on The Political and Social Life of Babylon.——Professor Brastow is lecturing before the Senior Class in homiletics on Christian Worship.——Arthur Hodges was class preacher recently.

CONFERENCES AND ASSOCIATIONS

IND.—Northeast Association met with Angola Church, March 2-4. By vote the name was changed to Fort Wayne Association. It was the annual meeting and full reports were made by all the churches but two. Sec. A. M. Wight of the Y. M. C. A. gave a telling address on Men and Boys. Other themes were: Restoration of Power, Revival Methods, The Brotherhood in the Church, The Influence of the Christian Home, The Modern Sunday School and Church Extension in the Ohio Valley. The fellowship meeting was solemn and uplifting. The final session was given to Superintendent Curtis, who spoke on The Apostolic Missionary, and Rev. N. H. Whittlesey on Aged Ministers.

CLUBS

MASS.—The March meeting of the Essex Club last Monday night at the Central Church in Salem had as the subject The Value of Music in Spiritual Development. Rev. W. A. Bartlett of Lowell gave the address and thereafter conducted a drill in congregational singing.. Solos were sung by Mr. W. W. Walker of Boston.

NEW ENGLAND

Boston

[For other Boston news see page 351.]

JAMAICA PLAIN.—*Boylston.* The annual reports showed total receipts for last year to be $6,949 and expenses $6 854. The benevolences amounted to $775, the largest of any one year in the history of the church. Eighteen new members were added, eight on confession. The S. S. and C. E. departments were reported in good condition. Twenty-one reports were given.

Massachusetts

BROOKLINE.—*Harvard.* During the season of Lent the Friday evening meeting is changed from its usual form, and sermons suited to the season are preached, Drs. Gordon, Herrick, McKenzie, Davis and Plumb exchanging services with Dr. Thomas.

NEWTON.—*Eliot.* A large class has been formed of business men not already in the Sunday school who meet during the Sunday school hour for the discussion of questions as to the application of Christian principles to many modern problems. Prominent clergymen and others have addressed them.

WELLESLEY HILLS.—*First* celebrated the 50th anniversary of its foundation Feb. 24. The members and guests had a bountiful supper, after which interesting letters were read from original members and former pastors. At the close of the festivities the church adjourned to the audience-room, where were heard an interesting historical address by the pastor, Rev. P. T. Farwell, a greeting from the mother church at Wellesley, by Rev. E. A. Benner, reminiscences of Rev. Jonathan Edwards, a former pastor, by Rev. A. B. Vorse, and remarks by Rev. Dr. D. L. Furber.

PEABODY.—*South.* The benevolent contributions of the church, including all its organizations, for the past year amounted to $2,516, of which nearly $800 were for foreign and about $700 for home missions.

MANCHESTER has had a religious awakening such as has not been known in the town for two generations. Of the accessions received to membership last Sunday, 65 in all, most of them were on confession, and many were heads of families.

BEVERLY.—*Dane Street* has closed the first year's trial of the free pew system with a balance in the treasury, the first in years. In celebrating the event at a parish social the supper was served by the men to 600 persons. A generous increase in the salary of the pastor, Rev. F. J. Van Horn, has been voted. Needed improvements have been made in the property, including sidewalks, water moter for the organ and refurnishing of the pastor's study. The church is harmonious and happy and the spiritual interest is constant.

HAVERHILL.—*West.* At the reunion the reports showed a fairly prosperous year. Benevolences amounted to $387. A fine piano, secured through the efforts of the young people, was presented to the church. Nearly 100 of the 144 members responded at the roll-call. Of the 93 persons received to church membership during the present pastorate of 16 years only one has died. Rev. J. N. Lowell is pastor.

MIDDLEBORO.—*First.* A revival is in progress, promoted by the labors of Rev. R. S. Underwood, the evangelist, who assisted, Feb. 17-28, in daily meetings of unusual power.

ATTLEBORO.—*Second.* At the unanimous request of his people, Rev. E. L. House has declined his call to Somerville. When Mr. House announced his decision the large congregation broke into enthusiastic applause. The church has promptly voted a substantial increase of salary.

NORTH ATTLEBORO.—*Trinity* feels that it has secured the right man in Rev. C. A. Ratcliffe. He is a strong thinker, and is making an excellent impression upon the community.

FALL RIVER.—Last week Sunday the Congregational churches raised $479 for the work of Miss Seymour, a missionary of the A. B. C. F. M. among the Armenians of Harpoot, Turkey. Collections were also taken the same day among nearly all the Protestant churches of the city for the relief of the orphans of the slaughtered Armenians. One man offered to give $1 extra for every $3 collected. The total sum will be fully $2,000.

CLINTON.—*First* reports for last year additions of 39, on confession, 24; present membership, 480; Sunday school members, 650; C. E. members, 206; amount raised for all purposes, $11,366, of which $2,010 were for benevolence, and $5,062 for the new building fund. Rev. W. W. Jordan is pastor.

GRAFTON.—*Union.* The present membership, 109, is an increase of 11 over last year, and shows an encouraging gain among the men. The expenditures were $3,737. The Ladies' Society raised $205 at their annual fair. In the past two years this society has contributed $1,000 toward the new building. The new bell has been received and paid for. The Sunday evening services of the Men's League have been of more than ordinary interest, and the attendance the largest in the history of the league. Considerable religious interest has been manifested in special meetings with good results. The pastorate of Rev. David Howie has been prosperous.

WORCESTER.—*Old South.* Dr. C. C. Hall of Brooklyn, president elect of Union Seminary, addressed an audience that filled the church Feb. 22. The lecture was under the auspices of the Men's Union and the theme Civic Righteousness.——*Park.* The annual supper and roll-call was held Feb. 24. The total membership is 228, of whom 102 responded. About $1,200 were raised for church expenses. Rev. I. L Willcox is pastor.——Bolton Hall of New York city addressed the Ministerial League lately on the single tax theory.——*Union* held a unique evening service Feb. 28 for all the laborers who had worked on the new edifice. Printed invitations were sent to all who could be reached, about 500 in number, and the others of an equal number were invited through the press. The congregation filled the house and represented varied crafts, nationalities and faiths. The pastor, Rev. Dr. J. E. Tuttle, preached on Temple Building. A brief after meeting followed the service with the central thought, How am I building?——The late Rev. H. T. Cheever left $500 each to the National Temperance Society, the National Christian Association and Welcome Mission of this city, and $500 to Bowdoin as a fund whose income shall be given to students pledging to abstain from the use of tobacco and strong drink. Books and pamphlets are also left to Bowdoin and Bangor Seminary.

AYER.—The program as announced for the Ministers' Union of this vicinity included as speaker and subject Rabbi Fleischer of Boston on The Jew. The meeting was held March 2 and opened the third year of this organization, whose object is a broad fellowship of ministers of all denominations.

SPRINGFIELD.—*North.* The recent fair of the ladies was a financial and social success. It happened that Rev. F. B. Makepeace's birthday occurred the same day, and he was presented with a handsome revolving oak bookcase.——*St. John's* has had a notable revival. During the recent illness of Rev. J. W. Tolliver, the pastor, the members began a series of extra meetings for prayer. Much interest was aroused and after the pastor resumed his work the services were continued. The result has been over 25 conversions and nearly all these persons will unite with the church.——*First.* The last social given by the ladies of the church was in the form of a reception and members of the church and congregation were especially invited. Rev and Mrs. F. L. Goodspeed and Mr. and Mrs. M. A. Dixon received, assisted by the members of the parish committee and their wives. Special music was furnished. To aid the pastor it has been found necessary to engage an assistant, Rev. Arthur Titcomb, for six months. Thirty-six persons were received to membership last Sunday, eight on confession. The evening services are largely musical. Last Sunday the Philharmonic String Quartet assisted.——*South.* Rev. Dr. P. S. Moxom is forming a class in preparation for church membership and the communion, meetings to be held on four successive Fridays.——*Park.* Rev. A. E. Cross has begun a series of Sunday evening sermons on Short Talks on Great Books. The first to be considered was How Christ Came to Church, by Dr. A. J. Gordon. A cornetist has been secured to assist regularly at the evening services.

Maine

SOUTH PORTLAND.—*Bethany* acknowledges with gratitude the sum of about $1,300 from the churches and friends of the conference in aid of its new building. There are full congregations and the Sunday morning prayer meeting sometimes has an attendance of more than 100. Fifteen conversions have been recorded since the new year began, and the Sunday school has increased.

WATERFORD.—*First.* Rev. C. P. Cleaves, the pastor, exerts his influence over the young men of the town by acting as physical instructor of a newly organized athletic association, whose object is to develop men bodily and socially. The town encourages the idea by giving free use of the town hall.

HOLDEN.—Miss Washburn's work meets with acceptance and a revival interest. A number of hopeful conversions have resulted. The C. E. Society has largely increased. Nearly 100 copies of *Congregational Work* have been placed in families.

GARDINER.—*First* recently gave a reception to the pastor, Rev. J. L. Quimby, and his wife, the occasion being the fifth anniversary of the pastorate. A steady growth in all the departments has been noted during this pastorate.

FARMINGTON began the new year hopefully and voted to increase the pastor's salary. The Sunday school is large and the C. E. Society is doing excellent work in outlying districts.

DEDHAM.—Good work is being done by Miss Washburn and Mrs Gray, especially in the schoolhouse meetings in various districts, where several persons have decided for Christ.

Secretary D. P. Hatch and Rev. C. L. Parker of Ashland are making a tour of the State presenting the missionary cause. They will speak at 15 points from Biddeford to Bangor.——Rev. C. E. Harwood of Cranberry Isles has been obliged to take a few weeks rest after a period of intense work.——A good degree of interest has been developed since the beginning of the new year in Gorham and in the Warren Church, Westbrook, by union meetings with the Methodists.

New Hampshire

RINDGE.—Not only the church but the entire community has sustained a great loss in the recent death of Deacon O. D. Converse. He was a man of earnest Christian spirit, one of the leading members of the prayer meeting and Sunday school, and many years a deacon. He also had been honored with all the important offices in the gift of the town.

PORTSMOUTH.—The pastor, Rev. L. H. Thayer, has arranged a series of discourses for Sunday evenings till Easter bearing on A Religious Life, and including the topics: Conversion, Growth in the Religious Life, Discipline of the Body, Of the Mind, Of the Heart, Of the Conscience, Of the Will, Discipline of the Devout Spirit and Life.

FRANCESTOWN is bereaved in the death of three of its oldest members, W. R. Sawyer, aged 90, his wife aged 83, after a married life of 61 years, and Miss Mary Pattee, a long time Sunday school teacher, aged 79. These deaths were the occasion of an appropriate memorial service, Feb. 28.

CROYDEN.—The 75th birthday of Deacon George W. Dunbar was recently celebrated happily with appropriate festivities, including two original poems, one an ingenious acrostic by a daughter of the pastor.

PLYMOUTH.—During last year nine were received to the church, five on confession, making a total of 145. Benevolent contributions were $523. The Sunday school average attendance is 188.

Berlin.—Rev. J. A. Hainer's assistance has greatly promoted spiritual interest. His work has been thorough and earnest and many have expressed a desire to be Christians.

Vermont

Berlin.—*First* had an eventful day Feb. 24. In the morning a council examined the candidate, Mr. J. J. Goodacre, for ordination, and in the afternoon the house was filled to witness the impressive service of ordination and installation, The sermon was by Rev. S. M. Jackson, D. D. In the evening the old meeting house, which has been repaired at an expense of $2,200, was rededicated free of debt. Rev. W. S. Hazen, D. D., preached a vigorous sermon, which was listened to with marked attention. The pastor has supplied here two years. The church is one of the oldest in the State and celebrates its 100th anniversary next year.

Rutland has just issued its annual report in a neat pamphlet of 50 pages, which contains exterior and interior cuts of the church. There were 20 additions on confession and 27 by letter, and a net gain of 19. The total membership is over 780 and the total benevolences were $3,171. The parish expenses were $6,011. The numerous societies of the church are in a flourishing condition. Rev. G. W. Phillips, D. D., is pastor.

Returns for the new Year-Book show a net gain in church membership of 285. Additions on confession have been 764, by letter 477, total 1,241. Removals by death 372, by letter 395, by discipline and roll revision 180, total 956. A loss of 421 appears in S. S. membership, and a loss of 371 in C. E. enrollment. The S. S. membership is now less than the membership in the churches, the former being 21,748, the latter 21,817. Benevolent contributions were $55,670, a decrease of $3,027, and home expenditures $212,074, an increase of $10,851. Three new churches were added to the roll, making 206. None have been dropped for the past six years.

Rhode Island

Providence.—*Beneficent.* The two days' Scottish festival recently held was successful in interest and income. Scotch music, ballads, costumes and decorations were happily combined. The Chinese S. S. scholars, 70 or more, gave a reception to their 40 teachers and friends, about 200 in all, last week. The orchestral music, decorations and presents were Chinese. An appetizing spread was also furnished by the pupils.——*Plymouth.* Rev. S. H. Woodrow was recently elected president of the State C. E. Union for the year, Harold Capron of Pilgrim Church as vice-president and Rev E. T. Root of Elmwood Temple is president of the Providence Union. Our churches are this year responsible for some strong work in Endeavor lines.——*Union.* The League of Men has been giving a series of popular entertainments in the chapel this winter. Its lyceum committee has arranged regular debates, with public evenings from time to time.——*Pilgrim.* The Men's Club has a monthly supper and social evening. Professor Manatt of Brown University, formerly consul at Athens, addressed the club's last meeting on The Turkish Question, as affected by Cretan affairs.

Pawtucket.—*Weeden Street* is rejoicing in the possession of its house of worship, through the generous gift of a deed from the Lorraine Manufacturing Co., which has been a good friend to the church for years.

Connecticut

Hartford.—The will of Anson Chappell has recently been admitted to probate, and contains these public bequests: To the C. H. M. S. and the A. M. A., $6,000 each, and to Washburn College and Hampton Institute $3,000 each. After a number of personal bequests the remainder of the estate is left to the A. M. A.——*Fourth* had a total of 414 pledges last year, providing $4,965, of which $1,600 are yet to be paid.——*Pearl Street* has lost one of its original members in the death of Deacon Nelson Hollister at the age of 87 years.

Salisbury, Rev. J. C. Goddard, pastor, reports a membership of 213, there being 17 accessions last year, all but two on confession. The receipts were $5,257, of which $1,651 went for missions. The Sunday school has an average attendance of 269. Two Christian brotherhood bands have been organized during the year, one in this town and one in Lakeville, and both are flourishing.

Plainville.—The sustaining of the Strong will in the Superior Court according to a recent decision is received with much satisfaction. By it $75,000 were left in trust, the income of which is to be distributed among the worthy poor of the town, under the direction of the selectmen and the ministers of the Congregational, Methodist and Baptist churches.

Simsbury.—The Weatogue chapel and schoolhouse was entirely burned lately. It was originally erected on the common for a schoolhouse. A second story added later was finished for a chapel, which had recently undergone $800 worth of improvements. The building was valued at $2,000 and was insured for half that amount.

New Fairfield.—Rev. W. F. Berger has been conducting revival services such as the town has not had before for almost a generation. Only the oldest inhabitants remember when the house was filled as now, almost as many going forward nightly as were formerly present at the preaching service on Sunday mornings.

Norwalk.—*First.* At an interesting fireman's service last week Sunday evening a purse of gold was presented to the firemen in recognition of their efficient efforts in saving the edifice from destruction by fire three weeks ago. Speeches and responses were made, making the occasion a novel one.

Terryville.—Rev. Dr. W. A. Gay has been conducting a revival with special meetings since the Week of Prayer, and, as a result, a large number joined the church last Sunday morning, the great majority being men. About 30 conversions are reported.

Ledyard.—By the will of the late Israel Allyn the church receives a legacy of $1,000, the interest to be devoted to the support of the gospel. The A. M. A., the C. H. M. S. and the American Tract Society also receive $200 each.

West Hartford.—*First.* The society has received a legacy of $2,000 from the late Marion Whitman. Considerable discussion was held at the annual meeting over the pledge system, but it was adopted for another year.

New Haven.—*United.* The Men's Club service was addressed last Sunday evening by Mr. W. R. George the founder of the George Junior Republic at Freeville, N. Y.

Putnam.—The women have begun a systematic helping of the worthy poor of the city, a larger number of whom have been found in distress than was supposed.

Collinsville.—The present membership is 399, including 14 additions last year. The benevolences amounted to nearly $800.

Second Church, Waterbury, Rev. Dr. J. G. Davenport, pastor, gave over $6,000 last year in benevolences, besides large individual gifts by members. ——Bristol has voted for incorporation. Resulting from the recent revival, 39 have just joined the church, all but two on confession.——The Kent Sunday school held recently its first session in many weeks, a strict quarantine having prevailed owing to scarlet fever.——Montville is enjoying a revival. ——The C. E. Society in Oakville has bought 300 volumes for the Sunday school of Union Chapel.

MIDDLE STATES

New York

New York.—*Manhattan* is planning for a parish house as the center for general aid and for industrial work. The church is preparing to labor in a densely settled region on the West Side, and committees of the Young Men's Club and Young Women's Society are already at work. The Sunday school is also reaching out extensively. Rev. Dr H. A. Stimson is pastor. At the communion service, March 7, 23 new members were received, four on confession. During Lent prayer meeting topics will include: Religion from the Standpoint of the Business Man, of the Clerk, of the Wage-Earner, of Society, of the Doctor, of the Working Girl, and Good Friday.

Brooklyn.—*Plymouth* gave an informal but cordial and well-attended reception to Dr. Lyman Abbott and his assistant, Rev. Horace Porter, with their wives, during the afternoon of Feb. 26, in the newly decorated church parlors, made joyous with music and fragrant with flowers.——*Park* rejoices that Rev. M. B. Taylor of Canton, Mass., chaplain-in-chief of the Grand Army of the Republic, accepts its unanimous call to begin regular service April 1.

Lewis has been greatly revived, nearly 100 persons having manifested special interest. The pastor, Rev. F. M. Dickey, was assisted for a time by Rev. H. A. Depfer. Improvements in the church property are a new roof on the edifice, the renovation of the whole building and refitting of the parsonage. The paint was contributed by the editors of the New York *Tribune.* This field is back from the railroad and the change wrought is remarkable.

Berkshire is feeling not a little troubled over the prospect of the ending of the present pastorate of Rev. J. J. Hough in the near future. On account of failing health Dr. Hough is not able to continue the work. At the last meeting at Owego his association passed a hearty resolution expressing love, sympathy, high esteem and regret in view of the termination of this long, successful and happy pastorate.

Binghamton.—*First.* The Helpers' Benevolent Society held several entertainments the first week in March for the benefit of the city poor. The annual Shrovetide social was also held that week, and proved of more than ordinary interest.——*Plymouth* is beginning to take on new life with its new pastor, Rev. Thomas Clayton, and bids fair to continue its already remarkable growth.

Buffalo.—Plymouth Mission has the largest Sunday school among our churches in the city, and with its many young people adopts institutional features as far as possible. Rev. H. E. Gurney, State evangelist, is carrying on meetings in this field. Rev. A. L. Grein is pastor.

Roscoe has been aroused spiritually by a visit of Mrs. Weaver, the evangelist. The pastor, Rev. W. J. Carter, has an extensive parish reaching 15 or 20 miles among the hills. He often holds meetings in schoolhouses and homes many miles from his church.

Candor.—The house of worship is undergoing repairs inside. The walls and ceiling are being newly frescoed and the floors recarpeted. E. A. Booth, Esq , has given $100 toward the carpet.

Deer River.—*First.* Rev G. A. Shaw has withdrawn from the pastorate on account of poor health. His new field in Greenwich, Ct., will have but one church to be served.

New Jersey

Bound Brook.—The pastor, Rev. J. O. Jones, is preaching a course of six Sunday evening sermons on The Great Hereafter, which have drawn large congregations. He is the leader of the fortnightly reading club, which is studying Biblical literature. Special evangelistic meetings have resulted well. Nine new members were received at the last communion, and others are to come. Dr. Farnsworth spoke to the church on Turkish missions, Feb. 28, and, though he made no appeal for money, $35 were given him.

Newark.—*Belleville Avenue* has secured a successor to Rev. S. L. Loomis in the person of Rev. Dr. Rice, junior secretary of the American Tract Society. His pastorate begins April 1. The outlook for the church is now good. It has kept well together while without a pastor, Dr. W. H. Ward supplying the pulpit much of the time. The C. E. Societies and the Young Men's League are doing well.

THE INTERIOR

[For Chicago news see page 339.]

Ohio

Cleveland.—The ministers at their March meeting followed the February discussion of Present Day Preaching with addresses by four laymen upon Present Day Hearing. The discussion was practical and profitable. Resolutions were adopted protesting against the Cleveland Baseball Club's announced schedule for the coming season, including Sunday games. The club has never played Sunday games at home, and there is a strong sentiment against it on the part of the daily papers and many patrons of the game.

Unionville.—A pleasing feature of the services is the large number of men attending, especially Sunday evening. Recently, with an average attendance, a count showed but one more woman present than there were men. Rev. W. H. Morton is pastor. During the four years of his pastorate the congregations have increased greatly.

The yearly figures for the State show 248 churches, one being new; 38,023 members, including 3,681 additions, 1,474 on confession; 2,651 removals, 441 by death; 37,372 S. S. members; $69,201 benevolences, a decrease of $5,186; and $375,561 home expenses, an increase of $6,846.

Indiana

Anderson.—*Hope* celebrated its fifth anniversary of organization Feb. 26. Supper was served in the parlors. Mrs. E. R. Cheney read a historical paper. Rev. N. A. Hyde, D. D., spoke on The Future Prospects of Congregationalism in Indiana. Supt. E. D. Curtis had as a theme Reminiscences of the Early Days and Rev. W. C. Gordon, the first pastor, sent an apostolic letter. A movement to undertake the furnishing of the basement was received with enthusiasm, and several subscriptions were offered. This improvement is needed for the social features of church work hitherto deferred.

Fort Wayne.—*South.* Superintendent Curtis was with the church Feb. 28, on home missionary day. Fifty dollars were in the collection and the pastor, Rev. E. E. Frame, was elected a life member of the C. H. M. S.

Michigan

Detroit.—*Woodward Avenue.* A Men's Club has just been organized for sociability and the discussion of current topics.——*Old First* has just subscribed $150 for the A. M. A. A barrel has been sent for the furnishing of the Donald Gifford room in the Fauk Home for Missionary Children at Oberlin. Dr. Nehemiah Boynton is giving a series of Sunday evening addresses on A Man and His Family, A Man and His Affairs, A Man and His City, A Man and His God.——*Canfield Avenue* received a silver communion service from the Junior Endeavorers of the First Church, and a supply of table linen from the primary department of the Sunday school, all in readiness for the March communion.——The regular monthly Ministers' Meeting of the city and vicinity was held March 1. The ladies were invited to meet with their husbands. Dr. Nehemiah Boynton, by special request, gave his lecture on Robert Browning, which was greatly enjoyed. Supper was served at 6.30.

Highland Station.—Over 40 persons have decided to begin better lives as the result of union services of the Methodist and Congregational churches, under the lead of Rev. W. R. Struble. The meetings have also brought the churches into closer fellowship.

Greenville.—Rev. A. M. Hyde creates new interest in the midweek meeting by arranging a number of questions on the topic, which are distributed the Sunday previous. The pastor recently gave his lecture on Henry Ward Beecher in Lake Odessa.

Wayland has recently dedicated one of the neatest small meeting houses in the State. A whole day was devoted to the services. A Ministers' Meeting was held in the morning, at which visiting clergymen took part.

Muskegon.—The seating capacity of the edifice is taxed, and the problem of securing more accommodation is before the officers. The Ladies' Society has raised nearly $600 in a year.

Ada has been stirred by union services with the Methodists.——A recent series of meetings in Helena has resulted in 50 conversions.

Wisconsin

Dodgeville.—*Welsh.* The congregations are well sustained, but the church suffers from the loss of the young people, who prefer English services. A fine parsonage was built last fall. An outstation at Bunker Hill is supplied by the pastor.

Viroqua.—Rev. J. H. Dixon, pastor, has added a large choir of male voices to the Sunday evening attractions. The congregations are greatly increased.

Milwaukee.—*Hanover Street* takes the six societies on its list of benevolences, notwithstanding its hard struggle to pay off its large debt.

THE WEST

Iowa

Larchwood.—During the Hartsough meetings, which closed Feb. 21, more than 250 persons signified a desire to become Christians and 72 united with the church. Of these 17 were business men, and in 11 cases their wives joined at the same time. A large accession is expected at the next communion. As one of the results of the revival parents have been led to consecrate their children, 14 being baptized by the pastor, Rev. D. E. Evans.

Keosauqua.—During Rev. E. E. Perkins's eight months' residence as pastor congregations have steadily increased, the Sunday school has doubled in size, a library of 125 volumes has been secured, the salary has been raised easily and the pastor promptly paid each month, and a barn has been added to the parsonage property.

Osage, Rev. W. W. Gist, D.D., pastor, observed with appropriate services Forefathers' Day, Lincoln Day and Mary Lyon Day. A supper and concert recently given by the women netted $175.

Charles City.—For the past three months Rev. C. C. Otis has held in connection with the evening services after meetings, in which many decisions for Christ have been made.

Iowa City.—The pastor, Rev. M. A. Bullock, D.D., began his 10th year of service March 1. The women have purchased a new grand piano.

Minnesota

St. Paul.—*Plymouth*, after long and careful deliberation, and in accordance with the advice of trusted brethren acquainted with the situation, has unanimously voted to continue work as a separate organization in the present location. Various plans have been considered, such as union with People's Church, the selling of the property and dividing the proceeds among the Congregational churches of the city, or a union with Park Church, keeping the historic name of Plymouth. Both the church and the committee of conference feel that it has a work to do for the present in the old location, to which it should address itself with new consecration. The site is valuable and will eventually be needed for business purposes. Should the edifice be sold the church may change its location, but it is believed that this historic organization will continue its work and that it has a noble future. While it has dismissed many persons to new churches it has a loyal and sifted membership of 150 to 200.

Minneapolis.—*Lyndale.* A mission has been started in an adjacent neighborhood, where a Presbyterian enterprise has been abandoned. Rev. M. A. Stevens has been placed in charge. There is opportunity for useful work and the enterprise will be under the care of the mother church.——*New Brighton.* Business developments in the stockyards are bringing new families here and congregations are increasing. During the financial depression the church has suffered, but has given generously for the support of the work.——*Oak Park* has been supplied by Supt. S. V. S. Fisher of the Scandinavian department, with great profit to the people. Indications are favorable and a pastor will soon be called.

Spring Valley.—Rev. P. H. Harman, the former pastor, is preaching in the opera house, and has gathered a congregation which at present is inclined to organize into a church. There is a good attendance and some enthusiasm. A subscription has been raised for running expenses. In the meantime the church pursues the even tenor of its way, has called a devoted pastor and is united and prosperous. It is believed that the withdrawal of supporters will not materially affect its prosperity.

Wabasha.—The 40th anniversary was recently commemorated. The church was organized with six members, one of whom is still in active service, having been S. S. superintendent for over 30 years. The church is harmonious, prosperous and free from debt, has a beautiful building and a commodious parsonage. It has had 16 pastors, Rev. W. H. Medlar, the last one, having served for eight years.

Appleton has suffered from the removal of members, but is prospering and has a vigorous out-station at Correll, where evangelistic meetings have been held with good results. Correll is planning to build in the spring, having been crowded out of the schoolhouse where it worships.

Freeborn.—A series of meetings has been held here, with good results in reclaiming Christians and in conversions. The pastor, Rev. Wilbur Fisk, has done faithful service in this large country field for 20 years.

Mapleton prospers under Rev. J. A. Derome, and has been strengthened by the absorption of a neighboring church, where the population was dwindling. Revival meetings are to be held.

Ortonville.—Rev. G. W. Shaw has been invited to remain another year. The hard times affect church finances unfavorably. A preaching station has been opened at Odessa and a Sunday school organized. A series of meetings has been held here, with conversions, Rev. E. C. Lyons of Appleton assisting.

Disappointed at losing its pastor, who is called to a larger field, the Glenwood church at once secured another, and the work is progressing.——St. Anthony Park, pastorless for a few months, is now prosperous and united under Rev. E. S. Pressey, who has just been installed.

Nebraska

Omaha.—*Hillside.* Rev. Jacob Flook, pastor, has adopted a new plan for benevolent contributions during 1897. Instead of taking collections in connection with public service the pastor will present the various subjects to the congregation, and the week following solicitors will visit the members and receive their offerings. The Sunday evening services have been largely evangelistic of late, and in the after meetings several persons have professed conversion. Quite a number of these are pledged to unite.——*Plymouth* still clings to the hope that the C. C. B. S. will be able to help in its struggle to pay the debt on the building.——*Cherry Hill.* A mothers' meeting has been organized and found very stimulating. The mothers are divided into groups, each of which has charge of the cottage prayer meeting in its vicinity each week. Rev. L. S. Hand is pastor.

Chadron.—Rev. A. E. Ricker lately held a week of special meetings for children and young people, taking the hour from four to five each day, immediately after the close of school. The attendance ranged from 70 to 90, and a good impression was made. The church is paying its back debts, $50 having been lately sent to the C. C. B. S. on the parsonage loan, and it is expected the whole amount due will be paid during the present year.

Grant.—Rev. C. W. Preston of Curtis has been assisting the pastor, Rev. G. W. Knapp, in special meetings which have refreshed and strengthened the church. A Sunday school and out-station have been established at Sawyer's schoolhouse, a few miles north, and a Y. P. S. C. E. will also soon be in operation. Mr. Knapp will be assisted in special meetings at Madrid by Rev. C. G. Murphy of Wallace.

Holdrege.—Rev. V. F. Clark received 18 persons to membership, Feb. 28, all but two on confession, the first fruits of evangelistic work under Major Cole. Six of these were heads of families. Mr. Clark will close his work with the church some time in April, and Mr. A. L. Squire, a Senior in Oberlin Seminary, is expected to enter upon the pastorate in May, immediately after his graduation.

North Hastings.—This country church, cared for by Rev. R. M. Travers in connection with Doniphan and West Hamilton, has lately moved its place of worship to another schoolhouse, to avoid conflicting with the services of another church which has come into the neighborhood. Mr. Travers now preaches three times a day on alternate Sundays, riding 26 miles.

Arlington, which has been pastorless for six months, has secured the services of Rev. James Valliers, who is pursuing post-graduate studies at the Presbyterian seminary in Omaha. He is to preach here alternate Sundays for a year.

Calhoun.—There has been for some time a deep spiritual interest in the church and at the various out-stations, and 10 persons united Feb. 28, nine on confession. The services at the out-stations were also quickening and helpful.

Clarks.—A movement is now on foot to unite Clarks, which has been pastorless for more than a year, owing to inability to raise the amount needed for salary, with Genoa in a field to be served by one pastor.

Ogalalla has received to membership six persons on confession. Four others were elected but were kept at home by grip. The pastor, Rev. W. S. Hampton, conducted the special meetings.

Ainsworth.—Rev. Samuel Eveland has been assisted in special meetings by Rev. L. M. Andress of Long Pine. Interest has been increasing with hopeful conversions.

Successful home missionary rallies have been held recently at Red Cloud and Indianola.

North Dakota

Valley City.—A work of grace has begun here, the pastor, Rev. W. H. Gimblett, uniting with the M. E. pastor in evangelistic services, held every afternoon and evening alternately in the two churches. The attendance is steadily increasing. The town is deeply moved. No outside help has been called in, and a strong bond of union is being formed among the churches.——Special meetings are also being held at Portland, Rev. N. P. McQuarrie helping the pastor, Rev. J. T. Killen.

South Dakota

Yankton.—After more than three months' absence, Rev. E. M. Williams was in his pulpit again Feb. 28, to the evident satisfaction of his congregation. Rev. L. P. Rowland of Grand Rapids, Mich., for 15 years secretary of the Boston Y. M. C. A., began evangelistic meetings here March 3.

Meckling.—Evangelistic services have been held during two recent weeks. Rev. B. W. Burleigh of Mitchell assisted the first week, and Rev. J. M. Bates of Wakonda the second. Rev. C. T. Halbert is pastor.

Arizona

Prescott.—Union meetings, in which four churches participated, were held for four weeks with little in the way of results except the quickening of Christians. Stormy weather interfered with the meetings somewhat. Rev. T. D. McLean is to go East, April 1, for study. He leaves the church in excellent condition, and his departure is universally regretted.

Tucson.—An orchestra is a pleasing feature of the Sunday school, lately introduced. The attendance has increased about 40 per cent. since Jan. 1. A marked feature of the Sunday congregations is the unusual proportion of men.

Nogales.—A new bell has been purchased and put in place. It is hoped that money can soon be raised to finish the tower for its protection.

New Mexico

Atrisco.—*Mexican.* A week of special meetings was held by Rev. G. E. Birlew and Rev. Mr. Hernandez, lately from Mexico, with a fair degree of interest.

SUNDAY SCHOOL NOTES

A successful conference of the International S. S. Field Workers' Association was held in Louisville, Ky. Fourteen States and one Province were represented.

Virginia held its annual convention at Lynchburg last month. This was the first State meeting for 1897. In April Georgia and Alabama in the South and Minnesota in the Northwest lead off with spring meetings.

Chelsea, Mass., has recently been systematically canvassed by volunteer workers under the direction of the Interdenominational District S. S. Association, and plans for a similar canvass have been made for Washington, D. C. As the result of a canvass made in Hannibal, Mo., last fall, by 60 visitors making 1,850 calls, large accessions are reported to all the schools. The visitors found 1,804 who attend Sunday school and 2,508 who did not, while 3,308 reported as being church members and 2,857 not, of whom 21 per cent. only expressed a denominational preference.

A series of district conventions was held in Calidonia and Essex Counties, Vt., during the first half of February, the towns visited being West Concord, St. Johnsbury, Lyndonville, West Burke, Barnet, Ryegate, Peacham, Danville and Hardwick. A program for the ten meetings consisted of written reports from the schools, A Comparison with the Previous Year, Relation of State to District Organizations, the Why and How of the Secretary's Work, Primary Teaching, Bible Study, The Sunday School and the Home, The Sunday School and the Church, and a normal lesson by Mr. I. B. Miller, the field secretary for New Hampshire and Vermont. Much new interest was awakened.

CHRISTIAN ENDEAVOR NOTES

Nashville Endeavorers are protesting against liquor selling at the Tennessee Centennial.

On a recent cold evening some Philadelphia Endeavorers distributed coffee to the motormen on two street car lines.

Three young men and three young women who had fled from Turkish persecution have formed a society at Bourgas, Bulgaria, with the assistance of a Quaker lady who has been aiding Armenian fugitives.

The Rhode Island Union has issued a large, attractive souvenir in the shape of a cloth bound book giving a history of Christian Endeavor in the State with portraits and sketches of leading workers and hints on methods.

New Zealand now has a fully organized union of delegates from eight local unions. Each local union furnishes two representatives to the general council. Triennial conventions will be held alternately in the northern and the southern islands.

A Philadelphia society conducts a weekly meeting for policemen at one of the city stations. A meeting for motormen held by the same society in one of the car sheds led to the request by the motormen and the superintendent of the station that similar meetings should be held every week.

The Woman's Board of Missions has made an appeal to the societies to continue their support of Miss Abbie G. Chapin of China and Miss Annie Stockbridge of India. It has also called for gifts for the International Institute for Girls in San Sebastian, Spain, and for the American College for Girls in Constantinople.

For March the Prayer Chain prays for our churches, that they may be filled with the evangelizing spirit of Christ, that the members may dwell together in Christian unity and service, that they may loyally uphold the pastor's hands, and that the great mission of the church in winning men and training them into Christlikeness may be fulfilled.

Most of the American churches in New Mexico already had young people's societies so no great gain of societies was reported at the convention, but the additions to the church from the societies had increased by 150 per cent. over the preceding year. One-fifth more money had also been raised. The society that had raised the largest amount had made none of it through sociables, and a discussion on the ways of raising money brought out a general condemnation of that method. A Spanish-American secretary was chosen as one of the officers of the Territorial union.

On Dr. Clark's voyage to India a delightful meeting was held one Sunday evening on the Red Sea. Among those present were ten Christian Endeavorers representing Missouri, Ohio, Illinois, Massachusetts, Canada, England and Australia. Some were on their way to work in mission fields. Dr. Clark spoke twice in Bombay on the day when he landed, but because of the plague the public meetings in the city that had been planned had to be given up. In the American mission church he found five C. E. Societies, four of them for Juniors. An interesting meeting was held in the Soldiers' Home at Poonah, where Mr. Robert P. Wilder and Rev. H. Grattan Guinness, D. D., were present and took part.

Finances of Our National Societies

Below are given the receipts and expenses of the six national Congregational benevolent societies for 1886 and 1896 These tables are compiled from the annual reports of the societies. The fiscal years of the societies are not uniform and do not coincide with the calendar year. We have compared the reports of the years which end at some dates in 1886 with those ending in 1896. The tables do not include independent expenses of the Woman's Board, whose receipts are included in those of the American Board, nor the expenses of the Woman's Home Missionary Association, whose receipts are distributed through the five societies for home work. No account is taken of the State auxiliaries, which contribute to the Home Missionary Society besides expending considerable money in their own States. The salaries of State home missionary secretaries and superintendents are not included in the expense account of that society. In some instances expenses include considerable amounts paid as interest on borrowed money. Annuities are not included. We comment in our editorial columns on the figures here given.

AMERICAN BOARD

1886, Total Receipts		$661,735.67
Donations	$384,247.98	
Legacies	107,190 97	
Other sources	170,296 72	
1886, Expenses		$41,552.78
1896, Total Receipts		$746,236.63
Donations	* $601,966 25	
Legacies	116,988 70	
Other sources	27,281.68	
1896, Expenses		$58,568 32

* Including amount raised for debt, $131,000.

1886, 6.3 *per cent. of receipts for expenses.*
1896, 7 8 *per cent. of receipts for expenses.*

NOTE. The *receipts* as recorded for both years include all amounts expended for missionary purposes collected by the Woman's Board. They do not include an income which is applied directly to the payment of rent of offices.

The *expenses* for both years do not include the independent expenses of the Woman's Board incurred by them in collecting funds. In so far as the special income referred to above is applied in payment of rent of offices, that amount does not appear as an item of expense.

HOME MISSIONARY SOCIETY

1886, Total Receipts		$384,518.06
Donations	$206,578 41	
Legacies	171 327 26	
Other sources	6,612 39	
1886, Expenses		$35,846.66
1896, Total Receipts		$538,606.33
Donations	* $293,556.77	
Legacies	† 233 510 58	
Other sources	11,538 98	
1896, Expenses		$84,817 84

* Including Howard Roll of Honor shares, $80,439.64.
† Including Stickney legacy, $72,245.

1886, 9.3 *per cent. of receipts for expenses.*
1896, 15 7 *per cent. of receipts for expenses.*

AMERICAN MISSIONARY ASSOCIATION

1886, Total Receipts		$335,704 20
Donations	$215,564 36	
Legacies	47,584 19	
Other sources	72,555 65	
1886, Expenses		$40.027.64
1896, Total Receipts		$409,879.09
Donations	* $184,551.15	
Legacies	† 86,642 22	
Hand Fund income	‡ 68,830.44	
Other sources	69,855.28	
1896, Expenses		$59,227.90

* Including Jubilee shares, $20,237.21.

† Not including Daniel Hand Endowment Fund, amounting to $305,025.

‡ This amount includes items of expense amounting to $6,100, which do not appear in general expense account.

1886, 11.9 *per cent. of receipts for expenses.*
1896, 14 5 *per cent. of receipts for expenses.*

CHURCH BUILDING SOCIETY

1886, Total Receipts		$120,597.84
Donations	$113,097.91	
Legacies	2,153 88	
Other sources	816.19	
Loans refunded	4,529.86	
1886, Expenses		$13,391 03
1896, Total Receipts		$132,967.98
Donations	$87,683.71	
Legacies	12,326 90	
Other sources	2,341.19	
Loans refunded	30,616 18	
1896, Expenses		$24.801.97

1886, 11.1 *per cent. of receipts for expenses.*
1896, 18 5 *per cent. of receipts for expenses.*

EDUCATION SOCIETY

1886, Total Receipts		$85,149 84
Donations, C. & E.	$18,229.07	
" N. W.	55,675.81	
Legacies, C. & E.	1,900 00	
Other sources, C. & E.,	7 657 51	
" " N. W.,	1,687 45	
1886, Expenses		$13,280.79
C. & E.	$4 822.39	
N. W.	8,458 40	
1896, Total Receipts		$166,026 24
Donations	* $106,584 15	
Legacies	13 923 53	
Other sources	45,518.56	
1896, Expenses		$20,285.17

* Including gift of $60,000 from Mr. Roland Mather.

1886, 15 6 *per cent. of receipts for expenses.*
1896, 12.2 *per cent. of receipts for expenses.*

NOTE. Receipts do not include gifts made directly to colleges aided by the society, and not passing through its treasury, amounting in 1886 to $51,529, in 1896 to $127,949.

SUNDAY SCHOOL AND PUBLISHING SOCIETY

1886, Total Receipts		$25,575.73
Donations	$25,294 09	
Other sources	281.64	
1886, Expenses		$4,545 02
1896, Total Receipts		* $63,847.48
Donations	$49,033.41	
Legacies	9,679.57	
Other sources	5,734 50	
1896, Expenses		$8,981.38

* Including $5,000 appropriated from profits of the business department of the society.

1886, 17.8 *per cent. of receipts for expenses.*
1896, 14 1 *per cent. of receipts for expenses.*

TOTALS FOR THE SIX SOCIETIES

	RECEIPTS	EXPENSES
1886	$1,613,281.34	$148,643 92
1896	2,057,563.75	256,682.53

1886, 9 *per cent. of receipts for expenses.*
1896, 12 5 *per cent. of receipts for expenses.*

A committee appointed at the Southern California convention to plan for helping the Armenians sent out an appeal to those engaged in raising oranges asking them to send to a central point as much fruit as they would contribute. A New York firm consented to handle the fruit without charge, and offers of help in transportation have come from different sources. It is expected that by the sale quite a sum will be raised.

The press department of the New Jersey State Union endeavors to be represented by a press committee or by the secretary in each local union of the State. Reports to the State press department are requested at least once a month. From the reports a bulletin of about 800 words is made up every two weeks and a hundred copies are sent to the local press committees to make selections for the neighborhood newspapers.

AMERICAN MISSIONARY ASSOCIATION

JUBILEE YEAR FUND TO RAISE $100,000 IN SHARES OF $50 EACH

First Cong. Church, Marietta, O.
Mrs. Elizabeth S. Hall, Exeter, N. H., two shares.
University Cong. Church, New Orleans, La.
Two Friends in Massachusetts, two shares.
Cong. Church, North Dighton, Mass.
Woman's Home Missionary Society, First Cong. Church, Montclair, N. J., by Mrs. Caroline W. Sweet, two shares.
Woman's Home Missionary Society, Belleville Avenue Cong. Church, Newark, N. J.
Ladies' Union of Evangelical Church, Athol, Mass.
H. G. Maynard, Northampton, Mass.
Woman's Home Missionary Society, First Cong. Church, Burlington, Vt.
Mrs. J. H. Gleason, Reading, Mass.
Mrs. Elizabeth S. Porter, Boston, Mass.
Mrs. A. A. Westcott, Hopedale, Mass.
Ladies' Auxiliary, Pine Street Church, Lewiston, Me.
Cong. Sunday School and Departments, Lebanon, N. H.
North Cong. Church and Society, Portsmouth, N. H.
Mr. and Mrs. E. P. Kimball, Portsmouth, N. H.
Woodward Avenue Cong. Church, Detroit, Mich., two shares.
Friends in First Cong. Church, Derry, N. H., in memory of Miss Mary F. Pinkerton.
Rev. J. A. R. Rogers, Hartford, Ct.
Prof. and Mrs. E. C. Silsby, Talladega, Ala.
Cong. Church and Society, Norridgewock, Me.
Somerset Conference of Cong. Churches, Skowhegan, Me.
Park Church, L. M. C., Brooklyn, N. Y.
First Cong. Church, Canandaigua, N. Y.
Mrs. L. G. Gillette's Sunday School Class, Grand Avenue Congregational Church, Milwaukee, Wis.
Y. P. S. C. E. and Sunday School of First Church of Christ, Middletown, Ct.
T. B. Goddard, Jewell, O., two shares.
A Friend, Ellington, Ct.
Woman's Home Missionary Society, Norfolk, Ct.
L. J. Stewart, Cappahosic, Va.
Ladies' Home Missionary Society, First Cong. Church, Washington, D. C.
Mrs. L. F. Crane, Dalton, Mass.
Mrs. E. J. Crane, Dalton, Mass.
Miss Clara L. Crane, Dalton, Mass.
W. J. Van Patten, Burlington, Vt.
Woman's Home Missionary Auxiliary, Center Congregational Church, Haverhill, Mass.
Tabernacle Cong. Church, Salem, Mass.
Cong. Church, Stoneham, Mass
Young Ladies' Society of Christian Workers, Andover, Mass.
Mrs. William Wales, Second Cong. Church, Dorchester, Mass.
Mrs. Odlin, Exeter, N. H., in memory of her husband, Mr. Woodbridge Odlin.
First Cong. Church, Poughkeepsie, N. Y.
Woman's Home Missionary Society, Park Cong. Church, Norwich, Ct., two shares.
Y. P. S. C. E., Second Cong. Church, New London, Ct.
Rev. and Mrs. John Barstow, Medford, Mass.
Rev. and Mrs. G. S. F. Savage, Chicago, Ill.
Friend in Plymouth Cong. Church, Framingham, Mass.
In memory of William C. Gilman by his daughters, Norwich, Ct., five shares.
Park Cong. Church, Worcester, Mass.
Women Workers, Central Church, Chelsea, Mass.
L. D. M. S., Middlebury, Vt.
Rev. Hiram Houston, Dorchester, Mass.
Woman's Auxiliary, Tabernacle Church, Salem, Mass.
Rev. D. W. Waldron, Boston, Mass.
Mrs. J. S. Wood, Groton, Mass.
Mrs. E. P. Shumway, Groton, Mass.
Mrs. William Dyer, South Weymouth, Mass.
Mrs. M. E. Ames, Concord, Mass., two shares.
Cong. Church, Williamsburg, Ky.
Cong. Church, Taftville, Ct.
Cong. Sunday School, Enfield, Mass.
Rev. J. B. Bates, Caroline Depot, N. Y.
Miss M. E. Reed, Worcester, Mass.
Woman's Missionary Aid Society, South Cong. Church, Springfield, Mass.
Mrs. C. F. Hobart, Springfield, Mass.
South Cong. Church, Springfield, Mass.
A Friend in Massachusetts.
Mrs. C. M. Southworth, Boston, Mass.
Miss Carrie Southworth, Boston, Mass.
Mrs. S. M. Griggs, Boston, Mass.
Mrs. M. J. Weston, Boston, Mass.
H. M. Weston, Boston, Mass.
William Shaw, Boston, Mass.
A Friend, Worcester, Mass.
First Cong. Church, Branford, Ct.
Cong. Church at Dartmouth College, Hanover, N. H.
S. R. Sage, Ware, Mass., two shares.
Mrs. B. W. Payne, Homer, N. Y.
Minnesota Woman's Home Missionary Union, Northfield, Minn.
Woman's Home Missionary Union, Ann Arbor, Mich.
Woman's Home Missionary Union, Newark, N. J., three shares.
Trinitarian Cong. Church, Waltham, Mass.
Cong. Church, Wakefield, Mass.
Mr. and Mrs. W. F. Draper, Andover, Mass.
First Cong. Church, Lowell, Mass
Rev. H. A. Hazen, D. D., and E. L. Pickard, Auburndale, Mass.
Shawmut Cong. Church, Boston, Mass.
Mrs. B. G. Knapp, Boston, Mass.
Mrs. M. F. Hitch, for Missionary Society, New Bedford, Mass.
Mr. and Mrs. D. W. Wilcox, Medford, Mass., two shares.
D. S. Cutler, Great Barrington, Mass.
E. J. H., Ware, Mass.
Rev. C. J. Ryder, D. D., and wife, Stamford, Ct.
Maverick Cong. Church, East Boston, Mass.
Frank Beebe, Holyoke, Mass.
L. S. Bartlett and M. L. Stedman, West Brattleboro, Vt.
Emma A. Smith, Old Mystic, Ct.
Harriet M. Metcalf, Ashland, Mass.
J. G. Fuller, Medford, Mass.
Mrs. E. F. Ames, Swampscott, Mass.
Charles P. Paine, New York, N. Y.
Rev. A. P. Foster, D. D., Boston, Mass.
E. Horatio Talcott, Torrington, Ct.
Rev. F. P. Woodbury, D. D., Montclair, N. J.
Miss Julia N. Balch, Newburyport, Mass.
First Cong. Church, Burlington, Vt.
Miss A. L. Pierson, Danvers, Mass.
Rev. A. F. Beard, D. D., Brooklyn, N. Y.
Cong. Church, East Weymouth, Mass.
Cong. Church, Pawtucket, R. I.
First Cong. Church, North Brookfield, Mass.
First Cong. Church, Newton, Mass.
John P. Taylor, Andover, Mass.
First Cong. Church, Norwood, Mass.
Mrs. E. H. Byington, Newton, Mass.
Immanuel Cong. Church, Roxbury, Mass.
People's Church, Buffalo, N. Y.
Winter Hill Cong. Church, Somerville, Mass.
Rev. M. F. Hardy, Townshend, Vt.
M. M. Fisher, Medway, Mass.
E. C. Clark, Boston, Mass.
Highland Cong. Church, Lowell, Mass.
Jeanie M. Aldrich, Roxbury, Mass.
Mrs. J. H. Kendall, Cambridge, Mass.
Rev. Arthur Mitchell, D. D., Dorchester, Mass.
Mrs. F. L. Fuller, Wellesley Hills, Mass.
Parker Blood, Groton, N. H.
Rev. C. M. Southgate, Auburndale, Mass.
A. A. Sweet, Newton, Mass.
Mrs. E. E. Slocum, East Providence, R. I.
Cong. Church, Washington, Ct.
A Friend, Littleton, Mass.
Andover Seminary Students, Andover, Mass.
Rev. F. H. Kasson, Boston, Mass.
Rev. J. E. Roy, D. D., Chicago, Ill.
Rev. G. W. Andrews, D. D., Talladega, Ala.
Tougaloo University, Tougaloo, Miss.
Martha M. Buttrick, Lowell, Mass., in memory of Mrs. Lucretia Buttrick.
Rev. Vincent Moses, Bradford, Mass.
Mrs. Vincent Moses, Bradford, Mass.
Friend in Massachusetts, two shares.
Mrs. S. B. Sharpleigh, Allston, Mass.
Hancock Cong. Church, Lexington, Mass.
Rev. George F. Chapin, Saxton's River, Vt.
Rev. Austin B. Bassett, Ware, Mass.
East Cong. Church, Ware, Mass.
Rev. E. M. Cravath, D. D., and wife, Nashville, Tenn.
Woman's Missionary Union, Alabama.
F. J. Ward, Roxbury, Mass.
G. W. Amyansen, Newtonville, Mass.
Miss S. E. H., Ware, Mass.
C. E. Aldrich, Jr., Roxbury, Mass.
Abraham Lincoln Cent Society, Talladega, Ala.
First Cong. Church, Peoria, Ill., two shares.
Eliot Cong. Church, Newton, Mass., four shares.
Mrs. Louisa Buell, Plainville, Ct., two shares.
Union Cong. Church, Springfield, Mass., two shares.
F. W. and A. M. Wood, Shawmut Church, Boston, Mass., two shares.
Rev. M. E. Strieby, D. D., New York, N. Y., two shares.
Samuel Holmes, Montclair, N. J., two shares.
South Cong. Church, Peabody, Mass., two shares.
Charles L. Mead, New York, N. Y., two shares.
J. W. Field, Boston, Mass., two shares.
Mrs. J. N. F., Boston, Mass., two shares.
Union Church, South Weymouth, Mass., two shares.
Rev. N. Boynton, D. D., Detroit, Mich., two shares.
Tillotson College, Austin, Tex., two shares.
Pres. Merrill E. Gates, LL. D., Amherst, Mass., two shares.
Mrs. L. C. and Miss C. A. Dean, Freetown, Mass., two shares.
H. W. Hubbard, New York, N. Y., two shares.
Mr. and Mrs. E. Boynton, Medford, Mass., two shares.
North Cong. Church, St. Johnsbury, Vt., two shares.
Woman's Union, Tennessee, two shares.
Miss C. W. Lawrence, Danvers, Mass.
Woman's Home Missionary Society, Burlington, Vt.
Cong. Church, Pepperell, Mass.
Rev. Reuen Thomas, D. D., Brookline, Mass.
Cong. Church, Auburndale, Mass.
Tompkins Avenue Cong. Church, Brooklyn, N. Y., ten shares.
Cong. Church, Wenham, Mass.
Two Friends, Worcester, Mass.
In Memoriam.
Evangelical Free Church Sunday School, Globe Village, Mass.
Mrs Eliza Meacham, New Haven, Vt.
Members and Friends of the Y. P. S. C. E. of the First Cong. Church, Pasadena, Cal.
Park Street Cong. Church, Boston, Mass.
Estate of Elizabeth A. Kimball, by George E. Hills, Esq., Groveland, Mass.
A Friend, Lawrence, Mass.
In Memory of Deacon James H. Dunham, by Mrs. Abbie Y. Burr, Pittsfield, Mass.
Hancock Cong. Church, Lexington, Mass.
A Friend, New York, N. Y.
North Cong. Church, New Bedford, Mass.
Second Cong. Church, Putnam, Ct.
Cong. Church, Cromwell, Ct.
Y. P. S. C. E. and Woman's Home Missionary Society, First Congregational Church, Amherst, Mass.
Ladies' Benevolent Association of Central Church, Brooklyn, N. Y.
A Friend, Indiana.
Woman's Home Missionary Union of Missouri.
Ladies' Auxiliary, Malden, Mass.
Cong. Church, Lynnfield, Mass.
South Cong. Church, Ipswich, Mass.
Prospect Hill Cong. Church, Somerville, Mass.
First Cong. Church, Branford, Ct.
C. H. Warren, Cambridge, Mass.
First Cong. Sunday School, Thomaston, Ct.
Young Men's Christian Association, Nashville, Tenn.
Fisk University and Departments, Nashville, Tenn.
Woman's Missionary Society, Wadena, Minn.
South Cong. Church, Peabody, Mass.
Park Cong. Church, Norwich, Ct.
A Friend, through Woman's Home Missionary Association, Boston, Mass., eight shares.
Rev, Samuel Johnson, New Haven, N. Y.
John Y. Pearson and wife, Rosebud, S. D.
Evangelical Cong. Church, Lancaster, Mass.
Mrs. A. F. Spaulding and Mrs. Keene, Brighton, Mass.
Eliot Cong. Church, Newton, Mass., four shares.
Central Cong. Church, Chelsea, Mass.
First Cong. Church, Newton Center, Mass., ten shares.

Previously reported,	431
Subscriptions reported above,	286
Total number of shares reported,	717

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BLOOD—In Medfield, March 1, Carrie L., widow of the late Lester W. Blood, and daughter of Deacon Francis S. and Caroline L. Wight, aged 33 yrs., 1 mo., 22 dys.

CAVERNO—In Kewanee, Ill., Feb. 9, of pneumonia, Matilda H. Bacon, wife of Xenophon Caverno, aged 28 yrs.

FARRINGTON—In Westboro, of congestion of the brain, James W. Farrington, of Newton, Mass., aged 39 yrs., 11 mos. Interment at Glens Falls, N. Y.

GIBSON—In Boulder, Col., Feb. 12, George S. Gibson, aged 66 yrs., a native of New Ipswich, N. H. He was an upright citizen and a faithful member of the church.

GOODALE—In Suffield, Ct., at the home of her son, Rev. D. W. Goodale, March 6, Mrs. Elizabeth Goodale, aged 71 yrs., 18 dys.

JAMESON—In Boston, March 6, Mary Joanna Cogswell, wife of Rev. E. O. Jameson, aged 64 yrs., formerly of Millis, Mass.

KELLOGG—In Wolcott, Ct., March 1, Rev. E. Martin, father of Rev. H. M. Kellogg, pastor of the church. He was born in Pulaski, N. Y., 81 years ago, and was a graduate of Hamilton College and Seminary. His parishes included New Haven, New York, New Boston, Greenwich and Lyme; he also preached for a time in New Jersey and New Hampshire. For the past six years he has resided in Wolcott.

SHAPLEIGH—In Brookline, March 4, of heart failure, William T. Shapleigh, aged 63 yrs., one of the partners of the Oriental Tea Company and a highly esteemed member of the Old South Church, Boston.

SERENO D. BONFILS

Sereno D. Bonfils, a deacon and a trustee of Trinity Congregational Church, New York city, entered into rest on Wednesday, Jan. 27, in the sixty-sixth year of his age. Mr. Bonfils was, on his mother's side, a descendant of John Alden, and was closely identified with the progress of Congregationalism in the northern part of the great metropolis. He was one of the founders and stanch supporters of Trinity Church and gave largely of his means to neighboring churches of the Congregational order. But his memory will be cherished fully as much for his lovely Christian character as for his benefactions. The funeral service, which took place on Jan. 30, in Trinity Church, was largely attended by many who felt his loss to be a personal bereavement. Mr Bonfils leaves a wife and two sons, Rev. Ellsworth Bonfils and Carlton Bonfils. The service was conducted by Rev. Messrs. J. M. Whiton, Ph., D., H. M. Brown and Franklin Gaylord, pastor of the church.

MISS SARAH J. HOLBROOK

On Sunday morning, Feb. 14, almost at the hour when the first ringing of the bell was calling the people of Holbrook to church service, Miss Sarah J. Holbrook suddenly passed from this life to her reward in the life beyond. Her illness had been severe from the first, but was borne with remarkable gentleness and patience, never being moved from her bright hope and strong faith in her Saviour.

Miss Holbrook was a woman of rare moral worth. She was one in whom Christ was honored. In being acquainted with her one would be very strongly impressed with the deep worth of her unpretentious but true Christian character. There had been in her life a great deal of suffering, but rarely did she look upon the gloomy side. Her religion was her life, and her sufferings really brought her into a sweeter and more vital communion with her suffering Saviour.

There are souls in this world through whom God finds the ready means to bless a wide circle of other souls. Miss Holbrook was of this type. She was a most useful Christian, she sought to be used of God and was ever humble in being used. God permitted earthly riches to come to her, and she, in turn, gave them in many ways and places where they would be peculiar blessings for good to the cause of righteousness and truth. Both young men and young women, pursuing with scanty or no means the course of an education, have realized the strength of her Christian kindness by being lifted over the financial difficulties which bar so many out of the richest privileges of our land.

If I were to describe her Christian life in one word I can find no better one than helpfulness; surely those who know her as I have had the privilege of knowing her will recognize her thus. Her character is described in the words, Sincere devotion to Christ and his kingdom.

She has contributed annually for many years with liberal gifts to the large and progressive missionary work of our church associations. The fields where her rich benevolence will long continue to bear fruit are many and far extended.

Her friendship was always given in order that it might bless the one or the cause receiving it. It was with this high motive that the circle of her friendship was ever widening, and in the increasing years of her life she sought that God might make her more and more useful unto the triumph of righteousness and the knowledge of truth.

She was a woman that humanity can but ill afford to spare. The whole movement of her life for more than fifty years was strong for good. She became a Christian in her girlhood and was ever solicitous for the glory of her Lord, becoming ever stronger in the knowledge of his grace and love.

Her own immediate community deeply grieves at her death; all feel that one is taken whose place cannot easily be filled. While much of her thought and generosity was given to wider extended and higher works, she did not forget the smaller interests of her own community.

All who knew her mourn her death, for she had been a friend to all. We yield reluctantly to the inevitable, but we know that he who knoweth all things from the beginning doeth all things well, and while we grieve that she is gone we rejoice that she was so abundantly prepared to meet her Lord. The memory of her life will be a benediction to all who knew her.

WARREN FRANCIS LOW.

FRANCES S. CLAYES

At Toronto, Canada, entered her eternal home on the morning of Feb. 21. Miss Clayes was the daughter of Rev. Dana Clayes, whose ministry for many years was in Meriden, N. H., and who was almost until his decease at a ripe old age one of the board of trustees of Kimball Union Academy in that place. There Frances Clayes was born and spent her girlhood. She was a pupil at Kimball Union Academy of such educators as its distinguished principal for thirty-five years, the late Cyrus S. Richards, A. M., and of the botanist Alphonso Wood, Cyrus Baldwin and others. At the close of Mr. Clayes's ministry at Meriden the family moved to Portland, Me., where her younger womanhood was passed. Later they came to Wakefield, Mass., the home of her mother and of her maternal ancestors. Here for many years she lived and did much of her life work. Lovely in spirit, quiet in manner, retiring in disposition, but earnest in Christian life, those Wakefield years were her opportunity to impress and help to higher living all with whom she was associated.

For many years she was the beloved and faithful superintendent of the children's department in the Sunday school of the Wakefield Congregational church, of which she was a member at the time of her death. The present pastor well said on the day of her funeral that although he had never seen her face while living, as she had been many years absent from the town, he felt as if he knew her, and the church is now reaping the fruit from the seed she sowed in its faithful teachers and workers in church and Sunday school who were once under her training and care. Never very robust in health, she has for several years been an invalid.

Her last two winters were spent in the home of Rev. T. B. Hyde of Toronto, whose wife was to her as an adopted daughter. Here she quietly and peacefully passed to the heavenly home. Our deepest sympathy goes out to the sister, her only surviving near relative, who has been her lifelong and most devoted companion and who has tenderly ministered to her in her declining health.

It is impossible to estimate the real worth of such a character. Her life and work have left their impress on many who still survive her, who through her influence and example follow her in deeds of love, tender sympathy for suffering and helpful work for those who need their care. Those lives are her best monument. Her truest epitaph is, "Her works do follow her," and her best welcome into the Master's presence, "She hath done what she could."

MRS. PAMELIA PARSONS SHEPLEY

Died at Blairsville, Pa., Feb. 12. She was born, Jan. 20, 1815, at Westport, Me. A few years later her parents, Capt. Jotham Parsons and Mrs. Olive (Greenleaf) Parsons, removed to Wiscasset where their children grew up and received their earlier education; later she enjoyed the advantages of the school of Rev. Solomon Adams at Portland, and afterwards was employed as his assistant.

Mrs. Shepley early became an earnest and devout Christian, a member of the church, and was active in church work. In 1839 she was married to Rev. S. H. Shepley, pastor of the Congregational church in New Gloucester, Me., and was a wise and efficient helper of her husband in that sacred relation. With a quick intellect, carefully educated, and with some experience and much interest in the work, she was prepared to co-operate with her husband, not only as a pastor's wife, but in the other field of service which he was about to undertake. After five years of educational work elsewhere Mr. and Mrs. Shepley became proprietors of Blairsville Female Seminary, now known as Blairsville College for Women. Under their management the institution was prosperous and attained a widespread reputation. Owing to failing health their work was relinquished in 1865. In the thirteen years of her connection with this school Mrs. Shepley accomplished a most important part of her earnest and useful service for others by the impress of her consecrated personality and lovely character upon the hundreds of young women who were her pupils during these years. Two children survive, Mr. H. P. Shepley and Helen, the wife of Major T. D. Cunningham, both of Blairsville.

MARGARET MURRAY ROBERTSON

The writer of Christie Redfern's Troubles, Shenac's Work at Home, and many another charming story, entered into her rest on Sabbath, Feb. 14, at Montreal. One who knew her for nearly fifty years writes this memorial of her.

She was the daughter of Rev. James Robertson, a Scotch Congregational minister, a godly man and a preacher of singular power as an expounder of Scripture. If ever a man literally "preached the Word" it was he. He came from Stuartfield, in Scotland, to Sherbrooke, in the Province of Quebec, Canada, in 1832, at a time when the settlements in "the eastern townships" were in a very primitive condition and church life was at its most elementary stage. It was necessary for him to do something more than his people could do for him to maintain his large family, and he bought, cleared and worked a farm just outside the town.

Margaret's mother died when she was but a child. But under the father's influence three of the sons obtained a college education and became eminent at the bar, and two of the daughters were graduates of Mt. Holyoke. Rev. Andrew Murray of South Africa and Prof. W. Robertson Smith were near relatives.

On leaving Mt. Holyoke Margaret Robertson took charge of an academy at Sherbrooke, and conducted it for several years with remarkable skill and success. The influence of Mary Lyon was felt in the intellectual power of her teaching and the spiritual warmth by which it was pervaded. She was never weary of quoting Mt. Holyoke. Her sister, afterwards Mrs. (Rev.) Donald Gordon, was invited to succeed to the principalship on Miss Lyon's death.

Christie Redfern was her first book. It was published in Philadelphia by the American Sunday School Union and in London by the Religious Tract Society. It became instantly popular—true to nature, a description of real people, with a strong religious tone, but never "goody-good," catching and holding the attention of the young and the old alike. It gratified her to be told, as she was by the writer of these lines, that religion was in her stories as the sugar in one's tea, tasted throughout but nowhere in a lump. The homely illustration truly characterized all her writings. These were, besides those above named, The Bairns, The Orphans of Glen Elder, Eunice, The Inglises, Frederica and Her Guardians, The Little House in the Hollow, David Fleming's Forgiveness, Little Gabriel, Stephen Grattan's Faith, Little Serena in a Strange Land, Janet's Love and Service, The Two Miss Jean Dawsons and By a Way She Knew Not.

Her later years were spent with relatives in Montreal, where she was much honored and beloved. The last illness was but of a week's duration. It is believed that many of the early Mt. Holyoke graduates, pupils of the Sherbrooke Academy, readers of her books and a large circle of relatives and friends will be interested in this brief summary of a noble and fruitful life.

F. H. M.

GUSTAVUS D. PARKER

Died of apoplexy at his residence, corner of Dudley and Magnolia Streets, Wednesday, March 3. He was born at Randolph, Mass., and while a boy moved with his family to Dorchester. He received his early education in the public schools and graduated from the Chauncey Hall School. He afterwards engaged with his father in the shoe and leather trade from which he retired in 1883 and has since devoted himself to the management of his estate. Mr. Parker was a member of the Immanuel Church and of the Boston Congregational Club. Upright and honorable in character, genial and courteous in bearing, kindly and affectionate in disposition, he was respected in the community, esteemed in his church and beloved by a large circle of friends; but it was in his home that the manly and attractive qualities of his character shone with greatest luster, and here his loss is deeply mourned by his widow, the daughter of Rev. Dr. R. J. Adams, his two sons and two daughters. Funeral services were held at the family residence Saturday, March 6.

WEEKLY REGISTER

Calls

BURNAP, Irving E., Monterey, Mass., to Eliot Ch., S. Natick. Accepts
COLE, Thos. W., late of Sterling, Kan., to McPherson. Has begun work.
CURTIS, Chas. H., Hassalo St. Ch., Portland, Ore., to asst. pastorate Westminster Presb. Ch., Minneapolis, Minn.
DAVIES, Howell, formerly Lansford, Pa., to First Ch., Streator, Ill. Accepts.
DEPEU, John, Norfolk, Ct., accepts call to North Ch., Bridgeport.
DOE, Franklin B., Ashland, Wis., accepts call to be field secretary for Ripon College.
GARNER, Alex. C., Mobile, Ala., to Plymouth Ch., Washington, D. C. Accepts.
GILMAN, Burton S., W. Colchester, Vt., to Gardner, Mass.
HART, I. T., Syracuse Univ., to Woodville, N. Y. Accepts, and has begun work.
HOUSE, Edwin L., Attleboro, Mass., declines call to Franklin St. Ch., E. Somerville.
KELSEY, Wm.; recalled to Alpha, Parker, Otter and Mt. Pisgah, Okl.
KENT, Robt J., Lewis Ave. Ch., Brooklyn, N. Y., to superintendency of Brooklyn Ch. Extension Society. Accepts.
KINNEY, Theo. H., Bangor Sem., to Baptist Ch., W. Hampden, Me.
McKINNON, Norman, to remain at Foxcroft and Dover, Me., where he has supplied for a year.
McLAREN, Jas. H., formerly of Prince Edward Island, accepts call to First Ch., Racine, Wis.
MURPHY, Thos. F., Hartland, Wis., to Lake Mills. Accepts.
OLMSTEAD, Julian H., Walton, N. Y., to Tyndall and Bon Homme, S. D. Accepts.
PARSONS, Henry W., St. Paul, Minn., to Milton St. Ch., same city.
RAWSON, G. H., formerly of Concord, Wis., to Big Spring, Jackson and Davis Corners. Accepts.
RICE, Wm. A., junior secretary of American Tract Society, to Belleville Ave. Ch., Newark, N. J. Accepts, to begin Apr. 1.
ROBBERTS, Jas. F., recalled to Park, Altona and Tabor, Okl.
SENTER, Geo. A., to S. Woodbury and E. Calais, Vt.
SPANSWICK, T. W., to Mt. Hope, Okl., in connection with W. Guthrie.
THOMPSON, Alex. W., San Jacinto, Cal., to Etiwanda. Accepts.
TITCOMB, Arthur, Farmington, Me., to be pastor's assistant at First Ch., Springfield, Mass., for six months. Accepts.
VALLIERS, Jas (Presb.), to preach at Arlington, Neb., alternate Sundays for a year.
VAN OMMEREN, Hendrik, to remain another year at Grass Lake, Mich.
WARREN, Willis A., Waterville and Morristown, Minn., to Spring Valley. Accepts.

Ordinations and Installations

ALEXANDER, Jas., *i.* Newport, N. H., Mch. 2. Sermon, Prof. J. W. Churchill, D. D., other parts, Rev. Messrs J. B. Lawrence, A. T. Hillman, Drs. F. D. Ayer and Cyrus Richardson.
BURKHOLDER, Clarence M., *o.* La Grange, Ill., Feb. 25. Sermon, Dr. J. W. Sturtevant; other parts, Rev. Messrs. H. A. Bushnell, D. D., P. W. Perry and M. N. Preston.
GOODACRE, Jas. J., *o.* and *i.* Berlin, Vt., Feb. 24. Sermon, Rev. S. N. Jackson; other parts, Rev. Messrs. J. J. Hall, W. S. Eaton, A. A. Smith, W. S. Hazen, D. D.
PRESSEY, Edwin S., *i.* St. Anthony Park Ch., St. Paul, Minn., Mch. 2. Sermon, Rev. E. P. Ingersoll, D. D.; other parts, Rev. Messrs. J. H. Chandler, W. B. Millard, Drs. D. N. Beach and J. W. Strong.
STOKES, W. T., *i.* Vernon Heights Ch., Mt. Vernon, N. Y., Feb. 17. Sermon, Dr. A. J. F. Behrends.

Resignations

ANDREWS, Stephen M., Windsor, Mass., after a six years' pastorate.
CRAGIN, Chas. C., Sebastopol, Cal.
GUNNER, Byron, Second Ch., Painesville, O.
HINCKLEY, Frank E., Woodland, Cal.
KING, James P., Tyndall and Bon Homme, S. D.
McLEAN, Thos. D., Prescott, Ariz., to take effect Apr. 1.
ORTH, Andrew P., Bethlehem Ch., Davenport, Io.
PRATT, Dwight M., Williston Ch., Portland, Me., to take effect May 1.
PRESTON, Elmer E., Hemingford, Reno and Hyannis, Neb., to return to Kansas.
TURNER, Leonard A., Second Ch., Plymouth, Neb., to take effect April 21.

Dismissions

SPENCER, Edward G., Penacook, N. H., Mar. 1.

Churches Organized

LOS ALAMITOS, Cal., 21 Feb., 10 members.
WASHINGTON, D. C., University Park Temple, 9 Feb

Miscellaneous

HARRIS, Clarence J., has been presented by his Colchester (Vt.) friends with a valuable dogskin robe; also with a purse of money from the pupils of the high school.
POST, W. S., and wife, of Wapping, Ct., who have both been ill for several weeks, left last week for the Adirondacks. Rev. W. S. Foster will supply the pulpit.
WATSON, Wm. H., Red Lodge, Mont., has the sympathy of the whole community in the death of his youngest child, a bright boy a year and a half old.

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THE BUSINESS OUTLOOK

Fine weather, the tone of President McKinley's inaugural address, the certainty of early tariff revision, and some increase in the general movement of merchandise, have all contributed towards producing a better feeling in trade circles. Many commodities are also strong in price and show advancing tendencies.

The iron and steel industry is daily gathering strength and steel mills have many orders. The woolen mills are active and purchases of raw wool continue in anticipation of a duty on the staple in the new tariff measure. In cotton goods the situation is less satisfactory, but the demand is better than it was. The shoe trade is looking for an improved demand and hides have been quite active.

At several trade centers a marked increase in the orders from jobbers is reported. The monetary situation, although a trifle stronger, is still one of easy rates. The supply of commercial paper is increasing, but too slowly to suit the views of note brokers. The exports from the United States continue to exceed the imports, and as before observed the balance of trade in our favor is very heavy.

The stock market has been most largely affected by the complications in the Levant, although it is the consensus of opinion that an European war would give our security markets merely a temporary shock and that the after effect would be a buoyant speculation.

EDUCATION

—— Edward O. Sisson of Chicago has been elected dean of the new Bradley Polytechnic Institute in Peoria, Ill.

—— Of the bequest of William Lampson to Yale, $150,000 is given to erect a much needed building in place of the old Alumni Hall, and the remainder goes to endow the professorships of Latin, Greek and English literature, the occupant of each chair to receive a salary of $4,000.

—— Windom Institute, located at Montevideo, Minn., is making a canvass for funds with which to liquidate its debt, and has already paid $4,000. Mrs. William Windom has given an additional $1,000 and efforts are being made to liquidate the whole of the remaining debt. The school, 130 miles west of Minneapolis, is doing an excellent work in a portion of the State poorly provided with schools for the higher education. It has passed through trying experiences and has experienced financial difficulties but its friends are responding nobly.

—— Rev. J. H. Garrison, D. D., editor of the *Christian Evangelist* of St. Louis, has just been elected a member of the board of trustees of Drury College. This, together with the conference, Feb. 16, of all the Congregational and Christian ministers of St. Louis for mutual helpfulness, is significant of the cordial relations between these two denominations. Not a little of the influence which has tended to suggest closer union of these brethren has been exerted by Dr. Garrison and President Fuller of Drury. On the Day of Prayer for Colleges at Drury Prof. S. I. Curtis of Chicago strongly presented the Duty and Privilege of a Life of Service. Only seven or eight of the college students are not professing Christians. Organization for Christian work is undemonstrative but very thorough, and almost every term some confess faith in Christ for the first time.

—— Students in the Greek department of Drury College, Springfield, Mo., will give the Antigone of Sophocles in English verse in the Baldwin Theater on the evening of March 19. With the exception of the choruses, for which Bartholomew's rendering has been used, each actor has made his own translation. From the libretto which has been sent us we judge that this has been skillfully done. People in Springfield are deeply interested in the play. Railways entering the city will bring people from a distance at reduced rates. The annual debate with Washburn College occurs on the 18th of the month, and thus furnishes an additional reason for visiting Drury at that time. Drury is one of the six colleges west of the Missouri which Dr. D. K. Pearsons has during the last three years helped into a position of independence. To them all he has given $270,000, and through this gift has helped them to secure for themselves a total sum of nearly $1,200,000. Unless Eastern colleges are on their guard some of their Western rivals will bear away the palm for scholarship and scholarly enthusiasm. Young ladies have the same advantages in Drury as young men. The average expense for a year need not exceed $225, and may be made as low as $170. One can but rejoice that a Christian college like Drury is already exerting such an influence on the rising generation in the Southwest.

◆

The frequency with which relatives of deceased believers in cremation ignore the wishes of the dead, and bury rather than cremate, may be due to a fact suggested by this new anecdote of Lord Houghton, who said: "Last words and injunctions! I have told my children absolutely to disregard everything I say during the last six months of my life."

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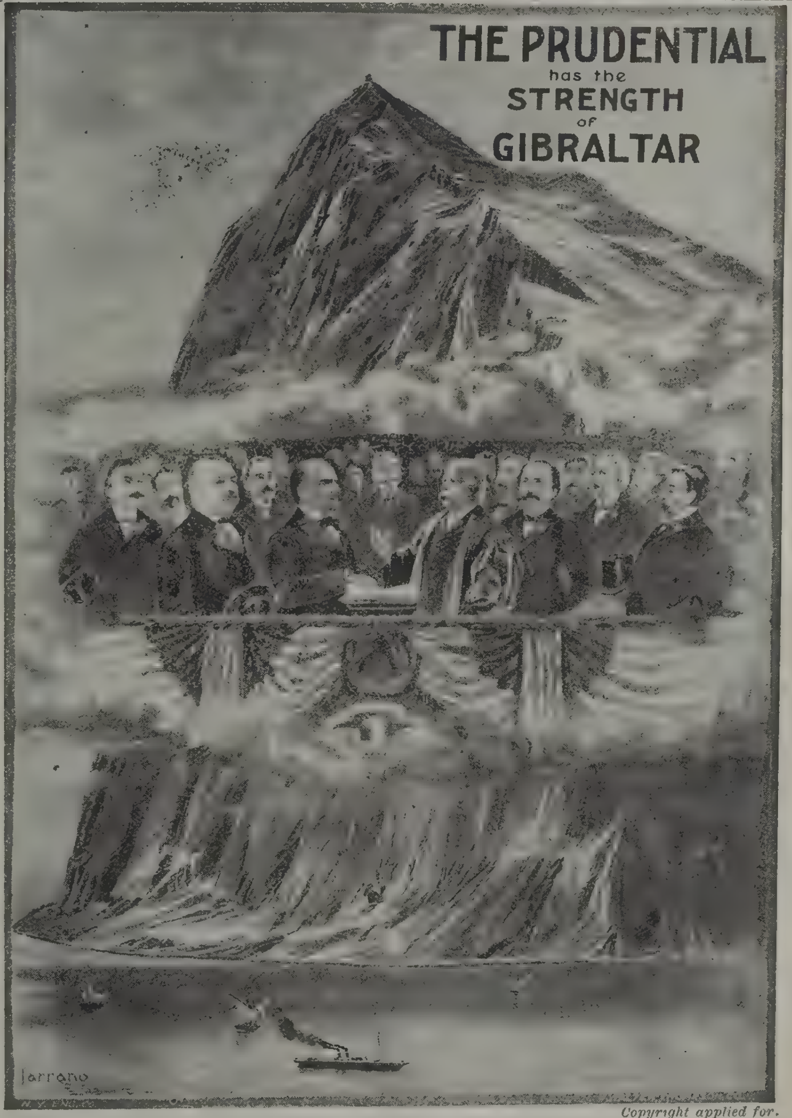

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Jamul,	—	5
Los Alamitos,	—	10
Los Angeles, First,	7	21
Bethlehem,	15	15
Mentone,	3	4
Norwalk,	—	3
Oakland, First,	18	28
Market St.,	1	4
Oak Chapel,	—	6
Perris,	—	7
Pomona,	13	19
Redlands,	1	9
Sacramento,	5	5
San Francisco, Bethany,	2	4
Third,	—	4
Santa Barbara,	3	9
Santa Monica,	—	4
Sierraville,	6	6
S. Riverside,	1	4
CONNECTICUT.		
Bristol,	37	39
Hartford, Center,	—	10
Fourth,	7	18
Harwinton,	—	7
Plymouth,	—	3
ILLINOIS.		
Albion,	13	13
Ashkum,	10	10
Beardstown,	52	53
Braceville,	—	21
Chicago, Covenant,	13	13
Douglas Park,	37	51
Warren Ave.,	33	51
Cobden,	14	14
Danvers,	2	4
Galesburg, Knox St.,	—	3
Melvin,	6	8
N. Aurora,	1	8
Oak Park, Second,	—	20
Olney,	—	14
Summer Hill,	4	7
Victoria,	10	10
Wyanet,	22	26
INDIANA.		
Angola,	—	10
Elkhart,	5	8
Fort Wayne, Plymouth,	—	9
Kokomo,	11	11
Washington,	3	3
IOWA.		
Atlantic,	16	19
Aurelia,	11	11
Davenport, German,	3	3
Dubuque, Summit,	30	30
Hope,	—	37
Larchwood,	25	63
Madison County, First,	16	16
Magnolia,	14	14
Ogden,	—	7
Oto,	31	31
Prairie City,	4	4
Rodney,	—	8
Sargeant's Bluff,	—	15
Shelby,	3	6
Shell Rock,	3	6
Slater,	10	10
Union,	—	8
MAINE.		
Ashland,	4	4
Houlton,	21	21
Muscongus Island, Bethel,	12	12
MASSACHUSETTS.		
Boston, Berkeley Temple,	5	15
Boylston,	3	3
Eliot,	4	6
Highland,	9	13
Phillips,	21	21
Maverick,	4	5
Mt. Vernon,	2	5
Second, Dorchester,	3	4
Shawmut,	2	14
Union,	6	6
Walnut Ave.,	18	24
Cambridge, Wood Memorial,	19	25
Chelsea, First,	4	4
Everett, Mystic Side,	2	3
Grafton, Union,	—	4
Great Barrington,	6	10
Haverhill, Riverside,	3	5
Hyde Park,	—	4
Lowell, John St.,	3	3
Kirk St.,	6	12
Trinitarian,	15	22
Lynn, First,	5	10
Malden, First,	5	10
Manchester,	55	65
Medford, Mystic,	7	9
Quincy, Bethany,	11	12
Rockport, First,	11	11
Springfield, First,	8	36
MICHIGAN.		
Allendale,	13	13
Bass River,	3	3
Crystal,	13	15
Eastmanville,	3	3
Freeport,	—	12
Garden,	—	6
Grand Rapids, East,	5	9
Barker Memorial,	10	12
First,	3	9
Park,	3	9
Smith Memorial,	4	7
South,	—	11
Irving,	—	20
Lansing, Pilgrim,	18	28
MINNESOTA.		
Brainerd, Second,	—	14
Graceville,	9	9
Minneapolis, Forest Heights,	—	24
MISSOURI.		
Carthage,	—	12
Pierce City,	38	52
NEBRASKA.		
Fairfield,	—	15
Holdrege,	16	18
Lincoln, Vine St.,	—	5
Long Pine,	12	12
McCook,	—	10
Ogalalla,	6	6
Omaha, Plymouth,	—	5
Rosefield,	—	26
Seward,	—	9
Venango,	3	3
NEW YORK.		
Ithaca,	5	12
Mt. Vernon, Vernon Heights,	15	20
New York, Manhattan,	4	23
Pilgrim,	8	15
Ogdensburg,	—	3
NORTH DAKOTA.		
Abercrombie,	—	3
Amenia,	—	10
Crary,	7	7
Dickinson,	—	6
Gardner,	3	3
Valley City,	—	8
OHIO.		
Mansfield,	16	21
Marysville,	—	12
Radnor,	38	43
Somerdale,	47	47
Toledo, Washington St.,	11	19
Wellington,	6	8
OKLAHOMA.		
Alpha,	4	4
Coldwater,	10	10
Medford,	14	15
S. Enid,	—	5
Stillwater,	—	8
Springdale,	—	11
Waynoka,	—	4
OREGON.		
Clackamas,	5	5
Hood River, Riverside,	4	4
Hubbard,	1	7
Klamath Falls,	14	14
Portland, Sunnyside,	—	7
Riverside,	4	4
Sherwood,	—	6
Tualatin,	—	3
SOUTH DAKOTA.		
Columbia,	3	5
Howard,	—	4
VERMONT.		
E. Berkshire,	3	3
Londonderry,	5	5
S. Royalton,	—	3
Springfield,	5	7
Vergennes,	2	5
Wallingford,	5	5
Windsor,	1	7
WASHINGTON.		
Emanuel, German,	—	19
Springdale,	26	26
WISCONSIN.		
Dodgeville, Plymouth,	—	125
Eagle River,	—	4
Friendship,	—	6
Manning,	—	19
New Richmond,	2	3
Platte,	—	3
Poller, Covenant,	—	14
Two Rivers,	—	7
OTHER CHURCHES.		
Atlanta, Ga., First,	—	33
Bound Brook, N. J.,	—	9
Dallas, Tex., Grand Ave.,	—	81
Deer Lodge, Tenn.,	12	12
Junction City, Kan.,	—	8
Kingston, N. H.,	7	10
Linton, Fla., People's,	—	17
Mt. Carmel, Pa.,	—	18
Nashville, Tenn., Union,	4	5
Rosefield, Kan.,	—	26
Tucson, Ariz.,	5	5
Churches with less than three,	30	54

Conf., 1,281; *Tot.*, 2,594.

Total Conf., since Jan. 1, 3,159; *Tot.*, 6,782.

OUR ARMENIAN ORPHANS' FUND

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$133 60
Previously acknowledged	23,346.00
Total	$23,479.60

IT gives us pleasure to call our readers' attention to the value of Brown's Bronchial Troches as a remedy for throat affections. The fact that these troches have been manufactured and sold for over fifty years is an evidence of their real merit. Singers, speakers and others who make an abnormal demand on the vocal chords find Brown's Bronchial Troches soothing, strengthening and healing, quickly relieving hoarseness and sore throat.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR	Cincinnati.
ECKSTEIN	
ATLANTIC	New York.
BRADLEY	
BROOKLYN	
JEWETT	
ULSTER	
UNION	
SOUTHERN	Chicago.
SHIPMAN	
COLLIER	St. Louis.
MISSOURI	
RED SEAL	
SOUTHERN	
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

CONSIDER THE COST. Suppose the building is 60x25x20. It will require to paint it, 14 gals. ready-mixed paint at $1.25 per gal.—$17.50.

Or, four 25-lb. kegs of white lead, $6.00; five gals. pure linseed oil, $2.00; four cans tinting colors, 80 cts.; ½ pt. Japan dryer, 15 cts.; ½ pt. turpentine, 5 cts. Total, $9.00—**a saving of $8.50 in favor of Pure White Lead** without considering its greater durability. Examine the brand (see list).

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

CHINESE LANTERN PLANT.
COPYRIGHTED 1897 BY J. L. CHILDS

Most Ornamental Window or Garden Plant Known, and a Delicious Fruit.

Treated like a Tomato it grows and fruits freely in the garden during summer, or in pots both summer and winter. It bears continually numerous large, inflated husks, much the shape of Chinese Lanterns, at first a beautiful green color, changing to a yellowish hue, then to brightest scarlet, and as they hang suspended among the foliage they present a most novel and beautiful sight. Autumn frosts do not injure it, and it is a showy garden plant until December. In each "Lantern" a fruit is borne, of large size and rich ruby color, which is most delicious for eating raw, or for cooking and preserving. Branches of Lanterns cut and dried retain their rich and brilliant colors for years and make most charming vase ornaments. Grows 18 inches high; bears abundantly all the time in any soil or climate. No other pot plant so beautiful as this. Having an enormous stock we offer strong plants for early fruiting, by mail, postpaid, guaranteed to arrive in good order, at 25 cts. each; 4 for 50 cts.; 10 for $1.00.

A Great 60c. TRIAL COLLECTION of valuable Novelties. All the following, a complete Novelty Garden, for only 60 cts., postpaid (Worth $2.60): **2 Chinese Lantern Plants, 1 Rudbeckia Golden Glow, 1 Everbearing Tree Strawberry, 1 Dwarf Canna, 3 New Giant Gladiolus Childsi, 3 Fancy Orchid Gladiolus, 1 Mammoth Shamrock Oxalis, 6 packets Flower Seed Novelties,** including the Golden Verbesena and Rare Japanese Maples, our Catalogue, and **THE MAYFLOWER Monthly Magazine for one year**—(64 pages, with colored plate each month, devoted to Flowers and Gardening)—all for 60 cents.

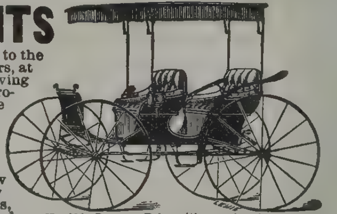
Our Great Catalogue OF FLOWER AND VEGETABLE SEEDS, BULBS, PLANTS AND RARE NEW FRUITS, is the finest ever issued. Profusely illustrated. Several colored plates. 144 pages. We send it Free to all who order or who expect to after getting it. See our new system of selling seeds in packets of two sizes, at 5 and 10 cents.

Address **JOHN LEWIS CHILDS, Floral Park, N. Y.**

WE HAVE NO AGENTS

but have sold direct to the consumer for 24 years, at wholesale prices, saving them the dealers' profits. Ship anywhere for examination before sale. Everything warranted. 100 styles of Carriages, 90 styles of Harness. Top Buggies as low as $35. Phaetons as low as $55. Spring Wagons, Road Wagons, etc. Send for large, free Catalogue.

No. 37½. Surrey Harness—Price $15.00. As good as sells for $22.00.


No. 606. Surrey—Price with curtains, lamps, sunshade, apron and fenders, $60. As good as sells for $90.

ELKHART CARRIAGE AND HARNESS MFG. CO., W. B. PRATT, Sec'y, ELKHART, IND.

ESTABLISHED 1836.
ISAAC RILEY,
Successor to Baird & Riley,
PLUMBER AND SANITARY ENGINEER,
85 Joy St., Near Cambridge St., **Boston.**
Telephone, Haymarket 294.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

CURRENT THOUGHT

AT HOME

The religious press has much sympathy for Cuba. *The Northwestern Christian Advocate* believes that "no other nation would have hesitated to send warships to Havana had it been outraged to half the extent." *The Western Christian Advocate* believes: "We must be false to our past not to respond to their cry. Yet our battle ships are degraded to spy upon the patriots who would send arms and food to the struggling heroes! It would become them better to be hurling broadsides against the forts of Havana and launching torpedoes against Alphonso's navy. With a cause so ripe for action why should not the incoming Administration carve its imperishable record with the true blades of its soldiery upon the breastplates of Spanish tyranny? Speed the day! Liberty for Cuba, or war with Spain!" *The Presbyterian Messenger* expects "more heroic action after March 4, and ventures the prediction that the action of the present Administration in Cuban affairs will go down into history as a remarkable specimen of weakness and timidity."

ABROAD

The *Brisbane Courier* (Queensland) says: "The duty of this generation of enfranchised Queenslanders is to preserve the country for a nation of English speech and European civilization, and there is no proof or sign that the duty will be neglected. . . . We do not want to see an Eastern race settled permanently on our territory, and least of all the Japanese."

The *Japan Mail* criticises the decision of Japan's governor-general of Formosa for directing his subordinates to respect and refrain from interfering with the barbarous custom of foot binding. "The courageous discharge of her duty in this matter by Japan would win for her the approval of the civilized world and of her own historians, as well as the gratitude of many generations of Chinese women."

The *Christian World*, commenting on the recent vote on disestablishment in the House of Commons, says: "The Church, as represented by Mr. Balfour and the Tory majority, appeared to regard its assailants as an ironclad might look upon an attack from savages in canoes armed with bows and arrows. Things, however, are not always what they seem. The Establishment thinks it can afford to be contemptuous today; but what of tomorrow? The State Church rests today not on a rock but on a beer barrel, and there is no divine assurance as to the stability of that particular kind of foundation."

The *British Weekly* says: "The alliance between Liberalism and labor is the one hope of Liberalism." It also says: "As a force in London, religious, social, political, literary, Nonconformity was never in anything like so strong a position as it is now, and that position is being strengthened year by year." Dr. J. Guinness Rogers is equally hopeful. In *Great Thoughts* he replies to the question of an interviewer thus: "Is Congregationalism improving in quality? Yes, decidedly so. I look on with fear and trembling now and again; but considering the difficulties of the times we are holding our ground and improving. There is a deeper sense of national responsibility. So far from losing in doctrinal strength we are much stronger in doctrine than we were twenty-five years ago, and we are coming keenly and truly to appreciate the value of modes of religious life not in accordance with our old Puritanism. We are more willing to welcome anything that is really spiritual."

The temper of the Liberal press in England respecting the situation in Crete and Great Britain's proper policy there may be inferred from the following quotation from the *Chronicle* (London): "The policy of England may not lie in the direction of quitting a combination of the Powers so long as it is possible to influence that combination in the right direction. But it is not to give any unconditional backing to a hollow, selfish and treacherous compact. Our business is to carry on the lamp of freedom in the eastern Mediterranean. Our function is to make Greece strong, Servia strong, Bulgaria strong, to raise up friends among the free nationalities of Europe. We have the power, and the nation has the will. Let us play a man's part in this business; not this vile and underhand backing of the Turk. We are being out-maneuvered and disgraced. We see no light in the future, and in no partisan spirit we call upon the country to stand out from a policy of dishonor, to see to it that the Government does not deface its religion and stain its name."

We tell your doctor a[illegible] there is in Scott's Emulsion, just how much cod liver oil, hypophosphites, glycerine. But we do not tell him how these are combined. You have your secrets; this is ours. This knack of making the very best thing has come to us from years of experience with just one thing. We make only Scott's Emulsion—all our energy is bent on making that better than any other emulsion in the world. We have no other business thought. Is it any wonder that it is the standard?

SCOTT & BOWNE, Chemists, New York.

In the selection of food care is exercised to secure the best. No attempt is made to disguise, by flavoring in cooking, the taste of decayed meat or vegetables. Why not this same care in the selection of Cod Liver Oil?

Peter Möller's
Cod Liver Oil

is kept free from contamination and all impurities during process of manufacture—hence it is free from all disagreeable taste or smell so common in Cod Liver Oil.

Ask for Peter Moller's Oil, and see that the bottle—a flat, oval one—bears our name as agents. Notice the date in perforated letters at bottom of the label.

Schieffelin & Co., New York.

"BROWN'S Bronchial Troches" give relief in all bronchial affections. A simple and safe remedy. Avoid imitations.

HOOD'S SARSAPARILLA is known to be an honest medicine, and it actually cures when all others fail. Take it now.

THE WAY TO FIND THEM.—Some of our readers ask for the local address of The Singer Manufacturing Company, advertising sewing machines in our columns. This establishment has permanent offices in every city in the world; thus any city directory will give their local address. Singer sewing machines are sold directly from the manufacturer to the user through the company's own employés, and in no other way. Either one of the three distinct types of Singer machines will be placed in your home for absolutely free trial on its merits, upon application to any of the company's offices. These machines are sold on the most liberal terms, accompanied by the guarantee of a responsible resident of your vicinity, acting directly for one of the best known industrial establishments in the world, whose reputation for fair dealing has been scrupulously maintained for nearly half a century.

"JUST GOOD FOR NOTHING."

That is How Thousands of Women Feel. Here is the Cure.

Dr. Greene's Nervura is the Greatest Health Giver in the World.

"I feel just good for nothing, tired all the time, and so nervous that it seems as if I should fly to pieces." How many women there are whose bitter cry of discouragement echoes these words. They are suffering from weak nerves and physical exhaustion. They need their nerves strengthened, their blood invigorated, and restoration from weakness and disease. They need Dr. Greene's Nervura blood and nerve remedy, the great restorative and regulator, which has proved itself, by its wonderful cures, the greatest blessing to womankind the world has ever known.

It gives the weak, languid, and tired-out sufferer renewed strength, energy and ambition, banishes mental depression and discouragement, and restores again bounding health, vigorous activity, bright eyes and elastic step.

Mrs. Allie Swisher, 111 So. 12th St., Richmond, Ind., says:—"For the past fifteen years I have never passed a full month without a severe sick headache, nervousness and the other bad symptoms with all their attendant severe suffering, so that at times it seemed to me I did not care to live. I commenced taking Dr Greene's Nervura blood and nerve remedy,

and have not been troubled with headaches since, and my other troubles are also cured."

Remember that the spring months are the best time to take medicine and Dr. Greene's Nervura blood and nerve remedy should be taken now. Dr. Greene's Cathartic Pills are the perfect pills for biliousness and constipation. Dr Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing diseases, can be consulted free, personally or by letter.

REDUCED FROM $25 TO $10

The Electropoise
TRADE MARK

This Most Wonderful Treatment Now Within the Reach of All.
Circulars, Testimonials, etc., Free.
L. A. BOSWORTH, 36 BROMFIELD ST., BOSTON, MASS.
General Agent for the New England States.

THE CONFERENCES AT TUSKEGEE

"O Lo'd, we wants to thank you for this, our one day for instruction," were the words of the gray-haired colored man who made the opening prayer this year at Booker Washington's farmers' conference. That thought was the keynote to the whole great gathering; the good the men and women who attend get for themselves, and next the desire which they feel to carry this good home to influence their neighbors to come with them to the conference next year.

"Ah don' 'spect to see nuffin better dan dis day dis side ob heben," was the testimony of one man. Nor was he merely an enthusiast, wrought up for the moment, for this speaker was "Father" Mitchell, one of the oldest men who come here, and a regular attendant since the conferences were started. It is his proud boast, albeit his manner is modest, that he raises a hog each year to give towards the support of Tuskegee.

The conference lasts two days, the first day given to the farmers, the second to the teachers in the various schools in the south. The first day is unique with Booker Washington and more intensely interesting than any one who has not attended can possibly understand. The meetings this year are held in a broad, low building put up as a temporary shelter at Commencement last June, and left standing because the conference has outgrown any of the buildings here. The seats are rough, backless benches, but no fashionable audience in the easiest opera-chairs ever sat so attentive through even one act as did the hundreds of men and women on those hard benches.

The work of the first day was concentrated around a few principal topics. Booker Washington is eminently practical. He doesn't believe in reaching after the moon. "Let us devote ourselves," he said, "to the things we can remedy, and let the others go." The advantage of owning homes, the evils of the mortgage system, the tendency of the colored people to extravagance, the moral and physical hurtfulness of the one-room cabin—these are some of the practical lines along which Mr. Washington, with the skill of a born parliamentarian, steered the discussion amidst innumerable digressions.

The thought of the day crystallized in a set of declarations. Brief and simple as they were, President Washington before each article was taken up would go over it carefully and explain it in simpler words that every one present might fully understand it. The declarations were:

1. We believe there must be ownership of the soil as the foundation of all progress, and since fully three-fourths of the Negro race lives by agriculture, we urge that more attention be given to improved methods of farming, the raising of stock, poultry and fruit.

2. We discourage extravagance and advise all to live on less than they earn, that they may have homes and money in the bank, which are among the best evidences of our worth and progress.

3. We advise preparation to withstand competition, that we may continue to share, in an increasing degree, the common and skilled labor of the South, inasmuch as in the business world fitness, not color, will be the test.

4. We urge that each community keep its school open six months or more in the year, and that our young people be kept busy, in school or at work, that they may not become loafers and criminals.

6. We should make the immoral, among the leaders or in the ranks, feel the force of our condemnation. Ministers should teach the people that religion should enter into the smallest details of daily life.

6. We recognize the mutual dependence of the white and black races in the South and pledge ourselves to do all in our power to remove obstacles to our mutual progress.

7. In morals, education and property we note each year a steady gain. We advise the organizing of Negro conferences throughout the South.

The speakers were all the farmers themselves or their wives. Many of them knew by experience what slavery was. Some of

Continued on page 363.

4 These competitions will be conducted monthly during 1897

First Prizes, each of $100 Cash	$ 400
20 Second Prizes, each of $100 Pierce Special Bicycles	2,000
40 Third Prizes, each of $25 Gold Watches	1,000
Cash and Prizes given each month	$3,400 12
Total given during 12 months 1897	$40,800

HOW TO OBTAIN THEM. Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with Number of the District competitor lives in. The districts are as follows:

NAME OF DISTRICT.

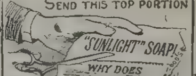
1 **New York City, Brooklyn, Long and Staten Islands, and New Jersey.**

2 **New York State** *(outside of N.Y. City, Brooklyn, Long and Staten Islands).*

3 **Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.**

4 **The New England States**

SEND THIS TOP PORTION


"SUNLIGHT" SOAP
WHY DOES A WOMAN LOOK OLD

$3,400.00 GIVEN AWAY EACH MONTH IN CASH, BICYCLES AND WATCHES FOR SUNLIGHT SOAP WRAPPERS

The Bicycles are the celebrated **Pierce Special,** 1897 Pattern, m'f'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First-class Nickle Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

LEVER BROS., LTD.,
NEW YORK.

RULES. 1. **Every month during 1897,** in each of the four districts, prizes will be awarded as follows:

The **1** Competitor who sends in the **Largest Number** of coupons from the district in which he or she resides will receive **$100 Cash.**

The **5** Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Pierce Special** bicycle, price $100.00.

The **10** Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Gold Watch,** price $25.00.

2. The Competitions will **Close** the **Last Day** of **Each Month** during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.

A Vacancy In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed. That is why every mother ought to have at her elbow a bottle of : : : :

Adamson's Botanic Cough Balsam

It never fails to cure Croup if taken at the first symptom. Usually it cures after the disease has made considerable progress. But it is wise to keep a bottle on the shelf all the time.

This good remedy also cures Coughs, Colds, Pneumonia, Bronchitis, Asthma, Hoarseness, Whooping Cough, Influenza and all diseases of the breathing organs. It *cures*, remember.

Large Bottles, 75c.
Small Bottles, 35c.
Trial Size, - 10c.
At all good drug stores.

Made only by F. W. KINSMAN & CO.,
Wholesale and Retail Druggists,
6th Av., cor. 39th St. and 4th Av., cor. 25th St., N.Y.

ECZEMA

Most Torturing, Disfiguring, Humiliating

Of itching, burning, bleeding, scaly skin and scalp humors is instantly relieved by a warm bath with Cuticura Soap, a single application of Cuticura (ointment), the great skin cure, and a full dose of Cuticura Resolvent, greatest of blood purifiers and humor cures.

Cuticura

Remedies speedily, permanently, and economically cure eczema, when all else fails.

Sold throughout the world. Potter Drug and Chem. Corp., Sole Props., Boston.
☞ "How to Cure Every Skin and Blood Humor," free.

PIMPLY FACES Purified and Beautified by CUTICURA SOAP.

Here's Hope! BRIGHT'S DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

CONSULTATION FREE.

The Tompkins-Corbin Co.
1300 Broadway, New York City.
Established 1890.

J. W. Corbin, Gen'l Manager. | A. W. Tompkins, M.D. Consulting Physician.

Continued from page 362.

the older women still wear the neat handkerchief of those days bound about their heads, and stiffly starched, cavernous sunbonnets cover heads side by side with others which exhibit the most modern millinery.

There are now a large number of local conferences in connection with this central one, and the people who come from those report here. Many reports are full of encouragement. People are beginning to own land. Some men have several hundred acres, mules and bank stock. Many, seeing the harm of the mortgage, which eats up a crop as soon as it is planted, are trying to escape from it. One man said proudly, "My cotton lays 'roun' my house now tell I'se ready to move it myself. No merchant kin tech it." Not a few are coming to see the extravagance of time as well as money. "We have been havin' too many Sundays in a month," was the confession of one man.

These people come from all the surrounding counties, and some from outside the State. Most of them drive in, and there can be no better test of a man's interest than the fact that he will drive over perhaps twenty-five miles of the roads here at this time of the year. Any one who doubts this would better look at the miscellaneous collection of teams hitched in the field back of the building where the conference is held. Horses, mules, oxen, wagon wheels and cart wheels all show what the red clay roads of Alabama in February can do.

The general work at Tuskegee has gone on finely. The new chapel given by Mrs. Stokes of New York is in process of erection, as is the new agricultural building. The new science building is nearly done—a handsome three-story structure, in which every part of the work has been done by the students themselves. They have even made the bricks which go into the walls.

The teachers', or as they call it here "workers'," day of the conference is no less valuable, though not so novel. The general tone of all the speakers was the same. Among those who are here are Pres. Horace Bumstead of Atlanta, Dr. H. B. Frissell, principal of Hampton, Mrs. S. C. and Miss Louise Armstrong, President Cravath of Fisk, Mr. George G. Bradford of Dorchester, Mass., one of the trustees of Atlanta, and Pres. J. E. Rankin, D. D., of Howard University.

Tuskegee, Ala., Feb. 25. M. B. T.

◆

At the annual meeting of the Society for the Suppression of Vice, held in New York last week, to which our New York letter refers, Rev. Dr. William H. P. Faunce said words concerning the so-called "new journalism," which deserve to be spread broadcast and taken to heart:

> If our journals were united in the defense of evil, our task would be almost hopeless; if they were united in defense of good, our task would be well-nigh needless. But now the journalism of our time is a house divided against itself, and therein lies our opportunity. Let every man who respects himself, who loves his country and his home, stand by, cheer and encourage, and substantially support those journals which today are standing for truthfulness in the reporter's pen, honor in the editorial chair, and honesty in the business office. . . . New journalism! They call it new? It is as old as the orgies of Nero on the Tiber, as old as the nameless vice of Pompeii, that God burned and buried beneath the hissing lava out of the wrathful throat of Vesuvius. It is as old as the shame of Noah and the murder of Cain, and the man who daily introduces it into his home is opening up direct communication between the cradle and the sewer, between the nursery and the poisonous swamp, and the result is the immediate introduction of moral typhoid into his family.

Extend the boycott! Personally and officially do all that you can to decrease the circulation of the vampire, scavenger press.

◆

Electricity has its perils, though they are less feared as people become used to it. But gas is far more deadly. Last year, in Massachusetts, according to the report of the commissioners, seventeen persons were injured by electricity, of whom five were killed. But out of 118 persons who suffered from inhaling gas, fifty-one died. Some better protection from such deadly poison is justly demanded, though not a few of these cases look like suicide. How terrible the possibilities of disaster are when a spark of electricity reaches and ignites subterranean accumulations of gas, the people of Boston today know too well.

◆

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For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a special rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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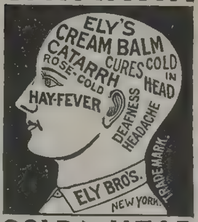

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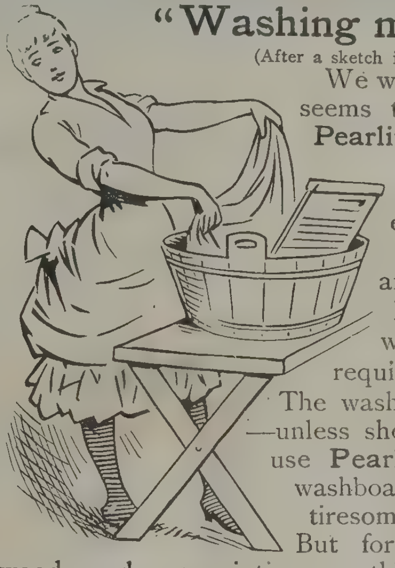

"Washing made graceful."

(After a sketch in New York Truth.)

We want to show it, because this seems to be a woman who uses Pearline (use without soap). She's doing no work to speak of, you see—she doesn't look as if she ever had to. She appears to be rinsing out the clothes, after letting them soak in Pearline (use no soap) and water, which is about all the labor required.

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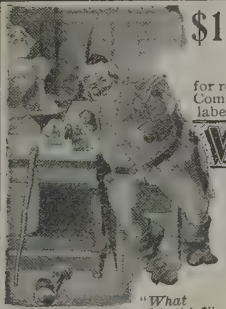

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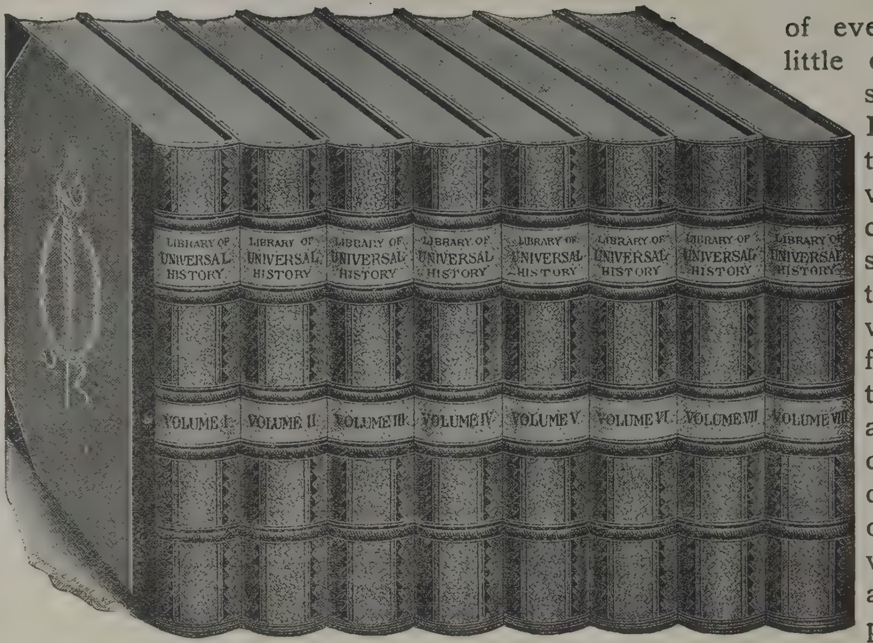
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Volume LXXXII Number 11

THE CONGREGATIONALIST

Boston Thursday 18 March 1897

GREECE

AH little David! least of all thy kin,
Fresh from the thyme-sweet meads of Thessaly
Where the cool pastures overhang the sea,
Leaving thy sheep to join the battle's din:
Here is Philistia, here the chosen hosts
Wavering half-hearted on the unfought plain,
Chiding thy zeal as “premature” and “vain,”
The while the turbaned giant struts and boasts.
We catch the shining of thy brave young face,
We watch thee fit the pebble to the sling
With straight, true aim and heart that knows no fear,
And turn to see, O wonder of disgrace,
The serried soldiery of Christ the King
Skulking, protesting, squabbling in the rear!

Written for The Congregationalist by
SUSAN COOLIDGE

PRESIDENT JORDAN ON REVIVALS

The president of Stanford University has been lately represented in the newspapers as having condemned revivals of religion, comparing them to intoxication, saying they were no more evidence of the divine power over men than drunkenness. In the single reference we made to the matter we suggested the probability of exaggerated reports, since an educational leader would hardly think it wise under any circumstances to make such an onslaught on such a widely recognized agency in promoting religious life. President Jordan in a more recent address has explained his position, which certainly is not the one attributed to him in newspaper reports. It would not, we think, call for remonstrance from many of those earnest in promoting revivals. In a local paper published at Redlands, Cal., he is quoted as describing mental emotions which rise to hysterical excitement and end in nothing or else result in insanity. He says:

> The lesson to us is that one should be temperate in all things; that religion shows itself in lofty ideals steadily followed in a clean life and in a pure heart. Sterile emotions are not religion, and hysteria, of the same nature as drunkenness, may be even more dangerous, because it comes forth unawares and because it may seem to come under the protection of the honored church. Such evil influences show themselves in the form of trances, which are sensory disturbances in which the brain has fantastic sensations or no sensations at all. All these are cases of insanity that have no relation to religion, that have nothing to do with normal conversion or change of life, and their effect is evil and wholly evil. Religion worthy of the name is an expression of the highest sanity. Religion of one form or another must be the central axis of the successful life. But mere emotion without purpose of action is not religion.

◆

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FROM a number of sources we learn of special efforts to deepen the spiritual life of our churches. While in many cases denominated neither evangelistic nor Lenten services, these endeavors aim to secure both the quickening of believers and the conversion of those who have never made an open confession of Christ. It is natural and desirable that the events and teachings associated with the Master as he approached his cross should find special emphasis. In two of our prominent city churches, the Old South in Boston and the Union in Worcester, the Sunday evening discourses, for the present, are upon the seven words from the cross. Other churches, like the Harvard in Brookline and the church in Norwood, are giving a special character to their midweek meetings by inviting the participation in them of ministers from other places. Efforts of this kind are sure to appeal to all Christians who have any aspirations whatever for a deeper faith and a holier zeal.

Economy is coming to be a watchword of the time, and it ought to be. But it must be economy for a purpose, else it becomes wasteful. When our Lord fed 5,000 persons with five loaves he was economical in gathering up the pieces left over. But he didn't ask any one to leave over what he wanted to eat at that meal. He never stinted men in giving them what would make them more influential in building up the kingdom of God. "I am come that they may have life," he said, "and that they may have it abundantly." A minister asks us to publish, in the interests of economy, an argument for more infrequent meetings of State conferences of churches. He would have them held only once in two or three years. We believe that this would be stinting the churches. Many a minister, and layman, too, has gone back to his field from one of these meetings to do twice what he had before felt able to do. One of them writes, after such a conference, "I go back to my work with a double sense of responsibility. Instead of being, as I sometimes feel, a solitary worker, I felt in that conference that I was one linked to thousands. I have mourned my lack of success; I rejoice to hear the ring of success in the voices of others. There is a way for me to succeed. It is by heart communion with God in prayer and faith in the operation of the Holy Spirit in the hearts of my people." To multiply power through such meetings is the highest economy. To stay away from them for the sake of saving money is to deny life to one's self and to withhold it from others.

Not long ago a committee of business men met in Boston to promote a Christian institution which they had in charge. One of their number was absent. They knew that he was heavily burdened with business anxieties and that the outlook before him was very unfavorable. When his name was mentioned it was proposed that they should pray for him, and the suggestion was promptly and heartily acted on. A short time after the gentleman met some of the committee and told them that the future before him had much brightened. He had thought his way out. One of them asked when he had become convinced that he had discovered a way to conquer his difficulties. His answer showed that relief came at the very hour when his friends were praying for him. To some men such incidents as this, which are numerous, are only coincidences, but to many others they are evidences of our Father's interest in his children, and they give to life its highest courage and its noblest inspiration.

As the next new movement in Christian work, if we must have one, we propose a training school for critics. There are so many attempting the work of criticism that they ought to be taught how to do it. The Sunday school, for example, is having just now more than its share of it, and often from those who show by their remarks that they are practically ignorant of the subject. One of our contemporaries says, "It must be the conviction of every thoughtful observer that the Sunday school, as now instituted, stands in the way of religious training instead of assisting it." Why? Because most of the teachers do not understand the science of teaching. Yet for every thoughtful observer who says this of the Sunday school there are a hundred who know it is not true, because they are teaching in the Sunday school and leading children and youth to follow Christ. The remark we have quoted would never be made by an active teacher in the Sunday school unless he were too conceited to be in sympathy with his fellow-teachers. The science of teaching is of little account without knowledge of human hearts, and both need to be united with common sense to make a competent critic.

The article on the Eastern question and its possible solutions, printed this week, is of peculiar interest because it is colored by the vivid impressions made on the childhood and youth of the author when he lived in Constantinople. Mr. Byington is the son of a missionary, and is well acquainted with the character of the Turks and the history of the empire. He presents some reasons which have not usually been considered for the apparent hesitancy of Great Britain in her attitude toward Turkey.

In the current discussion upon evolutionary theology it is well to insist upon clear definitions. There is a definition of evolution which expressly excludes the divine supervision as a factor of change, and this is taken for granted by a party among the leaders of biological research and historical criticism. Professor Cope, in his recent book on the Primary Factors of Organic Evolution, wrote, "The doctrine of evolution may be defined as the teaching which holds that creation has been and is accomplished by the agency of the energies which are intrinsic in the evolving matter, and without the interference of agencies which are external to it." This definition, strictly applied, is explicitly anti-theistic in its treatment of the whole course of life. It leaves no room for what we call the miraculous element in sacred or profane history, and would require a revision of the Bible to eliminate all traces of the direct working of the power of God on matter. It is surely unnecessary to point out that such a theory of the growth and progress of the organic world is distinctly anti-Christian, but it is important to warn the unwary that this is exactly the presupposition with which many scientists approach every problem of life and criticism. The problem of God's method in the upbuilding of the world and the development of life is one of fascinating interest to the Christian, but he cannot begin by striking hands with an investigator whose first step of progress involves the exclusion of the thought of God's free presence in his works.

THE MODERN GREEK

With startling suddenness the Greek has leaped into the arena where the great Powers of Europe have been vainly maneuvering for the past two years to repress the wily and bloodthirsty Turk. He has challenged attention for his bravery, and has also already won victories in diplomacy which have astonished the world. Many persons in this country are asking, Who is he? Many have supposed him to be of little account because he belongs to a little country. He has been thought of as effeminate, mercenary and of low grade of moral character.

But the traveler in Athens, as he walks through its broad streets lined with handsome buildings of marble and stucco, cannot fail to recognize that the Greek is as truly a lover of beauty as were his ancestors of classic ages. The magnificent university buildings, the Academy of Science, the Archæological and Polytechnic Institutes, the high school for girls, the fine library and national museum suggest that the Greek is also a lover of learning. The fact that nearly all these institutions have been built and endowed by private gifts forbids us to think of him as only a mercenary trader. If we could inspect this university with its 1,500 students and sixty professors, if we could take time to examine the courses of study of these schools, we should find them worthy of comparison with the best institutions of the kind in Germany. When we look into its system of free national schools, from the primary grade to the university, we find that in popular education Greece compares favorably with the most cultured nations of Europe. The fact that it is a little country makes it the more remarkable that it has abundant and ably edited newspapers, and that its literature of today is not unworthy to be compared with its classics, which are identified with higher education in all Christian lands.

When we observe that the miserable village with its few roofless houses which the Turks left a little more than sixty years ago has become one of the fairest cities in Europe, with a population of 125,000, and that its period of real prosperity is limited to the single generation since the present king ascended the throne in 1863, our respect for the modern Greek rises so high that we may place him beside the modern American citizen. For Greece has advanced since the close of our Civil War with proportionally as rapid strides as the United States.

We have a fellow-feeling for Greece, because, though it is a constitutional monarchy, it has good and evil characteristics of a republic. It has manhood suffrage and a horde of politicians seeking office. It has only a single legislative chamber, and therefore lacks the balance in government which we gain from the Senate, even in the reckless moods which of late have prevailed in it. But Greece has a wise ruler in King George, and he has a kind-hearted and womanly consort in the Russian princess who shares his throne, who has borne to him noble sons.

Nor is the development of Greece confined to her cities. Her rural population are primitive in their habits, but thrifty and with a spirit of sturdy independence. Agriculture prospers with them. The area of ground which they cultivate has increased more than threefold within the last thirty years. The country is heavily in debt, but that is not strange, considering how recently it was utterly impoverished, and it has invested its borrowed money in railroads and in commerce which promise large returns if it can have peace. Besides, colonies of Greeks are flourishing not only along the shores of the Mediterranean, as in Alexandria, Smyrna, Trieste and Venice, but throughout all Europe. And everywhere, as has lately been shown in this country, they are loyal to their own nation and ready to sacrifice and fight for her honor.

Greece is a Christian nation. Christianity grew and spread through the world under the sway of the Greek tongue. The Scriptures, both of the Old Testament and the New, became known to mankind through that language. The Greek Church today is sadly in need of reform, but it is still Christian. And when we remember that nearly four centuries of Turkish misrule failed to obliterate Christian faith in that nation, in spite of unremitting bribes and persecutions, we should dishonor our Christianity if we did not extend our sympathy to Greek Christians.

Seventy-five years ago little Greece rose in defiance of her Turkish oppressor, and public opinion in Europe supported her till the slow moving Powers, England, France and Russia, were forced to aid in her deliverance. Public opinion, as Lord Salisbury lately admitted, has far greater influence in government now than it then had, and it is on the side of Greece. The Cretans are her brethren. They have been decimated again and again by Turkish barbarity. The modern Greek has demonstrated his manhood by turning to their relief against immense odds, and his shrewdness by offering to place himself at the service of the European Powers to secure for Cretans what those Powers know is simple justice. Little Greece is showing the same prowess today which she did twenty-four centuries ago, when she saved Europe from being overrun by Persian hordes. She is standing bravely for freedom; she deserves the sympathy of free people everywhere, and especially in this land where freedom has been won and held at great cost of blood and treasure.

ANSWERS TO PRAYER

The difficulties which perplex us concerning prayer are all solvable through the one fact that God is our Father. We often pray for things we feel that we need, things we believe would make us of more use in the world and better Christians. When the answers do not come, and we grow discouraged, what remains to sustain our faith? There is an answer to this question which satisfies the Christian heart.

Our Saviour tells us to pray. He assures us that our prayers will be answered. "Ask, and ye shall receive," he says. He prayed—often, earnestly, persistently. He prayed alone in the night, sometimes all night long; in the presence of his disciples, and sometimes before the multitude.

He prefaced every prayer with the word Father. He taught his disciples to use the same word. "When ye pray, say Our Father." He taught them also to pray in his name, which means in his spirit, taking his attitude toward his Father, as his disciple.

Any one who has known as a child what it is to trust a father and feel at home with him knows thereby, though it may be imperfectly, how God answers our prayers. The child asks often for things which seem to him to be for his good, but he is often denied or put off. Often he receives things he has not asked for, and finds them tokens of the father's thoughtful love; and all day and every day he is, without his asking, included in the father's plans, is fed and clothed and educated for his life work, while associates are brought into contact with him whose friendship he learns to prize. In all these things he sees his father's thought. As he grows older he discovers, what could not earlier have been explained to him, that some things he wanted would have done him harm. Other things denied he has ceased to desire, and for others still he no longer grieves.

But he is not sorry that he asked for all these things. Through every petition he has learned to know his father better, and his father knows him with an intimacy impossible except through such communion. He is sure that many things have been given to him which he could never have had, could never have been in a condition to receive, if he had not asked. In accepting the denial of other things he has shown a confidence in his father and a love for him which has gladdened his father's heart. Through asking and being denied, through asking and receiving and through giving, he and his father have been drawn closer together, till now the greatest gift of all is the father's love and the child's knowledge of it, and the privilege and power of loving him in return. Every step toward that gift, even though it caused suffering, was itself a gift.

Put ourselves in the place of the child, and God in the place of the father, and prayer in the place of asking, and we have the crown of Christian experience. No true prayer is ever in vain. It may not bring immediate and evident answer, but it is certain to bring its higher answer in that most precious intimacy with our Heavenly Father into which our Lord and Saviour introduces us, and which is the eternal joy of the redeemed.

THE ENGLISH AND THE BOERS

The inquiry in London into the connection of Mr. Cecil Rhodes, Prime Minister of the Cape Colony in South Africa, with the famous "Jameson raid" has made one or two facts plain. It is no longer possible to deny that the invasion of a state at peace with England was made with the connivance, and apparently at the instigation, of Mr. Rhodes. It also is evident that a strong disposition exists in English high circles to treat this grave offense lightly, and to show Mr. Rhodes that his purpose is approved. Of course the form of an investigation has to be gone through, for the sake of decency, but, even if the infliction of some penalty should prove inevitable, the guilty parties are not likely to be made to feel that they were so much guilty as unfortunate.

Probably it is true that the treatment of English settlers in the country of the Boers has been illiberal. Having found themselves in danger of being overrun by foreigners, many of whom are undesirable, the Boers have adopted stern and even severe measures for the preservation of their own control. But whether wise or unwise, this was natural and quite within their rights. Miners and other settlers entering their territory have known what to expect and were not compelled to remain. Stripped of extraneous issues, the kernel of the matter seems to be that the British authorities in South Africa, notably those of the great Chartered Company, saw an opportunity of fomenting a revolt on the part of their countrymen among the Boers, by aiding which actively from without by an armed invasion they could probably add valuable territory to the possessions of the queen. The shrewdness and energy of the Boers defeated this scheme disastrously. But the impression hardly can be avoided that, had the raid succeeded, some pretext for holding the territory occupied would have been found, and that its disavowal now is due chiefly, if not wholly, to its failure.

That many Englishmen indignantly repudiate such a selfish and unrighteous policy is fortunately true. Yet the old British greed of land and of additional opportunity for commercial expansion, especially at the expense of weak nations, has not disappeared. It still is a grave hindrance to the spread of civilization and Christianity. Good men everywhere must lament it. But let no one hastily charge the English with so grave a fault without recalling counterbalancing truths. Not all Englishmen indorse the Jameson raid. Thousands regret it and are ashamed of it. Moreover, in spite of such aggressions from time to time, hardly any other nation has done so much to uplift the world as England has done. Let her be judged not by a single instance but by her history as a whole. And let those nations only be first to accuse her whose records are unstained by similar actions.

THE CHRISTIAN'S RESOURCES

To appreciate what these are and how advantage is to be taken of them the intimate relation of Christians in this world to one another and to the Almighty himself and all heavenly beings needs to be remembered. They include whatever of spiritual sympathy, advice or aid, coming from outside of one's own self, which can be made use of at any time and the value of which can be depended upon. We sometimes name prayer and the study of the Bible among them, and there is a sense in which this is proper. Yet prayer is but a means of intercourse with God, and the study of his Word does but remind us of his promises to us, of how he has dealt with others of our race, and of how our human predecessors have used, or failed to use, the spiritual resources which he had placed at their disposal.

The Almighty himself is our first, chief and sufficient resource. He is the source of all resources. To him is due the sympathy and whatever of aid we receive from the unfallen and the redeemed alike on high. He inspires the fellow-feeling and co-operation which other believers around us afford us. It is the fundamental fact of our own religious experience that we have become truly acquainted with him and have learned to love him. This, then, is the primary, vital thing for us—to cultivate reverent, affectionate, obedient appreciation of the divine nearness to ourselves individually. We are to remember that nothing which concerns us is indifferent to him, no matter how trivial it may seem to us. The consciousness of his ever present and active interest in us is our most important resource.

Nevertheless, we may not disregard those resources which are more directly and visibly human. He has ordained them and wishes them to be appreciated at their full worth. And he has so constituted us that they are very precious to us. We should indeed be poorer and weaker if we could not look confidently to one another for not merely the various aid which human affection prompts, but also that which is distinctly the outcome of spiritual fellowship. Both the giving and the receiving it enriches the soul. It has a peculiar and lasting sweetness and power. Heavenly agents may be fighting for us, indeed, but they are invisible, and the assurance of human sympathy and help supplies a real need of every Christian heart. This, too, we are to accept thankfully and use freely.

CURRENT HISTORY

Suggestions for Reforms in State Charities

The commission, consisting of Messrs. W. F. Wharton, C. F. Folsom and D. R. Dewey, appointed by the governor last April to investigate the charitable, reformatory and penal institutions and methods of the State of Massachusetts, has published its report, and bills incorporating its recommendations are now before the legislature. The report is ably presented, showing thorough and thoughtful work, and its suggestions in regard to the revision of the system of administering this class of institutions as well as if existing laws concerning pauperism and insanity are decidedly radical. The commission recommends the abolishment of the overworked and poorly organized State Board of Lunacy and Charity and the division of its power and duties between two new boards. The number of insane increases every year, making sufficient work to employ a special board, some of whose members should be experts. It is further recommended that all insane persons who are supported at public expense be placed under the care, custody and control of the authorities of the commonwealth, the expense of their support to be borne entirely by the State. This would remove insane paupers from city and town almshouses. Another notable feature of the report is the recommendation that the child wards of the State shall be given to a special board to be called the "department for children." At present the work of caring for the State children comes within the province of the State Board of Lunacy and Charity, which it is desired to abolish. The commission also suggests various changes in the laws of settlement and in regard to the administration of reformatory and penal institutions. Especially noteworthy is the recommendation that all prisons within the State be placed under the sole control of, and be maintained by, the commonwealth.

We trust that this valuable report will bear fruit in many ways. It represents to a large extent the progressive sentiment of many of the State's leaders in social and industrial reform.

At Washington

The developments of the week have justified the favorable impression of President McKinley made by his inaugural address and his general bearing on that occasion. While not denying himself altogether to the callers and visitors who flock to the White House, he is showing discrimination in the hours which he places at their disposal and the amount of personal attention which he bestows upon them. The principle which he has adopted with reference to appointments to office is relieving him of preliminary details. He requires applicants to secure the indorsement of their respective senators and congressmen before venturing to solicit his favor. This does not mean, we take it, that the President is to give over the patronage at his command to the representatives of the States and congressional districts, but that he will avail himself of their judgment, and, wherever possible for him to do so, will fall in with their desires.

Under the last Administration, particularly in the later months, there was little deference in the matter of appointments to senators and representatives. Mr. McKinley evidently desires an era of good feeling, not merely because personal relations will be all the more agreeable, but because the best interests of the public service are more likely thus to be subserved. The small number of appointments, however, at his disposal is proving a great disappointment to hundreds who had come to Washington to the inaugural ceremonies with a special purpose in view, and at the same time is demonstrating the progress which civil service reform has already made. Certainly there has been a vast gain in a dozen years. President McKinley's Cabinet is conspiring with him in the effort to reduce to a minimum this nuisance of office-seeking. Three secretaries have gone so far as to retain in office the private secretaries of their predecessors, and in filling the other most important positions under them they are proceeding cautiously and with a view to efficiency in the men selected.

A New Congress

The Senate was in session only a few days last week, there being no occasion for it to do much more than to confirm the few appointments submitted to it. The Fifty-fifth Congress, in response to a special proclamation, assembled last Monday, and its deliberations and conclusions are anticipated with keen interest by the whole country. This is the first Congress in twenty years called together in extraordinary session so soon after its election, but public sentiment without regard to party distinctions is heartily in favor of its proceeding immediately to establish a tariff policy which can be counted as stable for some time to come. The President's message was short and confined entirely to the recommendation of immediate tariff legislation to meet present deficiencies in the national revenue. Congressman Dingley, chairman of the Committee of Ways and Means of the last Congress, was promptly on hand with a bill embodying the results of conference and debate as well as investigation covering a number of months. This bill is designed to increase the revenue by more than a hundred million dollars. The largest gains will accrue from sugar and wool, woolens and tobacco. The specific system has been applied on a broader scale than ever before. No doubt the large Republican majority in the House will permit a comparatively speedy action in regard to this bill, though when it comes to the Senate where the Republicans are not in full control there is likely to be, perhaps, a prolonged series of discussions involving readjustments and compromises. The attitude of the free silver senators is especially difficult to forecast, though they now seem inclined to take a reasonable attitude. Speaker Reed was unanimously and enthusiastically re elected to his old position. There was quite a struggle on the other side of the chamber to secure the position of minority leader. It fell, at last, to J. W. Bailey of Texas, a young man possessing decided talent.

Progress Toward Ratification

Interest in the arbitration treaty has in no way lessened, but expectation of its passage through the Senate has much increased. The great meeting in Cooper Union, New York, last Thursday evening, in spite of the interruptions which marred its close, well represented the sentiments of the people. Mayor Strong, President Seth Low, Bishop Potter, ex Secretary Fairchild, Mr. Samuel Gompers and ex-Judge Henry E. Howland were among the speakers, showing the support given to the treaty by the best citizens of all classes. Their arguments were effective, and their appeals were earnest that the Senate should ratify the treaty, and do it soon. Their positions are in hearty accord with the views of President McKinley and, we believe, with the majority of the Committee on Foreign Relations. It seems probable that the Senate will insist on so amending the treaty that each case presented for arbitration shall be acted on by that body, and perhaps also will make judges in office ineligible as arbitrators. But these amendments are not likely to make the treaty less acceptable to Lord Salisbury. If it is ratified with these changes, it will no doubt be agreed to by the British Government, and we devoutly hope it will soon be concluded.

Let Us Have a Monetary Commission

No business of greater importance now demands attention than the establishment of a sound and permanent currency system. The prospect that this work is promptly to be taken up in earnest will do much to strengthen confidence and promote prosperity. President McKinley's proposal in his inaugural for the appointment of a monetary commission seems likely soon to come before the Senate and to be favorably acted on. It would then be ready for discussion in the House, when that body has disposed of the tariff bill and passed it on to the Senate. That such a commission is called for and that the call is to become increasingly urgent is manifested in many ways. One of these was the action of twenty five trade associations which met in Boston last week and decided to petition Congress to pass a bill authorizing the President to appoint such a commission. No doubt, if appointed, it will be composed, in part, of members of Congress. But if, in addition, the President is empowered to name several members, these would probably be experts in financial matters, and there would be good reason to hope for a report from such a commission, to be presented to Congress next December, which would find approval there and in business circles throughout the land. This is one of the most needed remedies for hard times, which, if carefully prepared by competent men and thoroughly applied, will prove a blessing to a whole generation yet to come.

Anti-Trust Legislation

The report of the Lexow Anti-Trust Commission to the New York legislature is mainly a dissertation on a subject already thoroughly discussed. It suggests nothing new. It brings forward some evidence to show that legislation against trusts has thus far been a failure, and that combinations of capital to control trade are inevitable. It describes the condition in which such combinations work the greatest evils, saying:

> A system which permits of the creation of monopolies among us, operating under foreign charters, arrogating practically undisputed control over the sources of supply, the volume of product, and the price to the consumer based upon an aggregation of capital so large and powerful as to defy assault, discourage competition, and impose an insuperable barrier to the entrance of lesser capital on terms of fair and equal competition, is, in our judgment, indefensible on any grounds of public policy.

The attempt of the report to suggest remedies for these evils hardly does more than to outline the difficulties in the way of applying any remedies effectively. It proposes laws which may restrain over-capitalization and compel the trusts to make public the nature and extent of their transactions. But it offsets these recommendations by mentioning the dangers which would follow radical interference by government with great combinations of private business. Perhaps the chief value of the report is in showing how great is the task laid on the people to maintain equal rights and equal opportunities for all in the conditions of society whose complications have multiplied amazingly in recent years. There is a way out of these difficulties, but it is only through educating the people to higher ideas of justice with larger knowledge of means by which the welfare of each may be advanced through the prosperity of all. It will require the patience and wisdom of a generation of men determined, at whatever cost, to serve the nation in the interests of the kingdom of God.

The Leaven of Liberalism at Work

The attempts of the Roman Catholic Church in Canadian provinces to coerce voters and members of Parliament to support its scheme for separate schools in Manitoba is not only likely to fail, but to weaken greatly the influence of that church over its own members. The pope apparently distrusts the action of his bishops, for he has appointed Mgr. Merry del Val as an ablegate to Canada to inquire into the school dispute. Meanwhile Archbishop Langevin of Manitoba has declared that Catholics who voted for the Liberal candidate in a recent by-election will be refused burial in consecrated ground if they die unabsolved, and that he alone will hear confessions of such sinners. Mr. Guite, a Liberal candidate in Quebec, recently was asked by one of the bishops to sign a pledge to vote in the House against any settlement of the school question not approved by the bishops; and he was threatened with the opposition of the church to his election if he refused the pledge. He did refuse, declaring that "neither before God nor my conscience can I renounce the liberty of exercising my franchise to the best of my judgment." It is probable that the papal ablegate will restrain the bishops from pushing to the extreme their efforts to control in their interests the votes of Catholics. But it is not likely that the people who have been roused to realize the rule of the clergy in political affairs will tolerate it in the future as they have in the past. Popular government is impossible when priests are permitted to control votes by threats of temporal or spiritual penalties on those who believe in their power.

Miserable Cuba

The struggle in Cuba drags itself wearily along, little occurring of special significance but the steady tendency being towards the final defeat of Spain. Yet this will be accomplished not by actual fighting but by the exhaustion of her powers. Consul-General Lee still represents us in Havana and the relations of the United States with Spain are somewhat more easy. The McKinley administration is continuing the general policy of its predecessor, and Spain has conceded the release of several more alleged Americans from her prisons Not unnaturally President McKinley finds it hard to induce any man of the requisite caliber to succeed Consul General Lee.

The European Deadlock

Conflicting reports render it hard to determine the state of the Græco-Turkish difficulty, but, if the war spirit be not actually abating in Greece, it certainly is somewhat less demonstrative. The comparative tranquillity of the European stock markets, which are most sensitive indicators of impending political disturbances, points to a general conviction that war somehow will be avoided. Some believe that Greece has one or more secret allies, probably Russia, at least, and has been put forward deliberately in order to create conditions likely to hasten the downfall of the sultan yet without compelling any leading Power to formally break its treaties with Turkey. But it is by no means certain that Greece has any ally, and that she has acted independently is perhaps to be inferred from her modification last week of her demands. She now seems to insist only that the Cretans be allowed to vote for themselves whether to remain under the rule of the sultan, to be annexed to Greece, or to have a government of their own under the joint control of the great Powers.

That no outbreak has occurred on the Macedonian frontier doubtless is due largely to the great numerical inferiority of the Greek forces, but also to the strong pressure of the other Powers, who fear a general conflict which might change the map of Europe radically. On the whole, war seems less probable with each passing day, although a stray spark may kindle it at any moment. The popular sympathy of western Europe continues chiefly with Greece, but, especially in England, it is more outspoken than influential and is not yet able to dictate governmental action. An enormous mass meeting was held last Sunday in London to indorse the Greeks, but such demonstrations make little impression upon Lord Salisbury. England, France and Italy are much inclined to adopt a common policy but are hindered by the reluctance of France to risk alienating Russia, and of Italy to hazard her place in the Triple Alliance which binds her to Germany and Austria. As we go to press it looks as if the great Powers—or some one, perhaps Italy, representing all—are about to take charge of Cretan matters by force, yet that Greece hardly will execute her threat of retaliating by declaring war upon Turkey.

The Austrian Elections

Some special features of interest were involved in the Austrian parliamentary elections just held. For the first time more than seventy deputies were chosen by what was substantially universal suffrage in their districts, the new regulations not being yet in universal operation. Moreover, the Socialists received a severe defeat at the hands of the Clericals and Conservatives. The victors are reactionary and would be glad to repeal the new education laws, so as to throw all instruction back into the hands of the Romish Church. But they are unlikely to accomplish this result, especially as the emperor, although a devout Roman Catholic, has proved himself a progressive monarch and favorable to wise reforms. And they can be depended upon to uphold good order and obedience to law, which their Socialist countrymen too often are ready to disregard.

NOTES

Both the Congregational and the Methodist ministers of New York and vicinity passed resolutions at their meeting, last Monday, touching the police department, and urging the mayor to remove Messrs. Parker and Grant, the obstreperous members of the Police Commission. To this same action his Honor had already been urged in an open letter from Seth Low. There was also a decided protest on the part of the ministers against the movement engineered by Mr. Platt to supersede the present Board of Police Commissioners by a State commission. The situation in New York city is more tense than at any time since the present Police Board went into office, but it is encouraging that the righteous element in the city is making itself felt so decidedly.

A somewhat noted champion of temperance and other reforms says the feeling is burned into his soul that the best work of the numerous reform societies is to arouse the church to take up reforms. We don't doubt it. That is the only work which many of these organizations think worth doing. If more of them were really doing the work which they are trying to scold the churches into doing, perhaps the churches would join them more heartily.

IN BRIEF

Systematic giving is a great improvement on spasmodic giving. But it soon fails without constant nurture of a mighty motive. Systematic giving requires systematic impulses.

Proposals are often addressed to us, as ministers, to buy stock in mining, land and other companies certain to pay abnormally large dividends in the near future. Are they sent because ministers are supposed to have a plethora of money or a minimum of brains?

A London judge has decided that money put into the contribution box by mistake cannot be recovered, the custodians having no right to return it, because it has become "an accepted offering to the Lord." Only a wise judge could be certain that the gift is accepted.

A news dispatch of March 15 announces, just as we go to press, that Rev. George H. Wells, D. D., formerly of Plymouth Church, Minneapolis, was killed by a railroad train at Wauwatosa, Wis. Dr. Wells was about to enter a sanitarium to be treated for nervous prostration.

There is no longer need to cite ludicrous examples of answers to Bible questions by Sunday school children to illustrate the deplorable popular ignorance of the Bible. The daily papers furnish abundant illustrations in their editorial and news columns in their efforts to show the opposing views of ministers about the Bible.

Swami Vivekananda, says the *Indian Mirror* of Calcutta, visited most of the principal cities of the United States during his stay in America in 1893, and wherever he went he made fresh converts to Hinduism. This statement is as true as many things which he claimed concerning himself, as *The Congregationalist* showed while he was here.

It would save many men time and money if the laws of our country which directly affect the people were more extensively taught in our public schools. For example, many thousands who are struggling for offices for which they are ineligible would have saved time and money and avoided bitter disappointment if they had understood the civil service laws.

Even Professor Grosvenor of Amherst, who wrote the interesting, though somewhat highly colored, volumes on Constantinople, and who has at times defended the sultan, says his sympathies in the present struggle are with the Cretans. Mussulman oppression on the island must be terribly severe to draw forth this much of a concession from the Amherst professor.

Congregational stock is to be finely represented in the forthcoming Yale-Harvard debate at Cambridge. One of the three Yale principals is Charles Upson Clark, a son of Kate Upson Clark of Brooklyn, so well known to many of our readers, and another is Mr. C. S. Macfarland of the divinity school, a frequent contributor to our columns and our representative at Yale. One of the alternates is Edward S. Hume of missionary parentage.

President McClelland of Pacific University, Forest Grove, Ore., was made happy, March 6, by a gift of $10,000 from Hon. H. W. Corbett of Portland, for the University endowment fund. Governor Lord had the same day appointed Mr. Corbett as United States Senator. President McClelland will return to the East soon to continue his canvass for the last $15,000 of the $100,000 which he is raising to secure the $50,000 promised conditionally by Dr. Pearsons.

The colony of Waldenses, which settled in North Carolina some three or four years ago, has steadily prospered. Its prospects are so good that 10,000 acres have just been added to its domain across the line in Tennessee, and about a thousand more of this interesting people will this spring come from their Alpine homes and settle on this tract. They are law-abiding and industrious, and purpose to become American citizens. This is the sort of immigration to be heartily encouraged.

Brooklyn has a rarity in a policeman and evangelist combined. For nine years he has filled both these positions, working twelve hours daily on the force, and as many of the other twelve as his strength will allow he gives to preaching, Bible reading, caring for the sick and poor and helping the unfortunate. The police authorities give him the fullest commendation as an exceptionally faithful, conscientious and efficient officer. That's the kind of religion that commands the world's respect.

During the last six years the theological students in German universities have decreased from 4,527 to 2,956. The causes seem to be a weakening of faith through extreme liberalism, the overcrowding of the ministry and the very small salaries paid to pastors. In Prussia a minister at the beginning receives $450, and cannot expect at any time to receive more than $900. It is significant that the only two universities which report increased attendance of theological students are Greifswald and Erlangen, which are among the less famous, but which are most conservative.

Some persons are disposed to question our statement, made two weeks ago, that the net gain of 594 Congregational churches in Massachusetts last year was only six members. Here are the figures, and each one may calculate for himself:

Total membership Jan. 1, 1896	110,179
Total membership Jan. 1, 1897	110,185

It should be said, however, that if the number of removals (5,312) during 1896 were subtracted from the number of additions (6,413) the gratifying gain of 1,101 members would be shown. The difference in the two exhibits arises from inaccuracies and oversights in the reports sent to Secretary Hazen.

Professor Drummond had the rare faculty of stating a truth in a striking phrase. He possessed the same gift which Ian Maclaren has of choosing felicitous titles for his books. He was also wonderfully skillful in grasping the central ideas of another man's writings. He once told a company of young men what books had done the most for him. Ruskin, he said, taught him to see; George Eliot, the power of character and the doctrine of influence; the Unitarian, Dr. Channing, taught him to believe in God; Frederic Robertson's sermons revealed to him the humanity of Christ; and it was through reading the life of the famous Brighton divine that Drummond learned the great lesson of tolerance.

Providence sometimes decrees that a chance meeting with a stranger shall be the occasion of much good to a man, if he will but profit by the occasion. Dr. S. Weir Mitchell, eminent both as a physician and man of letters, was traveling in England not long since. He there fell into conversation with a stranger who proved to be a man of great intelligence and culture. They discussed recent novels, each speaking with much freedom. Dr. Mitchell expressed his opinion of Thomas Hardy's Tess, some parts of which he thought were very melodramatic, especial emphasis being laid on the first part of the compound word. "In fact," he said, "they are so mellow that they approach the stage of rottenness." As they were parting the stranger said, "You may be interested in knowing that my name is Thomas Hardy."

THE CAPTAIN'S CONVERSION

BY B. W. WILLIAMS

I can vouch for the statements made in this communication. The pastor referred to is living in this region and is a successful, active and beloved minister, though not now young. He received his first call from a feeble church, and began his labors in a hall. The salary was small. Connected with his congregation was a prominent and wealthy man of the village, who pledged himself to pay a quarter of the pastor's salary and a quarter of the cost of a church building whenever the people thought they could erect one.

Shortly after our young pastor had been installed he was introduced to this man, Captain Choat, who, while he made himself agreeable, insisted on one stipulation—that the pastor could preach as he pleased and set forth the claims of the gospel, including the necessity for repentance and salvation, in the plainest terms, "but," said he, "you must never say one word to me about this, or speak to me upon the subject of personal religion—never."

Shortly after his first interview with the captain the young man entered his study on a Tuesday morning, took his Bible and began searching for a text. Upon the first page on which his eye rested he distinctly saw the portrait of the captain. He was amazed and turned over leaf after leaf, and on every one the portrait appeared. In vain he sought for a text, and closed the book, saying to his wife, "I am going out to make some calls." He did so, but the portrait was continually before him and wherever he called it stared him in the face. On Wednesday morning he entered his study, took his Bible again and searched diligently, but in vain, for a text. Every page was luminous with the captain's portrait. He closed the book in despair and decided to make a few more parish calls. From house to house he went, but was haunted at every step and in every house with the portrait. Thursday came with the same experience. He was now alarmed, and his wife was more alarmed as they thought of the pulpit. Friday morning came, without his having made the slightest progress in pulpit preparation, the portrait still staring at him from every page of his Bible upon which his eye rested. He had no barrel of sermons from which he could select two for the coming Sabbath. In despair he started out again for pastoral calls. On he walked almost unconsciously, but never without the portrait before him. He neared the captain's house. The door opened and the captain stood before him. Putting out both hands, he exclaimed, "I have been expecting you, and I knew you would come. Come in." And with tears in his eyes he told his pastor that he felt he was a lost sinner. He pleaded for help that he might find salvation, and before they separated the captain had given his heart to the Saviour. No trouble now about preparation for the pulpit. The young pastor's heart was full. His Bible was no longer a sealed book and preaching was easy. He now knew that God had hedged up his way in sermon preparation and had plainly told him to go to the captain's house and tell him the story of the cross. God went before him. A revival followed. Let the youthful pastor learn a lesson from this brief history and be afraid of no one in the performance of duty.

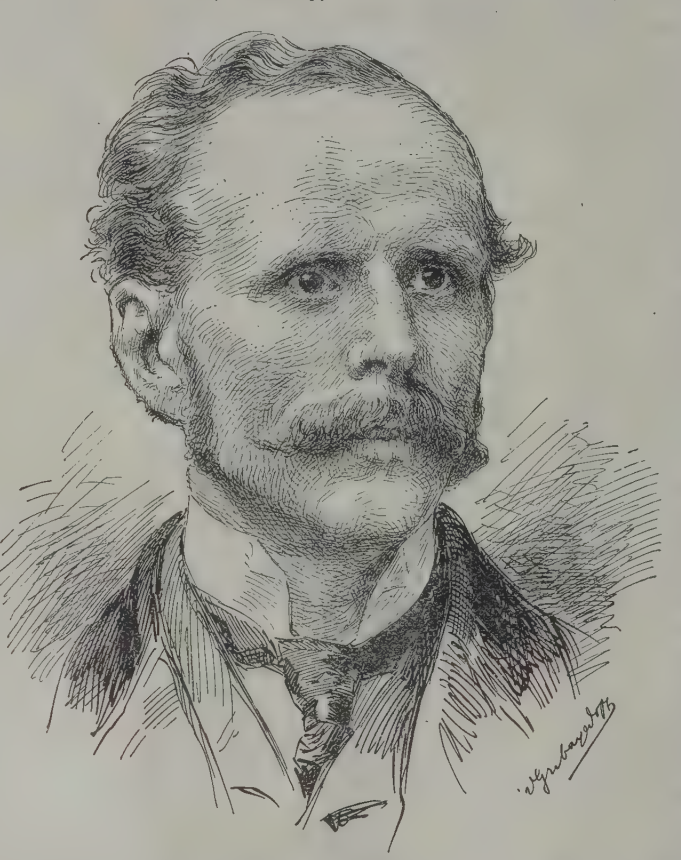
Professor Henry Drummond

Teacher, Author, Traveler, Christian

Beyond the bare announcement of the fact of Professor Drummond's death at Tunbridge Wells in the south of England, Thursday, March 11, the cable has, as yet, furnished no particulars and we are left to conjecture as to the special manner of his passing on. The latest reports by letter have been encouraging, and indeed the Scottish correspondent of *The Congregationalist*, from whom a communication appears elsewhere in this issue, had spoken in this very letter of cheering news respecting the invalid. His prostration and the serious character of his malady might, however, have prepared us for the result, even though it comes now as a shock to many hearts on both sides of the Atlantic.

Professor Drummond had been at Tunbridge Wells for over a year, having previously sought, for fully as long a period, at health resorts in Great Britain and on the Continent, restoration to health. He has made a brave fight for recovery and been aided in it by the skillful ministry of the best physicians and the unsparing devotion of his closest friends, whose presence and attention no doubt cheered him to the very end. His physical ailment, we understand, began in a form of rheumatism and the pain and weariness connected with it months ago whitened his hair and changed the outward aspect of the man. Yet his serene and sunny faith never faltered. Those who, having in mind the easy circumstances surrounding his life up to that time, predicted that "Drummond's rose water Christianity" would not be able to endure the test of month after month of intense pain, have not seen their prophecies verified. The faith in God and love for Christ and men which, when possessing abounding health, he witnessed to in the palaces of the nobility, in assemblages of scientific men, in places to which the gay and fashionable resort, and in the slums of Edinburgh and London as well, shone forth brightly and constantly from his sickroom.

But it is not the picture of the suffering, yet cheery, Drummond which we on this side of the water, at least, care to cherish most. We prefer to overlook, so far as we can, these later years of illness, and remember him as he was on his last visit here four years ago. His springing step, his glowing eyes, his tall, agile figure, his abounding vitality, his overflowing kindness, his interest in all things human, his profound sympathy with various forms of aggressive and practical Christianity in this country—these unite to form the image of one who was to us in his personal presence such a constant inspiration. It seemed to us when he sailed home in the autumn of 1893 that he was just in the prime of his powers and that the next twenty years would witness the accomplishment of still larger work than could then be credited to him. But God ordered otherwise. Instead of being smitten down in a night, as was Phillips Brooks, whom he resembled in so many ways, Professor Drummond was called to what must have been the greatest trial that could be imposed upon his ardent spirit—months of inactivity and helplessness. Hard as they have been for him, they have endeared him all the more to those who loved him, and have rounded out and made symmetrical a character already noble.



In reviewing his forty-six years on earth we think, naturally, first of the books he has written, which will carry his thought and spirit to the generations to come. His Natural Law in the Spiritual World, published in 1883, first brought him into prominence. The essays embodied in it were substantially talks given to audiences at Glasgow, made up largely of working men and of others who had difficulty in reconciling the discoveries of science with their traditional faith. The freshness and suggestiveness of the thought of the book and its charm of style gave it a speedy and wide popularity, and caused its translation into several other languages. Tropical Africa was the literary fruit of an extensive tour in the heart of the Dark Continent, in the course of which he made valuable additions to the stock of scientific knowledge touching the geology and botany of Central Africa. The Ascent of Man, embodying the Lowell lectures delivered in Boston in 1893, was his last, and perhaps his most finished, work of a scientific order, and being the production of a thoroughgoing evolutionist who at the same time held to the essentials of the Christian faith it received considerable criticism.

Professor Drummond's literary activity was not, however, confined to attempts to reconcile science and religion. His little books on practical religion have constituted a remarkable contribution to the distinctively Christian literature of this century. The Greatest Thing in the World, originally delivered as an address at Northfield, has been one of the most popular works of this generation, having attained a sale of over 200,000. In the same class should be enumerated similar pointed and helpful deliverances, each on some single vital principle of Christianity. Among them are First, particularly directed to members of Boys' Brigades, *Pax Vobiscum*, The Changed Life, Baxter's Second Innings, and The City without a Church.

But Henry Drummond was a worker as well as a thinker and an author. He believed in doing the things the Master said. His first impulse to practical service of his fellowmen was due, we believe, to Mr. Moody's stirring words when the evangelist, in his Edinburgh campaign twenty years ago, touched the heart of the young man, then a student at the university. He was drawn at once and heartily into evangelistic work, and was a great assistance to Messrs. Moody and Sankey in different parts of the kingdom, but it was in Edinburgh in particular, and some years afterwards, beginning in 1884, that he exerted himself most continuously and effectively. The "Drummond meetings," as they came to be called, represented evangelism of a new order, far from sensation and emotionalism, but widely influential in deepening the spiritual life of the hundreds of students at the university and in sending them out to minister to the needy and fallen.

When Professor Drummond came to this country in 1887 he visited nearly all our leading colleges in the East and started in many of them forward movements in Christian work, initiating in particular the sending of deputations of collegians to hold meetings in churches and missions. During the four or five months in which he was in this country that year he was in great demand at popular gatherings like those at Chautauqua and Northfield. Many will recall the series of addresses at Northfield, and particularly the Round Top gatherings, when in the freedom that characterized that summer assemblage the listeners literally sat at the feet of the professor and questioned him regarding the deep things of the spiritual life. Mr. Moody at that time did not share the distrust with which ultra conservative people were beginning to regard the author of Natural Law in the Spiritual World.

Another form of practical endeavor which received its initial impulse largely through Professor Drummond was the Boys' Brigade movement, and quite unlike it in character, but illustrating the range of Drummond's influence, was the series of drawing-room talks which Professor Drummond gave one season before the lords and ladies in the Duke of Westminster's London house, his theme then being, as we recall it, The Program of Christianity.

Professor Drummond's rich personality attracted men of all classes to him. His natural affiliations were with the upper classes, his father being a man of wealth and his uncle, Mr. Peter Drummond, being the originator of the well-known Sterling Tract enterprise. Henry Drummond's birthplace was in Sterling, close to the battlefield of Bannockburn. His educational opportunities were the best which Scotland afforded and were supplemented by courses in Germany. He was always a great traveler and found in Africa, Australia, the islands of the Pacific and the Rocky Mountains much to repay his scientific curiosity. The chair in the Free Church College at Glasgow which gave him his title was that of natural science, which he has held since 1884.

Though he never married he had a lovely home in one of the quiet streets in Glasgow. He entertained on a liberal scale and he was a welcome guest in scores of houses all over England and Scotland. His relations with the Earl of Aberdeen were especially intimate. But though he mingled freely with the aristocracy Professor Drummond was equally admired by humble people, and his quiet and persevering ministrations to those in need and sorrow and poverty are not all recorded in human annals. College men and women took to him with that whole-souled devotion which marks enthusiastic youth, and he was always the life of the companies of which he was a member. He will be sorely missed by that remarkable group of Edinburgh graduates, the Gaiety Club, so called because when in the university they held evangelistic services in the Gaiety Theater in Edinburgh. To it belonged such distinguished leaders as George Adam Smith, Robertson Nicoll, John Watson and James Stalker. They have been in the habit of meeting once a year, usually at some Highland resort, for conference and comradeship ever since they were at the university together. Last spring their rendezvous was around the sick man's couch at Tunbridge Wells.

Though a thorough believer in the modern conceptions of the universe, the Bible and the religious life, Professor Drummond was never dogmatic in his liberalism, never polemical in his methods. He once gave a young man who sought from him a subject on which to write a paper the topic The Narrowness of Breadth. He wanted most of all to preserve the Christian faith, though fully aware that it must reshape itself in new forms as the centuries come and go. Considering the freedom with which he spoke, it is almost strange that he was never brought to rein until two years ago. His wonderful personal popularity explained the holding back of conservative opposition. But it at last broke upon him in May, 1895, at the Assembly of the Free Church, where, however, he was triumphantly vindicated by a vote of 274 to 151. Principal Rainy and Dr. Stalker spoke in his favor and the latter's splendid plea in behalf of his friend deserves to rank with the great speeches which have helped to make ecclesiastical history. "It is one thing" he said "not to accept a certain view and quite another to declare it intolerable. It may be thought that I am prejudiced in Professor Drummond's favor. I *am* prejudiced by his prayers, by his Christlike character, by his unselfish and holy life. He has done a work for Christ and for this country, which no other man could have done."

It has been given to but few men of his generation to touch and uplift life for multitudes of people as Henry Drummond's words and personal influence have done. Beside that great fact how comparatively trifling seem his deviations from accredited theological standards, or even occasional slips in scientific statements, if perchance he made them. At the close of a fair May Sunday in 1893 he stood the center of a parlor group in a New England college town. He had been addressing two great audiences of students and meeting face to face for personal conference perplexed minds, imparting to each the inspiration and guidance which he or she needed. He straightened himself up of a sudden and with kindling eye said: "Was it only last night that we left Boston? It seems a week. Ah! that is the way in which we may expand life." To many souls in Great Britain and America has come this expansion of life as they have learned to look upon it through Henry Drummond's eyes. And enriched and fortified by this conception they can endure more bravely their loneliness and sorrow now that he has passed beyond their sight. H. A. B.

DEACON DUDLEY'S SUNDAYS IN BOSTON

VI.

BY ALDEN ENDECOTT

"What have you decided on for tomorrow?" asked Mrs. Dudley, as the deacon glanced up from the Saturday morning paper. "Haven't we nearly gone the rounds? I'm beginning to pine for a little old-fashioned religion such as they give us at Peaceville. We've done the Christian Science and the Higher Life and the Quakers and those high up Episcopalians and the Pleasant Sunday Afternoon, and last Sunday you traipsed off by yourself in the wet to those agitating labor fellows, and what more do you want? There must be an end to these religious curiosities, even in Boston."

"If you think we are anywhere near through," replied the deacon, "just take a look at this column of announcements. I've been studying them faithfully for the last two months and every Saturday I discover something new. There's a plenty of astonishing subjects advertised under the heading Congregational, Baptist, Methodist, and so on, but when I get down to the divisions headed Spiritualistic, Undenominational and Miscellaneous I see what a lot of ground we've got to get over if we are going to get back home in season for the spring house cleaning. It looks to me as if we better plan to take in two at least tomorrow. How would you like to begin with the Christadelphians?"

Hannah shook her head doubtfully. She had a vague feeling that a sect with such a long and unfamiliar name might be a distant relative of the Semi-Pelagians, whom she had been brought up to distrust.

"Well, then," continued her husband, "how will this do? 'Dr. Clara Elizabeth Choate will speak on the Health-giving Mission of Christ and the Science of Cross Bearing.'"

Hannah, who still cherished antiquated notions respecting the sphere and the career of woman, remained apathetic.

The deacon tried once more. "Arcade Hall, Rev. Herbert N. Casson on The Living Issues of the Day."

"There it is again," said Hannah, somewhat snappishly, "these Boston preachers when they are hard up for a subject seem to grasp at 'living issues' and 'grave problems.' I guess I've had my fill of Cuba and Strikes and Lessons from the Election. I'd like to hear a course of sermons for a change on Sin and Salvation."

"Well, my dear," remonstrated the deacon, mildly, "you seem pretty hard to suit this week, I'll give you just one more chance and if that doesn't please you I'll go off by myself as I did last Sunday. Now listen to this: 'Another glorious day tomorrow. The pastor will preach at 10.30 A. M. and at 7.30 P. M. The classic and vested choir will sing antiphonally and the vested choir processionally and recessionally. This feature gives fresh life and movement to the services already very lively and interesting. In the Forum for Good Citizenship at 2.30 P. M., there will be splendid patriotic singing and decoration and a great, good time is expected. All these services will be attended with such superb singing as is seldom heard. Bring Sacred Songs No. 1 and swell the great sea of praise.'"

"Where do they let off all those sky-rockets?" inquired Hannah, critically.

"At the People's Temple on Columbus Avenue, and the pastor's name is James Boyd Brady, Ph. D., D. D."

"Well, I've heard the Tech boys who take their meals here talk about 'Brady's,' but I always supposed by the way they talked that it was something like the Zoo or that place they call Keith's, but I'm with you, Jacob, if you want to go there in the afternoon. Let's keep the Fourth Commandment in the forenoon."

"But if we do that," said the deacon, "we ought to cover something else, too, in the same afternoon and I've heard so much about the Music Hall meetings that perhaps we can go there too for a little while."

"Anything in the paper about them?" asked Mrs. Dudley.

"O, just a modest little reference," answered her husband, with a note of sarcasm foreign to his usual manner, as he began to read:

> PATRIOTIC LECTURES by distinguished men in Music Hall—Every Sunday; tremendous crowds of resolute men and royal women are seen going to Music Hall; tomorrow, at 2.30 P. M., Dr. Fulton will speak upon "McKinley's Recognition of Rome—the Searchlight of the Republic's Future." Don't fail to hear the doctor on this occasion. It goes without saying that he has the true prophetic vision and the courage of an Elijah.

"Well, if we can hear Dr. Gordon or Dr. Barton in the morning, or some other good orthodox preacher, I guess we can stand two miscellaneous things in the afternoon," said Mrs. Dudley. And the worthy pair, having spent a considerable portion of an hour in deciding upon their Sabbath movements, put on their outer garments and went down to see as much of the *débris* connected with the subway explosion as could be observed from the safe distance of the Public Gardens.

That night Mrs. Dudley dreamed of two vested choirs marching in opposite directions and colliding with each other, while James Boyd Brady, Ph. D., D. D., hurled antiphonal adjectives right and left regardless of their white raiment. The dream whetted her appetite for the expedition to Columbus Avenue; and at the proper time the Dudleys might have been seen bearing down upon the edifice which stands opposite the *Youth's Companion* building, and which looks like a cross between a mosque and a hotel. The first thing they saw was a sign extending over the sidewalk saying, "People's Temple."

"Precisely like a theatre," murmured Hannah.

"What's the odds," said Jacob, who by this time had become tolerant as a Chicago parliament of religions, "so long as it draws people in?"

"Humph!" said the still conservative Hannah, "depends altogether on what it draws them to. But here are some more placards."

Upon a long billboard was set forth in large letters the various attractions of the week. The vested choir, alluded to in the newspaper notice, was still further exploited "as forming a uniformed ring of song around the heart of the congregation." Hannah recalled her dream, and grew uneasy lest she and Jacob should somehow or other get mixed up in the *mêlée* and possibly be hit by a stray adjective. They read on:

> Tuesday evening eight live classes.
> Friday evening a soul-saving prayer meeting.
> All the above services are the best beneath the stars. If you want the best blessings come.

So in the Dudleys went, and found themselves in one of the largest and best auditoriums in the city of Boston—its seats arranged in a semi-circular fashion and the large, overhanging galleries so constructed that not a seat of the more than 2,000 in the house could be considered as undesirable. Two big flags waved on each side of the platform and a map had a conspicuous place, on which, by the aid of different colors, the condition of the heathen and the Christian world was vividly, almost luridly, depicted. In its startling blotches of color it reminded the deacon of a chart of the interior of the human system which he had once seen in a medical school. There might have been four or five hundred people scattered about. Some of the young men had probably drifted down from Columbus Avenue boarding houses, and there were a few individuals of both sexes who seemed to belong to that forlorn and homeless contingent to whom Sunday afternoon in Boston is about the loneliest season in their lonely week. In the center of the platform was James Boyd Brady, Ph. D., D. D., a large, well-formed, good-looking man. Beside him sat the special speaker of the afternoon and near them a quartet, which now and then furnished excellent music.

The Dudleys inferred from the leaflet which the ushers placed in their hands that this Sunday afternoon People's Forum was designed to furnish a platform for the discussion of questions of the day or, to quote the circular, "It is proposed to make this forum the head center of light, from the view point of the Christ for Boston and vicinity, on all the leading questions of the day."

On that afternoon James Boyd Brady seemed especially anxious to impress upon the people present the fact that to maintain such a noble institution in the heart of Boston cost money, that such princely talent as was brought into requisition there every Sunday afternoon was not in the talent business out of motives of pure philanthropy, and that to secure in the future the "greatest orators and the most splendid musical geniuses" would require more generous gifts than the patrons of the forum had thus far seen fit to favor it with. He urged them to sign the pledge coupons attached to the circular, among other advantages of which was the reservation of seats for the signer and his friends. This argument would have been somewhat more effective if the ushers could have managed to cover the 1,200 or more empty seats visible on all sides, but nevertheless James Boyd Brady kept on cheerfully urging the people to sign.

When the contribution boxes went around, Deacon Dudley saw just two pencils in motion. The rest of the audience had evidently left their pencils at home. After the boxes had gone the rounds, Deacon Dudley stole out to the group of ushers gathered to inspect their various harvests. There was a tolerably good crop of pennies, but the cankerworm or some other pest seemed to have decimated the dimes and the quarters. The ushers were evidently not impressed with the benevolent impulses of the congregation, and the deacon overheard one say to another, "There's a millionaire sitting over there who didn't put in a cent."

"A millionaire," exclaimed the other, excitedly, "show him to me." The two tip toed off to the other side of the church and the deacon followed them.

"There he is," whispered usher number one, impressively, to usher number two, pointing to a respectable looking man, who exhibited, however, no outward signs of plutocracy. The deacon wondered, as he resumed his place by Hannah's side, if the ushers kept a Bradstreet handy in order to ascertain the exact financial status of the portly gentlemen who now and then honored the temple with a visit. The deacon mentally congratulated himself that he would never be taken for a Rockefeller and thus be embarrassed in his Sunday peregrinations.

The address that afternoon was by Dr. Daniel Dorchester on The Relation of the Epworth League to Christian Endeavor. The Dudleys, who had read his book on A Century of Religious Progress, and who knew his high standing in the Methodist church, as well as in other denominations, did not need James Boyd Brady's fulsome introduction in order to acquaint themselves with the speaker of the afternoon. He began upon what promised to be a scholarly and instructive review of the Wesleys and of the movements which they set on foot, but the deacon and his wife, having in mind their other engagement, and knowing that good Dr. Dorchester could be trusted to do the right and able thing, slipped out in the course of ten minutes—a thing which they had done only once or twice before in all their attendance upon religious meetings. The deacon, when they were once outside, said that he felt a little sheepish about it, but Hannah tried to reassure him by calling attention to the fact that the quartet had vanished at a side door a little while before, and that a good many persons, inferring that there was to be no more special music, had followed suit.

"Now for Music Hall," said the deacon, as they boarded a car. The service was well under way when they arrived, and the Dudleys found themselves facing an audience of perhaps 2,500 people. There happened to be just one vacant chair, into which Mrs. Dudley sank, but her husband had to stand for the rest of the service. The platform, too, was full of people, and every eye there and in the body of the house was fixed upon Justin D. Fulton, who was in the midst of a fiery, impassioned onslaught upon Roman Catholicism. His tall form and his white hair and beard made him not uncomely to look upon, and there was no denying that he possessed many of the gifts of an orator. Consumed with one conviction, he was exerting all his energies to imparting it to his auditors, most of whom probably had it in quite as virulent a form as he. The ostensible purpose of the address was to denounce President McKinley for appointing Judge McKenna, a Roman Catholic, to the attorney generalship. This was all the worse because, during the campaign, General McKinley had given the A. P. A. reason to believe that he was in sympathy with it, and thereby he gained his election. "Somebody," said Dr. Fulton, "ought to go to Washington, look McKinley square in the eye and tell him the truth."

But this was not the entire burden of the address. There was an occasional allusion to the "man of sin," to the "mother of harlots," to the "blasphemous prerogatives of the hierachy." The Protestants of Boston were blamed because they let the *Standard* die. Moody was scored because out of the desire to get money for his schools he kept silent on this great question. It was almost pathetic to hear Dr. Fulton recount his own devotion to this cause, which led him on a certain day in 1887 at two o'clock in the morning to renounce his four thousand dollar pastorate and give himself to his present mission. It meant a tremendous sacrifice financially, and he had a few of his books left which anybody could purchase after the service was over.

The interesting thing about the audience to Deacon Dudley, who by this time had become an expert student of audiences, was the avidity with which all the statements were swallowed. Hardly any eyebrow moved, for instance, when Dr. Fulton declared that there were 800,000 Roman Catholics in Boston on the road to destruction, and when at the close he read a letter to the President demanding the removal of Mr. McKenna the only person who kept her seat was his own Hannah.

As they moved out with the motley throng which composes this assembly, and which for a number of years has been maintaining these Sunday afternoon anti-Catholic meetings, the deacon said, "Why didn't you stand up with the rest?"

"Well, Jacob, I'm a simple soul and don't know much about all these matters, but I'm certain that our hired girl Bridget, who nursed me so faithfully when I had the pneumonia, isn't on the road to destruction. She's as good a Christian as I am."

"For my part," rejoined the deacon, "if I'd got to choose every Sunday afternoon I'd take James Boyd Brady, Ph. D., D. D., adjectives and all."

Turkey and Turkish Problems[*]

By Rev. Edwin Hallock Byington, Brooklyn

Part of my boyhood was spent in Turkey, and I was in Constantinople during the entire Russo-Turkish war. As the Turkish soldiers were driven from the Balkans toward that city fear was in every Christian household. We expected that, when the Turks were driven from their final stand behind the fortifications, which lay a few miles from Constantinople, they would break ranks, rush for the Bosporus and eagerly seek refuge on the Asiatic side. We knew that they would use this as a golden opportunity to avenge themselves on the miserable *giaours*, as they contemptuously call all Christians. The city would be fired, the Christian inhabitants butchered and plunder sought that their flight might not be empty-handed.

An American man-of-war was in the harbor, and planned that all Americans in Bebek and Hissar should fly to Robert College, where floated the stars and stripes and whither the Vandalia was to send a force of marines for our protection. All in Scutari (the Asiatic suburb of Constantinople, near the entrance to the Bosporus) were to seek and secure similar safety in the American college for girls situated in that locality, and those living in the city proper were to make their way to the Vandalia, which lay not far from the Golden Horn.

As far as I can remember each day father went to the Bible House in Stamboul and I to the college. Life went on as usual. But we expected that the emergency anticipated might at any moment become a terrible reality. However, it did not. England's determination that Russia should not enter Constantinople checked the advancing army within ten miles of the city. An armistice was proclaimed, pending negotiations.

During this armistice a party of us visited the Russian army. We found them tall, broad shouldered, powerful looking fellows; well armed, having fine uniforms, comfortable tents, prancing horses—a boy's ideal of soldiers. Yet the effect on us was curious. You remember the woman who said that the more she saw of men the better she liked dogs. The more we saw of the Russians the more we admired the fighting qualities of the Turkish army.

The Turkish soldiers we had seen drilling in the public gardens at Bebek had moved us to contempt—small of stature, round shouldered, shuffling along as they marched, often looking as spiritless and woe-begone as the dogs so plentiful in the streets of Constantinople. Of course the comparison between the two armies was unfair. We had seen the flower of the Russian army, the emperor's Life Guards, and the Turkish soldiers were the last reserves—the young, the old, the diseased, the puny, all pressed into service to meet the emergency.

Still we never had seen any Turkish soldiers whose appearance resembled in the slightest degree that of these magnificent looking Russians. How could there be any conflict at all between two such forces? How dared the Turks stand a moment against the Russians? Yet we knew they had. The Russians had anticipated a triumphal march from the Danube to Constantinople; the world expected it; any one looking at the two armies would have prophesied it without fear. But it was not so. Russia's advance was slow. Again and again her armies were checked. You remember Plevna, before whose fortifications thousands of Russians fell? What a struggle they had to pass the Balkans. The opinion afterward sprang up among us that had the Turkish army been properly officered the Russians never would have crossed the Balkans. It was said that sometimes, when the officers ordered a retreat and fled themselves, the soldiers kept on fighting, even victoriously. The stubborn resistance of the Turks was the more remarkable because they were fighting in what was practically a foreign country. They were in Bulgaria, a province of theirs, but the Bulgarians hated them and joyously welcomed and aided the Russians as their deliverers. So we wondered why these splendid Russian soldiers had such difficulty in thrashing these miserable little runts who marched under the star and crescent. What was the secret of their brave battling? The answer is fanaticism.

Christian countries know practically nothing of fanaticism. It is zeal without knowledge, which Christianity forbids. Fanaticism dethrones reason, imprisons judgment, banishes fear, silences mercy. For its war horse fanaticism chooses the whirlwind, it throws away bit and bridle, it sharpens the spurs, and rushes on with its destructive fury alike against an army with banners and the shrinking, unarmed village peasants. I myself have heard in the weird chant of the howling dervishes the slumber song of fanaticism, but the Russians heard its battle cry, as did Christian armies centuries ago. Where fanaticism has appeared in Christianity it has been a parasitic growth, but it is the flower and first fruits of Mohammedanism. Fanaticism is self-forgetful—perfectly so—but it is the self-forgetfulness of the madman. The Turks are fanatics and therefore fighters. Give them equal equipments, training and opportunity and I believe that a thousand Moslems will conquer a thousand Christians every time, and, all other things being equal, I think the chances would be that a thousand Moslems would put to flight 2,000 Christians.

The explanation is plain. The Turk fights like a maniac. We all know that if a man becomes violently insane it requires three or four men to hold him. It is not moral courage, it is not physical courage, it is madness. So is the Moslem with his unsheathed sword, knowing neither mercy nor fear.

It is this element of fanaticism which makes the Turkish question so difficult. It became visible in the Russo-Turkish war and in the Armenian massacres, but today, though less conspicuous, it is equally present as an energetic force and as the supreme factor in the problem. Close the escape valve and the rushing, roaring steam ceases to startle, but the pressure within the boiler is still tremendous; the fire is not out; something may happen at any time. Fanaticism is an unfamiliar element to the European statesman. It upsets all his calculations. It is a fourth dimension in space, and logic does not hold; cause and effect cannot be relied upon. Causes which would produce a given effect on a Christian sovereign may produce the opposite on the sultan. Motives influencing other nations are nothing to the Turk.

We all have been stirred, and justly, by the outrageous treatment the Armenians have suffered at the hands of the Turks. There is a cry, Why does not England act? Why does not some Christian nation rush to the rescue? Suppose England should send her warships through the Dardanelles to Constantinople. Let her take possession of that city. Would the problem be solved? Not in the slightest degree.

What would happen? Remember that Constantinople is not the heart of the Moslem power. It is on the extreme northwestern rim. It is the strategic point of eastern Europe, but is is not the strategic point of Asia. Armenia is many miles away. Let the sultan fly from Constantinople, where would he fly? Probably to Armenia. Armenia would be shut off from Europe. And it would take Europe a long, long time to conquer the sultan there—a task more difficult than Spain's in Cuba, than Russia's was in Bulgaria. The country is mountainous and inaccessible; the Moslems form a large portion of the population and are the only armed inhabitants. The Asiatics who fought for a bit of Europe would be terrible foes in fighting for their homes. Drive the sultan out of Constantinople, and the horror goes from the European Bosporus only to brood more fearfully over Armenia.

What if England, determined to accomplish her aim, press on to Armenia? Retreating armies burn food, cattle, buildings, that their pursuers may find no spoil for sustenance or triumph. What are the Armenians to the Turks but dogs, and gladly would they see to it that the European armies rushing to the rescue of the Armenian Christians should find nothing but dead bodies. The mountain Kurd, gloating over the piles of slain, might exultantly chant, "With the sultan at Constantinople I slew my thousands; with the queen of England at Constantinople I have slain my ten thousands." The seizure of Constantinople might be the signal for the extinction of the Armenians. I do not say this would be a certain outcome, not a probable outcome, but I do believe it is a possible outcome of the seizure of Constantinople by the Christian Powers.

Then there is the possibility of a religious war. Peter the Hermit today would be an utter impossibility among the followers of Christ, perhaps an impossibility among the followers of Buddha or of Confucius, but he is entirely a possibility among the followers of Mohammed. The Moslems are scattered in Africa, in western Asia, in India, still, were a man of Mohammed's ability or of Peter the Hermit's zeal and persuasiveness to arise, the fanatical spirit might be aroused. Before Europe's armies could be gathered millions might be slaughtered, lands devastated and the world undergo a shock, the effect of which would be felt for centuries. There are reasons why such a war is not probable, but let the Moslems feel that Christian armies are assailing them, and it might come.

People often talk as though the Armenian question were a mere trifle; that England could settle it if she only would. I think she might try if she was sure she could. I feel toward the Armenian question as many felt toward slavery in this land fifty years ago. Awful, it ought not to extend, it ought to cease—but how? A million flags floating on Decoration Day tell a little, only a very little, of the story. If a Christian Protestant country must needs so agonize to banish from its own hearthstone an accursed thing, it does not behoove us to wonder why England cannot in a day purify the robber's den on the distant mountains. How shall the problem be solved? The Bulgarian problem was solved, but that was child's play compared with the Armenian problem. Bulgaria is in Europe, Armenia is in Asia; Bulgaria is circled by Christian countries, Armenia is surrounded mainly by Moslem nations. Bulgaria is inhabited almost exclusively by Christians; in Armenia the followers of Mohammed are nearly or altogether in the majority. Bulgaria with clearly defined boundaries, Armenia with none such; Bulgaria is part of the great Slavic race, Armenia without brother or sister among the nations. Similarly the Cretan difficulty, though somewhat perplexing, is very simple compared with the Armenian problem.

Armenian national independency is an utter impossibility. Pressed by surrounding Moslem peoples, with a great Moslem population, the Armenians could not hold the reins of government very long.

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[*] The substance of a paper read at a Brooklyn ministerial club.

I think that the seizure of Constantinople would be no solution of the Armenian problem whatsoever, and that England's control in Armenia similar to that in India, or even in Egypt, would be unnatural, expensive, profitless and short lived. The laying of her hand on Egypt was natural because of its relation to her route to India. Her political control in India and her other provinces has followed naturally the activity of her merchants and the enterprise of her colonists. Armenia is to her an out-of-the-way place, and when Britain assumes unnatural responsibilities she will fall to pieces.

There are two solutions to the Armenian problem. The first is the seizure of Armenia by Russia. This is the most natural, the simplest. Russia already has some Armenian subjects, she has adjoining territory, she could seize it without driving the sultan from Constantinople, without precipitating the so-called Eastern question. Remember that the Eastern question and the Armenian question are two different problems. The Eastern question, a problem which has long perplexed Europe, is, Shall the sultan control Constantinople and the adjoining waterways? If not, who shall? The Armenia question, of more recent origin, is, Shall the Christian Armenians be pillaged, massacred, annihilated? They are very different. The former is political, the latter humanitarian. If England tries to solve the Armenian problem she must solve the Eastern problem on the way. But Russia can settle the Armenian problem without precipitating a settlement of the Eastern question. It must be remembered that Russia will settle it in her way. She will protect their lives but lessen their liberties. The civilization of Western Europe would be debarred, Protestantism would come under the ban, missionary schools would be closed, missionary teachers and preachers probably would be banished. Russia has no use for the American Board nor any Yankee ideas. Spiritual Christianity and modern civilization would be farther from Armenia than they are today, but massacres would cease; that problem would be solved.

The other solution of the Armenian problem is that now being followed by the European Powers—protests against the massacres, pressure to secure reforms. Certainly the results have not been very satisfactory, but I doubt whether in the long run any other plan will bear more good fruit. Turkish promises in themselves are worth absolutely nothing. They must be followed up. If pacific pressure can terminate the massacres, secure some protection for the future and make possible emigration, as much will be gained as I dare anticipate; for the present at least.

Many complain that the pressure brought to bear on the sultan must be slight, or he would have yielded long ago. Such would be the legitimate inference were the pressure on one side alone, but there is pressure on the other side, which few realize. We see Scylla and wonder why the mariner is not more fearful of the rocks, but there is a Charybdis on the other side which he equally fears and shuns. The Turks are not Arabs, they are not Orientals; they came from the Caucasus, they were invaders like the Huns; they conquered Turkey, accepted the faith they found; masters they are, but converts and aliens. They still are proselytes under suspicion; they must show their faith by their works. Let them surrender to the Christians and millions of Moslems will account them cowards and traitors. The fanaticism which will rush to the sultan's rescue in a stand against Europe would rage against him if he became subservient. Europe with her armies and fleets insists on one side, Asia with her fanatical hordes clamors on the other side. The sultan seeks to satisfy the one with Christian blood, and to calm the other with promises. His aim has been to let neither know what he is doing for the other, that Europe should not believe in the Armenian massacres, that Asia should know nothing of treaties and promises.

I call attention to this fact, not in extenuation of the merciless tryant, who values equally the parchment whereon his pen has written promises, and the book of blood his sword has written in Armenia, but simply to indicate why he is so stubbornly and surprisingly irresponsive to Europe's demands.

Nor do I say the Powers have been sufficiently insistent. I think they could have gone much farther without precipitating the catastrophe so much dreaded, but I speak thus because some fail to recognize the real situation.

IN AND ABOUT CHICAGO

Western Interest in Mt. Holyoke

Judging from the reports of sermons preached in behalf of the Higher Education of Women, with special reference to the work of Mary Lyon, the interest in the college of which she laid the foundations is not less in the West than in the East. Missouri, Kansas, Iowa, Colorado, Wisconsin, Minnesota, Ohio, as well as Illinois and Michigan, joined with New England in commemorating the 100th anniversary of Miss Lyon's birth. Drs. Goodwin, Johnson and Hillis, and several others, represented the cause in Chicago. At Rockford Rev. W. W. Leete at the First Church preached a sermon which, besides its fitting allusions to Mt. Holyoke, referred especially to Rockford College, the students of which were in his audience. It is not surprising that Dr. Pearsons should be delighted over the success of his proposal that the birthday of the founder of Mt. Holyoke College be observed. Western graduates of the college have been made happy over Mr. Rockefeller's gift of $40,000 for a cottage, since it is an indication that his generosity is not limited to the University of Chicago or even to his own denomination. It certainly has been a great year for institutions of learning, and if Beloit can obtain the $200,000 she needs prior to Commencement in July the hearts of many will be made glad.

The Ministers

The last meeting was a field day rather than a day for set discussion. A good many of the brethren had the privilege of expressing their feelings in regard to the new Administration. Nearly all spoke hopefully, but all counseled patience rather than criticism. Some would like an immediate recognition of Cuba's independence, but the majority are in favor of leaving the matter with the authorities at Washington. Sympathies were expressed on all sides with Greece, and, as might be expected, considerable bitterness of feeling was manifested toward the Powers, whose representatives refused to do anything to prevent the massacres in Armenia, but are now ready to crush Greece in her attempts to secure liberty for the oppressed Cretans. Rev. Mr. Marsh of Philippopolis laid emphasis on the fact that the western Powers do not care to have Russia obtain naval power in the Mediterranean, or secure for herself the possession of Crete. It is possibly her desire to do this which adds complication to the present situation.

Novel Measures in the Present Campaign

The women are making themselves a factor in the present contest for the mayorship of Chicago. Two or three weeks ago they summoned Postmaster Hessing, an independent candidate, into their presence and plied him with questions as to his policy provided he were to be elected. He did not hesitate to say that he would not attempt to enforce the Sunday laws. Nor would he promise to close the saloons on that day. In fact, he said that the extravagance of the women has caused more crimes than even the habit of intemperance. He can hardly expect women to advocate his election with any great amount of enthusiasm. Last Monday Judge Sears was subjected to a similar examination. He is an honest man, and refuses to promise any more than he believes he can accomplish. He declared it impossible to enforce Sunday laws, or to clean all the streets, or to do for the city all that ought to be done. He simply said that if elected he should do his best for the sanitary, the financial and the moral welfare of the city. Mr. T. J. Morgan, the socialist, was also permitted to speak at this same meeting. He said that he was against "good men" wherever found. They "make him tired." They formerly put a collar around his father's neck and held slaves, and defended their conduct from the Word of God. He was bitter against men like Pullman, Marshall, Field and Rockefeller. "Property," he affirmed, "should be made subservient to the interest of the whole community, and not be held for the benefit of any private individual, or group of individuals. We must abolish the exclusive limited right of property and invest the nation with it."

To secure the social millennium it is necessary to put a Socialist into the mayor's chair. This will abolish intemperance and every other evil from which society is now suffering. Mr. Morgan spoke at considerable length and with perfect freedom. The campaign bids fair to be exciting. Carter H. Harrison, Jr., as the nominee of the Democrats, or rather of ex-Governor Altgeld, will appeal to the friends of free silver, and will fight over again the issues of the national campaign. With such independent candidates in the field as Mr. Hessing and Mr. Harlan it will be somewhat difficult for Judge Sears to obtain the votes required for his election, but it looks at present as if, with the proper interest on the part of the Republicans, he might be successful. He is worthy of the support of the best people in the city.

The University Congregational Church

Last Sunday morning Rev. Dr. N. I. Rubinkam celebrated the fourth anniversary of his pastorate. It has been successful and satisfactory. Hard times have delayed the completion of the new house of worship, but it has at length been made ready for occupancy to the great joy of the people. During the Lenten season Dr Rubinkam will speak Sunday mornings on the family. Easter Sunday, April 18, will be observed as the spring communion. A number of our churches are holding special services during Lent.

The Light of Truth

This was the subject of Col. Robert Ingersoll's lecture Sunday night, to which a large audience gave eager hearing. Report says that he spoke with all his old-time brilliancy and effect. Claiming to speak in the interests of truth and to be friendly to it, he spent most of his hour in bringing accusations against the church—Catholic and Protestant. To such a lecture as this more than a thousand intelligent persons, many of them women, listened with every manifestation of approval. It ought to be said that while this orator was defaming the churches earnest Christians in the Pacific Garden Mission near by were speaking of the love of Christ to hundreds of discouraged men, that a good congregation was gathered in the auditorium of the Y. M. C. A. to listen to the gospel, that another was listening to it in the First Methodist Church, and that still another, which occupied every seat in Music Hall galleries as well as on the main floor, listened to Dr. Gunsaulus as he spoke of the evidence of a future life as given in literature. There was a heartiness in those who addressed these congregations and a satisfaction on the part of the hearers for which one looks in vain in such speakers as Colonel Ingersoll, or in the persons who listen to his caricatures and misrepresentations of the truth he professes to advocate.

Chicago, March 12. FRANKLIN.

Simplicity is making the journey of life with just baggage enough.—*C. D. Warner.*

The Home

THE TORCH BEARER

In splendor robed for some court revelry,
A monarch moves when eve is on the wane.
His faithful lieges flock their prince to see,
And strive to pierce the gathering shade in vain.
But, lo, a torch! And now the brilliant train
Is manifest. Who may the bearer be?
Not great himself he maketh greatness plain.
To him this praise at least. What more to me?
Mine is a lovely muse. She cannot sing
A pageant or a passion; cannot cry
With clamorous voice against an evil thing
And break its power; but seeks with single eye
To follow in the steps of Love, her king,
And hold a light for man to see him by.

—*Edward Cracroft Lefroy.*

The extraordinary achievements of young men, either with brain or muscle, often cost more than they are worth. The frequent early deaths of athletes from disease of the heart has many times been commented on. Those who have won the highest rank in study often exhaust their mental energies in the effort and are outstripped in after life by less brilliant but sturdier minds. Of the twenty-eight valedictorians and salutatorians of Yale during the last fourteen years, six have died, four of them within five years of graduation. If the mortality of college graduates averaged as high as this, twenty-one per cent. within fourteen years after completing their academic studies, few would care to take the risk. Parents or teachers who spur the most promising students to their utmost efforts may gain temporary satisfaction to their pride at far too great cost.

The seed, which is the Word of God, will surely grow and bring forth fruit. Christ's glad tidings, repeated out of a loving heart and with faith in him, will sometime, somewhere, find response. This is not often seen so clearly as when, two or three weeks ago in Tremont Temple, Mr. Moody asked Dr. Grenfell to speak at his closing meeting. Fourteen years ago Grenfell, a medical student, working in the East Side hospitals of London, was passing through Shadwell and dropped into a hall where the American evangelist was speaking to the common people. So kindly was the bearing of the speaker, as "he leaned like a ministering angel over the men," and so persuasive his message, from the passage, "Rejoice, and again I say, Rejoice," that a new revelation came to the hearer. Here, he thought, is some one who really cares for me. He soon heard of a still greater love and accepted it. That seed-thought changed the young man's mind and heart and life. The result was the consecration of mind and heart and life to the healing of the bodies and souls of a class of specially unprivileged men, and the unique and wonderfully successful work of the Deep Sea Mission among the fishermen of the North Sea and of Labrador. Yet neither of those men spoke to the other at the time, nor have ever met since until the missionary surgeon was introduced to the evangelist in Boston. What arithmetic can compute the multiplication of that one seed, as it has been sowed over and over again, beside all waters, on two continents, through these busy years! Of course, this is just what Christ promised as to the effect of his Word—but does he find faith on the earth to believe the promise or realize its fulfillment?

The Christian Endeavor prayer meeting topic, Seeing and Using Opportunities to Do Good, commented upon in a recent *Congregationalist*, had a striking illustration in one of Dr. Grenfell's numerous "opportunities" when in Boston. Coming into Mr. Murphy's Faneuil Hall temperance meetings late one noon, he took a back seat and began to talk to a young man sitting next him. It was the old story of the prodigal son—tempted, falling, disgraced, trying to reform. He was a Pennsylvania boy, who had lost his place through drink, but happening into a Murphy meeting resolved to "arise." Returning to his lodgings, which were shared by two or three other young men of similar experience, he found them preparing for a night's carousal. Not daring to risk the temptation of staying with them, he walked the streets all night long and so escaped. Is it any wonder that when, the next day, Dr. Grenfell related the incident in public he was constrained to say in substance, "And yet many hundreds of you Christian people of Boston were on the streets too, and no one lifted a hand to help your brother in his distress." Is it any wonder that from his burning heart of sympathy for such men—"the tempted and the tried"—he felt like comparing many church people to the icebergs in his northern cruises—"pure, grand, strong, beautiful to look at, going straight forward in their course, but giving no warmth or help to any troubled mariners near them?" It might not be amiss for all of us to query whether the criticism, as well as the compliment, may not belong to us.

SAINT CATHERINE

BY REV. WILLIAM W. JORDAN

"They're a long time coming," said a deacon, nervously, looking out on the gray November sky.

"It is a long way to come, you know," responded another. And then she appeared. Her Sunday school teacher was with her. Communion was near, and the committee was asked to a special convocation in the deacon's parlor to examine Saint Catherine.

Not that any of us called her Saint then. She was about sixteen, and had a fresh, pure face, like a flower newly bloomed. She was shy and had a habit of looking down, but not awkwardly. Catherine was a mountaineer. Her father was a small farmer on the lofty ridge of a neighboring mountain, overlooking a long valley, whose sweep and vista had been her vision always. They seemed, somehow, to have gotten into her soul. The Saint was very plainly dressed, but, from smooth brown hair to her heavy shoes, a picture of neatness.

Questioning began, and it was evident she was lacking in theology. She had lately come under instruction, was somewhat frightened, and almost the entire substance of her testimony was that she "wanted to be good." The deacons strove to elicit more, but without avail. She repeatedly returned to the affirmation that she "wanted to be good." The teacher explained her case, related her desire to unite with the church, vouched for her life, and they withdrew, leaving the deacons to discussion. "It is irregular," they agreed, "but her spirit is clear, if her theology is obscure; and who can contend with that desire 'to be good'? It includes everything."

Communion Sunday found her, therefore, before the pulpit, her face pale, her eyes shining, as they always did under feeling. She was composed, but with a still intensity that told she heard all and weighed the words. Out of the church she went, enrolled with the believers of all ages, because she "wanted to be good." Henceforth the Saint appeared constantly at service, oftentimes at night, walking the three miles of lonely road that led through a dark gorge, and up the steep, winding way to the crest. She was quiet in manner, but sang all the hymns in a peculiar, high-pitched voice, strangely at variance with her gentle face. Music was not among the harmonies of her nature, but she sang fervently, and, as a rule, off the key. None could forbid, however, who saw her enjoyment. One day she came with money earned by berry picking: "I want one of them hymn-books for my own. We have little meetin's at home, and I learn Jinnie and Joshua hymns by heart."

Then we began to hear oftener of the "little meetin's." Saint was household priest, and the family gathered round while she expounded Scripture in her own way. Not long after she said: "Maw wants to know if you'll come up?" In the little house overlooking the valley we found that "maw's" heart, deadened under years of hardship and neglect, was stirred with a sense of sin and need. The father had been of rough nature, somewhat given to drink and profanity, but several days before his wife united with the church Saint came to say, "Paw's feelin' mighty bad and wants to see ye." The man was under deep conviction of sin. He had fought it for days, but his wife's conversion doubled his distress. On the previous evening, as usual, Saint held a religious service about the kitchen fire, and later he could not sleep. Tossing in trouble, he asked her to pray and in the morning "called for the elders of the church." "Is it too late to jine?" he asked anxiously. The next day saw the father and mother standing humbly before the pulpit.

The grown brother followed in time, and the younger children, industriously taught, were prepared for the same step. Then she began to work in her quiet, earnest way among other relatives and friends. The love of souls, whether she recognized it or not, burned clearly on her heart's altar. One after another were led into the love of God, and her own life visibly deepened. One day, when the spring air was full of earth scents and sunshine floated down the valley, we called at the mountain home with some white flowers. Looking at them affectionately, she said, "I often wish we was as pure as the flowers."

She became a power in the little Sunday school near her home. Marvelous were her labors in its behalf. New members were enlisted; in storm or sunshine she taught a class of devoted little admirers, singing with such unction that none could correct her, though occasionally disconcerted. On festal days the mountain was scoured for flowers or firs for decoration, and both herself and her scholars spoke "pieces" of innumerable verses, to the admiring wonder of all. "Our school," as she always proudly called it, was near her heart.

The fineness of the life within now and then stole out in words and deeds to our infinite delight. Rude environment and its influence she could not wholly escape, but all the sweeter by contrast were those bits of vision and feeling which told of the soul within. Often, with the thought of service for others, there came to her face that rapt and lifted look one sees on the face of Joan of Arc in the pictures of the Panthèon. But afterwards she would look down.

One day, when she was eighteen, there came the particular mission of Saint Catherine's life. Up through the gorge, where ragged rocks in places hung over the narrow road that followed the foaming water, came a neighbor to ask that she would stay for a time in his home and care for a sick wife and child. "She'll go," said her mother; and, indeed, her heart leaped at the call. Into her care passed the young wife, wasting in consumption, and the little one soon to be motherless. How she watched above them with tender faithfulness none but they could tell. The invalid's weary glance followed her quiet footsteps with a shadowy remembrance of One "who came not to be ministered unto, but to minister." At length death drew near, and with her soul in her eyes the young mother placed her child in the Saint's arms, saying, "Promise me you will care for him." A solemn, glad sense of duty filled Saint Catherine's soul, and, with only a fainter sigh, the mother passed on.

The little one became the charge of this young life and, with that mother instinct which was ever strong in her, she watched its every need. The child grew strong but not so the Saint. She had breathed too long the air of that sick-room and bent too constantly above the wasting form. Seeds of disease found place in a constitution never firm, and keen mountain winds helped their growth. The same feverish flush came to her cheek and told its story. Slowly, reluctantly, her weakening strength laid down the tasks of love, committing them to others. Ever less frequently she left the home, and at last the day came when she went no more out of the bare, clean, little room which was her own and in its spotlessness seemed like her. She was fading away.

It was beautiful to see the love she had given so fully come back to her in those days. Far and near they spoke of her and flowers stole into her room and grateful words. "Folks is so good," the Saint said, simply. She never thought of it as a response to her own life. One day in winter, not long before the end, I saw her last. Curtains, bed, everything in the little room shone with cleanliness. The Saint leaned back against the high-piled pillows, her face turned to the window, through which snowy woods and mountain showed near by, and beyond the great cleft of valley under its winter mantle. We talked quietly of the past; of that meeting in the deacon's parlor when she first told that she "wanted to be good"; of the brief years since and their experience of service; then of the eternal and blessed life of God's children beyond.

"There's lots to be done," said she, "but he's callin' me." And then the glory of the setting sun fell on the fields without, and on the snow-crowned pines of the distant hill-top, as with the light of another world.

"I wonder if it's like that up there, all white an' glory shinin' on it, and if he'll know me when I come?" Then in fainter tone, as if to herself, "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."

A few days later the minister ended the funeral service, amid a hushed and tearful assemblage, with these words: "Friends and brethren, our Lord has been with us again in the person of his disciple. Let us pray."

PLEASANT TO LIVE WITH

BY MARY F. BUTTS

"Jane is a very pleasant person to live with," said Mrs. Horton, speaking of her sister-in-law.

I listened to this information believingly, for I knew something of Jane myself. But at the same time, I felt sure that if she were really pleasant to live with it was because she exercised good sense and sound reason in her efforts to live agreeably with others.

I had noticed that Jane seldom omitted her daily walk. These outings, doubtless, had great power in keeping her temper serene and her feelings fresh and happy. A happy person is generally a pleasant person to live with. But one cannot be happy who is weary, bored, exhausted In such a state the tendency is to be "difficult," jealous, easily injured. Sometimes Jane went by my house in the morning with a little satchel on her arm. Once I went out to give her a bunch of sweet peas. She told me that she was going for a little excursion.

"I didn't really feel much like it," she said, "but I find that if I do not break up the monotony of life by frequent changes, I get cross."

Wise Miss Jane! As she went gayly down the street sniffing at her flowers, I resolved to follow her example.

I more than half guessed at another of Jane's ways. I felt sure that she conscientiously refrained from criticising her housemates. They were not perfect, but they were the persons with whom she spent her days, bound up with her in one social body. One would not purposely injure one's own hand or foot, yet in the body of the family the injury of one is the injury of all. An unkind remark is sure to react upon him who makes it, while at the same time it involves all in the pain that follows.

I have no doubt whatever that one reason of Jane's pleasantness was her good health. But in order to have good health at her age one must not overtax one's nervous energies. Though the road might be enticing, I was sure that Jane did not walk so far as to tire herself out. I believed that she did not read at night till her eyes gave out, that she did not sacrifice a week's pleasantness in order that some piece of work might be done at the exact minute determined upon.

Happening once to be in Jane's room, I saw that she had a shelf full of small, helpful books. As I looked at them she told me that she called them her wing strengtheners. When, like a tired bird, her spirit came falling to earth, a glance at some radiant sentence would set her soaring again. Ah, if Jane was pleasant to live with there was reason for it! The flowers of human nature do not grow without cultivation.

One especial and fragrant pleasantness I must not omit. Jane was given to praising her friends—not unduly, not flatteringly, but their kindness or their cleverness was sure of appreciation from her. Life has many clouds at the best. Deserved praise is natural and necessary sunshine. Would that there were more Janes!

MOTHER'S HYMNS

Hushed are those lips, their earthly song is ended;
The singer sleeps at last;
While I sit gazing at her armchair vacant,
And think of days long past.

The room still echoes with the old-time music,
A singing soft and low,
Those grand, sweet hymns, the Christian's consolation,
She rocks her to and fro.

Some that can stir the heart like shouts of triumph,
Or loud-toned trumpet's call,
Bidding the people prostrate fall before him,
"And crown him Lord of All."

And tender notes, filled with melodious rapture,
That leaned upon his word,
Rose in those strains of solemn, deep affection,
"I love thy kingdom, Lord."

Safe hidden in the wondrous "Rock of Ages,"
She bade farewell to fear;
Sure that her Lord would always gently lead her,
She read her "title clear."

Joyful she saw "from Greenland's icy mountains,"
The gospel flag unfurled,
And knew by faith "the morning light was breaking"
Over a sinful world.

"There is a fountain," how the tones triumphant
Rose in victorious strains!
Filled with that precious blood for all the ransomed,
"Drawn from Immanuel's veins."

Dear saint, in heavenly mansions long since folded,
Safe in God's fostering love,
She joins with rapture in the blissful chorus
Of those bright choirs above.

There where no tears are known, no pain or sorrow,
Safe beyond Jordan's roll,
She lives forever with her blessed Jesus,
The lover of her soul

—*Anonymous.*

MONEY-MAKING FOR COUNTRY BOYS

BY JAMES BUCKHAM

Most country boys have an idea that in order to make money for themselves they must get to the city, or at least to some large town, where there is more or less commercial activity. But, as a matter of fact, the city boy cannot command one-half the money-making opportunity of the country boy. Cities and large towns are very poor markets for anything but skilled labor, as everybody knows who has ever tried to find lucrative employment of a general character in them. Even if a boy has had some special industrial or mechanical training, so that he is entitled to be called an expert in his specialty, not one employer in a hundred will engage him, on account of his youth, as anything but an apprentice at a very low wage. The city is a poor place for a boy who has to make his own living; and it is an equally poor place for a boy who, though not obliged to make his living, desires to use his spare time in earning a little money which he can call his own.

To boys of the latter class the country, however, offers unbounded resources; and it is a constant surprise and perplexity to me that lads with all these money making opportunities at hand so seldom take advantage of them in any way. The country boy, as a rule, is always waiting and wishing for a chance to earn a penny, but he looks so far away for his chance that he walks right over a dozen without seeing them at all.

Let me give an instance in point. On one of my vacations I fell in with a country boy who was always, as his people said, "fooling with tools." He really had become quite expert at all kinds of small carpentering and tinkering, but no one supposed that it amounted to anything, practically—not even the boy himself. One day I heard this boy complaining that he never had a cent of his own, and didn't see as he ever should have one so long as he had to remain on a farm. This set me to thinking. I put myself in the boy's place and asked myself what I should do in like circumstances, and the result was that I hit on a plan by which that boy made $25 before the close of the summer. It was this: I persuaded him to become the neighborhood tinker. Old Mrs. R., I remember, had said to me once that she did wish she could avoid the expense of having to send to the city for a carpenter, a glazier, a paper-hanger or a plumber every time she needed a "little fixin' done." Yet there really seemed to be no person in the vicinity who knew enough about tools to mend a broken window sash or fix a pump that wouldn't draw. Here was my boy's grand opportunity—but he never saw it or supposed such a chance for making money was lying about, until I had the good luck to discover it and point it out to him. The last I heard from him he was in demand for miles around among the farmers and their wives, and was making so much money out of his "tinkering" that he hopes to lay by enough to take him to college by and by.

This is only one instance, but it is a pretty good one to show what I mean by the large, free resources and opportunities of the country as compared with the city. The country is comparatively free from that curse of the city—intense and ruinous competition. If a boy is "handy" in any way there are a hundred chances more for making money out of his talent in the country than in the city. His dexterity is in demand; he finds a ready market for his skill; whereas in the city there would be thousands who could do the same things better than he, and therefore would get all the patronage.

But suppose the boy has no special gift or knack, what chance is there for him in the country then? A far better chance, I claim, than the city boy has or can have. Any country boy who really wants to earn money can do it, only, of course, he must put energy and perseverance into his enterprise, whatever it is. The city boy may do all this, yet get no reward, because his chance of demand is so much more slender. But I never knew a country boy to expend honest effort without due reward.

Suppose the country boy wishes to make money by selling something. Let us see what he has at his command. In the first place he has all the resources of the soil. No farmer is so land-poor, or, I trust, so stingy, that he will not allow his boy a piece of ground to cultivate, if the boy asks for it. Garden produce is always in demand and always brings good prices, and in these days of quick and cheap transportation no country boy is too far away from a commission merchant to make "truck farming" profitable.

Then there is stock-raising on a small scale. The cosset lamb or calf, which the patient farmer's boy brings up by hand, almost always turns out to be an animal of superior condition that brings a good, round price in market. Poultry always yields a large profit, also, and requires a small investment.

The innumerable wild products of the country—the berries and fruits, the fish and game, the roots and herbs used in making medicine—all these have a market value and afford a ready means of revenue to the active and determined country boy. There are very few localities where the country storekeeper will not be glad to take all these products at a fair price and sell them again to the city merchant. But if the boy is a real financier he will ship his own goods to the city and keep the middleman's profit. There is a country boy in New Jersey who has a contract with a New York hotel to supply the latter with so many dozen frogs' legs a week. He hunts the frogs in the marshes, using a piece of red flannel for bait, and I am afraid I might spoil his business if I told how many dollars a year he makes out of it.

Another boy that I know of has a private trout pond on his father's land. He made the pond by damming up a trout brook where it crossed a little basin in the woods. The State Hatchery gives him 10,000 trout eggs a year, and by artificially hatching these he keeps his pond well stocked and sells about four hundred dollars' worth of trout annually.

No country boy need complain that his resources for making money are not ample. Indeed, they are so abundant that if he sees them at all it must be a perplexity to him to know which to choose. Unceasing demand, unfailing resource—what two conditions could be more favorable to money-making than these? Yet if any producer or any laborer in the world enjoys these ideal economic conditions to the full, it is the average country boy.

IN THE FURROW

The dark-brown mold's upturned
By the sharp-pointed plow—
And I've a lesson learned.

My life is but a field,
Stretched out beneath God's sky,
Some harvest rich to yield.

Where grows the golden grain?
Where faith? Where sympathy?
In a furrow cut by pain.

—*Rev. M. D. Babcock.*

QUEENS OF SERVICE

Most European sovereigns take an active part in founding and maintaining institutions for the good of their subjects, work on behalf of the sick and suffering receiving special thought and devotion. The queen of Portugal holds a physician's diploma, whilst the Empress Frederick of Germany and the queen of Greece are both skilled nurses. It is said that every charitable institute in the Hellenic kingdom owes its foundation to the latter lady, whilst she manages in person the great Evangelismos Hospital at Athens. It will be remembered that Queen Olga was a Russian princess, and as an instance of her kindness it is worth mentioning that she invariably keeps a supply of Russian earth beside her for the purpose of sprinkling on the coffins of any of her compatriots who may end their days in her hospital.

The Empress Frederick has likewise a direct interest in many charitable institutions, and devotes special attention to the children's hospitals in memory of her husband. The late Emperor Frederick kept a very warm place in his heart for the children, and at Düsseldorf is to be seen an example of the sculptor's art which commemorates an incident in connection with the opening of a new ward of a home for cripples. One of the youngsters had been attracted by the insignia of the orders which adorned the emperor's breast. Noticing this, he took the little fellow up in his arms so that he could examine and handle the orders to his heart's content, speaking kindly to him the while. The sculptor has portrayed the emperor in one of his happiest employments, the result being a sweet and lifelike portrait, one of the best recorded of the late monarch.—*Sunday Magazine.*

Closet and Altar

If we leave our doors wide open to God he enters in and makes a heaven of our souls.

Let us imitate him who sought the mountain tops as his refreshment after toil, but never left duties undone or sufferers unrelieved in pain. Let us imitate him who turned from the joys of contemplation to the joys of service without a murmur when his disciples broke in on his solitude with "All men seek thee," but never suffered the outward work to blunt his desire for, nor to encroach on, the hour of still communion with his Father. Lord, teach us to work; Lord, teach us to pray.—*A. Maclaren.*

So, whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this: where'er the pathway lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

So, where he leads me I can safely go,
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

Down into serious contemplation of sacred and eternal things we must go to get the help our brothers need, down into the darkness of those thoughts where man comes close to God to learn what we may teach in the light. O, that we could understand how deep Christ went for all the help and teaching that he gave! O fathers, mothers, friends, ministers, teachers, scholars, men! in all our darkness we must give each other light. To love the truth on one hand and our brethren on the other, to love God and God's children, that will make our human nature transparent so that God can shine through it. For this one thing we are sure of—that no man ever yet loved Christ and loved his brother that Christ did not find his own way through him into his brother, and so help and enlighten both the humble teacher and learner *with himself.*—*Phillips Brooks.*

O God, help us to live our little life wisely, nobly, usefully to others. We shall so live if we live in thy Son, if we die in thy Son, if we rise again in thy Son; then shall our life be an evangel, our breath shall be a gospel amongst men. If any have heavy burdens to carry, give strength that they may be borne bravely; if any have to turn aside sometimes to shed tears in darkness, may they hear a voice in the cloud promising comfort; if any are called to new experience of adversity, who have only seen poverty at a distance before, the Lord give them strength; if any are of aching heart, wondering how it is with the old man, with the gentle gray-haired mother, with the wandering child, the Lord heal such heartache, the Lord's balm be plentifully dispensed in the hour of need. The Lord knoweth us altogether: herein is our joy, and herein is sometimes our fear; yet we will not fear; thou knowest our frame, thou rememberest that we are dust. The Lord be with us in all time of suffering and of anxious thoughtfulness, and especially be with us when we are drinking copiously of the wine of joy, lest in our momentary intoxication we forget that Jesus alone can turn our water into wine. Amen.

Mothers in Council

O Lord, lift thou up the light of thy countenance upon us. Give us courage and wisdom for the duties of another day. Help us so to order our lives that all whom we cherish with family affection may take knowledge of us that we have been with Jesus. We bless thee for this supreme friendship which thou dost grant us with thyself, O God, the Father, Son and Holy Spirit. Suffer us not, in the enjoyment of thy dear love, to forget those who may make no prayer for themselves. Bless all mothers who do not know the comfort of thy daily guidance. Remember them, thou God of compassion, however much they may seem to forget thee. Bless children in homes where there is no daily recognition of thee, the Father of us all. O, thou, whom we delight to call our Shepherd, tenderly gather into thine arms of infinite love all motherless children, and bear them safely through the perils of childhood and youth. Hear our prayers for homes, for parenthood, for childhood, and accept us for Jesus' sake.

TRAINING THE SENSES

Since the advent of the kindergarten much more attention is being paid to sense training, and mothers as well as teachers are awakening to a realization of its importance. The gifts, occupations and, indeed, all the exercises of the kindergarten tend to develop the different senses. All children cannot have the benefit of these blessed child gardens, therefore much important work devolves upon the mother, for to her are given the most impressionable years of her child's life.

As each new life is given to the world,
The senses, like a door that swings two ways,
Stand ever 'twixt its inner waiting self
And that environment with which its lot
Awhile is cast.

Mother love and instinct have devised many ways to help the baby as he becomes acquainted with the outside world by means of his senses. Froebel spent much time in watching mothers at play with their children, and his Mother Play is a collection of the games that he felt had an educational value. This book has a message to all who are interested in childhood.

The kindergarten games afford many opportunities for developing the different senses. For example, the child closes his eyes and tries to distinguish by sound which one of his playmates reproduces the song or musical notes he has given. It is marvelous with what accuracy they can learn to detect voices, even when several of the children are singing in unison. He listens to different sounds and tries to tell what objects have been struck to produce them. Flowers are given him to distinguish by their odor.

There are many games for quick sight perception which can easily be adapted to the home. For instance, while the little ones run out of the room remove articles from the table or from the mantel, or change the position of different articles in the room. See whose eyes will be quickest to discover the changes. Send them to the window to find how many things they can see in a given time. While walking with the children, if in the country, ask them who can find the greatest variety of leaves; if in the city, who can see the most articles in a certain shop window. The true mother, if she really "lives with her children" and realizes something of the educative value of play, will find numberless ways to develop, as well as to amuse, her little ones.

The wise mother will always seek to train the heart as well as the intellect. What can be more valuable for this than a reverent study of nature with her children? Let them read together Gibson's Sharp Eyes and Burroughs's Signs and Seasons. As their eyes are opened to behold the wonders in the world around them their avenues of happiness will be greatly increased, and they will acquire the habit, that will be such a blessing to them all through life, to look for the beautiful wherever placed. Better still, they will learn to see a loving Father's hand in all his works. Froebel says: "The things of nature form a more beautiful ladder between earth and heaven than that seen by Jacob, and angels with children's eyes beckon us towards it."

How many older persons today are suffering from defective sound training in youth! The best authorities now affirm that no child whose organs of hearing are normally constructed is absolutely unmusical. Doubtless children favored by heredity possess in a larger degree a gift for music, but because they do not early manifest an especial talent in this direction it by no means follows that a musical ear cannot be cultivated. But if the opportunity is lacking in earliest youth for this discrimination of tones the loss can never be fully made up. The public schools are doing a great work in music for children, and many stubborn cases of deafness to musical tones have yielded to their persistent and systematic treatment. Here again the greatest opportunity is with the mother, because it is in the very early years that the child is most susceptible to training. The mother who patiently tries to develop discrimination in musical tones in her little ones is doing more than can be done by the best teacher later in life. MARY L. GAYLORD.

ANOTHER LITTLE GIRL'S ROOM

Seeing in a recent number of *The Congregationalist* an article on A Little Girl's Room has reminded me of the room of a little friend of mine when we were children together, years ago. It was the room where we all loved to play, but as I look back at it now the picture seems rather funny to me. It was thoroughly a child's room, for Alice was allowed to decorate and arrange it exactly as she pleased.

It was a rather small chamber, opening out of mamma's, having pretty furniture and carpet, but it was its decorations that pleased us children. It was at that time when there was a great run on Christmas, Easter and advertising cards, some of them remarkably pretty. Alice had more than usual fondness for these cards, and had adorned her walls with all that she could collect. Large bunches of them were tacked on the doors and between and around the framed pictures, so that the light, inconspicuous paper was almost hidden. A pretty Japanese napkin formed a centerpiece for the ceiling. Souvenirs of childish good times were fastened here, there and everywhere; the bureau and little bookcase were covered with ornaments dear to Alice's heart, while the big, flaxen-haired doll, that we all admired, sat in her own tiny chair by the window. Alice spent a good deal of time "fixing" her room, and one day her heart was filled with joy when an aunt said to her: "If I am ever sick I would like to be in this room, for there is so much here to look at."

As I recall the place now it looks rather too much like a curiosity shop, but as a child I thought it was beautiful. The best part of it all was that everything belonged to Alice; there was nothing that must not be touched, and the little room was very dear to her playmates as well as to herself. Just the other day she said to me: "I wish I had had a photograph taken of my dear little room. I should like it to remind me of my happy childhood." The picture is photographed in memory, if not on the camera's glass.

E. P. TAPLEY.

◆

If I were asked to name one product of vice and crime that would soonest touch the hearts of all good people, I would say a neglected child. Give me the child and the State shall have the man. Every case of vagabondage has its root in some neglected child.—*Hon. W. T. Harris.*

◆

THE INAUGURATION BIBLE

A writer in the Washington *Post* has collected some interesting facts concerning the Bible on which the President of the United States takes his oath of office. It seems that when Washington was first inaugurated, in the Federal Building in New York, April 30, 1789, no copy of the Scriptures could be found in the edifice, and the ceremonial was delayed until Chancellor Livingston, who was a Free Mason, happened to remember that there was a Bible in the lodge-room. A messenger was quickly sent to bring the book, and it is preserved to the present day among the relics of the lodge.

The custom has been for the U. S. Supreme Court to furnish the Bible on which the President takes his official oath, and this tradition has been carried out by the clerk of the court ever since that tribunal was established, except on two occasions. Once was in the case of Mr. Cleveland, who asked the privilege of using a little red Bible which had been given him by his mother in his boyhood, when he first left the family roof tree. He took the oath at the beginning of both of his presidential terms on this book, which he treasures fondly.

Mr. McKenny, clerk of the Supreme Court, who has held the Bible on which Garfield was sworn, and every President after him, has always marked the verse which the President touched with his lips, and after the inaugural has presented the book, made historic by this event, to the President or to his wife. When Mr. McKenny presented to Mrs. Hayes the volume on which her husband had been sworn, she inquired what passage he had kissed. The verse recited, in substance, that his enemies encompassed him like bees, but he would not destroy them. Mrs. Hayes remarked that President Hayes would destroy no one.

At the second inauguration of President Grant the clerk opened the Bible and handed it to Chief-Justice Chase, who held it to the lips of the President. They rested upon these verses, from Isa. 11:

> And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.
>
> And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

The Bible which was used by Chief-Justice Fuller in administering the oath of office to Mr. McKinley opened to 2 Chron. 1, and the verse upon which his lips seemed to rest was the 10th, which reads:

> Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

Hot griddle cakes are delicious
when made with

Cleveland's
Baking Powder

The Conversation Corner

DEAR BOYS AND GIRLS: My Pomiuk pile of letters is growing large, and I will put in a few specimens of them to start this Corner.

PHILADELPHIA, PA.

Dear Mr. Martin: Our Sunday school teacher told us about a little Eskimo who has been at the World's Fair. He has got hurt and was put in the hospital. Our Sunday school class has saved up its pennies for him. Will you please send us word and tell us how he is getting along? Please write soon as we are all anxious to know. ANNIE C.

WILKINSBURG, PA.

Dear Mr. Martin: I would like to be in the Corner. I am eight years old. I am in the second reader. I will send eleven cents in the letter for Pomiuk. WILLIAM H.

CASSELTON, N. D.

Dear Cornerers: I am a little boy four years old. My mamma reads me about Pomiuk and I will send a —— from my silver bank for the Corner Cot. I am sorry for Pomiuk and wish he could get well. LUCIEN Y.

CANDOR, N. Y.

Dear Mr. Martin: Our Juniors enjoy the Conversation Corner, especially any items regarding the little Eskimo, whom some of us saw at the World's Fair. About three months ago they pledged their birthday pennies for the Corner Cot. Every offering was dedicated by that little prayer: "Dear Jesus, give these pennies something sweet to do." MRS. D.

WORCESTER, MASS.

Dear Mr. Martin: I read the Conversation Corner every week and like it very much. I inclose —— for Gabriel and the Corner Cot. I hope Gabriel is happy. Could you please send me a Corner certificate? [I could.] If so, please do. [Done!] LEROY B.

EASTPORT, ME.

Dear Mr. Martin: I have been sick. And papa has paid me a cent a day to take medicine. I have saved the money for Pomiuk. Our minister has gone to Boston. And we are afraid he isn't coming back to stay with us.
EDNA R.

I saw him in Boston—and I was afraid too!

A lady writes from a Western city about Pomiuk, whom she saw every day for six months in 1893, her husband having a business connection with the "Eskimo Village" at the World's Fair:

> . . . When the Fair opened Pomiuk was one of the healthiest, brightest and happiest of the children. The man with whom he lived was called "Koopah," and that family, with another at the other end of the long line of board and bark huts, was the nearest approach to the heathen Eskimo of northern Labrador. Koopah was the most repulsive of any of the men. In the dead of the night he would often sing and dance and beat himself to frighten away the evil spirits that brought so much sickness to his family. Pomiuk earned a good deal of money, and every day found him in the "trading post," exchanging his pennies and five and ten cent pieces for a shining dollar. I can never forget Pomiuk's broad grin and his "*Nakumeek*" when the dollar was put in his hand. It was quite impossible to puzzle him as to the change.
>
> In the other family lived the brightest girl in the village—Pomiuk's sister—and a boy who had the consumption. He coughed so terribly that they would not allow him to stay in the house. Sometimes when we came home at night from the Fair we would find the sick boy and the lame Pomiuk stretched side by side upon the narrow park benches under the trees, wrapped in old bed blankets and fast asleep. When the nights grew cold they begged to lie on the floor of the trading post porch, and there passed their miserable nights together. But one day the poor little consumptive found his last sleep in the lake.
>
> You will easily guess that there has seemed much to tell the Corner since the first news came of finding poor Pomiuk in Labrador. We are glad that he has fallen into loving hands.

That is something new and interesting about our boy. We must find out what has become of the sister!

HALLOWELL, ME.

Please look at the picture on page 94 of the Century World's Fair Book, "A Group of Eskimo," and tell the children if the little fellow on the left, at the end of the front row, is not "our Pomiuk." We envy those who are to hear Dr. Grenfell in Boston, but have sent a substitute to hear and report to us.
S. B. G.

Yes, that boy on the ground must be our little friend—that is surely his smile! I hope the Hallowell "substitute" heard Dr. Grenfell tell of his interesting work in Labrador, and wish all the Cornerers could have had the same privilege. Now that the good doctor is fairly "off soundings" on his voyage to England, I will tell you a little of his visit. The editors anticipated me by their full notice in *The Congregationalist* of March 4; they also used his picture which I was intending to use! But I will put in place of it one representing him with his crew on the *Sir Donald*—I know it would please him better to be in company with his "old tars" on board his vessel. (I am sorry I do not know his dog's name.)

He addressed many audiences during his ten days' stay in Massachusetts, but I think none in which he was more interested than that which gathered in the fishermen's "every-day church" in Gloucester (the same, I suppose, as that of Mrs. Ward's story of "The Singular Life"—and its present chaplain is named *Emanuel!*), or that to which he spoke so feelingly from Mr. Murphy's platform in Faneuil Hall. The latter audience contained many sailors and others just reformed from drunkenness or wanting to be reformed. How those men listened as he told them of hope and help! An hour later I met in another part of the city a friend and told him of Dr. Grenfell's talk at Murphy's meeting. A rough man, standing near us, smoking, broke in with: "Yes, that *was* a good talk; that came right home to us fellows, and we would like to have got down and kissed his feet for what he said to us!"

I must tell you another Faneuil Hall incident. I happened to sit beside Dr. Little—that's his real name, it is not because of his small size—on the corner of the platform, and he said, "See that boy's face!" He pointed to a bright boy who was intently listening to every speaker. Dr. L. told me who was with the boy and then I felt sure that boy was one of our Cornerers, whom I had never seen but who had just written me to ask when he could come into town to hear Dr. Grenfell. And here he was (by accident) hearing him now! (I watched him when Dr. G. spoke and knew then it was he.) I managed to get my card down to him, telling him to wait and speak with Pomiuk's benefactor—which of course he did. Wasn't it strange that the only boy in the audience should be a Cornerer?

One afternoon the doctor went over to Cambridge and talked to the "Captains of Ten," whom we pictured in the Corner last summer, and I learn that the Faneuil Hall boy was there. One of the members wrote me about it:

> He began by saying, "I am a Captain, too!" He then drew on the blackboard a map of Labrador, and all through his talk drew pictures of ships, tents, Eskimos, seals and walruses. He told us all about the finding of Pomiuk and drew a picture of the interior of the tent in which he was found. He was lying on the cold stones, with only a blanket [reindeer skin] over him. The boys of the club enjoyed the talk very greatly and showed the speaker as much by their hearty clapping.
> RALPH C.

I must not forget to say that Dr. Grenfell told me many things about Gabriel, but nothing of importance later than what you know. He says that he will always be a cripple, that he may live several years and, best of all, that he is a true and happy Christian.

Dr. Grenfell is a happy Christian too! Why should he not be? That struck me more than anything else about his work. Though leaving professional prospects, his loved athletics, society and family—a family connected with Kingsley and Max Müller and Froude and Wolverton (I learned this only by diligent use of our **?** sign!)—his Master has evidently fulfilled his own word, "That my joy might remain in you!" Some of the older Cornerers will be interested, as I was, to know that a member of his family in another generation was the Cornwall lady ("Lydia G——") who was engaged to Henry Martyn of sacred memory, and who could not accompany him to his missionary work in India. But I think he is proudest to be a descendant of Sir Richard Grenville, because *he* was "an old sea-dog, who fought Spain on the seas," something, he said, as he himself is "now trying to fight the devil and his works!" There can be heroism in Christ's service as well as the king's, but it is a service of peace, of love, of kindness, instead of war and enmity and cruelty.

The doctor quoted these lines about Christ's way of doing good, which he said were posted up in the *Sir Donald* where all the crew could read them:

He did kind things *so kindly;*
It seemed His heart's delight
To make poor people happy,
From morning until night.

He always seemed at leisure
For every one who came;
However tired or busy,
They found HIM just the same!

And why should not Dr. Grenfell and his crew—*and all the rest of us*—"follow His steps"? Why should not every disciple be as his Lord?

P. S. Just as the proof of this page is being read comes a last word from our missionary captain and surgeon:

> I send a "fare-bye" line. The "Peter" is up on the *S. S. Majestic*, and soon it will be, "*Slack away the hawsers!*" and away for "Auld England"! W. T. G.

Mr. Martin

The Sunday School

Lesson for March 28 *Review*

BY REV. A. E. DUNNING, D. D.

The lessons we have studied include the first decade of the Christian Church. We have considered the most important events in laying its foundations, as they appeared to the author of the Acts, perhaps about thirty years after this period had closed. How did these events affect those who were organizing churches and preaching the gospel in the beginning, and how do they affect the church today?

1. The ascension of Christ was an abiding motive to holy living and to preaching the gospel. So it is now. Some one has said that Luke is the only witness to the ascension. Let the student examine the New Testament and see how far this is from being true. Even if it is conceded that Mark 16: 19 is an addition to that gospel, see how its statement that "Jesus was received up into heaven and sat down at the right hand of God" is repeated almost as a refrain in the addresses and letters of the apostles. Peter declared it in his first sermon [Acts 2: 33]. Stephen saw Jesus there [7: 55]. Paul wrote to the Romans that Christians would be glorified with Christ, because he is at the right hand of God interceding for them. We ought to fix our affections on things in heaven, because Christ has ascended there [Col. 3: 1. See also Eph. 1: 20; 4: 10; 1 Tim. 3: 16; Heb. 1: 3; 4: 14; 8: 1; 1 Pet. 3: 22; and many other passages]. We must live the Christ-life because he has ascended to heaven and will receive his own into that eternal rest.

2. The gift of the Holy Spirit was the consequence of Christ's ascension into heaven, and now abides in the church. Christ promised that gift through his ascension [John 16: 7]. The power which wrought so mighty changes in men at Pentecost was shed forth by Christ, who had been exalted to the right hand of God [Acts 2: 33]. Through the gift of the Holy Spirit the church began [2: 38]. Men preach and teach with power only as they are filled with the Holy Spirit. Such men were Stephen [6: 5] and Barnabas [11: 24] and the disciples [13: 52]. The Holy Spirit inspires love [Rom. 5: 5] and prayer [Rom. 8: 26] and hope [Rom. 15: 13] and eloquence [1 Cor. 2: 4]. The New Testament abounds with evidence of the working of the Holy Spirit in building up and guiding the church.

3. The conversion of the multitude at Pentecost and their beautiful lives in fellowship with one another, which commended Christianity to all the people, were the fruits of the Holy Spirit.

4. The healing of the lame man was an act which showed that the power of Christ still dwelt in his disciples through the Holy Spirit. It was an assertion, at the temple gate, that the new sect of Jews had something to give which the temple, where God was believed to dwell, could not furnish. Already the new temple had begun to rise, of disciples as spiritual stones builded together. The evidence of it is the power which goes forth from it to save and bless men.

5. It was inevitable that between this new temple and the defenders of the old temple a conflict should arise. The old order was being undermined. The priests who guarded it sought to silence by law the representatives of the new order. They did not deny the divine power, but sought to prevent its exercise. Peter and John, conscious that they had wrought a good deed in the name of Christ, were ready to face any authority, civil or ecclesiastical. Men filled with the Holy Spirit and working in the name of Christ need not fear any kind of opposition.

6. The first great peril to the new church arose from within itself. The disciples could successfully resist the authorities of the Jewish Church. But its only remedy for hypocrites within the fold was expulsion, and that was sanctioned by the power of God, which smote Ananias and Sapphira, two persons who had been highly esteemed, but who had lied to the Holy Spirit. At all cost, the church which would prosper must cleanse itself from wickedness, wearing the garb of discipleship.

7. The church took another long step forward in independence of men and dependence on God when the apostles defied the unlawful acts of the appointed administrators of the law and declared that they must obey God rather than men. Therefore they would witness that Jesus, whom these false administrators of law had crucified, was risen and exalted to the right hand of God, to be a Saviour for forgiveness of sins. To that end God opened the prison, whose doors had been shut on the apostles by those who claimed to be interpreters of God's will. The church is bound to listen with caution to men who proclaim new doctrines. But if she refuses to listen at all, or tries to silence them, instead of weighing their message, she can make no progress. She will be left behind.

8. In trying to stifle such witnesses, by false witnesses and force and cruelty, they succeeded in silencing Stephen, the most eloquent pleader for the new faith who had yet arisen. God does not always open prison doors for his own. That he lets his witnesses die is no more an evidence that they are not witnesses than the crucifixion of Jesus was evidence that God had forsaken him, as for the moment he believed.

9. The first effect of Stephen's death was to bring about what Stephen most desired, but could not accomplish while living. It was to spread the knowledge of the gospel far and wide. Jerusalem was blessed by Stephen's life. But Samaria was blessed by his death and, later, Antioch, Asia Minor, Rome and the world. He was used, as consecrated Christians wish to be used, to do the largest service for Christ.

10. One specified effect of Stephen's death was to bring the gospel, through his fellow-deacon, Philip, to one of the most influential men in a great African kingdom. Stephen and Philip together preached through the Ethiopian convert. God's ways of extending the church are wiser than ours.

11. Stephen's death roused into activity as a persecutor the ablest man in all the history of the church. If any one could have led in crushing it Saul was the man. But the memory of his cruelties to Christians emphasized all his tenderness toward them in the long life he spent in making known Christ to them after he had learned to know Christ.

12. Saul, after he had become an apostle, revealed his own character to the converts made under his preaching in his letters to them. One of these revelations is before us in this extract from his first epistle to the Corinthians. He mastered himself so that he might most effectively use all his strength and opportunity to win men to Christ. That is the ideal of Christian service.

So in these ten years we see the wonderful progress of the new church under the leading of the Holy Spirit, whom Christ sent when he ascended. The Holy Spirit was given to the disciples, convicted their hearers, brought a multitude into the church, gave the apostles power to heal the sick, filled them with courage to defend themselves against rulers and elders, purged the church of evil doers, made the apostles effective witnesses of the resurrection of Christ, sustained the first Christian martyr, guided those who went forth into the world to preach Christ and came on those converted through their preaching, revealed the truth to the Ethiopian traveler, arrested the persecuting Saul and changed him into the chief apostle to the Gentiles. The same Holy Spirit God is willing to give to his people now when they ask for this greatest gift.

◆

One advantage of being rich is not having to appear so.—*E. Scott O'Connor.*

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PROGRESS OF THE KINGDOM

OUR OWN WORK

Six Months' Record. One-half of the fiscal year of the American Board has already elapsed, with what result the tables below indicate. The gleam of hope caused by the increase of contributions in January has been quenched by the February statistics, which record a decrease in every item, making a total falling off of over $15,000. Still more disheartening is the total decrease for six months, which amounts to no less than $34,283.

	Feb., 1896.	Feb., 1897.
Regular Donations,	$34,735.80	$31,138.26
Donations for special objects,	2,787.12	2,372.16
Legacies,	19,632.25	8,617.95
	$57,155.17	$42,128.37

	6 mos. last year.	6 mos. this year.
Regular donations,	$200,620.11	$178,502 06
Donations for special objects,	21,957.57	36,967.54
Legacies,	55,522.95	28,347.45
	$278,100.63	$243,817.05

Good News from Micronesia. The Honolulu *Friend* publishes a letter from Henry Nanpei showing a change of policy on the part of the Spanish Government relative to our missionary work on the island of Ponape. Last October the Morning Star entered one of the harbors and the missionaries on board were allowed to land for the first time since 1890. Crowds of their old friends met Mrs. Logan and Miss Foss at the wharf. "You cannot imagine," writes the native evangelist, "how delighted our poor people were to shake hands with and be embraced by those good people whom they never expected to see again on Ponape." Captain Garland and his associates paid a visit to the governor, who has shown such kind consideration for the Christians on the island, and they were received and entertained with the utmost courtesy. The governor visited the Morning Star in company with Henry Nanpei and brought ashore three cases of New Testaments in the Ponape language. It is a notable fact that many of these books were purchased by Spanish officers. The Mantalanim and Mants tribes are eager for a larger supply of Scriptures, as their books were burned by the Spanish soldierly during an outbreak. These natives have two able Christian teachers known as William and Joseph. The general spiritual condition of the Ponapean Christians is hopeful. A new Protestant church has recently been dedicated and day and Sunday schools as well as prayer meetings are well attended. The work suffers, however, for want of an ordained minister.

Self-Support in China. It was in January, 1847, that Rev. Stephen Johnson arrived at the mouth of the Nim River and opened the Foochow Mission in China, which is now celebrating its jubilee. No portion of the report for 1895–96, just published, is more significant of the progress of Christianity in this mission than what Rev. W. L. Beard writes of self-support. He says: "Gen-Cio-Dong, the oldest church in Foochow, is already supporting its pastor and is also paying all expenses of lighting the church, etc. Ha-Puo-Ga has raised its native subscription, and another suburban congregation is talking of forming a church, paying the pastor and helping to purchase land and build a new church. Nearly every call from outlying villages is accompanied by the promise from the people to meet part of the expenses of teacher or preacher. It is unwarrantable to build too much on these promises; but the fact that the Chinese, whose fists close so tightly and so naturally over every copper, have already in one instance given up the help of foreigners in supporting their pastor, and the fact that so many are talking seriously about so doing, makes it warrantable to hope for great progress in this direction during the next few years."

Among the Dakotas. Miss M. C. Collins of Fort Yates, N. D., pleads for medical work among the Indians in the current *American Missionary*. The transition from the old, wild, free habits of the Dakotas to the reservation life has made sad changes in the physical condition of the red man, and his sufferings in illness are pitiful. Fortunately, the little hospital at Fort Yates now stands open to receive patients and sends out a doctor to visit the sick in all parts of the reservation. One of the old men said: "The doctor and the hospital are the best things that Christians have given to the Indians, because they are for all of us. They have given schools to the children and churches to those who can change their lives and their belief, but the hospital is for all of us, even we old ones who have lived Indians and who desire to die Indians." Miss Collins's earnest request for the needed $1,600 a year to carry on this hospital work is followed by a letter from another self-sacrificing woman missionary among the Dakotas, showing the burdens and anxieties borne by these workers in the Indian field. After speaking of the difficulties of traveling in the winter, she writes: "But I will not burden you with all my tale of woe. Suffice it to say I still live! And it is not likely that I shall either starve or freeze to death. And there is still a small haystack in the barnyard, though the grain which Frank and Daisy (my horses) so well earn, they whinny for in vain; just now I cannot get it. I am learning the lesson slowly, but surely, not to undertake impossible things. I am learning a part of it, now, trying to carry two places at once and failing, almost failing, in both."

THE WORLD AROUND.

A Roman Catholic Missionary Appeal. The Church of Rome is alive to the needs of home missionary work among the Negroes and Indians. Notwithstanding the financial depression, contributions for this purpose during 1896 exceeded those of the three preceding years. *The Pilot* publishes an urgent plea, signed by prominent church dignitaries, for still more vigorous efforts. It closes with this paragraph: "The amount gathered for the mission during the past five years has fallen considerably below the figure reached during the five years from 1887–91. At the same time the number of churches and schools for Negroes and Indians, of missionaries and sisters working among them, has considerably increased. Above all, the appropriations formerly made for our Indian schools are being reduced, till some of the bishops say that they will be obliged to abandon this work. You will not allow this to occur. You will gratify the longings of the Sacred Heart of Jesus for the welfare of these souls whom he shed his blood to save, and whom he has left it in your power to befriend."

A Mission to African Pigmies. The American Presbyterians have been led in a providential manner to open evangelistic work among the Pigmies in equatorial Africa. It seems that a Glasgow woman, Miss Margaret MacLean, had her interest roused in these curious people by Mr. Stanley's reference to them in his book, In Darkest Africa. She wrote at once to him asking what could be done for the Dwarfs, but his reply was not encouraging. She appealed to several societies working in Africa, but none was able to take up this new work. At last a friend sent her a copy of *The Church at Home and Abroad* containing an article by Dr. Good, entitled a Curious Fragment of African Humanity, in which he described a visit to a Dwarf village and told of other meetings with the Pigmies among the Mabeya tribes. Miss MacLean and the Presbyterian Board were thus brought into communication, and she has agreed to furnish funds for the purpose of beginning and sustaining efforts among the Dwarfs in connection with the Gaboon and Corisco Mission. One missionary has already been sent out and another will probably follow soon.

He who tampers with the currency robs labor of its bread. He panders, indeed, to greedy capital, which is keen-sighted and may shift for itself, but he beggars labor, which is honest, unsuspecting and too busy with the present to calculate for the future. The prosperity of the working classes lives, moves and has its being in established credit and a steady medium of payment. All sudden changes destroy it. Honest industry never comes in for any part of the spoils in that scramble which takes place when the currency of a country is disordered. Did wild schemes and projects ever benefit the industrious? Did violent fluctuations ever do good to him who depends on his daily labor for his daily bread? Certainly never. All these things may gratify greediness for sudden gain, or the rashness of daring speculation, but they can bring nothing but injury and distress to the homes of patient industry and honest labor.—*Daniel Webster.*

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 28–*April* 3. What Christian Heroism Is and Does. Luke 9: 18–26; 51–62.

Any kind of heroism is better than cowardice, but the highest kind is associated with Christ, prompted by love to him, modeled upon his practice of it. The poets and historians have enshrined the memory of men and women who were heedless of life as they committed themselves to great undertakings. We admire a fireman who rescues a child from a burning building, or a policeman who contends single-handed against a mob, but we reserve the best tribute of our hearts for the persons who display moral heroism, who stand for truth and righteousness in spite of popular odium. St. Paul and Luther are the world's real heroes, not Agamemnon or Napoleon. A New England college president delivers, occasionally, a stirring address entitled, Who Is Your Great Man? The answer to the question measures the mental and moral caliber of him who gives it.

The field in which Christian heroism is exercised is broader than we sometimes think. It is very evident when we see it on the hot sands of India, or up among the icebergs of Labrador, but the life cast in conventional surroundings is never devoid of opportunities for playing the hero's part. Some of us need not look further away for our heroes and our heroines than our fathers and mothers, our companions in daily work. The man who is courageous when it would be easier to be cowardly, patient when it would be easier to be rebellious, forgiving when it would be easier to be resentful, loving when it would be easier to be selfish, is a hero as well as he who gives his life to the more daring enterprises of our Christian faith.

We cannot get rid of this heroic element if we would be true followers of Christ. His own words make plain what he expects of us, and if we find life getting too soft and too easy we would better ask ourselves if we are following Christ to the extent and with the spirit which he commended. I cannot better end these few suggestions than by quoting an extract from a private letter just received from Dr. Grenfell, the Labrador missionary, as he was on the point of sailing from New York for England: "I say to myself sometimes, 'Grenfell, old friend, no opposition, no internal struggles, no sacrifices, what does your Christ-following mean?' Depend upon it, it *must* be. We must be swindled, imposed on, stared at, watched and sneered at if we are as earnest and not wiser and better than our Master."

Parallel verses: Acts 9: 23–27; 2 Cor. 11: 23–27; 2 Tim. 2: 12; 1 Peter 4: 14–16; Rev. 7: 14.

THE CHURCH PRAYER MEETING

Topic, March 21–27. The Christian's Resources. Zech. 4: 1–10; 2 Kings 6: 8–17; Matt. 26: 47–54.

Whence do they come? In what measure are they available? How shall we turn them to the best advantage?

(See prayer meeting editorial.)

Literature

SOME IMPORTANT WESLEY PAPERS

The *Methodist Times* announces the discovery in the conference office, London, of a number of most interesting papers relating to the Wesley family, which have been lost for a considerable period. Apparently they have been out of sight so long that they have been forgotten, although now it is remembered that they have been known before. They include letters by Mrs. Susannah Wesley, Rev. John Wesley to Mrs. Bosanquet and Rev. John Fletcher, John Wesley's manuscript letters and journals from 1738 to 1790, 150 of Charles Wesley's letters and journals, other letters by Charles Wesley between 1747 and 1759, written during his courtship and relating to marriage settlements, his marriage, congratulations, etc. There are also the Gwynne letters of the same period, one or two original manuscript sermons by Charles Wesley, one of them preached before the University of Oxford, April 4, 1742, on the text, "Awake, thou that sleepest," etc., and the other preached by him in Georgia, March 14, 1736, the text being, "The light of the body is the eye."

There are also six copies of poems by Charles Wesley, some national and some religious, a number of manuscript psalms by him and a copy of a manuscript hymn composed by him and sung by the society at Bristol on Dec. 5, 1779. Furthermore, there are the articles of agreement between Rev. John Wesley and Mrs. Vazeille, who afterward became his wife, several portions of his journal, a number of letters by him to Rev. Adam Clarke, one letter from John Wesley to William Pitt, the prime minister, five letters by Whitefield, thirteen by Lady Huntingdon, several from William Wilberforce to Mrs. Charles Wesley and many others by various persons. In addition to these there is the original parchment certificate of Charles Wesley's ordination as deacon and preacher, bearing the signatures of the Bishop of Oxford and of London.

Various other valuable papers also have been secured by Rev. Charles H. Kelley, who has been instrumental in rediscovering these Wesley manuscripts, and the whole form a very valuable addition to the literature of Methodism. It is also material which many in other branches of the church will desire from time to time to consult, and therefore it may fairly be regarded as a cause of congratulation to all Christian people that these documents have come to light. It is said to be probable that additional papers of the same general character also may be discovered.

BOOK REVIEWS

THE INTERNATIONAL CRITICAL COMMENTARY ON LUKE

The latest addition to this series of standard commentaries is from the hand of Rev. Alfred Plummer, D. D., the English editor for the New Testament. The preface announces that all discussion of the synoptic problem is left for the special volume to be prepared by Dr. Sanday. Dr. Plummer decides that the author of the third gospel was the author of the Acts, a companion of Paul, and that he was Luke, "the beloved physician." Few will question these conclusions. He thinks that Luke used both oral and written material, some of which he possessed in common with other synoptists and some which was his own peculiar property. Much of it was probably in Aramaic. For the date he prefers A. D. 75–80, with Dr. Sanday and Professors Ramsay and Weiss, although he is careful to give due consideration to the views and arguments of others. There is a very careful and elaborate study of the characteristics, style and language of Luke, with valuable tables. These include lists of expressions peculiar to Luke or to Luke and Paul, Hebraisms and a discussion of medical terms. A rather brief discussion of the integrity of the gospel and an account of the manuscript authorities also are included in the introduction.

The body of the work is distinguished by careful and thorough exegesis. The notes in small type form a valuable feature and give us the results of wide research. The Greek text is quoted without the English equivalent, contrary to the plan followed in the commentary on Mark. It is to be feared and regretted that this fact may hinder its use with many would be readers. Too many ministers, even, find themselves unable to read the Scriptures entirely in the ancient tongues. Homiletics do not occupy the prominent place which they hold in older commentaries, but are accorded all the consideration consistent with the plan of the work. Fanciful and untenable theories and interpretations have been rigorously excluded. Dr. Plummer has done well in making his book almost a concordance, and he has further enriched it by many references to the Septuagint, Vulgate, the early Latin versions and the pseudepigraphical writings of the Jews and the early Christians. The "infancy" passages are accepted as historical with but a brief discussion. The passage 9: 51–18: 14, which is sometimes called the "great interpolation" or "Peræan section," is peculiar to Luke. Dr. Plummer thinks that we have here material not used by Mark and Matthew and that its source is unknown to us. A large part of it is to be regarded as derived from stereotyped oral tradition, and probably in the Aramaic language.

In this volume we have a difficult book of the New Testament considered in the manner required by modern standards of scholarship. The author's treatment of the opinions of those differing from him is always just and courteous. Wherever he feels sure of his position he is clear, simple and decided. Where this assurance is lacking he is cautious and hesitating, and at times one wishes for a more definite expression of opinion. The arrangement and typography deserve especial commendation. The book sustains the reputation attained by the preceding volumes of the series. [Charles Scribner's Sons. $3.00.]

THE SENSE OF BEAUTY

It is no light task to read The Sense of Beauty, by George Santayana of Harvard University, which is a study of the outlines of æsthetic theory. The author is a lecturer on the theory and history of æsthetics at Harvard University, and he has endeavored to form a system of æsthetics under the inspiration of a naturalistic psychology. His discussion is divided into four parts, treating of the nature of beauty, its materials, its form and its expression. The book is an example of the most penetrating analysis and the closest reasoning, dealing with abstract philosophy as well as concrete, and pursuing a clearly defined train of thought which, nevertheless, from its very nature, must prove obscure to most minds which are not specially trained in abstract thinking.

The author's definition of beauty is "value, positive, intrinsic and objectified," or, in less technical language, "pleasure regarded as the quality of a thing." All human functions, he holds, may contribute to the sense of beauty, and this is illustrated by a consideration of the passion of love, the social instincts, sound, color, etc. Beauty of form is found not merely in figures and shapes, but also in the uniformity of manifold objects like the stars, in types, to a certain extent in the fitness of things, in ornamentation, in words, etc. Expression makes beautiful by suggestion things in themselves indifferent, or it may highten the beauty which they possess. It involves the object presented to the mind and the additional emotion or image which the mind conceives of the object. One of the elements of expression, therefore, is that of the imagination, and a further element of it is some degree of interest or emotion.

The author's course of thought in this part of the book leads up to the relations of his subject to the field of ethics and to the ideal of moral perfection, and he holds that nothing but the good of life enters into the texture of the beautiful. He emphasizes the stability before the human mind of ideal perfection and its influences upon life. We must ever recognize our immanent ideal, the realizing of which would constitute perfection for us. Beauty is the appreciation of sensible material, abstract form and associated values. Although it is indescribable, we can use experiment and memory to show how the feeling of beauty varies, and can determine in a degree the contribution to it of the different objects which cause it to vary. Yet more than this is true. It is an experience, and an experience which partially satisfies reason and imagination. That it cannot wholly satisfy them is the clearest manifestation of perfection and the best evidence of its possibility. Beauty, as the author remarks in closing, is "a pledge of the possible conformity between the soul and nature, and consequently a ground of faith in the supremacy of the good."

We should like to see the substance of this work rewritten in a style popularly readable, even if less scholarly. There is much in the book of large value but too hard to be grasped and mastered, excepting by experts. We have some doubt about a position taken here or there—*e. g.*, that "there is no value apart from some appreciation of it"—but the author has done difficult work conscientiously and very ably. [Charles Scribner's Sons. $1.50.]

STORIES

The Coming of Chloe [J. B. Lippincott Co. $1.25] is by the late Mrs. Hungerford, "The Duchess," and is bright and amusing, but not profound. It is an English story of country society. The heroine certainly must be acknowledged a coquette, but is not without many attractive qualities, besides being entertaining. The characters are well drawn and the book will afford entertainment to the admirers of the author. ——*A Woman's Courier* [Stone & Kimball. $1.25] by W. J. Yeoman, is another English story, but the period is the England of the close of the seventeenth century and the outline deals with the conspiracy against King William. It is a graphic and exciting story of intrigue and counter intrigue with love-making, adventures and fighting sprinkled in thickly and described with spirit and success.

Grip [Stone & Kimball. $1.25] is by John Strange Winter. Its hero is jilted, undertakes to revenge himself on his successful rival, but is accidentally arrested by mistake and imprisoned for a long term of years, a considerable number of which he is compelled to serve. After being pardoned out, however, owing to the efforts of his unconscious rival, who by a strange fortune has become his prison mate, but who is released first, he continues to cherish his bloodthirsty aims until the god of love intervenes by substituting the sister of his early love for that lady herself, to the mutual satisfaction of all concerned. Those familiar with the author's skill easily will understand how entertaining a story she makes out of this outline.——*A Writer of Fiction* [Copeland & Day. $1 00] by Clive Holland, is a sad story. The tale is of an English novelist, who gradually loses his hold on the public, finds his powers failing and at last condescends to cater to a depraved popular taste in literature in order to keep the wolf from the door. The heroism of his wife, the expedient by which she saves his reputation, and the painful climax we will not relate. Suffice it to say that, in spite of its sadness, the story is one of considerable power and interest besides impressing a wholesome moral lesson.

Mrs. H. Lovett Cameron is the author of *A Bachelor's Bridal* [J. B. Lippincott Co. $1 50]. It is a decidedly improbable story but rather entertaining. It will serve to pass away the time in traveling, and the character drawing is fairly good and more to be commended than the plot.——The strain upon the reader is noticeable in *Glamour*, by Meta Orred [J. B. Lippincott Co. $1.25], but nothing to the strain which must have been upon the author while writing. To keep up such a show of gloom and supernatural uneasiness for so many pages is a considerable task, and such a strain almost justifies inviting belief in pictures which split themselves and unroll and then roll up again. We can believe in ghosts if forced to do so, but we find it difficult to believe in pictures of that sort. The book, nevertheless, is not without ability, and, although it hardly can be called engrossing, its almost uniformly depressed and unhappy characters wend their sorrowful way through its course of unpleasant occurrences with a consciousness of forlornness which we did not expect to see so well sustained to the end.

To turn to Mr. Edgar Fawcett's *A Romance of Old New York* [J. B. Lippincott Co. $1.00], which is light literature indeed, affords relief. The sun shines in the book and the people are those of this world rather than of the borderland. The daring scheme which is introduced into the plot in order to save the life of one of the heroines is sufficiently reckless to command admiration for its audacity, but of course the outcome is successful. The principal interest of the book lies in the delineation of the social and friendly side of the character of Aaron Burr.——*Things that Matter* [G. P. Putnam's Sons. 50 cents], by Francis Gribble, describes a marriage of friendship rather than of love and its consequences. The author might just as well have made it turn out happily. The principal features of the story are its attempt to portray the "new woman" as she exists in London society and the implied, if not avowed, condemnation of that type of womanhood.

Miss Armstrong's and Other Circumstances [Stone & Kimball. $1.25] is the title of a volume of nearly a dozen short stories by John Davidson. Two or three of them are so good that it is surprising to find two or three of the others so dull. They are British stories and one of them takes the form of a fairy tale. There is enough ability in the book to justify good hope of the author's future work. But he is very uneven in his endeavors.——*Three Boys in the Wild Northland* [Eaton & Mains. $1.25] is a story of travel and adventure, which is exciting in a high degree and which the boys will relish.

EDUCATIONAL

The third volume of the series of *American Orations* [G. P. Putnam's Sons. $1.25] covers a part of the anti-slavery struggle and the secession period. Among the orators represented are Chase, Everett, Douglass, Sumner, Lincoln, Seward and Wade. Their speeches are a part of our national history, and it is an excellent idea to make them more available as features of the common knowledge in this way.——The fourth and last volume of this series deals with the Civil War and with reconstruction, free trade and protection, finance and civil service reform. Edited originally by the late Prof. Alexander Johnson, it has been re-edited with notes by Prof. J. A. Woodburn. Speeches by Lincoln, Jefferson Davis, Henry Winter Davis, Thaddeus Stevens, Henry Clay, James G. Blaine, George W. Curtis, Carl Shurz and others are included. We question the propriety of introducing the speech of such a man as Mr. Vallandigham, whose conspicuousness was not to his credit and who should be allowed to be forgotten, but we have no objection to the policy of permitting both sides of our great national struggle to be represented in a book of this character. Mr. Beecher's famous address at Liverpool in October, 1863, is introduced, and it deserves to be thus popularized. It was one of the greatest victories which he ever won upon the platform. The book has more than the ordinary educational value, and will take a good place among books of its class.

Three more volumes of the Riverside Literature series, issued by Houghton, Mifflin & Co. at 25 cents each, are *Macaulay's Essays on Johnson and Goldsmith*, on *Milton* and on *Addison*, edited by W. P. Treat. They are admirably adapted to the purpose of the series, and are tasteful publications. ——Mr. E. H. Cutler has edited the IXth Book of Virgil's *Æneid* [Ginn & Co. 45 cents] for the School Classics series. If anything can make the road to learning easy it is the use of such comprehensive and complete text-books as this, which also is highly attractive to the eye and is a worthy member of the series.——*The Happy Method in Number for Little People* [C. W. Bardeen. 75 cents] is by Emily E. Benton, and is a manual intended for teachers and mothers. It makes a specialty of the law of strong contrasts. The application of the law seems to us a little overworked, but it may be used advantageously to facilitate the purpose of the work.

MISCELLANEOUS

Beauty and Hygiene [Harper & Bros. 75 cents] by an unnamed author, is for women. It opens with a chapter on the beauty of the women of Spain, and the claim that Spanish women are more beautiful than others hardly can be maintained, although we concede the author's right to his or her opinion. The book is largely technical, deals with the care of the complexion and the various features, makes suggestions in regard to thinness and corpulence, gives advice as to a graceful carriage and is generally practical and sensible without containing very much which is novel. It is, perhaps, open to the criticism of treating some minor matters as if they were of great importance, nevertheless the well-bred woman does not fail to pay careful attention to such particulars as are suggested in these pages.

Legends of the Virgin and Christ [Dodd, Mead & Co. $1.50], by H. A. Guerber, is a pleasant collection of the miscellaneous legends relating to our Lord and to his mother which have sprung up from time to time in Christian history and have attained more or less acceptance, especially in Roman Catholic countries. They are interesting as indications of the fantastic notions of some types of mind and many of them have probably had more or less of a spiritual influence, but they are pure fancies and not to be mistaken for fact. The author has put his material together in a graceful and enjoyable form and there are some pleasant illustrations.——The Cambridge edition of James Russell Lowell's *Poetical Works* [Houghton, Mifflin & Co. $2.00] is beautifully printed and has a fine portrait of Mr. Lowell and a vignette of Elmwood, a biographical sketch and useful notes and tables. It is not too large to be easily held, while the type is clear and the paper of good quality. It is an admirable edition of the great poet's productions in verse.

John Gabriel Borkman [Stone & Kimball. $1.50] is a play by Henrik Ibsen, translated by William Archer and is a volume of the Green Tree Library. One must be an Ibsenite indeed to admire such a play as this. It is dull from beginning to end. The characters are unvaryingly uninteresting. They do nothing in particular and the chief feature of the play is the despair of most of the characters, due to the guilt of one of them and the morbidness of the others. Healthy-minded people do not care for such productions. It would have been much better to have let John Gabriel Borkman remain a fancy of the author's mind.——Messrs. Harper & Bros. have brought out in a pretty form Mr. Howells's comedy, *A Previous Engagement* [50 cents], and *Six Cups of Chocolate* [25 cents], translated by Edith V. B. Matthews from the German of E. Schmitthof. They are bright and amusing and will serve well either to be read or for private theatricals.——George Meredith's *Essay on Comedy and the Uses of the Comic Spirit* [Charles Scribner's Sons. $1 25] was delivered as a lecture in London twenty years ago and was afterward published in one of the magazines. It is a discriminating and suggestive study, often amusing and always prompting reflection, and less abrupt and fragmentary in style than the author's more important writings.

Messrs. Stone & Kimball also send us *With the Band* [$1.25], by R. W. Chambers, a volume of short poems which might have been written if Kipling never had published his poetry but which hardly would have been what it is in that event. The poems have a merry jingle for the most part, and are generally military or Bohemian in sentiment. Without being poetry of a high order these verses are of a type which a considerable class of readers enjoy.——In his *Literary Landmarks of Florence* [Harper & Bros. $1.00] Mr. Lawrence Hutton has given a delightful abstract of many of the distinguishing literary features of Florence connected with the past rather than the present. The different houses or streets connected with famous authors, the scenes of important events in their personal history, descriptions of the places of their burial, and many incidents in their careers are grouped into a pleasant narrative illustrated by a number of portraits and other pictures and the whole serving as a charming aid to intelligent appreciation of the city, which thousands here at home also will prize highly.

The Harper's various publications for 1896 are issued in their usual substantial and tasteful form. *Harper's Bazar* [$7.00] is pre eminently for the ladies. Yet there is a great deal in it which any man can appreciate and enjoy. Its successive issues make a very handsome and sumptuous volume.——In the same language we may describe *Harper's Weekly* [$7.00], the general interest of which is greater than that of the *Bazar*, because it devotes less attention to matters specially interesting to women alone and more to general topics, literary, political or other, the interest in which both sexes share. The political cartoons were a conspicuous feature last year, somewhat as in the days of Thomas Nast. The volume is a wonderfully comprehensive and delightful *résumé* of the main events of the year, as well as one rich in literary and artistic excellence.——The *Monthly Magazine* is bound in two substantial and handsome volumes [Each $3.00] and they make valuable and most commendable additions to the library in which they belong. When one realizes that they are volumes 92 and 93 the size of this library becomes impressive.——*Harper's Round Table*, the juvenile publication, certainly is the equal in its own way of either of the others. It is a beautiful volume, and would be a most appropriate birthday present for the boys and girls who do not know it. It appeals to the graver as well as the lighter side of the boy and girl nature and is truly admirable throughout.

Mr. Herbert Small has compiled and Messrs. Curtis & Cameron have issued in a tasteful pamphlet *A Hand-Book of the New Library of Congress* [30 cents], which all visitors to Washington, as well as thousands of others, will find of much interest and value. It affords a good idea of a building which probably is unsurpassed in this country for dignity and beauty, which has few peers anywhere, which is admirably adapted to its great work. The book includes essays on the Architecture, Sculpture and Painting of the Library, by Charles Coffin, and on The Function of a National Library, by Mr. A. R. Spofford, the librarian. It is illustrated freely.

NOTES

—— Mr. Barrie's Margaret Ogilvy has proved one of his most popular books and is selling very fast.

—— Mr. C. G. D. Roberts, the poet and novelist, is to be coeditor of the *Illustrated American* with Mr. Francis Bellamy.

—— Prof. Brander Matthews's Introduction to American Literature is to be printed in raised letters for the use of the blind.

—— The Old Wayside Inn at Sudbury, famous in literature but long a merely private residence, is to be reopened to the public.

—— It is announced authoritatively that Dr. Watson, "Ian Maclaren," will not leave his church in Liverpool either to settle abroad or elsewhere in Great Britain.

—— Mr. Andrew Lang calls Browning and Tennyson the glories of the Victorian Age. He thinks it doubtful—and with good reason —if George Eliot's writings are to be admired permanently by posterity.

—— Capt. Charles King, Prof. A. S. Hardy, John Brisben Walker and Richard Henry Savage, all in one or another way eminent in literature, roomed together in 1865 at the West Point U. S. Military Academy—a noteworthy fact.

—— Our authority proves to have been mistaken in regard to the statement which we made March 11 that the publication of Mrs. Louise Chandler Moulton's In Childhood's Country would be deferred until next fall. The book, issued by Messrs. Copeland & Day, already is in the market, and we regret our error.

—— Mr. Laurence Hutton has given his valuable collection of death masks to Princeton University. Among them are those of Mary, Queen of Scots, Queen Elizabeth, Luther, Cromwell, Walter Scott, Frederick the Great, Edmund Burke, Burns, Keats, Napoleon, Thackeray, Lincoln, Washington, Clay, Calhoun, and other famous persons. Some are the only ones in existence of their respective subjects.

—— A very interesting address has come into our hands delivered by Rev. Frank T. Lee of Chicago at the Lee family reunion, held at Farmington, Ct., Aug. 12, 13, 1896. It is entitled Characteristic Traits of the Lee Family. The ancestors of the family evidently had the characteristics of the men of their time in addition to others which have been peculiar to their descendants and are prominent now. Among these are their sturdy devotion to education and religion, their patriotism, their love of business and almost uniform success in it. They have not been politicians or seemed to care for office.

BOOKS OF THE WEEK

Roberts Brothers. Boston.

Trooper Peter Halket of Mashonaland. By Olive Schreiner. pp. 133. $1 25.

Silver, Burdett & Co. Boston.

Elements of Descriptive Astronomy. By Herbert A. Howe, Sc. D. pp. 340. $1 36.

F. H. Revell Co. New York.

Autobiography of Charles Force Deems, D.D., LL D pp 365. $1 50.

The Epistle to the Romans. By J. M. Stifler, D.D. pp 275. $1.25.

Did the Pardon Come Too Late? By Maud B. Booth pp. 48 30 cents.

G. P. Putnam's Sons. New York.

A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature. Part IX. Compiled by M. Jastrow, Ph D. $1.25

Robert the Bruce, By Sir Herbert Maxwell. pp. 387. $1 50.

E. P. Dutton & Co. New York.

Herald Sermons. By Geo. H. Hepworth. pp. 232. $1.00.

Seven Glad Days. By Irene E. Jerome. $1.25.

Thomas Whittaker. New York.

How to Read the Bible. By W. F. Adeney. pp. 135. 50 cents.

The Open Secret. By A Priest. pp. 61. 50 cents.

James Pott & Co. New York.

The Divine Library. By J. Paterson Smyth, B. D., LL. D. pp. 128. 50 cents.

D. Appleton & Co. New York.

Memoirs of Marshal Oudinot, Duc de Reggio. By Gaston Stiegler. Translated by Alexander T. de Mattos. pp. 474. $2.00.

Longmans, Green & Co. New York.

The Will to Believe. By William James. pp. 332. $2 00.

PAPER COVERS

E. P. Dutton & Co. New York.

Hiram Golf's Religion. By Geo. H. Hepworth. pp. 127. 25 cents.

A Pinchbeck Goddess. By Mrs. J. M. Fleming (Alice M. Kipling). pp. 291. 50 cents.

G. P. Putnam's Sons. New York.

Harriet Martineau: *Little Journeys to the Homes of Famous Women.* By Elbert Hubbard. 10 cents.

MAGAZINES

February. Pulpit.—Writer.

March. Treasury.—Young Man.—Temple.—Art Amateur —American Kitchen.—North American Review.—New England.—Forum.—Educational Review.—Book News.—Phrenological Journal.—Expositor.—Chap-Book.—Unitarian.—New World.—Good Words.—Month.

STAFF CORRESPONDENCE

FROM SCOTLAND

Theological Lectures

Professor Story, the able occupant of the church history chair in Glasgow University, is Baird lecturer for this year, and has turned for his subject to the early founders and preachers of the Scottish church. Unfortunately, the audience has been small. This is not due to any want of ecclesiastical learning or controversial ability on the part of Dr. Story, who holds also the office of principal clerk of the General Assembly of the Church of Scotland, but is probably accounted for by the dry and remote nature of the subject. The course of free lectures given by the university authorities and inaugurated by Lord Kelvin has been well attended and shows how popular interest tends. At the same time a short series on Pastoral Theology, delivered to divinity students here by Dr. McAdam Muir, now the minister of Glasgow Cathedral, has roused some interest and suggested the importance of having that subject dealt with by a separate chair. A preacher of promise in the United Presbyterian Church, Rev. D. W. Forrest, has been appointed to the Ker lectureship, and is now delivering a series in the hall of that church in Edinburgh on The Christ of History and Experience.

But the course of greatest public interest and theological importance is undoubtedly that being delivered by Professor Bruce of the Free Church College, in the Bute Hall of the university, in connection with his holding for two winters of the Gifford lectureship. Dr. Bruce has chosen as his theme, The Providential Order of the Universe, and his utterances are being followed with much interest by large audiences on the Sunday afternoon. In particular, Dr. Bruce's tolerant and sympathetic view of the theory of evolution in its application to man has given rise to discussion, and more will likely be heard of his admissions on this subject. With his accustomed candor Dr. Bruce asserts that evolution does not degrade man, while man confers honor on evolution. It is simply the method of the Creator, as he guides the evolutionary process till it arrives at man, who crowns all that went before. It is generally felt that this course of Gifford lectures will supply thoughtful minds with fresh material and prove a worthy discussion of a large and attractive theme. Among Dr. Bruce's hearers the other Sunday was Dr. Edward Caird, the master of Balliol, Oxford.

The lecture delivered at the opening of the session by Prof. G. A. Smith, and pleading for a closer union between ministers and their former *alma mater*, is not being unheeded. It is probable that something in the nature of an annual reunion of those now separated from their theological college and from each other will be formed. The benefits of this union would be both social and intellectual. At all events the scheme is being talked of and matured, and its realization will be one fruit of Professor Smith's visit to America and his admiration of what he saw at work there.

Union of Churches

The formal union of the Congregational and Evangelical Union churches was consummated on the opening day of the year, and was celebrated in this city by a joint communion service. Later on a social meeting was held in Aberdeen to give expression to the delight with which this union was regarded by the members of the churches in the north of Scotland. Mr. John Leith, an energetic and well-known layman, presided on the occasion and the gathering of ministers and others was large and representative. The union, as the chairman remarked, may prove a good object lesson and lead to other and larger unions. The veteran Congregational minister, Dr. John Duncan of Aberdeen, was present and expressed his sympathy with the successful termination of the negotiations. As was natural, there are a few who persist in keeping outside this union. A meeting was recently convened at Glasgow and expressed dissatisfaction, on the part of some ministers and members of the Evangelical Union church, at being merged in a new and larger body. A letter in sympathy with the policy of isolation and of keeping up an independent organization was read from the widow of Dr. James Morison, the founder and leader of the Evangelical Union. Happily the colleague of the late Dr. Morison, Rev. George Gladstone, is in favor of union and has contributed largely to the result brought about by his vigorous personality. It is unlikely that much will come of this reactionary policy. The minority of the Evangelical Union church need not be alarmed that their way of preaching the gospel will be forgotten in the new union, and that in particular the temperance flag, which they have made a distinctive banner, will be unduly lowered. Meantime, the union of the Free and United Presbyterian churches is being ripened by friendly conference and discussion, and it is hoped that the Established Church will consent to the joint Presbyterian Hymnal at next assembly.

Dr. Stalker's Sermons to Young Men

The special program drawn up by Dr. Stalker for young men this winter, in Free St. Matthew's Church, embraces a course of nine lectures on Conversion. The subject is illustrated from the lives of St. Augustine, St. Francis of Assisi, Martin Luther, Bunyan, Tholuck and others. The church is crowded on the occasion, the second Sabbath of the month, when these lectures are delivered, and testifies to the exceptional influence wielded by Dr. Stalker as a preacher in this city. Indeed the attendance at St. Matthew's, as in the case of Trinity Congregational Church (Dr. Hunter's), is limited only by the accommodation available. Dr. Stalker devotes himself to preaching as closely as Mr. Chamberlain does to statesmanship, but he has this winter, as formerly, taken his share in advancing social and public questions. I found him lately among his books, and keenly interested in the publications that reach him from America. He was warm in his praise of your Book of the Pilgrimage and of the excellence of its illustrations, and mentioned that he values highly your yearly Handbook.

Dr. Hunter's Semi-jubilee

The popular minister of Trinity Congregational Church has reached this interesting period in his career, and the occasion was duly celebrated by his attached congregation at the annual social meeting held last month. An illuminated address was presented along with a purse of sovereigns to Dr. Hunter, and bore grateful testimony to the benefits derived by the congregation from his earnest and powerful preaching, the hopeful and helpful spirit of his message to young men and women more particularly, and not least to the value of his beautiful devotional services. Dr. Hunter in acknowledgment gave an interesting review of his ministry in England and for the last ten years in Glasgow, and expressed the encouragement and stimulus given him by this cordial recognition of his work. The large and attentive congregations drawn to Trinity Church are evidence that Dr. Hunter is not mistaken in thinking himself still young and but beginning his ministry. I saw him the week before he left for his holiday and found him looking as fresh as many ministers do after their vacation. But notwithstanding, Dr. Hunter confessed that he has felt the strain of a city congregation, and will eagerly welcome the bodily rest and the mental stimulus and refreshment afforded by a three months' tour in the East. It is his intention to spend a month both in Palestine and Egypt and to visit Athens, and the social meeting I have referred to wished him Godspeed in his journey.

The membership of Trinity Congregational Church, exclusive of those who belong to the mission church and those who are seat holders only, stands at 939. This is the result of Dr. Hunter's concentration and devotion to the work of preaching, in which he has claimed, and been willingly accorded by his people, a large amount of theological freedom. He rather shuns the public platform and ecclesiastical debates. His volume of Devotional Services is beautifully arranged and shows the importance assigned by this preacher to the worship of the church. During his absence Dr. Hunter's pulpit will be supplied by Rev. James Bell, who succeeded him at Hull.

Personal and Miscellaneous

The new moderator of the Free Church of Scotland in May next will be Rev. Hugh Macmillan, D. D , LL. D., of Greenock. Dr. Macmillan made a fresh speech at one of the recent Burns celebrations, and he is one of our most charming and widely read religious writers. He has an unrivaled knowledge of nature in the illustration of his subjects.

The "threefold option" has been discussed at temperance meetings in Glasgow and Edinburgh. Professor Calderwood of Edinburgh and Dr. G. A. Smith favor this plan of providing for the decision of the people in regulating the drink traffic. Professor Calderwood remarked at another meeting that R. L. Stevenson was one of his students but never attended except on a wet day!

Glasgow. W. M. R.

AN UNNOTICED PHASE OF COLLEGE LIFE

If one were to judge by the daily newspaper alone, the inference might be drawn that athletic contests constituted the main, and even the sole, interest of intercollegiate life. That there is another field for such contests is brought to mind by the great interest which centers in the coming intercollegiate debate between Yale and Harvard at Cambridge March 26.

The training is arduous. To be a member of one of these debating teams means from four to eight weeks of the hardest kind of work. The questions discussed are often large and involved. There is a great difference between these debates and the older college oratorical contests, which are still held in Western colleges. Here, it is not a set speech, a memorized oration that will answer. A complete knowledge of the subject must be gained and the speakers must do much of their thinking on their feet.

The coming debate between Yale and Harvard is of more than usual interest, for two reasons: first, because of the subject, which is "Resolved, That the United States should definitely adopt the single gold standard and should decline to enter a Bimetallic League even if Great Britain, Germany and France should be willing to enter such a league." Second, because, after a half-dozen successive defeats, Yale won her first victory over Harvard last year.

The meeting in Sander's Theater between Messrs. F. Dobyns of Ohio, G. H. Dorr of New Jersey and S. R. Wrightington of Massachusetts, representing Harvard, and Messrs. C. S. Macfarland of Massachusetts, C. H. Studinski of Colorado and C. U. Clark of New York, representing Yale, will be a contest well worthy of public interest. M.

BE SOMEBODY IN PARTICULAR

Here is a telling extract from the first address which Dr. Alexander Mackenzie gave at Tremont Temple in the Monday noon gatherings succeeding those held by Mr. Moody.

A great many good men's lives come to nothing because there is nothing in them. There is a kind of form, a sort of goodness, what we call innocence. You know what a child is when it is called innocent. Many are very good when they cannot possibly stay in this world any longer; they consent to take heaven as a second chance. But as long as they are here they are good for nothing. They are a torment to their families, a bad example to their children and a burden to the church. We describe them sometimes as colorless men, as men without character. There is nothing of them.

Now St. Paul described men in the opposite way. He says, in writing to the church at Corinth, there are a great many men and women in the church that are "members" of the church. That is nothing. Anybody can be a member of some church or other. What is the word? My brethren, the difference between one Christian and another is the word that follows brethren. You are a member of the church? I am glad you are. St. Paul said, "Members in particular"—a particular member.

I come into your town tomorrow and walk along the street, and I see a good-looking man and I say, Who is that man? Who is he? Well, I don't know; his name is—he is nobody in particular. But he is a man, isn't he? O, yes. Find his name in the directory? Yes. Got him in the census? Yes. What do you mean? I mean he is "nobody in particular." He might live anywhere else, do anything else; there is nothing of the man.

Who is that man? That man, that little man, sir? Rather a shabby hat, shabby coat? Yes, that man, who is he? Sir, that man is the finest lawyer in this town. But I mean the next man. That man is the deacon of our church. We have had seven ministers in seventeen years, and this man has gone through and held the thing. There's not a man in town worth so much as that poor, insignificant man. He is a member of the church. I dare say he is, and he is a member "in particular." What we want, my friend, to be "members in particular." "Be somebody." Be somebody in particular. . . .

I beg this morning in the name of all truth and honesty add to your membership in the churches one new word. You might have two catalogues. In my old First Church in Cambridge we have members in full communion and members who join the church and have children baptized, and then I have a private catalogue of another sort, members in particular. There are not so many of them, but every man of them counts a hundred, and we run up into thousands in that way in our church membership.

In and About Boston

Rev. I. J. Lansing Resigns

After a pastorate of somewhat more than four years, Rev. I. J. Lansing's resignation was read at Park Street Church yesterday. Early in 1896 he was surprised by the information conveyed to him from the society that his salary was to be reduced from $7,000 to $4,500. He proposed that the salary should remain at the former figure, which he had received from the beginning of his pastorate, and offered to contribute his share of the deficiency. Other sums were pledged, sufficient to provide for it. But the majority of the society insisted on the reduction, which Mr. Lansing declined to accept. Frequent and sometimes excited meetings have since been held and various votes passed, with the intention of bringing the pastorate to a close.

But Mr. Lansing has steadily adhered to his position that it was neither legal nor right for the society, under the circumstances, to reduce his salary. He has offered to consider any proposition it might make to him, looking to an equitable ending of their mutual relations. Some months ago the society rescinded the votes it had taken, with which he was concerned, and later, Jan. 9, a committee of the society made to him the proposal to pay his salary in full, at the rate of $7,000 per annum, to a date to be agreed upon and for six months thereafter. This proposal he accepted Jan. 14, and it was ratified Jan. 19. Some difficulties arose over the form of the receipt to be signed by Mr. Lansing, but the society has finally accepted the one written by himself. Thus the pastorate will end April 1, to the relief of both parties, for the dissension has for some time been such as to make satisfactory work impossible either on the part of the church or the pastor.

Mr. Lansing is a minister of earnest, able and upright character, and a very effective public speaker. Park Street has long been one of the strong and honored churches of Boston, with a noble and most interesting history. It has a very important site and a valuable property, and it is hoped that it may regain its prosperity and continue to hold the position of influence which it has long maintained in our denomination.

The Cecilia Concert for Wage-Earners

Boston is indeed a Mecca for music-lovers, with its free organ recitals and many other opportunities where all, irrespective of rank or wealth, may have their souls uplifted on wings of song. The "wage-earners' concerts," provided by the thoughtful generosity of the Cecilia Club, brings the best music within the reach of all working people for a sum so small that they not only can attend personally, but are enabled to share the pleasure with their parents or with the younger children. Hence the audience has a distinctly family appearance, the silver hair often coming next the gold.

The Cecilia, whose membership includes both men and women, is one of Boston's most famous musical organizations and its recent concert marked an epoch in the history of music. The program consisted of Beethoven's Missa Solemnis, which, on account of its extreme difficulty, had never before been given in Boston entire. Strength and beauty are its characteristics—a majestic conception worked out with surpassing sweetness and grace. A peculiarity of the construction is that, instead of being divided arbitrarily into solos and choruses, most of the time orchestra, chorus and quartet are heard simultaneously, but with an exquisite balancing and interblending reached only by this master of harmony. It produces the effect of the whole universe joining in a service of worship, and so impressive is this devotional atmosphere that applause seems out of place. We have space to touch upon two or three features only—the marvelous tone-painting in that portion of the Apostles' Creed which describes the life of Christ; Kneisel's rendering of the exquisite violin obligato in the Benedictus, whose pleading, thrilling tones seemed to penetrate even to heaven itself and bring the benediction down; and the prayer which brings to a fitting close a work of rare sublimity. Few in that vast audience could go away without having been purified and ennobled. If there be such a thing as immortal music, we expect to hear the Missa Solemnis sung by the hosts of the redeemed around the great white throne.

The Union Meetings

Dr. McKenzie had another large audience at Tremont Temple last Monday noon and preached a searching sermon of a decidedly evangelistic order from the text, "God commended his love to us in that while we were yet sinners Christ died for us." In the course of the discourse he laid particularly strong emphasis on the divinity of Christ, bringing out the point that the religion which did not include Him thus was little better than a pagan religion and lacked the vital element.

Dr. A. T. Pierson is conducting meetings at Park Street Church every evening this week, beginning with Tuesday. Mr. Moody's committee, of which Mr. H. M. Moore is the leading member, is making every effort to perpetuate the good results of the recent evangelistic campaign and a good portion of the religious public is showing a marked appreciation of these supplementary services.

Another English Visitor

Close upon the visits to Boston of Mr. Meyer and Dr. Grenfell comes that of Rev. Archibald G. Brown, who preached twice at the Clarendon Street Baptist Church last Sunday. The large congregations included some who had known of Mr. Brown's thirty years' faithful and fruitful labor in the East London Tabernacle, which is one of the few great centers of evangelistic influence in the dreary and degraded East London district. His intimate friendship with Spurgeon, whose funeral sermon he preached, and his love for the late Dr. A. J. Gordon constituted another tie between him and his hearers. His sermons were simple, direct and evangelical.

It is not every man who would have worked steadily and laboriously in this unattractive field for thirty years. Mr. Brown comes of good stock. On his mother's side he belongs to the Heath family, a name well known in Nonconformist history during the last two centuries, whilst among his cousins are Dr. Cunningham Geikie, author of a well-known Life of Christ; Sir Archibald Geikie, the geologist; the late John Geikie, Scotch etcher. A happier pastorate no one could have had than "the East End Spurgeon," but at fifty-four he feels that the strain must be relaxed. He conducted the services in the Tabernacle on Sunday, Feb 21, all the next day he sat in the vestry receiving the people's thank offerings, which amounted to £430, and on the 24th he sailed for America. He has engaged to preach at Denver, Col., for a month, commencing April 4. Invitations have come from all parts. While perfectly willing to do what he can during this trip, he must have a season of rest.

The Growth of Y. M. C. Associations

No organization for Christian work presents more cheering results today than this one in behalf of young men. It is the result of faithful study of their conditions and surroundings by men of large business experience. It takes young men where it finds them, offers to them what they already realize that they need, and seeks to lift them to higher levels.

The annual banquet of the Executive Committee of the Associations of Massachusetts and Rhode Island, given at the Brunswick Hotel, Boston, last week, showed the esteem in which this work is held by men of affairs. It was attended by about 150 men from various sections of the two States, prominent in business and public life. It was addressed by Cephas Brainard, Esq., of New York, President Tuttle of the Boston & Maine Railroad, and General Superintendent Platt of the New Haven division of the New York, New Haven & Hartford Railroad. These gentlemen spoke eloquently and earnestly of the value of the association in helping young men, especially railroad employés, to understand and to make the most of themselves. They need society and will seek it, of one kind or another. The association helps them to upright and inspiring social life. They have ambition to improve their bodies and minds. The association gives them opportunities to do both, and invites them to pure and useful spiritual life. It makes them more reliable workmen, more intelligent citizens, more just and honorable in their relations with their employers; and it leads many of them to become earnest Christians. In these times, when so large a proportion of young men are away from home or without homes, engaged in exciting and exacting business, no other institution can do for them what is being done by Y. M. C. Associations.

The growth of this organization in Massachusetts and Rhode Island indicates not only its usefulness, but the character and energy of those who have it in charge. During the last ten years the number of associations has increased from forty-two to ninety-three, the members from 14,722 to 33,250, the buildings from eight to twenty-eight, the gymnasiums from fourteen to fifty-eight, the Bible classes from twenty-one to sixty-three and the property from $385,000 to $1,852,000. During the last year the State Committee has taken possession of its fine, five-story building at 167 Tremont Street, which is intended to be headquarters for members of the association. The figures above given show in a measure the interest taken in this work by business Christian men. Many of them are convinced of its increasing necessity and that it is nobly accomplishing its aim. They are giving to it their enthusiastic support. With such an army of young men as this association represents, and such fruits of their organization as are already exhibited, there is no occasion to lose faith in the Christian character and zeal of the coming generation.

Tidings have just reached the officials of the American Board of the death, at Harpoot, on Feb. 22, after a three days' illness with inflammation of the brain, of Rev. Egbert Smythe Ellis. He was born in Kittery, Me., thirty years ago, and was graduated from Williams College in 1890 and from Andover in 1894, sailing for Turkey the same autumn. He has been fearless and indefatigable in his work at Harpoot during the horrors of the past two years. He has traveled over the stricken district distributing relief and reorganizing the scattered work, covering hundreds of miles on horseback and living with the people. He returned from one of his long trips only a few days before his death. He was rapidly winning the confidence, esteem and affection of the people.

It is a disputed question whether the present and past occupants of the Congregational House, or outsiders who occasionally use the elevator, will be most pleased by the startling news that the work of demolition of the houses on the site of the future new building has begun.

It will be Ministers' Day at the Zoo next Monday, and every minister at the Boston Ministers' Meeting that morning may procure a free ticket. The big orang-outang will receive at the Zoo.

News from the Churches

Meetings to Come

Boston Ministers' Meeting, Pilgrim Hall, March 22, 10 A. M. Speaker, Rev. D. L. Furber, D. D. Subject, The Missionary, John Eliot.

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

Benevolent Societies

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the Massachusetts Home Missionary Society, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership. $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House. Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary. Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

A few such lessons as Worcester Sabbath breakers have learned as a result of the activity of some loyal young Christians have sufficed to establish among the tradesmen of that city a proper respect for the first day of the week.

The welcome given the new members of a Connecticut church is the spirit of fellowship which will encourage other accessions.

An Interior church has planned wisely to attract a congregation of real worshipers at its second Sunday service.

To pastors and laywomen desirous of helping the little ones and binding them to the church, we commend the Children's Social Hour as arranged in St. Louis and described in our article on institutional features of that city.

One good result of the hard times will be the consolidation of small neighboring churches which otherwise would have struggled to maintain separate organizations.

That small Nebraska church which has furnished pastors for four others and a leader for a fifth has not lived in vain.

Perhaps that New Jersey church which has lightened its burdens by removing an old debt learned how to do it through generous attention first to its benevolences.

A Maine church showed its interest in the meaning of Inauguration Day.

Of Special Note

Increased power through concentration in Wichita, Kan.

Solution of the "second service" problem in several places.

A rare tribute to humble, upright living in a Michigan city.

Added strength to our denomination in Indiana.

PROGRESS IN RHODE ISLAND

Our churches in Providence and vicinity have been doing their work during the winter in a spirit of consecrated expectancy. Most of them have received at each communion new members on confession, a circumstance which has been as a silver lining to our business clouds, reminding us of God's way in the past when business reverses have worked together for good. The United Church in Newport, under the leadership of its new pastor, Dr. T C. McClelland, is in good heart and reaching vigorously towards things that are before. Rev. Mahlon Van Horne, many years the pastor of the Union (colored) Church in that city, has recently resigned and been dismissed by council.

Our churches in Pawtucket and Central Falls, six in all, are prospering and becoming increasingly centers of influence. The Weeden Street, Rev. George Bloomfield, pastor, finds its present seating room too small and proposes soon to arise and build. The Park Place Church and the Central Falls Church are veritable industrial institutes doing a noble work, while the parent church, with its pastor, Rev. Alexander McGregor, reports at its recent annual meeting the reception of thirty-one new members during the year, eighteen on confession, and benevolences of $4,254.

We note with no little satisfaction that representatives from our churches in every section of the State are prominent in movements for the betterment of the dependent, defective and delinquent classes of society. Christian Citizenship Leagues with kindred organizations are keeping their faithful watch and pressing towards much needed political and other general local reforms.

A few weeks ago Dr. Kneeland, representing the New England Sabbath League, occupied several pulpits, and is booked for the closing week in April in Providence and Pawtucket. May his coming be in the fullness of the blessing, for among us, with shore resort temptations in summer, much need of vigorous, intelligent and united action looking toward the better observance of the Sabbath is felt.

Our Episcopal friends held a denominational club rally a few weeks ago in Providence, at which representatives of ability from near and far discussed broadly questions of common interest to the Church of Christ generally. How great the need today, in all our denominations, of men like "the children of Issachar, that had understanding of the times to know what Israel ought to do."

A.

SUCCESS IN DEBT RAISING

The debt of $7,500 on the beautiful new edifice dedicated last autumn in Wellington, O., gave little hope of removal while the town was suffering as now from even more than its share of the hard times. Depressing talk for two years, since the former house was destroyed by fire, added no cheer, and there was general discomfiture. Missionary contributions were sadly reduced, and there was utter inability to meet the estimated expenses of the current year.

At such a crisis the congregation was called together, and under a sudden inspiration voted "that the debt shall now be raised." The Ladies' Benevolent Society, always in the lead, had already assumed $1,000. Then ten individuals came to the front, promising $300 each if the debt should be wholly paid. There we stuck fast—no more $300 men in sight, but the balance of the debt full in view.

A letter was prepared stating our urgent case, requesting a subscription and bearing at the bottom a blank form of pledge. Due notice having been given on a Sunday, the next day a volunteer force of twenty young ladies addressed personally 750 of these letters—one to every man, woman and child in the parish—and carried them to all the homes. The notes were left till Friday, when the same messengers called, gathered them up in sealed envelopes and brought them that evening to the church. A large congregation was assembled eager to learn the result. Meanwhile a committee of twelve men and women had been doing faithful work with individuals. The people had become thoroughly aroused. In one corner of the town six families challenged one another to give $100 each, and it was done.

The meeting opened with devotions and praise. Then the pastor, Rev. A. F. Skeele, drew on the blackboard the outline of a mountain peak representing the debt. At the base was cut off the $1,000 of the ladies, then the great section of $3,000 pledged by the ten, then the $600 of the "north end syndicate." The committee proceeded to open the envelopes, and as fast as the pledges footed $100 the sum, without names, was announced by the pastor and another slice cut from the mountain. So we crept up the peak. However glorious climbing the Matterhorn may be, it must surely yield to the exhilaration of this ascent.

What applause as $100 after another ate away the face of the mountain! But every dollar was pledged on condition of securing the whole. When all the envelopes were opened we found ourselves within $400 of the summit. "Keep a-going," was the word. Indeed, no one could stop it now, and in a few minutes the last dollar was pledged and our mountain of debt was removed. With a fervent "Praise God" and an all-round hand-shaking the protracted meeting dispersed. Analysis of the letters showed more than 300 subscribers to the debt, in sums ranging from five cents to $100. There were seventy-five pledges of less than a dollar each, sixty-one of $1, forty of $5, only eight of over $50.

This letter plan has marked advantages. It interests more people, appeals to higher motives, avoids publicity and gets more money. But the letter was only one of several forces which united to win. The advance pledges of the ladies and of the "big ten" and a strong co-operating committee made a combination hard to defeat. Most of the pledges were in cash, and so, at the end of a week, more than $6,000 were actually in hand, either in cash or in interest-bearing notes. With the debt removed, it is not strange that the current expenses seemed to adjust themselves. We begin to live again. It has worked out into nothing short of a revival of religion. The identity of the financial and the spiritual welfare is already apparent in new decisions for Christ and a number of persons uniting with the church.

"When the Lord turned again the captivity of Zion, we were like them that dream. The Lord hath done great things for us, whereof we are glad."

A. F. S.

INSTITUTIONAL FEATURES IN ST. LOUIS

Some of the churches in the city are emphasizing a line of social and educational work. Immanuel has just become a distributing station of the St. Louis Public Library. Fountain Park has on its shelves a stock of the Public Library books, which it changes once a month; and now the Sunday school of First Church is making a similar arrangement to re-enforce its library. Compton Hill has opened a reading-room with a stock of periodicals valued at $60. In connection with this it has added to the Sunday services a social hour for the children at 3 P. M. Bible stories are told, a 10-minute sermon is preached and some time is spent over the magazines and papers under the care of the pastor and ladies of the church. Webster Groves has had a free library and reading-room in operation since the opening of the new edifice. The room is supplied with books, papers and magazines, and is open, under the care of a librarian, from one to six and seven to 10 o'clock every week day, except during the Wednesday prayer meeting. The library contains 807 volumes, of which 119 were added last year. During 1896 the rooms were open 311 days, and 7,706 visits were made to them, an average of 25 per day. This was also an average of over three visits each for the entire population of Webster. During the year 2,638 volumes were issued. Pilgrim has maintained for many years a parish library, which has been open during the S. S. hour and on Wednesday evening. Plymouth and Redeemer continue their Chautauqua circles. First, Central and Hyde Park carry on Boys' Brigades, and various others conduct clubs for social, civil or educational purposes. These churches are not institutional, nor are they known as such, but something of the spirit and activity of this idea is entering in without the name.

CONCENTRATION IN WICHITA

Efforts to combine Congregational forces in this city of Kansas have proved singularly successful. In 1894 Rev. Messrs. J. S. Gould and F. G. Ward became co-pastors of the four existing churches, whose aggregate membership was then 120. Under their guidance Olivet and Mayflower were disbanded and their working elements were merged in Plymouth and Fairmount. Under the new *régime* Plymouth has become self-supporting, increased its annual home expenditure from $800 to $1,560, received 126 members, paid $500 of a debt of $700, and provided for the remainder. It has increased its benevolences in a year from $37 to $505. In 1895 Mr. Ward went to Germany for study, and Mr. Gould has continued as the successful pastor of Plymouth, which is now the only Congregational church in the center of the city. Meanwhile, Fairmount Church, located near Fairmount College, has increased in membership and vigor and is now able to pay the larger portion of its pastor's salary. It has removed the building of the disbanded Mayflower Church to its own locality to use as a house of worship. The edifice of the other disbanded church (Olivet), was removed in 1895 to Alva, Okl., for the use of the church there.

THEOLOGICAL SEMINARIES

Bangor

Dr. F. F. Emerson recently delivered two interesting and carefully prepared lectures on Theology as a Science and Nature and God. Dr. Emerson is temporarily residing in Bangor and is considered a valuable addition to the Congregational circles of the city. He was formerly a pastor in Amherst, Mass , and Newport, R. I., and more recently supplied the Union Church in Worcester.——Rev. Messrs. R. T. Hack, C. P. Cleaves, G. K. Goodwin of the board of visitors spent several days here last week.——The semi-annual meeting of the Students' Association took place at First Parish Church, March 8. Addresses were made by the students on The Social Value of the Church, The Worth of Undeveloped Talent, and Henry Ward Beecher.——The following members of the Senior Class have been appointed Commencement speakers: F. H. Baker, K. E. Evans, M. A. Farren, William Ganley, T. H. Kinney, B. A. Lucas, E. H. Newcomb, G. H. Woodward.——The Middle Class is taking optional work in ethics.——The Bond lectures will be given in the Hammond Street Church and will be open to the public.

Andover

Stanton H. King and Rev. Daniel Merriman, D. D., have lectured recently before the Society of Inquiry on Ministerial Qualifications.——At the annual meeting of the Boston Inter-Seminary Missionary Alliance last week E. M. Bartlett read a paper on The Problem of the Country Church, and a discussion followed.——The meetings of the Literary Seminar were completed for the winter with an essay by B. E. Ray on Hawthorne's Scarlet Letter.

Hartford

Professor Genung of Amherst has just given an interesting lecture on the Minister in His Relation to Literature.——At the missionary meeting last Wednesday Rev. A. E. Dunning, D. D., spoke of Some Impressions of Foreign Mission Work which he received while visiting Egypt, Syria, Asia Minor and Turkey two years ago. To many it put the work in an entirely new light.——Last Thursday a large number of the students visited the State Prison with Professor Merriam. The warden personally conducted the party through the institution and explained its government.——The second semi-annual banquet of the seminary has just occurred ——Mr. H. E. Krehbiel gave a lecture this week, under the auspices of the Hartford School of Music, on How to Listen to Music.——The spring vacation began March 13 and ends on the 22d.

Yale

Among the lectures last week were: The Modern Novel by Prof. W. L. Phelps, The Influence of the Greek Games on Sculpture by Prof. J. M. Hoppin, and The Battle of Gettysburg by Mr H. G. Beuhler. ——The papers read before the Biblical Club were on Wisdom Literature.——Austin Rice of the Senior Class gave a lecture on Debating before the Freshman Union of the college.——The Leonard Bacon Club debated, Resolved, That vivisection should be prohibited by law.——Dr. Arthur Fairbanks is giving a course of illustrated lectures on Greek Religion.——Last week Wednesday afternoon H. F. Rall of the Senior Class gave an able address on The Theory of Evolution in its Bearing on the Christian Doctrine of Sin.——Professor Fisher's class in the history of Christian doctrine is having an interesting discussion of Jonathan Edwards and the New England Theology.——The Senior Class have presented a petition to the faculty for a change in the Commencement program which shall make it less academic.——The preacher before the class last Saturday morning was S. Knapp, Jr.

Oberlin

Ex-President Fairchild is this week closing for the year his work in systematic theology. The review of the subject has been by means of papers prepared and read by members of the class.——Dr. H. M. Tenney of the Second Church begins at once a course of 12 lectures on The Positive Institutions of the Church. The course is given in alternate years and this is the third time Dr Tenney gives it. ——The graduating class has arranged as an additional feature of Commencement this year a baccalaureate sermon, to be preached May 2.

Chicago

The monthly conference of faculty and students last week was led for the first time by Prof. Fridolf Risberg of the Swedish department, who took as his subject What We Can Learn from a Heathen Woman. The attendance was large, and for the first time there were prayers in four languages—English, German, Norwegian and Swedish.——Last Friday Dr. N. H. Whittlesey was present at prayers and made a plea in behalf of the Society for Ministerial Relief.

CONFERENCES AND ASSOCIATIONS

N. J.—The Northern Conference met March 9 with the church at Bound Brook. The attendance was large. In the morning Rev. J. A. Chamberlin read a somewhat advanced paper on Sociology's Call to Men of the Church. In the afternoon the new Congregational Union of New Jersey—an organization for forwarding church extension and missionary enterprises within the State—was brought into permanent form, after which the conference listened with great interest, though doubtless not with universal assent, to Dr. Lyman Abbott's address on The Scientific Conception of Revelation. It appeared that Dr. Abbott was more conservative than the newspapers have represented him. Dr. W. H. Ward followed him with a short address which was not less radical.

CLUBS

IND.—Indianapolis Club met March 9 in Mayflower Church with an attendance of about 50. Rev. Nehemiah Boynton, D. D , gave the leading address on The Present-Day Message of Our Ministry. This message had three elements: The necessity for intellectuality of spiritual life, social democracy and fervid evangelism. The address was received with delight, since it was vigorous and practical.

NEW ENGLAND

Boston

[For other Boston news see page 390.]

Berkeley Temple will recognize its 70th anniversary Sunday, April 4. All past and present members of the church and congregation are asked to share in this observance.

Eliot. The resignation of Rev. Dr. B. F. Hamilton last Sunday came as a surprise to his congregation. But the pastor has for some time felt that the burden of carrying on the work amid changed conditions was too great for him, and that the church needed to undertake new methods which a new pastor could better inaugurate. The relations between pastor and people have been most cordial during all the 25 years of this pastorate, and the work done has been a noble one.

Massachusetts

SOMERVILLE.—*Prospect Hill.* A large and enthusiastic sociable of the men connected with this church was held March 10. The supper was followed by addresses on current topics by Messrs. E. L. Tead, J. M. Woods and G. A. Kimball. This was the first attempt to bring together the large number of men of the congregation, and it met with such success as to encourage a repetition. Instead of the usual missionary meeting of the Woman's Union a "Converzatione on Spain" was held. Interesting papers were interspersed by solos and duets. The parlors were crowded. Rev. E. S. Tead is pastor.

MEDFORD.—*Mystic* The financial condition of the society as reported at the annual meeting held last Wednesday is the most satisfactory that has been shown for years. All bills are paid and a good balance remains in the treasury. The benevolences also were the largest for many years. It was unanimously voted to add $300 to the salary of the pastor, Rev. John Barstow.

HYDE PARK has made all the efforts in its power to keep its pastor, Rev. Dr. A. W. Archibald. But as he feels that duty calls him to accept his call to Brockton, his people have sorrowfully but generously passed resolutions commending him to the love, confidence and united support of the congregation to which he is going.

SAUGUS.—A quiet interest has been felt in church and Sunday school all winter. Evening meetings have been crowded since November. Several cases of hopeful conversion have occurred. Rev. J. C. Labaree is pastor.

NORTH READING.—*Union.* Among the four additions to membership on confession this month was a man 87 years of age. The others were a mother and twin daughters. The young people have lately held an interesting entertainment under the direction of the pastor, Rev. E. E. Colburn, which will net about $25 for a new organ fund.

NORTH CHELMSFORD.—*Plymouth*, organized last summer, has built a house seating 200 or more, which will be finished about May. Rev. P. A. Bradford is pastor and S. S. superintendent. No help from any missionary society was received, and not a large debt has been incurred.

FITCHBURG.—*Rollstone.* March 7 was an inspiring day to the church and its new pastor, Rev. W. O. Conrad. Twelve persons were added on confession and 11 by letter.

SAXONVILLE.—*Edwards.* At the March communion seven new members joined the church, five on confession, making the total additions for the five years of the present pastorate 59. At the annual meeting of the parish, March 7, the treasurer's report for the fifth consecutive time showed a balance. Accordingly it was voted to make the pastor a gift of $100 in recognition of this continued prosperity. Every department of the church is flourishing, especially the Sunday school and the C. E. Society. The outlook for conversions is hopeful. Rev. G. A. Brock is pastor.

PLYMOUTH.—*Church of the Pilgrimage* received 20 new members last week Sunday, 16 on confession, the partial result of special union meetings recently held without the aid of an evangelist. About as many more have declared themselves for the Christian life. The roll of membership now numbers above 400, the largest in the history of the church The pastor, Rev. E. W. Shurtleff, is entering upon the seventh year of his work.

WORCESTER.—At the Ministers' Meeting, March 8, Rev. W. A. Busch of the Advent Church read a paper on The Hope of the World's Conversion.——Several city pastors have united in spending an afternoon once a fortnight in prayer and a quiet time with a desire for a deeper spiritual life.——*Union.* At the March communion 30 persons were received into the church, seven on confession, among them a man 86 years old and his granddaughter. During Lent Dr. J. E. Tuttle, the pastor, will take for his Sunday evening themes The Words from the Cross, and for the midweek prayer meeting The Last Teachings of the Master. Holy Week will be observed with services every evening.——*Belmont.* Rev. W. B. Oleson, who has been sick for several weeks, has so far recovered as to occupy his pulpit again.——The recent movement, initiated by the Christian Endeavor and Epworth League Unions, for the better enforcement of the Sunday laws, has resulted in a better order of things on the Lord's Day. Two weeks ago five grocers and a druggist were brought into court and fined $20 each for violating the Sunday laws

NORTH BROOKFIELD.—*First.* The services previous to April will be in special preparation for a series of evangelistic meetings. At the recent birthday party of the Ladies' Benevolent Society $115 were cleared.

Charlton mourns greatly the loss of Mr. D. R. Dodge, whose death occurred March 7, in his 69th year. He had been deacon of the church for many years and a member of the church for 46 years.

Springfield.—*First.* The adoption of a new creed is being considered. A service in the interests of Berea College, Kentucky, was held recently, North and South Churches uniting. Rev. W. G. Frost, president of the college, and Rev. W. E. Barton were the speakers. An afternoon reception was tendered these two gentlemen later, and Dr. Barton read selections from his sketches of life in the hills of Kentucky.——*Hope.* The Boys' Brigade held sway on a recent Sunday evening, the local organization having invited the other brigades of the city and vicinity to attend in a body. The front part of the church was well filled by the boys and young men, and the pastor, Rev. R. W. Brokaw, preached an appropriate sermon. Mr. E. F. Talmadge also spoke.——*Park.* A S. S. class of boys hired the city hall for an illustrated lecture on the beauties of the Adirondacks lately, and secured financial help for the church.

Pittsfield.—The organization of the new memorial church was practically completed last Sunday and several new members were received. The entire membership is 80. The outlook for the church is good, owing to the district which it accommodates. The enterprise is the outgrowth of a Sunday school and C. E. Society of several years' growth.

Maine

Portland.—The Young Ladies' City Mission Band, for many years a prominent factor in local missionary work, has disbanded in order to give way to The Daughters of the Covenant, a new organization covering the same ground but intended to enlist the interest and co-operation of a younger grade of members. An auxiliary in each church has been formed.——Several of the churches devoted the first week of Lent to special services.——*Williston.* At the quarterly review of the S. S. lessons Rev. R. T. Hack of Second Parish Church gave an illustrated stereopticon lecture on the subjects covered.——*Second Parish.* The Sunday evening services have been greatly stimulated by similar lectures. The pastor follows these with an after meeting in the vestry, often with marked spiritual results.

Sanford.—Through the influence of the pulpit an anti-tobacco movement is extending over the town. Men are attending church who for years have been absentees and opposers of the work. Large congregations, increasing spiritual power and an increased membership of nearly 80 are noticed. The pastor is Rev. C. L. Woodbury. A device is used in the preservation of prayer-meeting hymnals which has kept nearly 200 copies in their places for more than two years. The cover on one side was painted a flaming red, and now the books remain at the church.

Bucksport.—*Elm Street.* The expense of renewing the interior of the meeting house was assumed by the ladies, who have by persistence and energy raised all but $70 of the $2,000 needed.

Gray is holding a series of special meetings, Rev. S. D. Towne assisting, and Pavilion Church, Biddeford, is assisted likewise by Rev. D. T. Call.——A union prayer service for the new Administration of the Government was held in Farmington.——After a long absence from illness Mr. E. B. Wood has resumed his pastoral duties in Lovell.

New Hampshire

Marlboro.—Beginning March 2 and closing March 14 Evangelists Gillam and Estey have held daily services in the Congregational and Methodist churches. In spite of inclement weather and a bad condition of the roads the attendance was uniformly large. About 100 persons signed cards indicating a desire to begin a Christian life, and church members were greatly quickened. There was no excitement, but a deep spiritual impression was made by the judicious methods of these two workers. They began a campaign at South Braintree, Mass., this week.

Hillsboro Bridge.—At the last communion eight persons were received to the church on confession as a result of recent special meetings. Eight had previously been received, and more are expected. The Young Men's Evening Service Club has done much to arouse interest and make effective and profitable the Sunday evening services, which give increasing promise of good results.

Rye.—Thirteen new members were received March 8, on confession. Eight were baptized. These were part of the fruits of the extra meetings held in January. More will follow at the next communion. The church is in a flourishing condition, having one of the largest congregations in southern New Hampshire. Rev. A. W. Mills, the pastor, came from Brooklyn, N. Y., about a year ago.

Hollis.—Since the beginning of the year the S. S. attendance has increased, and the contributions have maintained the usual good record. On a recent Sunday over $5 were collected for the suffering Armenians.

Newport.—Rev. James Alexander is giving Sunday evenings interesting and instructive lectures on different books of the Bible.

Vermont

Rev. C. H. Williams of Hartford, Ct., has supplied the pulpit in St. Albans acceptably for the past 10 weeks.——Evangelistic services are being held in Sheldon assisted by Rev. Hollis Jordan.

Rhode Island

Providence.—*Central.* A course of five illustrated lectures is in progress by the Young People's Society, to increase their pledge for the church debt.——*Free Evangelical.* The Christian Alliance held a three days' convention with this people recently. This church has had free sittings for over 50 years. Its covenant contains a strong temperance pledge, inserted at the time it was formed.——*Highland.* Rev. L. S. Woodworth's Bible class recently surprised its teacher with an evening visit to the parsonage. The morning congregations have nearly doubled in numbers during the last six months.

Riverpoint.—An awakened interest has been shown by means of Bible readings, led by Miss Deborah Knox of Pawtucket, and other services in which Rev. F. H. Adams was assisted by Rev. L. S Woodworth. Quite a number have accepted Christ and begun the Christian life.

Connecticut

New Britain.—*First.* Rev. J. H. Denison, who is supplying the pulpit, is at the chapel Saturday forenoon for conversation and in the afternoon holds a special Bible reading.——*South.* Hamilton W. Mabie of the *Outlook* lectured in the parish house last week on Literature as a Personal Resource. The last of the talk nights of the season was held last week Wednesday night, about 60 being present, of whom the majority took part in the discussion, the subject being, Newspapers and Newspaper Reading.

Hartford.—*Fourth.* Rev. H. H. Kelsey gave a week ago Sunday evening the first of a series of five special sermons to extend through Lent.——*Asylum Hill.* At the annual meeting of the society the committee was authorized to make arrangements for enlarging the S. S. room.——Mr. R. H. Smith, editor of the *Religious Herald*, has become proprietor of that weekly and will act as its manager after April 1. The paper will continue along the same lines practically as in the past.

Suffield.—*First.* Repairs and alteration to cost over $4,000 are contemplated. They include the removal and rebuilding of the organ, putting in a water motor, furnishing the building with electric lights, laying a new carpet and redecorating the interior. Half the required sum is already subscribed.

Old Lyme.—The number of new members received within a year is 14, of whom 12 came on confession. The pastor, Rev. Arthur Shirley, completes a pastorate of seven years with the last Sunday in April and ends his labors with this church at that time.

Bristol.—March 7 was a great day for the churches of this place. Besides the 39 already noted as joining the Congregational church, 45 were baptized at other churches and 75 admitted to the Methodist church. This increase is due to the recent revival meetings.

Kent.—The engagement of Rev. Howard Mudie having expired, the society has voted to retain him six months longer, thus concurring with a previous vote of the church. Large congregations attend the Sunday services and a new Junior Society is at work.

Ekonk.—No services have been held in the Voluntown church since the resignation of Rev. John Elderkin after 15 years' labor. The church numbered 34 members last year with no additions or removals. The parish expenses were $611.

Southington.—*First.* A week ago Sunday Rev. Joseph Danielson preached his farewell sermon as pastor. His resignation does not take effect until April 1, but he will not occupy the pulpit longer.

After the weekly prayer meeting last week an informal reception was tendered the members who joined the church at Glastonbury, March 7.——The local church missionary society at Essex has contributed $25 for famine suffers in India.——The church at Higganum receives $1,000 as a bequest from the late Mrs. Daniel Scoville of Meriden.——An interesting memorial service in recognition of the new windows lately placed in the Putnam meeting house was held last Sunday morning.——Milford is holding helpful union revival meetings.

MIDDLE STATES

New York

Schroon Lake reports a successful year. The annual records show a gain in membership of 26, of whom 22 came on confession. The outstanding obligations were all covered. During the year the church building has been reshingled and repainted. The work of the Sunday school showed special prosperity in its library improvements. Many of the S. S. members were among those who have united with the church on confession. Rev. Henry Lewis is pastor.

Middletown.—*North Street*, in December, had a "barrel social" which brought $80. Following the Week of Prayer meetings were continued for six weeks, as a result of which 30 members have been received to the church, 18 on confession. The church members were blessed and many were revived. At a church fair later, lasting three days, the church cleared $409. Rev. J. W. Norris is pastor.

West Groton has had a remarkable work of grace. The pastor, Rev. John Cunningham, has been assisted by pastors in active service. About 20 have been added to the Y. P. S. C. E., and all departments are enlarged and full of enthusiasm. A large number of converts are young married persons. Cottage prayer meetings are now taking the place of special meetings.

Black Creek, like other churches in the State, has had a gracious awakening, about 28 having expressed a desire to lead new lives. The converts are mostly young people. The earnest pastor, Rev. C. T. Cooley, not satisfied with the demands of his own parish, goes out to neighboring churches. His labors at Strykersville have been helpful to a number of persons.

Olean has received a strong impulse to larger things as the result of the recent labors of Rev. H. E. Gurney, evangelist. Rev. J. H. McKee is pastor. Many families have recently identified themselves with this organization, and the sittings are becoming scarce in the house of worship.

Jamestown.—Dr. A. L. Smalley, pastor of the First Church, will conduct a party of 10 persons of this city on a European tour, sailing about April 10.

New Jersey

Upper Montclair.—A pastor's class has been instituted to meet half an hour after the Sunday school. It is designed to make clear to all interested what it means to be a Christian and to join the church. The pastor is conducting weekly Lenten readings, using Tullock's Development of Christian Thought in England in the Nineteenth Century.

Elizabeth.—The debt has recently by a payment of $700 been reduced to $400. The church is growing in every department, and congregations have increased largely. The pastor, Rev. C. C. Clark, and his wife and the S.S. superintendent have been remembered with handsome gifts.

East Orange.—The pastor, Dr. F. W. Baldwin, has decided to continue his Tuesday evening talks on Genesis, so many requests for them have been received. Questions are solicited from the audiences and helpful discussions result.

Hoboken.—Fifteen persons have been added to the membership of this young church within a twelvemonth. The Sunday school is flourishing, and progress in general is marked.

Glen Ridge, in spite of the times, increased its beneficence last year nearly $400 and paid off an old debt of $1,000. It is thriving in all ways and a larger building is needed.

Chester has recently paid off a debt.

THE INTERIOR

[For Chicago news see page 378.]

Ohio

Springfield.—*First.* Rev. E. A. Steiner and his people are much encouraged by the improved spiritual condition. Nine persons were received at the recent communion, five on confession. The attendance at Sunday services and prayer meeting has greatly increased. The new Men's Club has a large membership, including nearly all men in the congregation. A series of addresses and discussions on Congregational history and principles will form the principal feature of the club.——*Lagonda Avenue.* Rev. A. E. Woodruff has entered on the second year of his work with this church with an improved outlook.

Saybrook observed its 50th anniversary last month, a day being devoted to the occasion. Dr. D. L. Leonard gave an address on The World in 1847, Deacon C. L. Johnson read a historical paper, "Father" Barber, a former pastor, spoke, and also Secretary Fraser. Rev. C. W. Grupe is the pastor. During the 50 years about 260 have united with the church, and its average membership has risen from 33 in the first decade to 93 in the last. One member has been an S. S. teacher 36 consecutive years.

Illinois

Mattoon recently observed its quarter-centennial. Historical papers were read on the Sunday School, the Ladies' Society, the Y. P. S. C. E. and the Junior C. E. Society. A general historical address was also given by the pastor, Rev. R. W. Newlands. In connection with the anniversary exercises a social reunion was held at the home of one of the charter members, 11 of whom are still here. The occasion was of interest, and will prove a stimulus to larger services in years to come.

Creal Springs.—Rev. C. F. Van Auken, aided by Mr. J. R. Bursk, closed a series of meetings March 7, when 24 persons united with the church. The interest and attendance grew until the standing room was hardly sufficient to accommodate the people. Mr. Van Auken, under direction of the H. M. S., is now visiting a number of the churches in southern Illinois, and in every instance there has been a gratifying response.

Roberts.—*The Congregationalist* Eventide Services are used with marked success. At the March communion an addition of eight was made to the membership; two others unable to be present will be received later. There have been 12 additions since Jan. 1. Rev. J. H. Runalls is pastor.

Braceville, recently recognized, of which Rev. James Rowe is pastor, welcomed four new members March 7. A fair and supper held by the ladies of the church netted $125. Pastor and people are confident of growth and progress along all lines.

Indiana

Elkhart.—*Riverside.* This new church is the outgrowth of a series of meetings conducted by Rev. M. J. Duryea, who had been assisting a pastor in another portion of the city, and was called to conduct noon meetings at the extensive Pratt shops. The meetings were afterwards transferred to a fire department building. The idea of a church for this section of the city had been broached for years. The meetings increased in power, and the result is a hopeful organization. A canvass of the neighborhood resulted in the votes of 140 families for a Congregational church with some scattering votes. A Sunday school has been started and regular services are maintained. A lot has been given by Mr. Bucklen, and large contributions have been made for the erection of a suitable house. Elkhart is built at the confluence of three rivers, and Riverside is a district lying north of the St. Joe River. It is a favorite residence section lately built and contains 1,500 people. This is the first church erected within its bounds.

Terre Haute.—*First.* By way of solution of the evening service the pastor, Rev. J. H. Crum, has recently introduced a vesper service at 5 P. M. lasting an hour. Programs containing readings and music are distributed, and it is understood that visiting pastors will not be invited to participate, so that there may be a worshipful hour for all in this central down-town church each Sunday, and even ministers may have opportunity for worship free from care. The meetings are largely attended, and after a short intermission the Y. P. S. C. E. meets in the vestry.

Michigan

Detroit.—*People's* celebrated the sixth anniversary of Rev. Morgan Wood's pastorate. Mr. Wood preached the anniversary sermon in the morning and received 37 new members, 35 on confession. The communion service was held in the afternoon, at which all the Congregational pastors of the city were present and took part. In the evening the anniversary of the people's service was observed.

Grand Rapids.—*Park.* Dr. D. F. Bradley draws Sunday afternoon congregations to his lectures on the Religion of the Poets. His morning congregation is always large and the second service has, until now, been a problem.——*South* feels revived and strengthened under the leadership of Rev. F. E. York.

Howard City.—The largest funeral ever held in this village of 1,400 people was conducted by the Congregational pastor, and was that of a washerwoman whose character commanded the highest respect of all.

Chelsea.—Last week Sunday was a red letter day, when 23 persons were received to membership, 21 on confession. The service in the evening was the 15th anniversary of the Young People's Society and Prof. W. E. C. Wright, D. D., gave an address.

Olivet.—The spiritual interest continues deep. Prayer meetings are held in different parts of the village and all are well attended. Six united with the church at morning service last Sunday.

Grandville.—A Young People's Club has been called into existence to help in securing larger congregations and to work directly for conversions.

Almont.—Seventeen persons were lately received to fellowship on confession; nine were girls from one S. S. class.

Coral and Breckenridge have had revival services with good results.——Ypsilanti is working hard in all departments to raise its home missionary apportionment.

Wisconsin

Madison.—Last week Sunday 24 members were received. The annual report just printed shows that $15,095 have been collected during the year. A debt of $3,800 has been paid. Benevolences aggregated $2,434.——*Pilgrim Chapel.* District Missionary F. N. Dexter has been working here, and March 10 occurred the preliminary organization of a Congregational church in the rapidly growing Sixth Ward. A council will soon be called.

De Pere, with the Methodist and Presbyterian churches, has been holding union meetings, which resulted in strengthening the members and uniting the several churches.——*Emerald Grove.* An account of the 50th anniversary is issued in pamphlet form, with fine engravings of the church buildings, pastors and leading members.

Manning acknowledges gratefully the gift of a cabinet organ from Sparta.——Special meetings in Arena resulted in 25 conversions.——Platte and Leeds have benefited by extra revival services.

THE WEST

Missouri

St. Louis.—*First.* A training class, composed of leading C. E. workers of various denominations in the city, has been organized under the leadership of Miss Barnes, the parish visitor, and meets on Saturday evening of each week in the pastor's study, with the object of securing better equipment for active work in winning souls.——*Pilgrim* gives an entertainment each year for the benefit of its parish library. This year it was a concert which was largely attended and successful.——*Immanuel.* A series of evangelistic services, under the auspices of the Y. P. S. C. E., were held in the church during the last week of February and the first in March. Various city pastors and C. E. workers assisted.

Kansas City.—*Clyde* has greatly prospered this winter under the leadership of Dr. Wolcott Calkins of Boston. There have been frequent accessions to the church and the congregations have largely increased. A troublesome floating debt has been paid, Dr. Calkins giving a course of lectures in aid of this object. He is to repeat these lectures before the Kidder Institute.

Iowa

Doon.—Evangelist D. M. Hartsough has been holding union meetings in the Congregational edifice for a little more than a week. Already 151 persons have signed cards, while scores have risen for prayers. Among the converts are many prominent business men. Mr. Hartsough goes next to Lake City.

Bondurant.—Rev. H H. Long, pastor, reports revival meetings, 12 accessions, a new organ purchased and funds raised to paint the edifice.

Following union meetings at Anamosa conducted by Evangelist Cordner, the pastor, Rev. S. F. Milliken, received 13 persons to membership.——At Gowrie the parsonage loan is practically paid. The evening congregations crowd the house. Rev. Mandus Barrett is pastor.——Since the revival meetings at Hiteman a few weeks ago 40 persons have united. Rev. Owen Thomas is pastor.

Minnesota

St. Paul.—*Pacific* rejoices in steady growth, receiving substantial additions to its membership at each communion. Ten united March 7, six on confession. Over 50 have united during the last six months, a large Junior C. E. has been organized, and all branches of work are flourishing.——*Milton Street* is to be incorporated under the name of University Avenue. A large number of accessions have been received into the little church, which six months ago numbered only eight members. A permanent pastor has been secured, who has commenced work and will move his family soon to the city.

Granada.—During the pastorate of Mr. S. R. Van Luven, who leaves to complete a course of study, the church has been greatly strengthened, lots have been secured for a parsonage, which will be erected at once, and a minister has been engaged to succeed him.

Granite Falls has been pastorless for six months, but has now been visited by two neighboring ministers, and arrangements have been made to resume services. The membership has been depleted by removals.

Nebraska

Harvard.—The ordination of Mr. J. W. Larkin was of special interest. He had been engaged for some time in S. S. and evangelistic work in Colorado, but was obliged to surrender it on account of impaired health. Spending a few months with a sister in Omaha, he found his health so far restored that he accepted the invitation of this church to serve them, with the understanding that he was to be free to omit the evening service if necessary. The work has been growing in interest, and the stronger elements of church and congregation have rallied around him. His examination was sustained by a hearty and unanimous vote. Rev. S. W. Butler, D. D., preached the sermon.

Dodge celebrated its 10th anniversary lately with great interest. It was organized in a railroad depot, with a small membership, and among those on the roll during the 10 years four have become settled pastors. One member, who moved to Petersburg, was the leading spirit in organization at that point. The present membership is 28. The first pastor, Rev. Samuel Pearson, now of West Point, was present at the anniversary. Rev. Edmund Cressman, the present pastor, also has charge of Howells and Fairview. He has been conducting special meetings at the former point, with increasing interest and promise of large results.

Pleasant Ridge.—This country church, a few miles from Cowles, has been in charge of Rev. Samuel Deakin of the latter place. Having become weakened through removals, it has decided to disband. Most of the members will unite with the Cowles church. The Sunday school and the preaching appointment will be continued as heretofore.

Burwell, long pastorless, has been gladdened by the coming of Rev. J. E. McKenney, who entered upon service March 1. A council will soon be called for his installation. He has been preaching the past year to the Methodist Church at Kimball, but is in hearty accord with Congregationalism.

Ainsworth.—Special meetings are continued, with good interest. Since Rev. J. H. Andress of Long Pine was obliged to return to his own work the services have been in charge of the pastor, Rev. Samuel Eveland, and 33 persons have signed cards.

PACIFIC COAST

California

San Francisco.—*Cooper Memorial.* The last Sunday in February, after addresses by Dr. G. C. Adams and Sec. H. H. Wikoff, $700 were pledged for a new edifice. The late Mrs. Cooper's two sisters, then visiting the city, were present.——*Plymouth* in its life of nearly 35 years has had five pastors, the longest term being that of Rev. T. K. Noble, who served from 1872 to 1886. Dr. W. D. Williams has just closed a six years' pastorate, during which 305 members have been received, and in addition to current expenses more than $10,000 have been raised for the purchase of an adjoining lot. Prof. C. S. Nash is to supply for a few Sundays.——*Bethany* has just celebrated, with its pastor,

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Rev. W. C. Pond, D. D., the 24th anniversary of their united labors.

San Diego recently held its annual meeting, with an attendance of several hundred. Reports showed 56 accessions, making the membership 378, and $4,000 raised, of which $1,316 were for benevolence. In addition $12,000 were paid and $18,000 subscribed for a new edifice.

Santa Cruz.—The Chinese Congregational Mission holds a street meeting in Chinatown every Sunday and also on Friday evening. An organ, presented by Dr. W. C. Pond, is a valued help.

Santa Rosa.—The wheelmen attended in a body on a recent Sunday, Rev. L. D. Rathbone preaching on The Well-Rounded Man. They were greatly pleased at the courtesy shown them.

Washington

Hillyard.—A 500 pound bell is now ringing from the tower. Congregations are increasing. The new meeting house at Pleasant Prairie was opened March 8, the pastor, Rev. Jonathan Edwards, preaching the sermon. This is the third church building erected in Mr. Edwards's parish within two years.

Vancouver.—Union evangelistic services in care of Evangelist Holdridge have resulted in accessions to all the churches. Over 100 conversions have thus far been reported, 12 of whom have joined the Congregational church. Rev. T. W. Butler is pastor.

Walla Walla has closed one of the most successful years in its history. The membership has reached 200. The benevolences of the last two years aggregate $30,000, including subscriptions to Whitman College. Rev. E. L. Smith is pastor.

Spokane.—*Second.* Rev. George E Rawlins, recently of the Methodist Episcopal Church, has united with this church and is seeking work in the denomination.

Evangelist Ried has closed a series of very successful meetings in Port Angeles and began work in Kalama with Rev. A. R. Johnson March 7.

Four German churches in Oregon and eight in Washington have just organized an association which they hope to have recognized by each of the two State associations as a part of those bodies. Seven pastors are now in service in these churches. The plan is that both the ministers and laymen shall attend the State association within the bounds of which they are located. Rev. M. E. Eversz, D. D., superintendent of the German department of the C. H. M. S., was moderator and rendered great assistance. His visit to the churches has greatly strengthened and encouraged them.

WEEKLY REGISTER

Calls

ARCHIBALD, Andrew W., Hyde Park, Mass., accepts call to Porter Ch., Brockton, to begin Apr. 18.

BALE, Albert G., Melrose, Mass., to Presb ch., Asbury Park, N. J. Accepts, and has begun work.

BROWN, Sterling N., recently of Plymouth Ch., Washington, D. C., to new University Park Temple, same city. Accepts.

DUNSMORE, H. Chas., late of Garnett, Kan., to Moville, Io. Accepts.

DURYEA, M. J., evangelist, to new Riverside Ch., Elkhart, Ind. Accepts.

EVELAND, Sam'l, to permanent pastorate at Ainsworth, Neb., where he has supplied six months.

GILMAN, Burton S., W. Colchester, Vt., accepts call to Gardner, Mass.

HITCHCOCK, Lyman P., Ellington, Ct., to Schenectady, N. Y.

HOFFMAN, J. A., to Granada, Minn. Accepts.

HOLLARS, John A., White Oaks, N. M., to Littleton and Manchester, Col. Accepts.

HUELSTER, Wm. (Presb.), Ontario, Cal., to Payson, Ill. Accepts.

HYDE, Albert M., Greenville, Mich, declines call to First Ch., Kalamazoo.

KLEIN, Marion A., to permanent pastorate at Wyanet, Ill. Accepts.

KNODELL, Jas. R., recently of San Bernardino, Cal., to Tabor, Io. Accepts.

McKENNEY, Jas. E., Meth. Ch., Kimball, Neb., to Burwell. Accepts, and has begun work.

ONSTOTT, Frank A., Edmond, Okl., to Perkins and Olivet. Accepts

OTIS, Jona. T., New Haven, Ct., to Mulliken, Mich. Accepts.

PALMER, Frank H., to his fifth year of service at Union Ch., E. Bridgewater, Mass. Accepts.

PARKER, Chas. O., to remain a third year at Acworth, N. H. Declines.

PETERSON, Mathias, Seattle, Wn., to Bear Creek Ch. (Swedish), near Volmer, Ida.

PLATT, Dwight H., Goodland, Kan., to Smith Center. Accepts, to begin May 15.

ROYCE, LeRoy, Payson, Ill., to acting pastorate of E. Main St. Ch., Galesburg, Ill., for one year. Accepts.

SIMS, Thos., Toronto, Can., to Melrose, Mass.

UPSHAW, Wm. L., First Ch., Enid, Okl., to Newkirk.

WILLIAMS, Horace R., recently of Richmond, Mich., to associate pastorate of First Ch., Port Huron. Accepts.

YOUNG, Robt. J. (Presb.), Pittsburg, Pa., to Ypsilanti, Mich. Declines.

Ordinations and Installations

BRYANT, Seelye, *i.* Scituate, Mass., Mch. 9. Sermon, Rev. Albert Bryant; other parts, Rev. Messrs. F. J. Marsh, E. W. Shurtleff, E. N. Hardy, A. W. Ide, Hon. S. H. Quincy.

LARKIN, J. Wallace, *o.* Harvard, Neb., Mch. —. Sermon, Rev. S. W. Butler, D. D.; other parts, Rev. Messrs. S. I Hanford, G. D. Tangemann, F. D. Jackson, B. O. Snow, R. T. Cross, L. P. Rose, Harmon Bross, D. D.

Resignations

BURNAP, Irving A., Monterey, Mass.

GOULD, J. Sidney, Plymouth Ch., Wichita, Kan.

HAIGH, Jeffrey G., Milbank, S. D., to take effect May 31.

HAMILTON, B. Frank, Eliot Ch., Roxbury, Mass., after a pastorate of more than 25 years.

HITCHCOCK, Lyman P., Ellington, Ct., to take effect June 1.

HOUGH, Joel J., Berkshire, N. Y.

JAMES, D. Melancthon, Fair Haven, Ct.

JONES, Wm. L., Cloverdale, Cal.

KENT Lawrence G., First Ch., Muscatine, Io.

LANSING, Isaac J., Park St., Boston.

MARHOFF, Jesse, Nashville, Mich.

MULLENIX, Mrs. Hannah M., Grand Meadow, Minn.

SCHOFIELD, Wm., Harrisville and Nelson, N. H., to take effect May 1.

SHIRLEY, Arthur, Old Lyme, Ct., after a pastorate of seven years.

SPRAGUE, Fred'k P., Bradley and Wayland, Mich., to take effect May 30.

SLADE, Wm., First Ch., Williamstown, Mass., renews resignation, to take effect May 1.

VAN OMMEREN, Hendrik, Grass Lake, Mich.

Dismissions

DE PEU, John, Norfolk, Ct., Mch. 12.

PROVOST, Joseph, French Ch., Springfield, Mass., Mch. 1.

Churches Organized

DEEP RIVER, Standish P. O., Mich., — Feb., 33 members.

EDMOND, Okl. (near), 2 Mch., 17 members.

ELKHART, Ind., Riverside, 5 Mch., 26 members.

MARBLE, Wis., 2 Feb., 13 members.

NORTH CHELMSFORD, Mass., Plymouth, — July, 1896. Park A. Bradford, pastor.

PITTSFIELD, Mass., Memorial, 14 Mch., about 80 members.

Miscellaneous

CURRY, David, appreciates the liberality and affection of his parishioners in Whittaker, Mich., as shown in a recent donation party. Twenty-two dollars did not come amiss.

FROST, Wilfred B., has accepted an invitation to remain three months at Pillsbury, Minn.

IDE, Geo. H., occupied his pulpit at Grand Ave. Ch., Milwaukee, Feb. 14, for the first time since his illness.

MUDIE, Howard, has been re-engaged to supply the pulpit at Kent, Ct., for six months.

SPENCE, J. M. A., and family, were recently given a housewarming by their friends in Clark, S. D., who left many useful gifts.

For accessions see page 399.

BIOGRAPHICAL

REV. FRANK S. ADAMS

Mr. Adams, who died suddenly at his home in Reading, Mass., Tuesday, March 9, was a graduate of Amherst College in the class of 1877, and of Andover Seminary in 1880 He was called immediately to assume the important pastorate of the church in Reading, which he has filled with marked fidelity and ability until the present time, a continuous pastorate of nearly seventeen years. To few men is it given to do so clearly defined a life work, all in one place and touching so intimately the lives of all classes of citizens, by whom the pastor and the man was so truly loved and honored that all the stores were closed at the hour of his funeral, and hardly a family failed to be represented by one or more members at the impressive services. Rev. C. L. Noyes of Somerville, an intimate friend and classmate, had charge of the exercises at the church He bore loving testimony to the peculiar simplicity and unselfishness of Mr. Adams's character. He was unsparing of himself in the service of others and faithful in the discharge of every duty, reproducing in his life the spirit of the Master. Prayer was offered by Rev. W. H. Bolster, D.D. Many local clergymen were present and with the multitudes of saddened parishioners mourned the early death of this loved and useful pastor. Mr. Adams was in his forty second year, and leaves a widow and one son, the latter fifteen years of age.

Teachers and Students should Take Horsford's Acid Phosphate.

It supplies just the material that is most wasted by brain work and nervous exertion—the phosphates.

Attractive Spring Tours.—There can be no better time selected for visiting California and the Pacific coast than the spring and early summer. Messrs. Raymond & Whitcomb, the enterprising and successful firm of tourist managers, make their annual announcement of spring tours to California. The date of leaving Boston is Tuesday, April 20, and the three parties leaving at that time will be personally escorted from Boston back to Boston. One of them will include Colorado, California, picturesque Alaska and the marvelous Yellowstone Park. The second will follow the same round of travel, omitting Alaska, while the third covers California and the grand mountain and cañon scenery of Colorado. Persons who desire to know further details of these delightful trips can obtain a circular at the office of the firm, 296 Washington Street, Boston.

Spring

Is the time to purify your blood and fortify your system against the debilitating effects of warmer weather, and the dangers which threaten the health because of impurities accumulated in the blood. Now is the time to take a thorough course of Hood's Sarsaparilla which is unequaled as a spring medicine, because it is unapproachable as

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a blood purifier and strength builder. It is the very best medicine to make and keep the blood pure and expel the germs of scrofula, salt rheum and other poisons which cause so much suffering, and sooner or later undermine the general health. No other medicine can be compared with Hood's Sarsaparilla,

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because its peculiar combination, proportion and process give it peculiar and unequaled curative powers. Thousands testify to remarkable cures of blood diseases by Hood's Sarsaparilla. It is what the millions take for pure blood. Remember

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We resolved last year to spare no pains to meet this need by one or two inexpensive reproductions of genuine Colonial pieces, which could be worked down to a basis where a ready sale might be assured.

We offer here the first of these. It is a Colonial Secretary Book Cabinet, with serpentine lid and latticed-glass door. Old fashioned spiral fluted pillars frame the corners of the Cabinet. There is book storage for a dozen large volumes on the galleried top, for 75 inside the doors, and for an added fifteen on the lower shelf.

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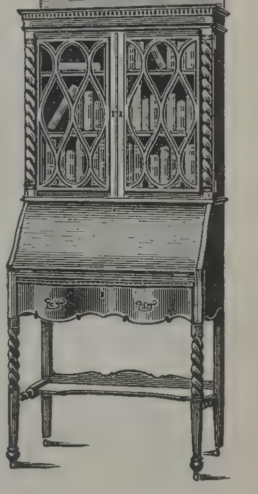

THE BUSINESS OUTLOOK

If there has been any doubt about a steady increase in the movement of general merchandise such doubts have been dissipated this week. There is no longer any question that business is improving. The growth may be slow, but it is sure, and lacks, very fortunately, those speculative and unsound characteristics so apt to accompany periods of revival. Business interests are gratified at future prospects, and preparations are making for considerable activity.

During the past week or so more industries have started up or increased their force than at any time since November. This is what is needed, for industrial activity furnishes employment to the masses, and, of course, increases their buying power and consequently the consumption of all kinds of goods. The great activity in wool and woolen manufacture continues. Purchases of wool are being made, as previously noted, in anticipation of the new tariff. But outside of this the woolen mills are extremely busy, and, for the first time in four years, nearly every mill in New England is running on full time.

In boots and shoes there is a stronger feeling. Prices have advanced and jobbers hesitate to pay the advance, but as indications point to still higher prices it is probable that the reaction which they expect will not put in an appearance. In iron and steel the situation is acquiring more steadiness, and several furnaces have recently gone into blast. With the advent of warmer weather a better demand for iron products is sure to come. In conclusion, it can be stated that the spring demand has begun to show itself in all branches of trade, and a good business is expected from now on.

In the stock market prices of securities have lately been showing greater strength. Dividend paying stocks are in demand, but as the supply is considered light this buying will soon overflow into the cheaper securities. The stock market looks like advancing several points.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

A STATEMENT FROM THE OFFICERS

The seventy-first year of the Congregational Home Missionary Society closes March 31 next. It is due to all the friends of the work that a statement of the present financial condition of the society be made.

The receipts of the society for the eleven months ending with February were $76,308 less than for the same period last year. But for the debt brought over from the previous year the society, with the receipts of the last year for these eleven months, would have met its dues within about $8,000. There remain, however, of the debt of 1895-96, $34,505, and to meet current expenses $84,494 have been borrowed, making present bank obligations $119,000. To close the year without debt the $119,000 due the banks and the estimated March expenses of about $50,000—a total of about $169,000—are necessary.

The volume of work for which the society has assumed responsibility is well within the bounds of ordinary receipts. Such continued shrinkage of income could not have been foreseen. But, recognizing the financial condition of the country, the executive committee on the first of January reduced the appropriations for the year beginning April 1 next by $74,000. Of this amount seventeen per cent. falls upon the field and more than twenty-two per cent. upon the operating expenses. To meet the missionaries' dues and the bank obligations the society must look to the friends of the great cause. The entire Stickney legacy, which came so providentially for a time of need, has been devoted to the work. Two weeks of the year remain. The exigency is great, the time is short.

March 15, 1897.

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MARCH, APRIL, MAY, are the months in which to give especial attention to the condition of your physical health. If you pass safely through these months and find yourself strong and vigorous, on the arrival of warmer weather, you may reasonably expect that you will be well in summer. Now is the time to take Hood's Sarsaparilla, because now is the time when the blood must be purified, enriched and vitalized, and because Hood's Sarsaparilla is the only true blood purifier prominently in the public eye today. Hood's Sarsaparilla has power to make you healthy and guard your system against disease.

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Ladies' and Misses'
Trimmed Hats
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Eighty-Seventh Semi-Annual Statement, Jan., 1897.
SUMMARY OF ASSETS.

Cash in Banks	$306,032.86
Real Estate	1,748,857.41
United States Stocks	1,497,762.50
State Bonds	25,000.00
City Bonds	821,974.81
Rail Road Bonds	1,624,495.00
Water Bonds	83,500.00
Gas Stocks and Bonds	115,925.00
Rail Road Stocks	2,476,595.00
Bank Stocks	311,500.00
Trust Co. Stocks	85,150.00
Bonds and Mortgages, being 1st lien on Real Estate	423,786.71
Loans on Stocks, payable on demand	183,100.00
Premiums uncollected and in hands of Agents	602,866.76
Interest due and accrued on 1st January, 1897,	55,678.34
	$10,362,224.39

LIABILITIES.

Cash Capital	**$3,000,000.00**
Reserve Premium Fund	**4,280,827.00**
Reserve for Unpaid Losses and Claims,	**735,128.68**
Net Surplus	**2,346,268.71**
	$10,362,224.39

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NEW YORK, January 12, 1897.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

CONCERNING OUR BENEVOLENT SOCIETIES

A correspondent sends us several inquiries which have been some time in his mind and which he thinks others have also raised. We will try to answer them after stating them.

1. Is it right for the American Congregational Association to solicit funds to build such a building as is contemplated, and on such an expensive spot as Beacon Street? Would it not be more appropriate to purchase a much less expensive site in a humbler quarter of the city, and build a plain, substantial structure, finished in the plainest manner consistent with durability, convenience and comfort?

2. Should not the churches be furnished with a list of all the officers, clerks and employés of each of our societies, and the salaries and hours of occupation of each?

3. Each of our societies has its own treasurer or treasurers, presumably at a fair salary. Is not one treasurer quite sufficient for them all, keeping account of the funds of each society and doing all the clerical work as economically as it is done in an insurance office or any like business? Why should not the Congregational Church have one treasurer, who should have charge of all the funds of its different benevolent societies?

4. Would it not be practicable, perhaps through State and county associations, to have a list of all members and regular attendants of each Congregational church in the county, with the financial worth of each one, or the amount of tax paid by each, and from this list assess a poll and property tax, notice to be conveyed to each individual through his church, with an invitation to pay the same? It would be entirely voluntary with each one whether he paid or not, but when the amount he ought to pay, when his share, was set before him, would not many pay who do not now? Would not some such plan bring the churches into closer and more interested touch with the different societies?

E. A.

1. That it is not the opinion of some of the best business men of Boston who are administering the affairs of the association and have given generously to it. It is not the opinion of those who have Tremont Temple in charge, and the Unitarian Building, opposite to the new lot of the Congregational Association. The directors of that body have carefully considered several less expensive lots in humbler quarters of the city, but have concluded that they would prove in the end more expensive and lead to failure in securing the objects of the association. A similar proposition was made concerning the State House a few years ago, but met with little favor. If the Congregational societies are to do business they must be in a locality where business is done.

2. Such lists are published annually by the societies, including all their officers. It is not thought of importance to print the names of all the subordinates or their salaries. Each society is ready to furnish information concerning them on request. Their hours are usually the same as those of business houses engaged in similar work.

3. Each society is an independent organization, and as now administered they could no more succeed with one treasurer for all than half a dozen commission houses in different cities, with daily receipts and payments extending all over the country, could have their finances in the hands of a single treasurer. But one treasurer ought to be able to do the work for one society.

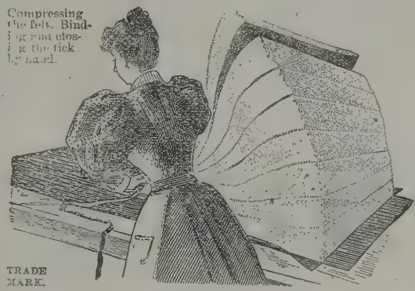
4. We suggest that our correspondent try this plan in his own church, and then in the local association to which it belongs. If the plan should succeed we should be pleased to print an account of its working.

Perhaps our correspondent means by some of these questions to suggest the inadequacy of the Congregational way of managing the affairs of the churches. Otherwise the questions would indicate an imperfect comprehension of Congregationalism.

If it is in order, permit one of your subscribers to say that in his judgment *Congregational Work* is thus far a first-class failure, so far as meeting the real wants of the churches is concerned, and only adds to the difficulties of those pastors who before it appeared were burdened with the numberless publications of our various missionary organizations. The writer of these lines had a copy of the new paper sent to every family in his parish, with the hope and expectation that most of the other magazines would soon be discontinued as an unnecessary expenditure of money. It seems that nothing of the kind is intended. Rather this last venture is another illustration of the tendency in all our societies, so forcibly illustrated in the tables published in *The Congregationalist*, to increase the machinery and the cost of missionary administration. Pastors are finding it harder and harder to persuade their congregations to give generously to the regular societies. They are met with criticisms which they cannot answer. Something is radically wrong, and that wrong is not to be righted by denying its existence. The wrong is in the system rather than in individuals, and no official should think himself attacked because the system of which he is a part is being criticised.

B.

Sleep on it Thirty Nights


Compressing the felt. Binding and closing the tick by hand.
TRADE MARK.

and if you are not completely satisfied—if it is not the equal of a $50.00 hair mattress in cleanliness, durability and comfort, return it and your money will be immediately refunded. We pay express charges anywhere and offer

The Ostermoor Patent Elastic Felt Mattress, $15.

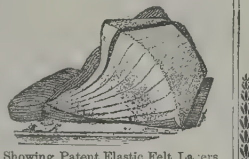
314 Clinton Street, Brooklyn, N. Y., February 7, 1894.
Messrs. Ostermoor & Co., Elizabeth Street, N. Y.

Dear Sirs:—I have used your Patent Elastic Felt Mattresses in my house for over twenty years, and have seen them for that length of time in use in St. Mary's Hospital, and I do not hesitate to state that they are equal, and in many respects superior, to those made from the best quality of curled horse hair.

For cleanliness and durability, I doubt if the Patent Elastic Felt has any equal.

Very respectfully, JOHN BYRNE, M. D.

Patent Elastic Felt consists of airy, interlacing, fibrous sheets, of snowy whiteness and great elasticity; closed in the tick by hand, and *never* mats, loses shape, or gets lumpy. Is perfectly dry, non-absorbent, and is guaranteed absolutely vermin proof. Tick may be removed for washing without trouble. Softer and purer than hair *can be*; no repicking or restuffing necessary.


Showing Patent Elastic Felt Layers in Mattress; tick ready to be closed.

How to Order. State exact size mattress desired (size 6 ft. 2 in. x 4 ft. 6 in. will be sent unless otherwise specified) and give address plainly. Remit by check, money order, express order, or New York draft, and mattress will be shipped same day.

NOT FOR SALE AT STORES.

If you are skeptical, or don't need one now, send for our handsome pamphlet, "The Test of Time," mailed free for the asking. It gives full particulars and prices.

Also write for book, "Church Cushions." We refer to 25,000 Churches we have furnished.

References: Bradstreet or Dun's Commercial Agencies.

OSTERMOOR & CO., 118 Elizabeth St., New York.

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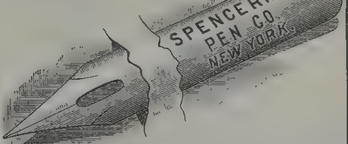
SPENCERIAN PEN CO. NEW YORK

ESTABLISHED 1860

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Housemother wanted for the Young Women's Christian Association of New Haven, Ct. A refined Christian woman under 45, must be an experienced housekeeper; average family 40. References requested Address (Miss) A. H. Gilbert, 1427 Chapel Street, New Haven, Ct.

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EASTER DAY.

The Congregationalist's Service No. 10 is perfectly adapted for the use of churches proposing to hold an Easter service in which it is desired that the congregation should participate. This Service has been used very widely and has been a most pronounced success.

100 copies, with music, 8 pp., 60 cents, postpaid.

Less than 100 copies of *one number* 1 cent each.

THE CONGREGATIONALIST, Boston.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

AVERY—In Hampton, Io., March 8, Olive Huntington, widow of Rev. W. P. Avery, first pastor of the church in Hampton, aged 80 yrs.

BOYD—In Somerville, Feb. 27, Mary Boyd, aged 81 yrs.

CONDE—In Beloit, Wis., March 8, Rev. Daniel T. Conde, a missionary at the Sandwich Islands from 1836 to 1856, aged 90 yrs. He was the last of the company of 30 missionaries sent to the islands by the American Board at that time.

HANCHETT—In Leominster, March 8, Nancy S. Hanchett, mother of Mrs. Mary H. Hunt, aged 92 yrs. An extended account of Mrs. Hanchett's life will appear next week.

LANDON—In Waterford, Vt., Feb. 28, Mrs. Caroline Roe Landon, aged 37 yrs. She has been for about a year connected with the Vermont Domestic Missionary Society.

LEGGETT—In West New Brighton, N.Y., March 10, of scarlet fever, Theodora Augusta, beloved daughter of Rev. Theodore Augustus and Anna Dwight Leggett, aged 13 yrs.

McEWEN—In New London, Ct., March 13, Mrs. Betsey Peck Learned, widow of the late Rev. Robert McEwen, D. D., in the 88th year of her age.

PENDLETON—In Detroit, Mich., March 9, Mary L., wife of Edward W. Pendleton.

WEBSTER—In Brookline, March 11, Stephen Oscar Webster, father of Mrs. J. H. Tewksbury, aged 78 yrs., 6 mos.

MRS. MARY JOANNA COGSWELL JAMESON,

The wife of Rev. E. O. Jameson, died on Saturday morning, March 6, in Boston, Mass. Mrs. Jameson was born June 6, 1832, in Boston. Her father was Rev. William Cogswell, D. D., at that time secretary of the American Education Society, later professor in Dartmouth College and a well-known writer on historical subjects. Her mother was the daughter of Rev. Jonathan Strong, D. D., of Randolph, Mass. She was blessed with a pious ancestry and a Christian nurture. Her mental endowments were superior, her disposition sweet and the fruitage of her life rare.

She married, Sept. 20, 1858, Rev. E. O. Jameson, and for thirty-five years was the devoted wife of a pastor and rendered valuable service in the churches where her life was cast. Always kind, discreet and sympathetic, she was a trusted adviser and a valued friend among the people.

Mrs. Jameson had an abiding confidence in God that "His way is perfect," and in bereavement her serenity and fortitude were a surprise and an example. Her sweet face told, even the stranger, of suffering and patience and hope. Her self-sacrificing thoughtfulness for others characterized her to the last. The few closing days of her life were made wearisome by intense physical pain. She was aware that the end drew near and said a loving good-by to friends at her bedside, in calm assurance of the rest that remaineth.

To those who saw her placid face in its repose, when all was over the favorite epitaph of Christian martyrs, found in the Catacombs of Rome, had a wonderful appropriateness:

"A sweet soul who sleeps in peace."

The funeral service was at the house of her oldest daughter, Mrs. Edward M. Greene of Boston, on Tuesday morning, March 9, and on the afternoon of the same day her body was laid to rest in Blossom Hill Cemetery, Concord, N. H., in a beautiful spot overlooking the valley of the Merrimac, with the rural church in view across the river, where her husband commenced his ministry about the time of their marriage, and in which her first born, Arthur, was baptized, whose early and lamented death, soon after graduation from Harvard with the highest honors in 1881, brought crushing sorrow to loving hearts. And now the mother lies beside her son in the hallowed spot, while the husband and three daughters survive to mourn their unspeakable loss. R. K. H.

MRS. A. N. S. SMITH

At Grand Junction, Col., Feb. 27, died Annie Noyes Sinclair, aged thirty years, the wife of Prof. Frank W. Smith, daughter of Prof. John E. Sinclair and granddaughter of Hon. John W. Noyes of Chester, N. H. Nearly two years of declining health and a painless death close a life of unusual beauty.

The public schools and the Normal Art School of Massachusetts gave her her education. She returned to the State seven years of faithful and inspiring service as teacher of drawing in the high schools of Worcester, Holden, the schools of Spencer and the Westfield Normal School. In the last months of her life she gave great help to her husband in his work as superintendent of schools in Colorado.

MRS. MARGARET MANN RICE

Passed away suddenly, Jan. 31, in Washington, D. C. at the age of eighty-one years, Mrs. Margaret Mann Rice, widow of the late Rev. Thomas O. Rice.

Mrs. Rice had an unusually varied life. She was born in Boston and began her education in the Franklin School and continued it in Mr. Abbott's school for young ladies. For a time she taught in the Franklin School, then became a pupil at the seminary in Ipswich under Miss Grant. When the seminary at South Hadley, founded by Miss Mary Lyon, was opened, thither she went and there graduated. She was a beloved and honored teacher in that institution from 1844 to 1848, when she was called to Wheaton Seminary at Norton, of which she became principal. There she was sought out by Rev. Thomas O. Rice and became the pastor's wife at Killingly, Ct. Here she spent many happy and useful years. Some changes occurred when Mr Rice was induced to accept a call to the only Congregational church in the South, at Charleston, S. C. It was unfortunate he did so, for the country was becoming very much excited on the subject of slavery, and culminated, as we all know, in the bloody Civil War in a few years, that shut them up in that city to personal deprivation and secession. The city was bombarded and their church was burned. In addition to all their other troubles yellow fever broke out in the family. I have seen shoes Mrs. Rice helped to make, coarse things, that cost $40, gloves that she knit, and pies that I did not see made, of which the pastry was of Indian meal for lack of flour.

They were Unionists, but of course their environment made it needful to be so secretly, though they had the privilege of assisting quite a number of our Northern prisoners of war. The war progressed and was drawing to its close, though they hardly knew it, when Mr. Rice succeeded in running the blockade and reached New York, looking old-fashioned enough to have just landed from the Mayflower. This escapade, on the whole, proved an unfortunate thing for him, for the city was taken very soon by Sherman's army, and had Mr. Rice been there he, like a number of others, would have been recognized as a Unionist. As it was, here at the North he was looked upon with suspicion, and found it very hard to get any position in his profession. Mrs. Rice remained in Charleston until she saw the Union flag raised again on Fort Sumter, and then turned her face northward, where she was warmly welcomed by her old friends.

In 1866 Mr. Rice had a call to Des Moines, Io., and they remained in the West ten years. In 1878 they returned to Massachusetts, where Mr. Rice filled pastorates in Plymouth, Templeton and West Granville. Since the death of her husband, in 1888, Mrs. Rice has lived with her sister in Washington, spending her summers in Cambridge, Mass., with relatives who were very dear to her. In all these changes she never complained, her troubles she met cheerfully, and with a bright face and trustful heart. We do not mourn for her. For ourselves, how we shall miss that clear brain, that loyalty to friends, that cheerful, trusting heart that never seemed to fail her. H. S. T. H.,

An associate in the Franklin School.

Brooklyn, N. Y.

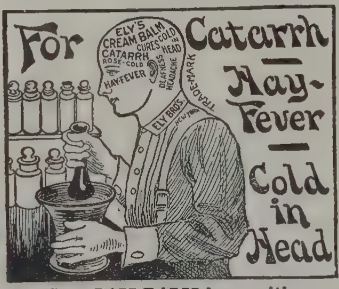
"BROWN'S BRONCHIAL TROCHES" will quickly relieve bronchitis, asthma, catarrh and throat diseases. Sold only in boxes.

OLD COLONIAL FURNITURE.—Hundreds of persons in this city have wanted some of the reproductions of old colonial furniture which have been exhibited in the swell cabinet shops in recent years, but thus far few persons have had the money to gratify their wish. The chance, however, has now come by which the wish may be gratified, and in another column the Paine Furniture Co. tell an interesting story in regard to their efforts to meet this demand for an inexpensive reproduction.

THOUGHTS of the new Easter hat or bonnet already occupy a prominent place in the minds of all women who admire artistic headwear. It is only four weeks to Easter (April 18), the date which fashion designates as proper for donning new spring attire. Hundreds of ladies, anxiously waiting for the opening display by the famous millinery house of Wm. S. Butler & Co , Boston, will be glad to learn that the event is near at hand—Monday, March 22. In the exhibition will be charming trimmed hats of French, English and American design and make, all the newest shapes in ladies' and misses' untrimmed straw hats, and a vast collection of fine French flowers, straw braids, ribbons, laces and ornaments. In extent, beauty and interest the display will surpass all exhibitions of millinery that have been made in Boston.

DORCHESTER, MASS., FEB. 13, 1897.—I was all run down in health and had no appetite. I was advised to get a bottle of Hood's Sarsaparilla, and I did so. Since I have begun taking it my appetite has returned and I feel stronger and better. When I began taking Hood's Sarsaparilla I weighed 135 pounds, but after taking a few bottles my weight increased to 200 pounds. Nelson J. Kilcup, 2231 Dorchester Ave.

HOOD'S PILLS act harmoniously with Hood's Sarsaparilla. 25 cents.



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Of all the nerve-tonics—bromos, celeries or nervines—your doctor will tell you that the Hypophosphites are best understood. So thoroughly related is the nervous system to disease that some physicians prescribe Hypophosphites alone in the early stages of Consumption. Scott's Emulsion is Cod-liver Oil, emulsified, with the Hypophosphites, happily blended. The result of its use is greater strength and activity of the brain, the spinal cord and the nerves.

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Give this new Oil a trial. Ask for Peter Moller's Oil and see that the bottle -- a flat, oval one -- bears our name as agents. Notice the date in perforated letters at bottom of the label.

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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN *THE CONGREGATIONALIST.*

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, MARCH 12

Miss Monroe presided, and from a variety of Scripture selections showed by way of precept, promise and illustration that, in spite of individual weakness, devotion to duty and working with God secure strength for every demand and emergency.

The Prayer Calendar is so familiar in many homes that the thought of the hour seemed naturally to turn to the missionary parents and to their children, whether together in foreign lands or separated by continents and oceans. The two missionary homes in Auburndale and Oberlin were designated as the subject for prayer on Friday.

Miss Adams, in charge of the Auburndale Home, spoke of her present family representing Turkey, Japan and South Africa, of the responsibility involved in caring for the missionary boys and girls, of the wisdom, courage and patience needed, and of the effort to make the home self-supporting. Mrs. Strong, in behalf of the trustees, spoke of the spirit of love and the genial atmosphere which prevail in the "home with a small h." Mrs. J. K. Browne, who with three of her children makes a part of the family, testified to the "pleasantest associations" and to the comfort which missionary parents find in knowing that there is such a place open to their children, adding, "If I ever go back to Turkey I expect to leave five in this country."

Mrs. Davis of Newton spoke for the Oberlin Home, and touched all hearts as she related an experience connected with the death of her own little boy two years ago. The $5 left in his purse and a little sum which he had in the bank were supplemented by friends in their church in Detroit, and as the result $200 were sent to the Oberlin Home, where a room is to be his memorial. The new home, greatly favored in receiving a legacy from the Tank estate, is nearing completion. Miss Mary Porter has given whatever she has received from the life of her mother which she wrote, and Mrs. Jewett has contributed the proceeds from her life of her father, Rev. Luther Halsey Gulick.

Mrs. Kellogg, referring to her own associations with missionary children, spoke of the indebtedness to them and of the influence which many of them have exerted in schools, colleges and communities, and of the prominent positions which some of them have attained, such as Chief Justice Brewer and President Goodale, of well-known missionary parentage.

Miss Monroe read an extract from a letter from Mrs. Ireland of Amanzimtote, and Mrs. Bates of Crete, Neb., reported letters just received from her son in Gazaland. A church of twenty-five members has been organized; the missionary families were all well and the great need seemed to be for men, money and a mill.

Miss Day spoke of Saturday's topic, Junior Work, of the efficient secretaries in this department in the various branches, of present encouragements and of the desire of the committee that constant prayer shall be offered in behalf of this work among the young people.

Mrs. Pratt, Mrs. Phelps, Mrs. Woodbury and Mrs. Cole added to the interest of the brief hour.

* * *

The choice of Rev. S. V. Cole of the Broadway Church, Taunton, to be principal of Wheaton Female Seminary at Norton signifies new plans and prospects for that institution. It has a good history and a good property. It will fall heir to more money after a time. Mr. Cole has had experience as an educator, and leaves a united church at the earnest solicitation of the trustees and friends of Wheaton, who are confident that he is peculiarly gifted for the place.

* * *

To put our lips to our neighbor's chalice is to taste the sweet in our own.—*E. Scott O'Connor.*

ACCESSIONS TO THE CHURCHES

	Conf.	*Tot.*
CALIFORNIA		
Pomona, Pilgrim,	6	10
Santa Barbara,	10	13
Sierraville,	—	7
CONNECTICUT		
Ansonia,	1	4
Bethel,	6	8
Bristol,	9	9
Chester,	—	6
Falls Village,	5	5
Franklin,	9	9
Glastonbury,	28	29
Hartford, Asylum Hill,	—	8
Park,	2	4
Pearl St.,	—	4
Zion (Swedish),	5	7
Harwinton,	7	7
Middletown, First,	—	4
South,	—	8
New Britain, South,	2	10
New Haven, Grand Ave.,	—	7
Howard Ave.,	—	3
Norfolk,	5	5
Old Lyme,	3	3
Portland,	4	4
Terryville,	25	25
Wilton,	8	8
Woodstock, First,	2	5
ILLINOIS		
Braceville,	—	4
Creal Springs,	—	24
INDIANA		
Elkhart, First,	—	6
Riverside,	22	26
Portland, Liber Memorial,	3	3
IOWA		
Anamosa,	—	13
Bondurant,	—	12
Hiteman,	—	8
MAINE		
Bangor, First,	2	3
Central,	3	3
Kennebunk,	—	8
MASSACHUSETTS		
Chelsea, Central,	15	22
Easton,	6	6
Fall River, Central,	3	6
Fitchburg, Rollstone,	12	23
Newburyport,	4	5
North Brookfield, First,	—	4
North Reading, Union,	4	4
Orange,	11	12
Palmer, Second,	4	7
Pittsfield, Memorial,	—	80
Springfield, St. John's,	24	26
Webster,	3	4
Worcester, Central,	1	3
Covenant,	1	3
Hope,	7	9
Old South,	3	8
Park,	2	3
Piedmont,	7	12
Pilgrim,	7	12
Union,	7	32
MICHIGAN		
Almont,	17	17
Chelsea,	21	23
Detroit, Brewster,	—	4
First,	—	8
Fort St.,	—	9
Mt. Hope,	5	5
People's,	35	37
Grand Rapids, Second,	20	22
South,	—	5
Olivet,	—	6
Saginaw,	4	4
MINNESOTA		
Minneapolis, Lyndale,	—	8
St. Paul, Pacific,	6	10
MISSOURI		
St. Louis, Central,	—	5
Hope,	3	3
Hyde Park,	8	12
Pilgrim,	1	13
Tabernacle,	1	3
NEW HAMPSHIRE		
Claremont,	—	3
Dover, First,	—	3
Franklin,	2	3
Hillsboro Bridge,	8	8
Nashua, Pilgrim,	3	4
Rye,	13	13
Tilton,	4	5
NEW YORK		
Binghamton, First,	10	13
Buffalo, Pilgrim,	1	6
Cortland,	9	14
Middletown, North St.,	18	30
New York, Pilgrim,	8	15
Norwich,	—	5
Saugerties,	4	4
Syracuse, Good Will,	2	4
West Groton,	30	34
Westmoreland,	11	14
OHIO		
Cleveland, Pilgrim,	10	13
Springfield, First,	5	9
Toledo, Plymouth,	13	30
OKLAHOMA		
Deep River,	—	33
Edmond,	—	17
VERMONT		
Barre,	—	11
Barton Landing,	4	5
Brandon,	12	15
Chelsea,	2	3
Newport,	4	4
Pittsford,	—	3
Rutland,	1	8
St. Johnsbury, North,	2	4
South,	—	4
Vergennes	4	4
WASHINGTON		
Seattle, Plymouth,	5	16
Vancouver,	12	12
WISCONSIN		
Hartland,	—	10
Marble,	—	13
Milwaukee, Hanover St.,	2	9
Necedah,	6	14
OTHER CHURCHES		
Crary, N. D.,	—	7
Churches with less than three,	16	35

Conf., 630; *Tot.*, 1,254.

Total Conf., since Jan. 1, 3,799; *Tot.*, 8,036.

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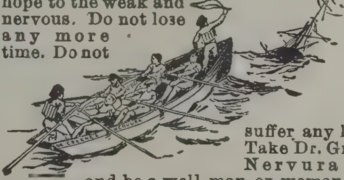
Nervura, the great blood purifying and nerve strengthening tonic. Those who have used it have recovered. This is the test of experience. It is a very life-boat of hope to the weak and nervous. Do not lose any more time. Do not



suffer any longer. Take Dr. Greene's Nervura today and be a well man or woman. It is the best spring medicine you can possibly take. A well-known physician stands behind it, which guarantees that it is specially adapted to cure. Dr. Greene's Cathartic Pills are the perfect pills for biliousness and constipation. Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing diseases, can be consulted free, personally or by letter.

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Pansies, sweet scented, very large, lovely, 30 col.
Pinks, finest double bedding sorts in mixtures, 14 col.
Asters, new sorts, finest double varieties mixed, 20 col.
Poppies, giant flowered, double, very showy, 20 col.
Petunias, finest single mixed, profuse blooming, 30 col.
Zinnias, rich and showy, immense double flowers, 10 col.
Sweet Alyssum, very pretty for edgings, bright, 12 col.
Sweet Mignonette, large flowers, superb scented, 2 col.
Marigold, French striped, dwarf stocky plants, mixed, 10 col.
Larkspur, dwarf double rocket, very showy, hardy, 10 col.
Sweet Peas, large flowered, all newer shades, robust, 10 col.
Nasturtiums, flowers last until frost, full bloomers, 5 col.
Portulacas, single mixed, charming dwarf plants, 20 col.
Candytuft, free flowering annuals, beds or borders, 15 col.
Drummond Phlox, grandiflora, fine, large flowering, 20 col.
Morning Glory, sturdy, well marked rich flower, 40 col.

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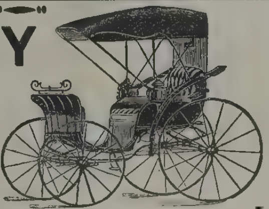

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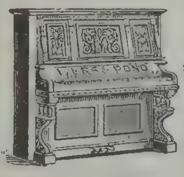

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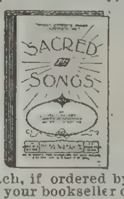

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THE CONGREGATIONALIST

Volume LXXXII Boston Thursday 25 March 1897 *Number 12*

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A MISTAKE which ought to be immediately and generally corrected is the statement that the total gain in the membership of our Massachusetts churches in 1896 was only six. We made this assertion a fortnight ago, basing it on statistics which Secretary Hazen furnished us. It seemed surprising at the time, but we had no facilities for going behind the returns. The statement, as we expected, was commented on far and wide, and from it unfavorable deductions were drawn with reference to the virility of the denomination in this old commonwealth where it has so long led the evangelical hosts. Dr. Hazen himself, awake to the sensation produced by these figures, has, during the last two weeks, been retraversing the statistical ground over which he went and has discovered an error in copying. Because of it, returns from an important group of churches were omitted. These being included the net gain for 1896 throughout the State amounts to 970, or twenty-five per cent. more than in 1895. Now then, let everybody hasten to spread this good news, which is, undoubtedly, the authentic information. There is considerable difference between six and 970, and we all ought to be thankful that the earlier statement was the wrong one.

So rapidly are conditions changing in our great cities that we do not realize until brought to our attention in a forcible way what new problems are forced upon the church by these shifting phases of urban life. Much has been said in the past few years concerning the slums, and much good work has been undertaken in their behalf. But equally serious is the question how to reach with Christian influences the well-to-do and wealthy classes taking up their abode in apartment houses in the more fashionable sections of our large cities. We realized this problem as we walked about in upper New York a few days ago in the vicinity of Dr. Stimson's new enterprise on the West Side. There is a region which is being rapidly covered by great apartment houses, some of which contain from 1,500 to 2,000 persons. When under one roof are gathered as many persons as make up the population of a good sized town, it is readily seen that one church would have nearly enough to do if two or three such houses comprised its parish. How to get churches enough of the right sort to minister unto these large aggregations of men and women, and how to adapt the ministrations of the church to them, furnishes a problem requiring an extraordinary amount of Christian wisdom and perseverance.

The well-intended endeavor to bring about further fellowship, so far as co-operation is concerned, between Congregationalists and Christians has met with a check, at least so far as New Jersey is concerned. The *Herald of Gospel Liberty* in a long editorial last week, largely in reply to a letter by Dr. Gladden, calls a halt. Its spirit is brotherly but it misunderstands both Dr. Gladden and Congregationalism, and to us, at least, its alarm seems needless. But the complete union of the two Christian bodies, or even their affiliation in closer co-operative fellowship, is not to be hurried. Let us wait and learn more about one another until on each side the desire to draw closer shall have become not only earnest but controlling. The suggestion made in our issue of Jan. 28 still seems to us reasonable—that churches of both names might unite in local conferences and associations, and that, where two churches, one of each kind, desire to coalesce, the name might be determined by the majority of the combined membership. But we would not press the suggestion, if our Christian friends dislike it. To us there seem to be signs of a growing desire for union on each side. If this be true, and matters be allowed to work themselves out in quietness and love, the result will come of itself in its own time and way. It cannot safely be hastened.

We are glad to see that steps are being taken both at Amherst and Williams to secure Y. M. C. A. headquarters. Alumni and friends of these institutions can invest money in no better way than by helping to erect special structures or to provide attractive rooms around which shall gather the religious interests of the students. At Yale Dwight Hall for the past ten years has been a powerful influence for good. Standing in a central place on the campus, it compares in architecture favorably with the other magnificent new buildings. The fact that ten out of eleven of the Yale under graduates are now connected with the Y. M. C. A. of the college, either as active or associate members, is probably largely due to the influence of Dwight Hall, while from it has come a powerful impetus toward systematizing the Bible study and the Christian activities of the university. We believe the religious development at each of our New England institutions would be greatly fostered by buildings devoted to the religious needs of the students.

The extent to which the supply of ministers in certain sections of the country outruns the demand for them is shown by the fact that there is not a single self-supporting parish in Maine which is now without a supply. The home missionary churches, which pay from $300 to $700 a year, are not all manned, to be sure, though not a few of them are, by men whose ability and consecration deserve a more remunerative, though perhaps not a more useful, field. Throughout all the New England States the situation as respects desirable openings for worthy men is not much better than in Maine. One source of relief in this ministerial problem must come from greater discrimination on the part of the seminaries. We are not prepared to go to the extent of saying, as did one of the State home mission secretaries in our office the other day, that all our seminaries ought next autumn to refuse to take any new men, but we think the lines are not drawn sharply enough at present. The desire to have large classes sometimes leads to the admission of men who would better be doing something else than preparing for the Christian ministry. Our seminaries surely have their share of responsibility in helping to abate the distress now arising from an overcrowded ministry. Some of them, we rejoice to say, have recently raised the standard for admission and are holding up severe intellectual ideals before the men already under their tuition.

THE BREAKING STRAIN OF FAITH

Prophets of unbelief have arisen one after another to declare that the end of Christianity is near at hand. That end, it is true, has always hitherto outstayed its prophets, but their successors of today do not appear on that account to be discouraged. In the name of history, of the discoveries and conclusions of physical science and literary criticism of the Christian record books, they proclaim that no intelligent man can be a Christian unless he is dishonest and no honest man unless he is unintelligent. So self confident and persistent are these oracles of distrust, that they win belief among the unlearned and unthinking and even disturb the equanimity of Christians.

It may be well to ask ourselves, therefore, what kind and amount of proof would bring a breaking strain to bear upon our faith. That there must be a pressure upon faith arising out of our own ignorance, the mystery of the divine nature and the incomplete development of the divine purpose, all must agree. Otherwise it would not be faith, but sight. "For now we see in a mirror, in a riddle," is the word of the apostle. There can be no question that there is a strain upon our faith, but what would constitute a breaking strain?

Our faith would undoubtedly break down if it could be shown that the man Christ Jesus never lived. Christianity rests on facts, not imaginations. The prophecies of his coming are sometimes in verse, but the gospel story is plain prose. The cornerstone of faith is not what man desired or invented, but whom God sent. Incidents of the gospel story have been called in question and the whole record has been sifted, tested, taken apart and put together again, by friendly or by hostile critics, but the result has been that the life and crucifixion of our Lord remain among the best attested facts of ancient history. Not one of the miracles which affront the materialist in the gospels is more a miracle than conclusive evidence of the non existence of Jesus of Nazareth would be.

The same may be said of the existence and work of the Holy Spirit, disproof of which would prove a breaking strain on Christian faith. It is not doubt, but conclusive negative evidence, which would be dangerous here. The existence of doubt is one of the minor evidences of the Christian's faith. When the promise of the Paraclete was given, he was called the "Spirit of truth whom the world cannot receive; for it beholdeth him not, neither knoweth him," and by way of contrast it was said to the disciples, "Ye know him; for he abideth with you and shall be in you." The Spirit's presence becomes for the Christian a matter of personal experience—of personal acquaintance. Nothing can disprove the existence of a person whom we know. Shall the friendless man persuade us that we have no friends? If we have received of His fullness, the emptiness of other men moves us to pity, but is not a reason for mistrust.

It is just here, indeed, that the opportunity offers of making the defenses of our faith impregnable. To examine for ourselves the wide range of knowledge which has relations to the Christian faith is beyond our power, but to deepen the intensity of our Christian life by prayer and obedience is possible to every one, and brings its own reward of certitude as well as joy. Christ has declared God's willingness to give. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." The experiment is worth trying, surely, when God invites us to the proof. If it succeeds, there can be no more question of a breaking strain on faith.

Historic Christianity, again, is a phenomenon of which men have given many explanations, but no one has ever succeeded in explaining it away. To say that it has adapted itself to its environment and made use of its opportunities is only to tell us that it is alive. To insist that it has failed in an ideal moral attainment is only to echo what its founder prophesied of tares among the wheat and the virgins with their empty lamps. The very moralists who condemn it have been learners in its school and show ingratitude in their own finding fault. Christianity is a training school from which its pupils are removed as they make progress. Its results are in heaven, and nothing which can be said against its earthly failures and corruptions involves a breaking strain on faith. For that it would be necessary to show that the sum of evil from the influence of Jesus has been greater than the sum of good, both to the world and to our own spirits.

These are the fundamentals. Other questions have arisen and will arise regarding the origin and destiny of man and the scope and authority of the Bible. These questions, important as they are and deep as is our interest in their correct solution, can never be withdrawn from investigation and debate. But a breaking strain for faith can never come from these investigations until it is clearly shown that man (however related to the beasts) is in no wise better than a beast, without responsibility and without opportunity of spiritual knowledge and growth in holiness; and that the Bible is the record of a series of accidents and not of the development of a divine purpose. The sense of guilt is a stubborn fact with which the anthropologist must deal. The satisfaction brought into a multitude of souls by Christian faith, and working itself out in transformations of character, cannot be ignored. Out of man's spiritual experience comes the disproof of materialism.

We may expect modifications of knowledge and opinion, therefore, in many departments of Christian thought. The whole history of the church, on one side, has been a history of such minor changes and we have no cause to dread them. Our interest in these matters of research and generalization is the interest of all honest men with an added joy of larger knowledge of our Father's thought and work. There is nothing to discourage or alarm us in the advance of science. It is only partial glimpses of the truth which seem to put a strain on faith. When the whole truth is known the faith that rested in God's promise while it welcomed knowledge will be vindicated.

REASSURANCE FROM MANY SOURCES

The question raised by Dr. Behrends in our columns a fortnight ago regarding theological tendencies at work within our denomination was a serious one. It was similar in character to the issue raised in England, recently, when certain high Anglican authorities were thought to be impugning the orthodoxy of our Congregational churches there. How vigorously Nonconformist leaders like Dr. Guinness Rogers and Dr. Robertson Nicoll resented the charge has already been noted by us. But when on this side of the Atlantic the same implication is put forth by an honored pastor and leader, who, although not bred in our ranks, has never, we presume, regretted his step from the Baptist to the Congregational fellowship, the issue thus raised becomes a grave and vital one, affecting the peace, the usefulness and the honor of the denomination. We therefore, in the same number in which we printed the article, invited replies. These have come in even larger numbers than we anticipated, and a generous installment of them we print on other pages. Others are still arriving up to the very moment of going to press, and these we regret to be unable to include in the broadside.

A study of these letters will show that the great majority of their writers are not disposed to share Dr. Behrends's alarm. Coming as the replies do from men in the active ministry, or in missionary service in different sections of the country, they represent a wide range of observation. These men in the thick of pastoral work have felt the pulse of the denomination at many points. No one center—not even such a watch tower as Brooklyn with its own peculiar theological eddies and currents—can command the country. The question simply is one of accuracy and completeness of observation. We are therefore all the more glad to have so many spontaneous responses, and we believe a large measure of reliance may be placed upon them.

For ourselves we need only add what we intimated two weeks ago, that we are unshaken in our belief that our churches are as loyal to Jesus Christ, the Redeemer of the world, as they ever have been, as loyal as those of any denomination under the sun. That modern views of the Scripture, that newer forms of thought and of expression, are not finding a welcome to some extent among us, we would not wish to affirm. As the home missionary superintendent of Indiana points out in the broadside this week, there are some religious conditions far more deplorable than a state of intellectual unrest and transition. But the glory of Congregationalism is that it can assimilate what is best in the onward movement of the world's thought, and, holding fast on the one hand to freedom and on the other to unchanging truth, serve the present age first of all by understanding it and then by ministering the everlasting gospel to it.

We have a somewhat wide acquaintance with Congregational ministers, including many of the younger men, and we know no one among them who is anxious to leave the denomination in the hope of securing a more satisfying theological and ecclesiastical *habitat.* We know none who has lost his faith or his hope. We know scores who draw their religious inheritance from Plymouth and Saybrook and New Haven and East Windsor, and who still consider the denomination of their fathers worthy of their love and their devotion.

THE BLOT ON THE ESCUTCHEON

With the technical details or result of the prize fight in Carson City, Nev., last week, we have naught to do. But certain facts connected with it deserve the serious consideration of all patriots. It was tolerated, yes, more, invited, by the legislature and governor of a sovereign State of the republic, which, in the Senate of the United States, counts—not weighs—as much as Massachusetts. The governor of the State witnessed the fight, reported it for a syndicate of daily newspapers—as did that former Senator from Kansas, Mr. Ingalls, who began his downward career by scoffing at the Decalogue and the Golden Rule—and now unblushingly avers that he hopes Nevada will persist in encouraging such contests. The newspapers of the country, with very few honorable exceptions, reported the contest with a "ponderosity of particularity" which was lacking when Mr. McKinley was recently inaugurated president, and which will not obtain should thrones totter and empires fade away in modern Europe. Millions of dollars changed hands as the result of wagers won and lost, and larger crowds gathered around the bulletin boards than were found there on the eve of November 3, when the destiny of the Republic was being decided.

Such facts provoke thoughts. The Constitution provides no way of ejecting a State from the Union. If it did, its power might well be invoked for this and sundry other failings of which Nevada is guilty. But possibly that which cannot be effected by elimination may be brought to pass by addition and subtraction, that is, by enlarging the area and population of Nevada at the expense of some of its neighboring States. Such "journalism" as disgraced the profession last week will surely breed restrictive legislation similar to the Aldrich bill, forbidding the transmission of reports of prize fights, which came before the Fifty-fourth Congress, and to the Elsworth bill, now before the New York legislature, which forbids the use of portraits unless permission has been granted. "Liberty of the press" has degenerated into "license of the press" since the evil day when Joseph Pulitzer became owner of the New York *World*, and the public now seems to be awakening to the fact and arousing itself for the battle.

Applied science is the servant of the devil as well as of God, and the kinetoscope record of the Carson City fight will be reproduced and displayed the world over, adding large sums to the purses of the pugilists and satisfying the baser instincts of those who for various reasons could not attend the fight. Friends of decency have already moved to secure from the Massachusetts and Illinois legislatures a law which will prohibit such displays in those States. They have failed in Massachusetts. May the citizens of other States move in a similar way and be more successful!

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It is noteworthy that, while bequests to the missionary societies in nearly all denominations have fallen much below those of recent years, bequests to colleges and other benevolent institutions have been unusually large. As an instance in point, the aggregate of sums left to the Home for Aged Women in Boston last year was $71,240.

ACCEPTANCE OF COMMON OPPORTUNITIES THE JUDGMENT TEST

This is because our habit and manner of accepting them reveal character as nothing else does. The power to seize an exceptional occasion and, by nerving one's self temporarily for a tremendous effort, to do something brilliant and conspicuous, which wins wide admiration, is not to be underestimated. It is to be honored and desired. But it is only one of the elements which unite to compose one's character. From its nature it can only be exhibited now and then. The final inquiries concerning each of us are not to be—What has he done, what can he do, but what is he? The difference is plain.

It is the acceptance of common opportunities of service, when the ordinary wear and tear of life is being felt, when the romance of existence has given place, at any rate for a time, to prosaic duties and commonplace experiences, that shows our underlying character. We are not on dress parade then. We forget or do not care to pretend. If we are quick-tempered, fretful, suspicious, indolent or careless, we show it then. If we are cheery, patient, energetic, spiritually-minded, then it is that those who know us best thank God for us. The apostle has bidden us "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." He might have added, "Whether, therefore, ye eat or drink or whatsoever ye do, ye cannot help showing whether ye do it to the glory of God or not."

This is fair to everybody. Nothing could be fairer. Most of us cannot do brilliant things. Few can accomplish acts of heroism often, if ever. But everybody can use common opportunities faithfully. And sometimes, in divine providence, the most uninviting openings prove to afford occasion for the most heartily recognized heroism. But the judgment test will not be whether we succeeded in being appreciated but whether we tried to be faithful.

CURRENT HISTORY

Congress in Action

From the moment when the gavels of the president of the Senate and clerk of the House fell at noon on March 15, calling the members of the Fifty fifth Congress to order, up to the present time there has not been an act or a word which could fail to give the impression that a new era had begun, and that, whatever its failings in other respects may be, the Republican party is still one whose rank and file are loyal to the decisions of the party leaders, and capable of formulating constructive legislation and rushing it on its way. Up to date a tariff bill has been introduced in the House and reported favorably by the Ways and Means Committee. Rules limiting its discussion have been passed, and the day and hour of voting on the measure definitely decided. Neither the rank and file of the majority nor the minority will have power to amend it unless by the will of the Ways and Means Committee, and it probably will go to the Senate in substantially its present form by April 1. Under the pressure of the same forces that have brought all this to pass the House also has passed, "jobs" and all, without debate, the four appropriation bills which fell by the way at the close of the last Congress, and it is hoped that the Senate will discuss and pass these before April 1, so that when the tariff bill comes to it the way will be clear for its consideration.

In another paragraph we refer to the tariff bill and its reception by the country. It is apparent even now that in the Senate it must undergo discussion and modification which will and should, as we believe, change it in some respects. It will there be subjected to the criticism of those who will represent the consumers of the country, as well as those who avowedly are the tools of the great monopolies. And while it probably will not be delayed by any such obstructive tactics as made the consideration of the Wilson-Gorman Bill by the Senate so discreditable, it nevertheless will not emerge in anything like the form in which it arrived at the Senate, be the pressure from the Administration or the country what it may. Still, if the division in the ranks of the minority which has been revealed already in the House also is revealed in the Senate, the way may be opened for the disciplined Republican forces to carry the measure through more quickly than now seems probable.

Two facts concerning Congress during the past week deserve special attention. First, the outcropping of protectionism in the ranks of the younger Southern Democrats, carrying with it a repudiation of the free trade, free raw material policy which Mr. Cleveland outlined for the party while he was dominating its counsels, and, second, the evidence of a return of an era of pleasant personal relations between executive officials and legislators. Thus several of the members of the Cabinet have been seen within the halls of legislation, meeting old and new members and discussing matters of state and party. Secretary of State Sherman last week met the Foreign Relations Committee and also visited the floor of the Senate, where he conferred with his former colleagues. It is needless to point out that, if the Democratic ranks are to be divided along the line of the tariff as well as of monetary standards, the outlook for the party is more problematical than ever, while few will deny that a policy of state or party which has behind it executive and legislative officials working in harmony and with a thorough understanding is far more likely to become a reality in legislation.

The New Tariff Bill

No law affecting so many diverse interests—sectional, industrial or personal—or so implicit in its adherence to a definite economic theory, as the bill introduced by Chairman Dingley for the Republican majority of the Ways and Means Committee of the House last week, could fail to call forth adverse criticism. All men recognized that a protective measure was sure to be reported and enacted, but many hoped that it would involve a moderate degree of protection, calculated to encourage revenue as well as industries, and duly mindful of the interests of the consumer as well as the producer. No authoritative comparison of the rates imposed by the present tariff and those of the proposed tariff is yet before the public, and until it is perhaps criticism should be withheld. But the fact remains that already individuals and journals of unimpeachable Republicanism have dared to assert that the new measure as reported is unsatisfactory, that if enacted it will be disappointing as a revenue producing act, and that it favors capital at the expense of manhood, the manufacturer at the expense of the consumer. If debate proves the truth of these charges it might be expected that a reform would be wrought in the House, but that body under its present rules has ceased to be a deliberative body, and a five minutes' talk in a hotel lobby with Republican members of the Ways and Means Committee will accomplish more than hours of debate on the floor of the House or pages of editorial criticism.

As for the clause of the bill which puts "a tariff on ideas," as the New York *Tribune* expresses it, which compels all our educational institutions and people of intelligence to pay duty on books and works of art from abroad, it is reactionary, barbarous, mediæval and disgraceful. Already the authorities of Yale, Cornell, Michigan University and other of our educational institutions have raised their voices in protest, as have men like G. H. Putnam for the bookmakers of the country and Henry G. Marquand for those who foster art. The reasons which Mr. Dingley gives for the reimposition of this tax are puerile.

The Arbitration Treaty

The Senate Committee on Foreign Relations has reported the Arbitration Treaty between Great Britain and the United States to the Senate, and debate upon it in executive session has begun, Senators Morgan and Stewart opposing its ratification in any form, and Senators Davis of Minnesota, Frye of Maine and Turpie of Indiana urging its prompt ratification as amended by the committee of which Senator Davis is chairman. These amendments modify the treaty in its administrative features, but they are not as emasculating in their effect as some which found friends in the Senate of the last Congress. King Oscar of Sweden will not serve as umpire. Justices of the Supreme Court are to be relieved from service as arbitrators and "jurists of repute" substituted. Lastly, and most important, the Senate's coordinate power as a treaty-making, treaty-confirming power is to be insisted upon by a proviso that all questions which are thought by the Executive to be proper for consideration by the arbitration tribunal must first be approved by the Senate as proper for adjudication by such a court. Whether friends for the treaty in its original form will be raised up in the Senate time will tell, but such an outcome is doubtful, and it probably will pass in substantially the form urged by the Foreign Relations Committee. The exclusion of King Oscar seems a needless insult. Our Supreme Court justices are overworked now, and their permanent retention on such a tribunal would impose grievous burdens, and might complicate their service on the tribunal which justice to their oaths and the constitution demands they should ever keep foremost. The proviso respecting the Senate's co-ordinate authority will embarrass this and all other administrations as they attempt to cope with European diplomats who have a free hand, but it is the natural action of a body which, ground recently between the upper millstone of executive contempt and the nether millstone of public wrath, has improved the first hours of a new Administration to fortify itself against new assaults. Unfortunately the Senate's record respecting the award of the Bering Sea arbitration tribunal has not conduced to better our record for national honor, nor justified the belief that the average senator is quite as competent to determine our foreign policy as the average President or Secretary of State. Still, on the whole, the treaty emerges from the committee-room in far better shape than we expected it would, owing chiefly, we believe, to the unmistakable friendly attitude of the President.

Our Representatives Abroad

Certain of the appointments made by President McKinley last week and confirmed by the Senate can be heartily commended. Others must be tolerated as only passable, and the fruit of our foolish policy which permits party debts to be paid by the bestowal of offices which beyond all others call for men with proper training and equipment. Mr. John Hay, the author and trained diplomat, will worthily represent us as ambassador to Great Britain, and so will Gen. Horace Porter of New York as ambassador to France; and Mr. Powell Clayton of Arkansas is quite as worthy to be our minister to Mexico as most of our representatives there have been, but no one can reasonably claim that his qualifications for the place approach the ideal, while as for Mr. Gowdy of Indiana, who is to be our consul general in Paris, he knows no French, and will soon be the butt of the ridicule of the Parisian press. As for Mr. W. M. Osborne, Mr. McKinley's cousin, who will be our consul general in London, his appointment is a personal one and recognized as such by all concerned.

It is gratifying to know that forces are already at work which promise to secure an exceptionally able and fit man as our minister to Greece, and it is freely stated now in Washington that Hon. John W. Foster stands ready to go to Constantinople as our representative there, if certain important details, over which Congress, as a court of last resort, has charge, are satisfactorily arranged. Athens and Constantinople are to be scenes of mighty changes within four years and it is imperative that we be properly represented there.

Mr. Gladstone's Letter

When discussing Armenia's wrongs Mr. Gladstone once said: "To describe guilt beyond all bounds, language ought to go beyond all bounds." But Mr. Gladstone's great letter, written in Cannes, France, and sent last week to the Duke of Westminster, in which letter he summons to opposition to the Powers all the liberty loving men of Christendom, is, on the whole, written in a restrained spirit, remorselessly logical and judicial in temper, and hence all the more effective and crushing. Yet it glows with superb moral indignation, and now and then an epigram, which will live forever, illumines the path with additional splendor. Neither Russian czar nor German kaiser escape from personal references full of wrath and scorn, and the diplomacy of Europe for a century is shown to have justly incurred William Watson's appraisal:

> Of ceremonious embassies that hold
> Parley with hell in fine and silken phrase,
> How weary is our heart these many days!

Mr. Gladstone is quite willing to concede that Great Britain must bear its share of odium, but he denies that her share is greatest, and imperiously demands that she once for all realize that "every extreme of wickedness is sacrosanct when it passes in Turkish garb"; that it is time for Britons to have done "with the gross and palpable delusion" that they only can do their duty in the East by acting in concert with the other Powers; that "the integrity of the Ottoman empire" is but "a rent and rugged catchword," and that Turkey has no title "to retain its sanguinary and ineffectual dominion" on European soil a moment longer. As for Greece and the change wrought in the situation by her recent conduct, he contrasts her action with that of the Powers thus:

> Greece, whom some seem disposed to treat as a criminal and disturber, has by her bold action conferred a great service upon Europe. She has made it impossible to palter with this question as we paltered with the blood-stained question of Armenia. She has extricated it from the meshes of diplomacy and placed it on the order of the day for definitive solution. I can remember no case in which so small a state has conferred so great a benefit.
>
> As to the notion that Greece is to be coerced and punished, I hardly like to sully the page on which I write by the mention of an alternative so detestable. It would be about as rational to transport the Greek nation, who are in this as one man, to Siberia by what, I believe, is called an administrative order. If any one has such a scheme of policy to propose, I advise his proposing it anywhere rather than in England.
>
> Let it be borne in mind that in this unhappy business all along, under the cover of the "concert of Europe," power and speech have been the monopoly of the governments and their organs, while the people have been shut out. Give us at length both light and air.

Such a man, speaking such a message, reassures men everywhere that God still reigns and still has human oracles.

Cretan Ports Blockaded

At 8 A. M. on last Lord's Day the six great Christian Powers of Europe began the "pacific blockade" of the ports of Crete. Truly it was a timely and most appropriate moment to begin so Christlike a deed! Russia, Austria and Germany would have preferred a joint blockade of Greek as well as Cretan ports, but to this Great Britain would not assent, neither will she listen to joint action against the Greek troops in Crete. Thus much of concession to popular feeling in Great Britain Lord Salisbury has made, but he still clings to the absurd notion that "a concert of the Powers" does or can exist and that the penalty of its rupture is a general European war, and this view he has set forth in the House of Lords during the past week, and so has Mr. Balfour in the House of Commons. To a different conclusion, however, the masses and the Liberal leaders have come, and, inspired by Mr. Gladstone's superb letter to the Duke of Westminster, Sir Vernon Harcourt's bold speech at Norwich, and the Earl of Kimberly's open avowal in the House of Lords that the Liberal party is forever done with the fiction that the preservation of "the integrity of the Ottoman empire" is necessary to the peace of Europe, the foreign policy of Great Britain again becomes a matter of party dispute, Lord Rosebery at one sweep is forever made impossible as a Liberal leader again, and the Greeks are informed that they have the sympathy of the British people in anything they may do to shake off Turkish rule over Crete.

With Turkey playing Russia's game by her present policy of comparative inaction, and yet chafing; with Austria ground between jealousy of Russia and fear of Greek expansion on the Mediterranean coasts; with Italy bound by treaty to act with Germany and Austria, yet seething with popular sympathy for Crete and Greece; with Germany playing Russia's game solely to prove herself more servile to Russia than France and hence more valuable as an ally;

with France officially eager to retain Russia's favor and yet, popularly speaking, heart and soul with Greece, how refreshing it would be to see one Power stand free—mistress of the seas and arbiter of the fate of Christian peoples. If Great Britain seizes her royal opportunity now and invites the dreaded cataclysm, she stands to win more than all her diplomats have recently lost, whether general war proves to be a myth or a fact. Mr. Gladstone believes it is a myth. The "concert of the Powers" as a promoter of peace certainly is. As for us, we as a people are in duty bound to give moral and financial support to the Greeks, and already Boston's citizens have organized in obedience to this feeling of obligation; and our Department of State should carefully consider whether the Powers in declaring the blockade have any standing in international law, and if not, then refuse to accept it as binding on us as a fact or precedent. Phillimore, the great English authority on international law, denies its power to exclude legally British vessels conveying aid to the Cretans, and certainly until war is declared there the vessels of neutrals cannot be debarred, or searched even.

NOTES

By use of *clôture* Mr. Balfour has forced the Education Bill through the House of Commons, and the debt of the Tories to the Roman and Anglican Church bids fair to be paid.

Germany's Reichstag refuses to make such appropriations for the national navy as Kaiser Wilhelm urged. He is so peculiar in his acts and words now that plans for his successor's selection are being discussed and formulated.

Should war between Turkey and Greece be declared, watch for tumult in Constantinople. The Greeks there are armed, and will not submit supinely, as did the Armenians. Renewed outbreaks against the latter in the vicinity of Sivas are reported.

The floods in the Mississippi Valley, using that term in its widest sense, are unprecedented in extent and destruction wrought. From the headquarters of the Missouri, as far east as Wisconsin and as far south as Mississippi and Texas, there is the same tale of raging rivers overflowing their banks, breaking down levees, submerging farm lands and lowland villages and city suburbs.

The decision of the United States Supreme Court, in a majority opinion, Justices Field, Gray, Shiras and White dissenting, declaring the agreement of the Trans-Missouri Freight Association to maintain rates within its territory a violation of the Sherman anti-trust law of 1890, is one of greatest significance, coming as it does at a time when it was generally supposed that the law was ineffective in dealing with trusts and combinations.

The death of the heir-apparent to the throne of Japan, though not officially declared, is known. The rejection of some recent Japanese emigrants to Hawaii has strained the relations of those countries somewhat, and called attention in Hawaii and this country to the peril which the islands face by reason of Japanese inundation, which cannot be stopped as the treaties now stand. This will accelerate and strengthen the effort to bring about annexation to the United States. Mrs. Domines, the former queen, is in Washington, trying to secure recognition from the Administration, but she fails to do aught but provoke the smiles of the knowing and the flattery of the "tuft-hunters."

Mayor Strong's removal of Police Commissioner Parker, whether or not indorsed by Governor Black, will hasten the settlement of the controversy which, more than any other, has militated against the honor and credit of the reform administration of New York city, a controversy too which furnishes the most unanswerable argument against perpetuating a system of bi-partisan control of the Police Board of the Greater New York which is to be, evidence, however, which those who framed that charter of that new municipality spurned. Latest news from Albany indicates that Governor Black is insubordinate and refuses to follow the Platt program of aiding in "jamming" the Greater New York charter and other similar legislation through.

IN BRIEF

"The firing on the Christians of Crete is another proof of the un-Christian government of Christendom," is the striking diagnosis of the situation by a New York minister.

To Anxious Inquirer. No, the concert of the great Powers of Europe is not anything like the missionary concert which, we are glad to hear, you still maintain in your rural church.

We started to make a white list of daily papers that did not spread the disgusting details of the prize fight before their readers. The list was hardly begun before it was ended, but in it appeared to their everlasting credit the Boston *Advertiser*, Boston *Transcript* and the New York *Evening Post*.

One of the best compliments which the new occupant of the White House has received was paid by a Western congressman the other day, who said that the President can deny a request so pleasantly that you are glad he did not grant it. O, that people would feel that way when, with great sorrow of heart, we send them back their unavailable manuscripts!

How many of the ministers in and about Boston realize that at 53 Mt. Vernon Street is a library of not less than 14,000 volumes designed particularly for them. The death last week of their custodian, Rev. Luther Farnham, who has been such a well-known figure among us for so many years, calls fresh attention to this library, which constitutes a special reason for gratitude for those whose lot is cast in its vicinity.

Mrs. Annie Besant is such a talented woman that we wish she could find some other errand in this country than to exploit theosophy. Judging by her utterances in New York last Sunday, she has become more infatuated than ever before with this occult fad. We notice, by the way, that even Theosophists have a falling out with each other now and then, and that rival factions are already in evidence in this country.

"I have lived nearly thirty-seven years and I have known only one wicked person, and she had abscesses on the brain. People want to be good, but they don't know how." So spoke a radical woman at the recent national convention of women seeking suffrage. And she has lived in California and traveled in Europe. How guileless she must be! It is true that many people do evil through ignorance, and do aspire to be better than they are, but it is also just as true that thousands sin against light and deliberately do evil.

The Supreme Court of Massachusetts has decided that Williams College must pay taxes on residences occupied by its professors. The college claimed exemption on the ground that the property was used for the purpose for which the college was incorporated. The Court held that the property itself was used for strictly private purposes, and that the fact that the income was used for the college did not constitute a reason for exemption. Brown University, through its charter, is better off in this respect than Williams College.

If it has seemed to take a long time to bring about the actual beginning of effort looking toward a new Congregational House, the activity now evident at 14 Beacon Street augurs well for a rapid prosecution of the work of destruction and reconstruction. It is possible to see, at various hours of the day, prominent Congregational laymen connected with the association watching the progress of the workmen, who have already made considerable headway in the fortnight since operations began. The design for the new structure has not yet been selected. The competition among the architects indicates that they consider success a prize worth striving for.

The trustees of the School of Christian Workers voted last week to change the name of that institution to Bible Normal College. This move is due to a conviction that the new title will best represent the actual work of the school, which is now laying great stress upon a comprehensive knowledge of the Bible and the best modern methods of teaching it. The physical department will be dropped in order to concentrate effort upon Sunday school and missionary departments. A new instructor, George E. Dawson, a graduate of Michigan University who has studied at Leipzig, will be on the ground next September. His special field will be psychology, pedagogy and sociology.

The death of Dr. R. W. Dale of Birmingham, Eng., which occurred two years ago, has just been followed by that of his wife, who died at Bath, whither she had gone for her health, from burns received while reading by a candle in bed. Mrs. Dale bore an active part in co-operation with her husband during his long ministry in Birmingham, and was a most estimable woman. After the accident she survived two days in pain and passed away March 11. She leaves three children, Mr. A. W. W. Dale, tutor of Trinity Hall, Cambridge, pleasantly known to many American Congregationalists, Miss Gertrude Dale and a married daughter in Australia. Mrs. Dale was sixty-seven years of age.

It is the easiest thing in the world to hinder a good cause by a superfluity of zeal in its behalf. There was a meeting, not long ago, at which, in the presence of a brilliant company of men high in legislative and judicial circles, the question of International Arbitration was brought to the front by the leading speaker of the evening. The audience was heartily in sympathy with his able and ardent support of the proposed treaty between Great Britain and America, but the good man talked on and on until in the judgment of one who was present, "If he had gone on much longer his zeal in promoting international peace would have resulted in war to the knife." Be warned, those of you who have a point to gain in public debates.

It is announced that Dr. John Watson (Ian Maclaren) is soon to be tried for heresy by the English Presbyterians. If the statement be true, Dr. Watson hardly will prove to be on trial so much as his accusers. In an interview in London, Monday, Dr. Watson said:

> I have ignored the charge of heresy brought against me, as it is simply vexatious. I shall not notice it in any way, unless the matter is referred to in the synod, who will undoubtedly reject the charge. If it is sent to the presbytery, I shall, of course, defend myself to the bitter end, and with counsel and otherwise. I wish you would thank my many friends in America for their kindness. Say to them that they need not be alarmed about my orthodoxy.

It is proposed that telegrams from Crete be submitted to censorship by the admirals of the fleet of the united Powers, who are supposed to be blockading the island. And a graver attempt in the same line is the bill just offered in the New York legislature providing for a censorship of the press in that State. It is too late for any such mediæval folly. There may be some excuse for the supervision of dispatches from any seat of war. But to try to restrict thus the freedom of the press in any part of this country in time of peace is childish. Correction of the undeniable faults of our newspapers must begin at the other end. Let nobody buy or advertise in journals which publish objectionable matter and reform will soon come to pass. It cannot be accomplished wisely or permanently in any other manner.

It is significant what a deep sense of personal loss has been caused in many hearts by the death of Professor Drummond. Even those who never met him face to face felt through his writings the spell of his rare personality. The religious press speaks in high praise of him, and even the decidedly conservative journals seem little disposed to magnify what they used to consider his serious departures from orthodoxy. Commenting on what appears to her his untimely death a friend writes: "Sometimes it makes one believe that after all the main work of some lives is to be done elsewhere, and when workmen are needed here or there they are shifted about accordingly, with little reference to our view of things." There seems to be good authority for the statement that Professor Drummond never fully recovered from a fever contracted during his African journeys a dozen years or more ago.

The Congregational Church Union of Boston and vicinity has acted wisely in issuing for general circulation the first annual report of its transactions, which was read by Rev. W. E. Barton, D. D., at the annual meeting at the Old South Church in January. It embodies careful investigations made by a special committee of four ministers, and never has a more accurate diagnosis of the Congregationalism of Boston and vicinity been made. The union will justify its existence if it does nothing more than put forth such telling documents as this. It utters notes of warning, but it carries much inspiration as well. We trust it will be widely read among the 100 churches of metropolitan Boston. As one of our prominent laymen says, "If it does not stir the denomination neither will it be persuaded though one rose from the dead." Copies may be had from the secretary of the union, J. Howard Field, 98 Summer Street.

The recent union evangelistic meetings in South Boston, in which three Episcopal rectors participated, may bring forth unexpected fruit. The fact that Methodist ministers, in the course of these services, were permitted to speak from Episcopal pulpits and to wear surplices is resented by members of the Church Union, a ritualistic organization. While no official action has yet been taken, the interviews with various persons concerned make clear the line of cleavage between the High Church and the Broad Church party. Representatives of the former, like Rector Frisbee of the Church of the Advent, stigmatize the action of the South Boston men as lawlessness, while one of them, Mr. George of St. Matthew's Church, stands up boldly for his course, and says he wants to realize something of church unity before he reaches heaven. Upon such an issue as this one does not have to think twice to surmise where Phillips Brooks would have stood.

Not altogether confined to reminiscence are the efforts which used to be made to inveigle generous givers at a distance to support boom movements in Western towns. The Chicago *Times Herald*, describing these experiences as connected with Wichita, Kan., says:

> The sudden awakening to the crying need of educational institutions of a high order was a unique feature of that period. Eleven colleges and "universities" were soon under way. Men with no more knowledge of theology than a Kansas grasshopper had of astronomy suddenly developed uncontrollable zeal in the founding of theological seminaries. The buildings for most of these institutions never got above the ground. One large structure was partially completed and duly mortgaged to a Boston capitalist, who is today the happy possessor of a first-class "university" unincumbered by either students or professors. How so many institutions were to be supported nobody stopped to inquire.

It might be added that if inquiries had been pressed then, the cause of education would have suffered less and there would be more money for institutions that really need it.

STAFF CORRESPONDENCE

FROM NEW YORK

For Arbitration

The National Arbitration Committee, of which Mr. William E. Dodge is chairman and Rev. Dr. L. T. Chamberlain is vice-chairman, has published a terse and pithy pamphlet of about a hundred pages, giving the result of the committee's canvass (gathered within the last month) of the opinions of prominent men in all professions in all the States. Of 1,002 replies received, 932 expressed their desire for the adoption of the treaty unamended; twenty-two believed it might be improved by amendment; only twelve opposed its enactment. The committee has appended these 1,000 names, in many cases with brief statement of the signers' opinions, to a memorial to the United States Senate, prefacing the document with written sentiments favoring arbitration from Washington, Grant, Sheridan and McKinley, and appending to it copies of petitions, resolutions, memorials, etc., from public bodies and official dignitaries throughout the Union. It can hardly fail to have great weight with the Senate.

Trusts and No Trust

The question before the March meeting of the Congregational Club, Are Trusts and Great Combinations of Capital a Menace to the Public Welfare? was argued in the affirmative by Prof. J. W. Jenks of Cornell and in the negative by Mr. F. B. Thurber, a retired grocer of this city, whose business experience had converted him to that side from its opposite. The professor denied that either competition or monopoly is today the normal condition of business life. Competition cannot give low prices, he said, because it is wasteful in advertising, in added cost of transportation, expense of management and in inventive ability. He discriminated between legal, natural and competitive monopoly. He called the trust a monopoly when it has power to put up prices and control the market. Monopolies always put prices up. He dwelt upon the great political influence of trusts and their use of wealth so as to injure the community, which has a right to protect itself. Trusts, he held, threaten the freedom of our people, and if they controlled should be stopped by letting the people know what trusts are doing.

Mr. Thurber took just the opposite view, claiming that trusts, except temporarily, have lowered prices and helped the people. Their intelligent self-interest has led them to buy or produce cheaply and then to sell cheaply. These results he called an evolution of industry consequent upon the great forces of steam and electricity. The more people know of trusts the less they will fear them, as the horse shies at an umbrella till you let him smell of it, when he goes on without trouble.

A Shameful Sight

Humiliation over Nevada's degradation in inviting to her borders the disgusting prize fight with its vile and dangerous accompaniments was not greatly relieved for our own citizens who had to be in the streets on the afternoon of that day. The vicinity of newspaper offices and several open squares elsewhere were so thronged by thousands of people—not all evidently rowdies and ruffians either—as to seriously impede the passing of decent people on their own business. The crowds were watching extemporized bulletins giving every few minutes telegraphic news as to the progress of the fight. One paper of the "yellow" variety, more enterprising than most, had a pair of manikins representing the combatants, which were so manipulated as to reproduce before the spectators' eyes every blow given, with its effect on the receiver, as these were reported by the telegraph wires. The applause or oaths of the spectators indicated upon which bruiser each had staked his money. The amount gained and lost here on the result, with that spent in going to the fight, is set by those who profess to know at figures running up to millions in the aggregate. And these are "hard times," with thousands of honest workers' families in want. Henceforth it will hardly be in good taste for Americans to rail against the brutalities of the Spanish bull fight, lest they hear, "Physician, heal thyself!"

The Police Muddle

Whether or not the resolutions of the ministers affected the mayor's mind, he so far met their wishes as to remove one of the offending police commissioners, the most pliant tool of the political Machine, the chief cause of the long standing deadlock in that board and the heaviest obstacle to the transaction of its official business. His dismissal requires the governor's concurrence, which is not sure to be gained, and if it is there is likely to be long, vexatious and costly litigation before the board is fairly rid of the obstinate obstructionist. "Machine politics" is the notorious curse of every department of our New York life and government—even our schools not being exempt from it—but there are few where this baleful influence does more injury than in the police administration, giving so many vile rascals a "pull" which serves them in tight places that should be crushing.

The Sportsmen's Show

We are having this annual entertainment in which is shown the yearly advance made in the construction of firearms, ammunition, boats, yachts, fishing tackle and all that, besides trophies of every kind won by extra skill, specimens of living and dead game from land, water and air, with all manner of structures and appurtenances for making life in the woods, the mountains and by the streams healthful and helpful. A fresh addition this year has been the provision of shooting galleries for revolver practice, and artificial ponds for the fly-casters, in the latter of which "contemplative" trouters, professional and amateur, have taken great delight. One revolver shooter made twelve consecutive "bull's-eye" hits, another eleven, and a third ten. One fly-caster threw his trout fly one hundred feet and three and a half inches, switch cast, and another made the same distance with an overhand throw, a degree of skill which betokens early depletion of the trout streams and ponds of our country. HUNTINGTON.

FROM LONDON

Sixty Years Queen

The spirit in which the nation is entering into the preparations for the celebration in June of the diamond jubilee of Queen Victoria shows how strong is the hold our sovereign lady has on the affection and loyalty of her subjects. It is not too much to say that throughout her Majesty's long reign her popularity has steadily increased. We love her because she has proved herself at once a great queen and a good woman. Any disappointment or irritation that may have been occasioned by the seclusion in which she has chosen to live since becoming a widow has long been far outweighed by our growing appreciation of her qualities of mind and heart. Her influence has ever been rightly directed and wisely exerted, whilst from time to time the heart of the nation has been deeply stirred by her tender, womanly messages to the afflicted and the bereaved. Victoria is no mere figurehead; she has always kept her fingers closely on the springs of government; she still devotes hours daily to the affairs of state, and is intimately acquainted with the course of events. Her ready acceptance from the proprietors of *The Congregationalist* of The Book of the Pilgrimage is an indication of her sympathetic interest in any movement to promote good feeling between the English and American people. The adoption of the suggestion, which has emanated from the American colony in London, that the United States Government send a special embassy to England to congratulate the queen on the completion of the sixtieth year of her reign would have a very happy effect. The decision that the national commemoration of the record reign shall take the form of financial aid to the hospitals shows the humanitarian instincts of the royal family, and has won universal approbation. Although the sovereignty of the queen-empress is not quite the figment it is often supposed to be, we venture to think that in reality the government of this country is not less democratic than that of the United States. Nobody of any account now advocates the abolition of the monarchy. The familiar resolution that the time has now come when a republican form of government should be substituted for a monarchy has even dropped out of debating society programs. God save the queen!

Farewell

The banquet to Mr. Bayard, on March 2, to which the Lord Mayor of London kindly invited the representative of *The Congregationalist*, was a most brilliant and impressive function. A more notable gathering has rarely assembled within the hospitable walls of the Mansion House. The 300 guests included some of the most distinguished representatives of the state, the aristocracy, law, diplomacy, science, literature, art, etc. The entire assembly was unmistakably animated by the warmest possible feeling towards the departing ambassador, and reciprocated to the full all that he said respecting the relations between the American and British people. The lord mayor's eulogy of Mr. Bayard—"the distinguished jurist, the polished diplomat, the charming scholar, the accomplished orator"—was throughout most heartily indorsed. When the guest of the evening rose to respond he was met with a roar of welcome. There were cries of "hurrah!" and "bravo!" and handkerchiefs were waved. Then followed a dead silence that became painful. No one who saw the ambassador at that moment—his handsome figure at its full hight, his face pale, his profile sharply outlined in the strong light—striving to gain the mastery of his feelings, while a wave of emotion passed through the assembly, can never forget the scene. Gradually recovering himself, Mr. Bayard spoke for forty-five minutes with an animation and a fervor, and revealing a loftiness of aim and singleness of purpose that made an indelible impression. The two most loudly applauded passages were the declaration that there is not a question between the people of the United States and the people of the British empire that justifies a serious controversy of any kind, and the suggestion that there should be between them not only good will, but, "if need be" (this with marked emphasis), "mutual support." Lord Salisbury's remark, "I believe that there is not, I doubt if there ever has been, any subject which would seriously separate them," likewise gave great pleasure. All classes of the community are loath to part from Mr. Bayard. As the lord mayor well put it, he is taking with him the heart of the people of Great Britain.

F. B. Meyer on His Visit to America

Mr. Meyer has returned home greatly gratified and inspired by his visit to America. His fortnight's severe work (he spoke thirty-four times) seems to have agreed with him physically as well as spiritually. He seems to have been specially impressed by the gatherings in Boston. He says he never realized so much of God's power as at the Tremont Temple meetings, and describes the ministers' gathering in Philadelphia on the Monday before his departure as the most wonderful meeting of all, the deepest and most powerful he had ever attended. Speaking of his visit to the late Dr. Gordon's home, he said: "I sat in his chair, I lay on his sofa, I used his Greek Testament, I blessed the children, and then I went to preach in the church." Mr. Meyer brings word that New York ministers have determined more than ever to put aside sensational preaching and the mere dealing with passing topics, which had been too much the program of their ministry, and to come back to the simple preaching and exposition of the Word of God, and specially the doctrine of the Holy Ghost. He gave the Christ Church congregation a message of thanks from 3,500 American Christians for releasing him to go to them. In addition to the petition for a blessing on the United States offered at Christ Church every Sunday, Mr. Meyer in his free prayer specially remembered the ministers and churches of America. As Mr. Meyer grows older he becomes more and more evangelistic and spiritually-minded. He is anxious to infuse his own congregation with the spiritual power manifested at the meetings he addressed on your side. He mentioned that he received more than one offer to remain, but that his heart was at Christ Church. London cannot spare Mr. Meyer.

Dr. Pentecost's Farewell

The church at Yonkers (wherever that may be; on this side geographical experts have had to be consulted) would better be cautious. "If the people I am going to don't treat me well," said Dr. Pentecost, more or less seriously, at the large and remarkable farewell gathering, presided over by Lord Kinnaird in Marylebone Church, March 4, "I shall come back again." No remark throughout a long and demonstrative meeting was so much applauded. Until he began to pull them up Dr. Pentecost did not know how deeply he had struck his roots in British hearts. "From the laboring man and the servant girl, from even the widow with a family dependent upon her, have come touching, loving words and humble gifts, and the stream continues to flow." So spake one of the church officers when making the presentation. It was impressive to see venerable laymen, many of them belonging to the best Scottish types, one after another paying the highest possible tribute to Dr. Pentecost's ministry. He must be at once proud and humbled. One of the elders seemed disposed to rebel, and confessed that the pastor's removal was staggering to his faith. When Dr. Pentecost entered the Presbyterian Church of England he had to contend with some opposition and much prejudice. He has overcome all that and leaves a congregation that is literally weeping with grief and hoping against hope that he may yet return. Dr. Pentecost leaves a son an officer in the Marylebone Church, and as the doctor humorously put it, with a son on one side of the Atlantic and a daughter on the other, they will be playing battledoor and shuttlecock with him. He was glad to go home again, to his country and his people, but it was a profound sorrow to leave these English, Scotch, Irish and Welsh hearts. The presentation included a silver tea and coffee service, an illuminated address, an album of signatures and photographs and a gold repeater watch and chain. These gifts represent £250, from over 300 contributors, none of whom were allowed to give more than ten guineas. In addition the doctor was handed a check for £50 for books, to enable him to keep abreast of the times. It is now thirty-four years since Dr. Pentecost entered the ministry; he has spent about half that time on this side, having crossed the Atlantic thirty-one times, and he expects to continue to be "that peripatetic, restless, moving man" he has always been. ALBION.

TWO MIDDLE STATE UNIVERSITY CITIES

BY G. P. M.

The traveler, open to impressions, as he rides through the outskirts of Philadelphia and Baltimore, can scarcely fail to note the multitude of small houses wherein reside those classes which in too many other cities are forced to inhabit tenement and apartment houses. Philadelphia is credited with an average increase of 10,000 small houses per year during the last five years. How much this means in the conservation of the personal purity, family integrity and social welfare of Philadelphians and Baltimoreans it is unnecessary to point out here.

Conservative as both cities are, one cannot return to them after an absence of several years without seeing signs on every hand of material prosperity and higher standards of life. Such elegant and large buildings as the Presbyterians and Baptists are building for their future denominational headquarters in Philadelphia; such new buildings as McCoy Hall at Johns Hopkins University, and the new library at the University of Pennsylvania; such a wonderful institution as the Drexel Institute in Philadelphia and the many splendid church edifices and mansions of the latest and best type to be seen on the old as well as new streets of both cities, all indicate that these cities have a vitality and ambition with which neither is usually credited.

The Drexel Institute has few rivals and no peer in this country in its work of giving to the young of both sexes a technical, practical education in the fine and industrial arts, and domestic sciences, and as a Bostonian, it was with pleasure that we inspected there the loan collection of 116 plates made by Louis Prang to illustrate the catalogue of the collection of Oriental porcelains made by the late William T. Walters of Baltimore, known to be the finest in existence. Our Boston lithographer has produced results which defy the competition of Europe.

Philadelphia has given heartier welcome to the university extension movement than any other city in this country, and conversation with the executive officials of the central body there indicates that they believe thoroughly in its future growth throughout the country, though they frankly admit that it has not taken root as quickly as they hoped it would; that we have no trained young lecturers equal to those that the English universities produce; and that it is difficult to get the American student to do the thorough work in connection with the lectures that the English student does, nor have we succeeded in attracting those who perhaps need the stimulus of such courses most.

Thus, at a lecture on the French Revolution, especially Jean Jacques Rousseau's share in preparing for it, which we heard Hilaire Belloc, a clever young Frenchman educated at Oxford, give before a Wilmington university extension class, those present were the *élite* matrons and maids of the city, and not its artisans; and the plaintive way in which the lecturer asked for essays on the theme which he had discussed was both pathetic and amusing and conclusive proof that there at least the lecturer was engaged in the process of sponge-filling.

Congregational authors like Principal Fairbairn and R. F. Horton, and Prof. George P. Fisher and Lyman Abbott are doing much to shape the thought of the young men of both these university cities. Principal Fairbairn, as we happen to know from personal observation, is constantly quoted and consulted in the systematic theology work of the Protestant Episcopal Divinity School, and the books of the men just named are to be found in the libraries of many of the students of that Episcopal institution. Dr. Abbott has just been lecturing in Philadelphia, invited there by the Hicksite Quakers, and the town has been stirred somewhat by his views on the Bible, What It Is, How to Study It, etc. Last week he gave a course of three at Johns Hopkins University, Baltimore, addressed to the students and faculty, his theme being the Christian in the Commonwealth, a topic less likely to provoke dissent than his lectures on the Bible, which originally were scheduled but withdrawn for prudential reasons.

Congregational Work is printed in Philadelphia on the presses and with the type of the *Sunday School Times*, whose editor, Dr. Trumbull, cordially welcomed the representative of a journal whose former managing editor, Mr. Richardson, he says, first encouraged and stimulated him to take up the line of authorship in which he has won fame. He speaks enthusiastically of the pleasure of dealing with the editors of *Congregational Work*, and though a Presbygationalist now, he confesses that the people of "the ancient faith," in which Horace Bushnell instructed him, are as satisfactory business clients as man need desire.

Dr. Trumbull is typical of a class, also found in Baltimore among the Johns Hopkins professors, who, though trained in the Congregational faith, now worship in Presbyterian churches for reasons satisfactory to their own consciences. Every step forward which Congregationalism in Philadelphia and Baltimore has taken since the pioneers dared to face and defy the old tradition that Congregationalism had no place west of the Hudson and south of New York has been won despite the social ostracism and misunderstanding of the dominant sects—Presbyterian, Baptist, Methodists—and to this day in Baltimore it requires tact and assiduity to secure the insertion of a notice of a Congregational church service among those of other denominations, and not among the nondescripts, spiritualists and the like; while in the same city men of the Puritan stock and faith of the last generation, who joined the First Church, are dying and passing away, and their places are not being filled by those who naturally would be expected to take their places. But while growth among the laity and from within is not rapid, we are informed that were there sufficient churches and pulpits a half a dozen immediately could be manned by a fine grade of pastors born and bred in the Methodist Episcopal and Methodist Protestant churches, who are chafing under the rule of the presiding elders and the itinerant system and are eager to become Congregationalists.

Judging from impressions gained at a pleasant conference with four of the five Congregational pastors of Philadelphia and with Superintendent Jones of the C. H. M. S., the denomination has much reason to be satisfied with the outlook there, while the record of the last ten years is inspiring. Dr. Richards of the First Church, who, by reason of his seniority, exercises the functions but none of the powers of a "bishop," has sent off family after family to found new churches, and yet the old church is strong and healthy, and he is respected and admired by men of all faiths. The newer churches at Germantown, Kensington and the Snyder Avenue and the Park Churches are growing rapidly, winning the artisans in the Kensington mills, the substantial residents of the fine new residential districts of west Philadelphia and Germantown, most of whom have to learn the polity and history of the denomination after they enter it, attracted by the freedom and catholicity of the churches and the ability of their pastors.

Nothing but lack of funds seems to stand in the way of great expansion of churches of our order. Given the money to build the churches, Dr. Richards instantly would plant outposts in districts growing rapidly but now uncared for by any church. Harmony rules among our clergy. They are too busy about practical problems to give much thought to the problems of higher criticism, and they assure me they do not intend to be drawn into controversy about it. Yet it is plain that they are liberal, and in no mood to prosecute for heresy men who may be radical, as far as we can learn.

Philadelphia's leading literary club, the Contemporary, opened the lists the other evening to a discussion of the Cretan-Greco problem and it is doubtful whether an abler treatment of the subject has been heard anywhere. Professors B. I. Wheeler of Cornell and E. A. Grosvenor of Amherst and ex-United States minister to Greece, A. L. Snowden, are a trio of speakers difficult to surpass.

One of the worthiest sons of A. B. C. F. M. missionaries resident in this country is Talcott Williams of the Philadelphia *Press*, whose versatility as a man of letters and devotion to public welfare is remarkable. We found him preparing for a trip to North Africa, where he will *rest* by studying inscriptions on the mosques, or by investigating the laws of the tribes of interior Morocco and ascertaining their likeness to the Levitical code, the fruit of which research will appear in a monograph read before some learned society next winter.

PARABLES IN PICTURES

III. THE GOOD SAMARITAN

BY ESTELLE M. HURLL

We cherish the parable of the Good Samaritan as our Lord's definition of a neighbor. His meaning is so clear that he who runs may read. Any fellow-being in need of our help has a neighbor's claim upon us. The priest, Levite and Samaritan, alike ignorant of the name of the wounded stranger, were each in turn in a position to treat him as a neighbor. In passing by on the other side two neglected their opportunity, while the third by his helpful service proved that he loved his neighbor as himself. The climax of the story is reached when the Samaritan comes to the stranger's relief. This is the moment chosen most frequently in Italian art for an illustration of the parable. There are numerous examples by Bassano, Veronese, Domenico Feti and others. By some Dutch masters of the seventeenth century, as Van der Velde and Rembrandt, the subject selected is The Arrival at the Inn. The most notable picture of this class is by Rembrandt in the Louvre Gallery at Paris. A typical Italian example is given us by our miniature painter, Liberale da Verona, in the set of miniatures in the Siena Cathedral library.

The two principal figures fill the foreground of the great O for which the picture is an illumination. In the landscape background the priest and the Levite pursue their way along a winding road which leads to a turreted city on a distant hillside. They cast no backward glances at the poor traveler to whom aid has at last come. The Good Samaritan is quaintly depicted as a mediæval knight. His homely, honest features are surmounted by a helmet which he has pushed back. As he kneels in front of the stranger he touches the wound in the chest lightly with the air of a connoisseur. The wounded man lies with his head thrown back, with an expression as agonized as the gentle painter knew how to make it. One is constantly reminded of Fra Angelico in the work of Liberale. Like the gentle Florentine monk he seems to be ill at ease in portraying sin or suffering. His figures are more vigorous here than usual, the grouping showing a good deal of character. Altogether the whole story is admirably told in a tiny compass.

Some Responses to Dr. Behrends's Question

The article in our issue of March 11 by Dr. Behrends of Brooklyn, entitled Is It Only an Eddy, or Is It More? has called forth a number of replies from a wide extent of territory and from men of differing opinions. We publish some of these replies below, though limits of space have obliged us to condense several of them. Dr. Behrends's article, it will be remembered, deprecated certain theological drifts which he judged to be gathering force within the denomination. The characteristics of this drift, he said, are as follows: "The doctrine of the Trinity is reduced to a form of logic. The incarnation is so formulated as to reduce it to the pantheistic statement of a universal indwelling of God in all men. Inspiration is reduced to intuition. Atonement dwindles down into a rhetorical expression. Expiation and propitiation have become figures of speech. Our ranks seem to be honeycombed with universalism and annihilationism. The reality of the fall is boldly denied, and the most extreme doctrines of natural evolution are openly advocated in our pulpits. Sin is declared to be only the remnant of our animal ancestry, which we are gradually sloughing off. The revolutionary theories of Wellhausen are invested with infallible authority, and the narratives of the Old Testament are reduced to a mass of fables and forgeries." We comment elsewhere editorially on these replies.

NEITHER EDDY NOR DRIFT, BUT CURRENT

Dr. Behrends's query doubtless does duty for other minds than his own, and will evoke many responses. Among them there should be an affirmation of the positive value resident in the changed views. Some men are speaking in these new ways because they are firmly persuaded that the truths they seek to utter have a savor of life. Men holding views differing from the traditions of the past can hold them in a constructive spirit and in a form that seems to them spiritually fruitful.

The doctrine of the trinity, instead of being reduced to a form of logic, is having its truth delivered from the chain of formal logic that so long has bound it and is being historically interpreted. The focal point of its truth is the personal life of God. The incarnation, instead of being "so formulated as to reduce it to the pantheistic statement of a universal in-dwelling of God in all men," discerns in Jesus Christ the clear consciousness of God's personal indwelling, and on the basis of that demonstrated spiritual reality affirms the Christ life to be divinely proffered to all men.

Regarding inspiration the present emphasis is placed upon its inner nature. God directly accredits himself to the human soul. Truth authenticated by his spirit is revelation. There is no sufficient canon of inspiration apart from spiritual intuition. The hope of a wider and more pervasive inspiration in no way impugns the integrity of the inspirations already given, nor is the truth of the past strengthened by secluding it from the truth of the present. While believing that the "good old Book" will survive, we would have it survive on its merits and in the light of all the facts. A narrative may pass from the range of literal history into that of spiritual imagery and yet lose nothing of its moral import. Even fables are not necessarily lies. Æsop's cunningly devised tale of the fox and grapes has been an enduring vehicle of truth.

Atonement, instead of "dwindling down into a rhetorical expression," is forfeiting, we believe, some tinges of Hebrew rhetoric and is yielding the spiritual image of that primal soul who first calmly dared to deem himself at one with God, who knew himself a son of God, who knew God to be his father, who knew life to be divine, and who hence knew this, his own life, to be the life. Christ reveals an absolute congruity between the human and divine. We deem him really representative of life, and we summon our souls to verify his vital doctrine of spiritual sonship.

"Expiation and propitiation" have always been "figures of speech." These terms have been deeply dyed in the blood of bulls and of goats, and they carry in their train the entire Levitical law of sacrifice. Some dismiss them from ordinary usage as inadequate to convey the more personal truth of God's relation to us in his sorrow at our sin and his yearning to forgive. The higher law of sacrifice is written in the heart. We emphasize the passage from formal Judaism to vital Christianity. We do not dismiss the historic connection or violate the earlier truth, for we see the truth of primitive sacrifice and of external oblation taken up into the warmer, ultimate truth of a heart lovingly devoted to the will of God, and, since Christ stands for what is spiritually ultimate, no figures of speech can do more than hint the immediate relationship into which every soul must at length come who would verify the truth that is in him. We are striving to translate the figurative into its spiritual equivalent.

"The reality of the fall is boldly denied." To read a fact of human nature against a background other than the customary one is not to deny it. The Hebrews were oppressed with the immediate fact of sin; they drew its outlines baldly against a pale blue sky of innocence. It was a child's sketch, but no one could mistake the fact it stood for. It was a picture of dramatic situation. Today the picture is a portrait and the lines are those of character in the making. The contrast is within the man himself; every act casts its shadow or radiates its light; the possibilities of good and evil are inherent, and the enormity of sin increases with the light. Exceeding sinfulness we impute less to Adam than to the man who latest stood out for self against God. For a spiritual being to remain in animalism is sin. To say that sin is abnormal is to say that holiness is normal, and that man will not be fully man until he is Christlike; and to say that holiness is normal is to affirm that God is normal and spirituality constructive in his world.

Nor is the doctrine of evolution destitute of spiritual significance. Evolution is not a metaphysical theory; it is a science of processes. Metaphysically it is dumb. It conditions one's thought of God, but it does not determine it. It necessitates neither materialism, agnosticism nor pantheism. It is not only compatible with spiritual theism, but is peculiarly suggestive of the mode of existence of an infinite personality.

The good old gospel is showing its vitality in its hospitality and fitness to the modern Gentile world of scientific thought. There are those who believe that the changes in question are conducive to a revival of evangelical doctrine, as it lay in the mind of the founder of Christianity. Christianity spoke its truth in the fourth century in the language of that century, and it was the language of philosophy; today it must speak its truth in the tongue of the nineteenth century. We can keep faith with the historic past only by permitting the present to become historic. The form of truth must change with the expanding mind of man.

Lexington. CHARLES F. CARTER.

THE REAL QUESTION

In the article in which the minister of our second largest Congregational church comes forward to defend the faith, and by implication to attack Congregationalism, it will be noted that he announces his disapproval of "elaborate creeds," since they afford no security to "sound doctrine," and because they are "provocative of dissent." These statements, which would have grieved, if not alarmed, some of the men who in recent years have been most concerned for sound doctrine, may possibly suggest an answer to the question, Is It Only an Eddy, or Is It More? For evidently we are all being borne along out of the region of the religion of dogma into that of the religion of spirit. New attitudes of mind toward the matters of our faith, as well as new statements concerning them, are evidence of this. Progress is inevitable wherever there is life, and we are heartily glad to think that the Congregational churches form a part of the current for whose flow the spirit of God furnishes the dynamic. De Quincey has said that "Time must be given for the intellect to eddy about a truth and to appropriate its bearings." From this point of view, it is possible that what Dr. Behrends beholds is only the Congregational churches circling about and appropriating important truth. Certainly we may hope that they are not stranded in the stream where, with much bubbling and seething, belated things are in furious motion, but are making no advancement.

But the real question asked in the article is not the one stated in the title. The real question may be thus stated. Are not the Congregational churches disloyal to Jesus Christ, and are they not therefore doomed to an early and inglorious grave? This is a serious question. Some persons will feel that it should be propounded only in view of weighty and undoubted reasons. We feel sure that such reasons do not exist. We know many of the younger Congregational ministers, and we believe that they are loyal to the Master. Their religious experience has been quickened and sustained through fellowship with Jesus, and his personality is of paramount importance to them. Their structure of faith rests primarily upon Christ, and not upon the Scripture or any creed. Such souls, secure in realized fellowship with God through Christ, can view without alarm the restatement of matters of religious experience, and are enabled to meet the results of criticism always with equanimity and sometimes with thanksgiving. It is certainly a principle, if not the principle, of Congregationalism that the Spirit of Christ abides in the churches to give guidance, not only in matters of discipline, but also in matters of doctrine. Good Congregationalists should not too readily abandon that position.

We may be blinded by an inherited faith that harks back to four Puritan settlements, but we do not look for the sudden demise of Congregationalism. We are chagrined that there has been in our generation a recurring anxiety about the grave, but we would not have bands of mourners, either from our own or other denominations, go about the streets, lest their sorrow be premature. The principle of Congregationalism working in its history has constrained many persons to believe that our churches are peculiarly fitted to meet the difficulties and dangers of times of transition, and that our churches may well hope to be loyal both to a "Lord of Life" and a "Prince of Peace."

Some words taken from Dr. Dexter's monumental work will clarify our intelligence, compose our hearts and fortify our wills:

> There are no outside legislations fencing Congregationalism absolutely in; no platforms holding it absolutely up to the exact level at which they were builded when built, no less, no more; no judicatories pledged to keep the tree trimmed to the exact pattern of the old time by forever lopping off all new growth; there is no strength of this kind in our system, none whatever, and the sooner we make up our minds to that fact, and govern ourselves accordingly, the better. No, our

> government is not strong in externals. It just has God's indwelling to shape it, and God's interworking to control it. . . . Our danger then as Congregationalists is that, instead of trusting our system, thoroughly familiarizing ourselves with it, and faithfully and fearlessly carrying it out, we shall be afraid of that which is high and fears shall be in the way, and the keepers of the house tremble, and the strong men bow themselves, and so the evil days come, and the years draw nigh when every man will say, "I have no pleasure in them."

Some of us are grieved and mortified that Dr. Behrends's question should be propounded. We would fain believe that it is due to a mood of disturbed temper, such as once came upon Elijah. We trust that the answer from the churches will be such as to convince Dr. Behrends that his perturbed spirit has been the victim of "hallucination," and also such as to renew his confidence in his brethren and his faith in the future of Congregationalism.

Portsmouth, N. H. Lucius H. Thayer.

THE "HISTORIC" FAITH CAPABLE OF ENLARGEMENT

To me Dr. Behrends's article seems a somewhat extreme, but very discriminating, statement of a movement to which no Congregationalist can close his eyes. It is, however, greatly to be regretted that so representative a man should wholly ignore the fact that underneath this very movement may lie some valuable truth, some more perfect adjustment between our theology and God's self-revelation in nature and history. It is to be regretted that he writes of "the historic faith" as if it were something fixed and definite, from which there could be no departure without loss. Is it true of Congregationalism, in any such sense as this, that "its past history is associated with the most vigorous defense of the historic faith"? Is it not rather true that, as today, so for many decades, no church in America has been more keenly alive to, or more conscientiously honest in, the discussion of the great questions of the faith? It is a serious charge that is made in Dr. Behrends's article; but, while watching eagerly and speaking frankly, are we not bound to feel that our beloved Congregationalism may still be called to enlarge and adjust as well as to conserve "the historic faith," and that even a radical movement may rest upon or at least involve some thought of God for which the world is waiting?

Burlington, Vt. P. M. Snyder.

NOT A RISING FLOOD

I venture to give my opinion of the situation. In addition to my Congregational pastorate in Nashua, I have had intimate and sympathetic acquaintance with many Congregational ministers and laymen in Massachusetts, New Hampshire, Colorado, Minnesota and Canada, and can fairly claim to speak from personal knowledge.

The opinion which Dr. Behrends expresses with regard to the inefficiency of creeds, ecclesiastical censures, church courts and councils may be passed by with the single remark that he seems to advocate a return to that independency from which American Congregationalism emerged, and upon which, our English Congregational brethren being judges, it is an improvement. He believes "in throwing the responsibility for ministerial doctrinal soundness upon the churches." This throwing of responsibility upon the churches does not seem to mean much in the case of some prominent churches that need not be named, and in the case of many small and isolated congregations it is simply impracticable. One cannot but regret that a man of such "light and leading" as Dr. Behrends undoubtedly is should put himself on record as determined not to sit as a member in any council, "no matter how serious the charge of heresy may be," but so long as he does not believe in ecclesiastical censure he is certainly consistent in declining to become a member of a council in a heresy case. But when he asserts, "There is not a drop of ecclesiasticism in me," we can only guess at his meaning.

The all important matter is as to whether or not Dr. Behrends is correct in his estimate of the doctrinal position of Congregationalism. His is a terrible indictment, and unfortunately Dr. Behrends recognizes no cure but "free and frank discussion" and the action of individual churches. It is evident from the nature of the case that there is no machinery which can supply statistical replies to these questions, but we can fall back on observation, experience and personal intercourse and acquaintance. It is also quite legitimate to take into consideration the tone of our religious press, our literature of the last ten years and the well-known character of the teaching in our colleges and seminaries. I think Dr. Behrends's fears are groundless. There is no evidence of "a rising and destructive flood." Congregationalism is sound at the core. With all respect for Dr. Behrends's earnestness, his slightly pessimistic article is to be regretted. It may stir up some needed fervor and some useful questionings, but is there not a danger that the pessimism of such a trusted leader as Dr. Behrends is may do more harm than the heresy of his neighbor, who is a free lance and not a leader?

Halifax, N. S. J. S. Black.

HOSPITABLE TO THE NEW THOUGHT

I do not agree that even the thought of the most advanced critic belittles or makes meaningless the old truths historically held by our churches. We need a grand stirring up in some of our ways of thinking and teaching. Take the Trinity, for instance; ask any Bible class to give their idea of the Trinity and you will find that they think God to be a supreme man sitting on a throne somewhere, that Christ is another man beside God and that the Holy Spirit is a man of all work going and coming at the command of his superiors. I have often questioned classes in that way, always to find that, reduced to everyday language, that was how they thought of the Trinity. Neither do I find "universalism" or "annihilationism" in the new thought, rather richness, grandeur, truth. I find a faith living, growing—a faith I can live and love and rejoice to preach to a world that has sinned and come short of the glory of God, yet with such marvelous possibilities by its very birthright.

I know Dr. Behrends sounded his note of warning in love. I know there is a need of constructive teaching, of broad, upbuilding preaching, preaching that covers the whole of life, not plying the scalpel of anatomy or riding some hobby of single tax or socialism or prohibitionism or anything else to the exclusion of the widest, best use of the preacher's opportunity. We need a revival of evangelical doctrine—make it high as the exalted character of Jesus Christ, as wide as the infinite possibilities inherent in the souls of men and as deep as the needs of any penitent soul, and let us not worry about the phraseology.

Middleton, N. Y. J. A. Norris.

THE WEST IS SOUND

Speaking for Wisconsin, I answer, most emphatically, it is only an eddy. It is true that a few of our ministers are ultra-liberal. But the great majority are conservative men, preaching evangelical doctrines and laboring earnestly for conversions. I do not mean to affirm that most of us believe just as men did one hundred years ago. Our ministers are not wholly ignorant of the work of the higher critics. There are many features of the new theology that are attractive to us. Most of the ultra-liberals among us are thoroughly imbued with the evangelical spirit. Even they reveal a disposition to be more conservative in their expressions than formerly. The West, as a whole, is conservative in its theological views and loyal to evangelical doctrines. I say this from a wide acquaintance with the region north of the Ohio and east of the Mississippi. Experience shows that the old faith is effective in the work of converting men and building them up in Christian character, whereas the ultra-liberal views are not serviceable in the practical work of the minister of the gospel. In my opinion, we shall do well to push steadily forward with perfect confidence that evangelical religion is to characterize us as a denomination in the future as in the past. It will only do harm to persecute our ultra-liberal brethren. Some of them ultimately will be reclaimed; some will leave us for the ranks of the more liberal denominations.

Platteville, Wis. C. A. Wight.

A DISHEARTENED CONNECTICUT PASTOR

I wish I could feel that unbelief in evangelical doctrine is only an eddy in our body. For ten years I have painfully noticed the drift. A lady recently was speaking to me about it. She belonged to an old Congregational family, but was compelled to go to the Methodist church to get evangelical preaching. Our seminaries are largely to blame. We have made the Old Testament a book of cunningly devised fables. Our scholars and teachers spread the dangerous error. To stand on plain evangelical ground is to be considered unprogressive. I find my own association largely against the personality of evil. I find fellow-ministers who are annihilationists, universalists. The fall is denied. There is no Biblical doctrine of sin and so no redemption. The tendency far and near is to substitute ethical teaching for Christian doctrine, reformation for regeneration. If Congregationalism comes to stand for unevangelical views our mission boards will run shorter yet of funds. The eddy is a drift. It does not seem right to hold on to evangelical terms when we deny their truth. For years I have noted the down grade. The pews are not to blame; it is the pulpit. Much of our trouble comes from admitting the improved hypothesis of evolution conceding so much. When the next generation get the logical outcome of these new revolutionary views it will be a case of Ichabod for us. Already in every place and church where I go I meet people who say they have lost their faith. I agree with Dr. Behrends that "our most imperative need is a revival of evangelical doctrine." D.

A PENNSYLVANIAN OPINION

Working on a hard home missionary field I have not that time to devote to such Biblical research as I would like, but I have read Dr. Behrends's article with relish. Coming as it does from such a ripe and scholarly mind and a heart so filled with love for the Master's kingdom, I appreciate it the more. Yet I must confess that I cannot coincide with its pessimistic side. Much is true relative to the trend of modern thought. There is also a fearful possibility that the scholars devote more time to the cold dissection of the Scriptures than to the heart life of its truths. Less of the modern scholasticism in our pulpits and more of the Puritanic fire would be a healthy improvement to the life of our churches. People do not come for a cold, logical dissection of the Scriptures, but for warm life truths to help them live better. I know that a whole system can be revolutionized by one man, but even then it may be a signal failure. We need all the learning we can have in this advanced age, but we also need a warm gospel—not a vagueness, but a reality. I judge that I stand in with the rank and file of the Congregational ministry when I say, Fear not, Brother Behrends, it's only an eddy! Mac.

TIRED OF NEGATIVES

Dr. Behrends voices the prevailing sentiment of the pastors and churches in Pennsylvania, as far as I can see. It is full time to get out of the fog and preach a clear, positive gospel. There is no objection to a revision or rearrangement of theological doctrines, and new methods of their presentation and any changes in accent and emphasis upon them. But there is a mighty uprising against a "new gospel" which is an old falsehood. We are tired of negations and efforts to do away with the offense of the cross, and to eliminate the supernatural from the Bible. We are but feeble folk and therefore the high hills are our refuge.

Forest City, Pa. J. G. EVANS.

AN UNTERRIFIED HOME MISSIONARY SUPERINTENDENT

In the central West, south of the parallels of New England Congregational immigration, we have Christianity—the old Book and the old gospel—without much Congregationalism. It has never been "swamped," because it has never been a large element to be counted with. We have therefore unqualified belief in the Trinity without the form of logic. We have belief in the incarnation not troubled by the "pantheistic statement of a universal indwelling of God in all men." We have downright belief in inspiration, without reference to "intuition." The atonement remains un-"*dwindled*" by rhetorical expression. Expiation and propitiation are believed in though little is known about "figures of speech." There are no believers in "universalism" and "annihilationism," but the old-fashioned opposite views are preached with pungency. Here the reality of "the fall" is insisted upon and lived up to, and evolution is "openly" denied. Sin has no relation to animal ancestry; we are not "gradually sloughing it off." "Wellhausen's" theories have no authority, and the narratives of the Old Testament are believed explicitly and implicitly.

Happy people! No Brooklyn eddies to disturb our homes of faith. In reply to the old question, "What lack we yet?" Dr. Behrends would reply from submerged Brooklyn, "Nothing." Yet a few important facts have been noticed by the Congregationalists able to observe and judge of the actual relative superiority of this ideal state of things, as compared to those communities where Congregationalism is floundering around yet.

First, there is an undue and noxious growth of small sects, divided and subdivided on literal interpretations of the Bible. Second, these competitive and warring sects often put a premium on ignorance and in manifold ways disintegrate the natural and acquired social bonds. Third, the suppression of the ideal of "the intelligence of the faith" causes an almost universal resort to "emotionalism" to gain adherents, which in its development combines with prejudices which are bitter and both general and local, and always divisive and demoralizing. Fourth, there is too much in evidence a divorce between religion and morality, between creed and life, and there is apparent to a considerable degree a lack of the supremacy of conscience in the moral life of men. Society as a rule does not approach in ethical power and purity the New England ideal, and the average of personality and character is not high.

Despite the fact that we quite measure doctrinally up to the lofty "historic ideals" in our non-Congregational community, we Congregationalists continue to believe in our mission. We make bold strenuously to introduce a very virile Congregationalism into this paradise of orthodoxy, and we have based our efforts on three great elements of Congregationalism, the possession of which is to our minds the chief distinguishing glory of our denomination and its chief call to larger service.

First and foremost we contend for the intelligence of the faith, for the alliance of the intellect with the truth. We hold that the real enemy of a living Christianity is the traditionalist, who would stagnate around dead forms—ritual, emotional or intellectual. We are confident of the power of the Congregational spirit to break down sectarian rivalries and walls of cleavage between Christians. We really hope it will not be finally "swamped" until it has taught the lesson which always accompanies its introduction of the intelligence of the spiritual life, that "the essential things of the Spirit" are not sectarian shibboleths and crass Biblical interpretations. Congregationalism destroys the caste principle which flourishes under the formal and traditional faiths and the ignorance and pride which these faiths engender, and it gives the opportunity for the movement of mind in all directions.

Indianapolis. E. D. CURTIS.

TO WHOM SHALL WE LOOK

I write from the standpoint of a young man just entering the ministry. Less than a year ago I graduated from one of our well-known seminaries. While in the seminary I looked to my instructors for guidance in matters of doctrine and criticism. Now I am far from the seminary's instruction, and actively engaged in preaching, as near as I know how, the gospel. Like every honest student I seek not only to discover for myself the truth contained in "God's Word," but try also to discern the signs of the times.

I have watched carefully the tendency of present day preaching, especially in Congregational pulpits, and so far as I have been able to discover the tendency is toward destruction, rather than construction, in matters of criticism and of doctrine. Those who would deal with these questions from the conservative and constructive side seem to follow, as Dr. Behrends says, the "Let alone policy." Now what I wish to know is, to whom shall we who are just entering the ministry and wish to know and preach the truth look, if not to the scholars of our own denomination? And if we find all, or nearly all, of those who have anything to say upon these difficult questions speak from a liberal standpoint, and if we find that their conclusions are not challenged, shall we not conclude that "silence gives consent"?

I am persuaded that the leaders of our denomination have a great responsibility resting upon them. Dr. Lyman Abbott is read far and wide, but no one reads with more enthusiasm his writings than our theological students. If his theories are not correct, why, for the sake of truth, does not some scholar explode them? Dr. Harper of Chicago University has overturned many preconceived opinions, especially among the young men; if he is not right in his conclusions, why does not some scholar of equal prominence reply to him?

To whom shall we look? I hear some one reply: "Look to Jesus. He is 'the author and finisher of our faith.'" Yes! But what am I to preach concerning him? And how am I to interpret his teachings? "Preach Christ and him crucified." Yes! But how am I to view "the incarnation," "atonement," "expiation"? And what am I to say about "sin," "the fall," "the Scriptures"?

To one who wishes to know and preach the truth and nothing but the truth these are perplexing times. No one would advise us to disregard these questions altogether. We cannot let them alone, they must be met and settled in our own minds at least.

We preach "Christ and him crucified," but we must also be ready to give to every man that asketh us a reason for the faith within us. We are not in great danger of losing our own personal faith, but we are in great danger of losing our power as preachers of righteousness. Unless we can have a positive gospel to proclaim we shall become powerless. If our learned doctors, some by positive statements, some by silence, reduce the Scriptures "to a mass of fables and forgeries," where is our message? To whom shall we look but to the leaders in our own denomination?

East Fairfield, Vt. C. E. HAYWARD.

A LAYMAN'S VIEW OF IT

See how slow the church was to accept the teachings of astronomy and geology, and how many men were considered infidels because they did not accept the real or apparent teachings of Scripture on certain points. Now those who believe in evolution are looked upon suspiciously, and the results of Biblical criticism are rejected by many because they seem to conflict with Christ's teachings or inferences which may be drawn from his words.

Why not trust the common sense of the people? They are intelligent enough in New England to be told what scholars discover. Take the accounts of creation in Genesis and compare them with each other and with the teachings of geology, and although the story of creation is grandly told and would seem to have come from an inspired mind, is there not mixed with it some things that seem highly improbable?—such as the making of Eve from one of Adam's ribs, and the naming of all the beasts and birds as the Lord brought them to Adam for him to name. And then to come down to New Testament times, is it not a fact that where two or three of the evangelists report the same incident that they do it in different language and that it varies a good deal, as it would if they had not been inspired?

I believe in inspiration in the sense of an influence from God which gave those men a greater spiritual insight than they would otherwise have had, but I judge from the Scriptures that the Holy Spirit was with them as a constant presence and that when they were speaking, either about spiritual or ordinary matters, they were as really under divine guidance as when writing. Is not the phrase, "the Scriptures contain the Word of God," really more appropriate than to say the Scriptures *are* the word of God? If that phrase were more in use would it not tend to keep before the minds of men the fact that the Bible is a mixture of the human and the divine?

How foolish to insist on it that ministers must not express their own opinions. If they are not allowed to people will think they do not believe what they preach, and are preaching as they do because they think they ought to and not because it is a matter of personal conviction. If the churches would only admit that very likely the scholars are correct in their conclusions and let it go as not of supreme importance, it seems to me it would be wiser than to wait until they are made to appear ridiculous by endeavoring to hold ground which they long ago lost all title to.

Why not insist only on faith in the divinity and authority of Christ and preach repentance and a holy life of obedience to his moral teachings, and let each one have great liberty of opinion?

Derby, Ct. W. S. B.

The claim of scientific Bible study to a place in the college curriculum is recognized at Wells College at Aurora, N. Y., in the institution of a department of Biblical literature, now in its second year, under the care of a specialist, Prof. Dean A. Walker, a graduate of Yale Divinity School and of the Semitic department of the University of Chicago, and for three years a resident of Syria. Four courses are offered this year—for Freshmen on The Life of Christ; for Sophomores on Hebrew History; for Juniors on Old Testament Prophecy and for Seniors on The Founding of the Christian Church. This Bible study is required in Freshman and Sophomore years. In each course one hour a week throughout the year is given to recitations or lectures, for which the same amount and quality of preparation is required of the student as in any other study. The department library numbers over 250 well-selected volumes. The lecture-room is equipped with a fine copy of the large raised map of Palestine of the Palestine Exploration Fund and a set of fifteen wall maps; and the studies are further illustrated by 100 of Bon Fils's and Dumas's photographs of Syrian scenes and by Palestinian specimens.

In and About Chicago

A New Declaration of Independence

Sunday is the time for the proclamation of "new departures" in Chicago. Last Sunday several hundred unemployed people met in a West Side hall and, after discussing the wrongs from which they are suffering, drew up an indictment against "King Plutocracy," and then declared their purpose of shaking off his yoke. Some of the specific charges against the king are: "He has substituted government by injunction for trial by jury." "He has subordinated natural to vested rights and makes property of more account than human life." "He has imposed taxes without our consent—viz., the coal tax, the sugar tax, the coal-oil tax, the flour tax and a hundred others." "He has monopolized all the channels of labor and made machinery a competitor of men." "He has maintained standing armies for the protection of himself and his favorites and the oppression of the people." Resolutions were passed disapproving the proposal that the poor should till vacant city lots, and affirming that all these "panaceas are unworthy American free men and an insult to the civilization of the nineteenth century." They therefore call upon the unemployed of the country to organize for such a change as will overturn completely the political and industrial conditions "that have fostered and made possible millionaires and paupers, palaces and prisons, churches and poorhouses." But the resolution which indicates most clearly the spirit of the meeting was one which, during the struggle for the overthrow of the present social organization, demands that "all laws for the collection of debts of any kind be repealed, as this alone can save the mortgaged victim from the rapacious clutch of the usurer, the manufacturer from his moneyed master, the tradesman from his commercial owner and the tenant from his landlord."

A meeting like this is of importance only as a sign of the times. It shows what sort of people those are among whom we are living, the kind of thoughts they are cherishing and the plans they are forming for the overthrow of society. It is out of such crowds as these that the commune comes, and with a reckless and able leader it may suddenly reappear. Some leaders of the movements against the present social order are boldly asserting their belief in "the collective ownership of property," and in the consequent abolition of the right of private property, and are thus encouraging the needy classes, who will always exist, no matter what be the social conditions in which one may live, in the bitter feeling they cherish against those whose industry, foresight and economy have made them wealthy, and in the plans they are forming to set at naught present laws and relieve themselves of financial obligation toward those who are better off than they are.

Another sign of the times may be seen very clearly in the position taken by Mr. Carter Harrison, one of the candidates for mayor. He appeals to the discontented classes, promises to set aside all civil service laws, to turn out of office every man who is not a Democrat, to find places for the so-called "ward heelers," to overthrow all Puritanic legislation—in short, to introduce an era of municipal reform during which every one may be a law unto himself. The only persons whose rights are not to be respected are those who wish to see our city government conducted on a basis of righteousness. With three candidates against him in the field, Mr. Harrison's chances of election are far better than the real friends of the city wish they were. Mr. Hessing's resignation as postmaster in order that he may give his whole time to the canvass for an election adds to the complication of the problem, and clouds somewhat the prospect of Judge Sears's triumph.

Pessimism to the Front

Those who are wont to look on the "dark side" of things are encouraged in their habit by the condition of the present canvass for the control of the city, by the arguments which some of the candidates for office are putting forth, as well as by the large number of persons who approve them. They are encouraged in their belief that the world is rapidly becoming worse by attempts to secure legislation which will perpetuate the power of holders of valuable franchises for half a century, by the concentration of great lines of business in a few hands, and by what they are pleased to call the general indifference of the public to these wrongs.

The Brighter Side

Pessimists forget that the Common Council has just passed an order requiring the elevation of railroad tracks at a point where it has been next to impossible to secure such harmony of interests as to bring this about; that a magnificent building for a public library, whose daily circulation is larger than that of any other library in the world, is approaching completion; that in a few days the Crerar Scientific Library will be open to all, whether rich or poor; that such institutions as the Newberry Library, the Historical Society, the Academy of Sciences, the Art Institute, the Lewis Institute, and a fine system of public schools are furnishing all our people with opportunities for education and personal improvement which, a few years since, were enjoyed nowhere in the world. It is also forgotten, notwithstanding the attacks which are made on the churches, and the assertion of a growing cleavage between them and the working men, that these churches have never been better attended than they are now, that our smaller churches, which depend for their support almost entirely upon working men, were never so prosperous as they have been the past winter, and that on the whole the church has never been more anxious than she now is to give the gospel to all who are willing to hear it.

Plans for Revival Work

A building called The Ark was put up in Ravenswood last Saturday, for the use of the Rev. W. B. Williams, an evangelist, who has been successful in the South. He is a member of the United Presbyterian Church. The site was selected Friday, the contracts let and the first loads of timber drawn early Saturday, By midnight the structure was ready for occupation. It will seat three thousand people. It has no floor. The roof is made of boards and tarred paper. Building paper has been hung up at the sides to keep out the cold, and the interior has been decorated with flags and flowers. There was a good attendance at the dedication Sunday, in which most of the ministers in Ravenswood participated. The meetings have begun well.

The Auditorium has been secured for Mr. Moody March 30 and 31 and April 1 and 2. He will hold two services each day. His purpose is to rouse the churches rather than to reach those who seldom attend church. There is a reasonable fear lest ministers and busy laymen find it difficult to attend these meetings, held, as these are to be, during the day, or be able to do much more than indicate their interest in them by having meetings in their own churches in the evening. Mr. Moody has always been a favorite in Chicago and will no doubt attract large audiences. Of his sincerity no one can doubt, however much one may regret his recent return to his old habit of criticising the ministers, some of them his oldest and best friends.

Calls

Rev. George H. Kemp, recently of Maywood, one of our suburbs, has been invited to the pastorate of the Green Street Church and will probably accept, although he had previously been called to the Rhinelander church in Wisconsin. The Green Street Church requires hard and persistent work, but in time will undoubtedly become strong and flourishing. The many friends of Dr. J. H. Barrows will be glad to learn that, while giving no answer to the call of the Kenwood Presbyterian Church, he has written the session that he will supply its pulpit for a time, and thus contribute his influence to secure its rapid growth. Dr. Barrows, it will be remembered, holds a professorship in the University of Chicago. His first appearance in the city will be Sunday evening, May 23, in the university, where he will give the students some account of his experiences in India.

John Fiske in Chicago

Tuesday evening this eminent historian gave one of his characteristic and instructive lectures to a picked audience gathered in the hospitable rooms of the Historical Society. It was on social life and customs in the Old Dominion. Mr. Fiske has given several lectures during his stay in the city. He is always a welcome visitor, and no matter when he comes, or upon what particular period of American history he chooses to speak, he is sure of an appreciative hearing.

Ministers' Meeting

The meeting Monday morning was a sad one, for the report was brought to it of the death of Dr. Wells. The paper was upon theological education in Oxford, and was read by Rev. W. H. Day of Aurora. It was full of personal reminiscences and deeply interesting. The next meeting is to be devoted to missions. Several persons outside the denomination have been invited to speak.

The Co-operating Committee of the Interior

In common with other friends of the American Board the members of this committee are very much pained over the continued shrinkage in the receipts from month to month. They are studying the problem of the possible increase in the gifts from the Interior, and are doing all they can to aid Secretary Hitchcock in his appeals. They view almost with consternation the multiplication of the number of objects which are presented to our churches, and the consequent weakening of interest in the work of the Board. In addition to reaching non-contributing churches the question is pressing upon the committee as to the means it may use to enable stronger churches to look at the problem in its true light, and while giving generously to objects at home refuse to diminish in any way the necessary gifts to immense work which they have been carrying on in foreign lands. At a recent session our committee was exceedingly glad to welcome Mr. Cobb of Newton, a member of the Boston committee, and avail itself of his experience and advice. While the difficulty of the problem is fully realized, it is yet the feeling here that in some way it will be satisfactorily solved and the needed funds obtained.

Chicago, March 20. FRANKLIN.

In a section of Missouri not far from one hundred miles square, where many of the public schools are closed for six months of the year, Iberia Academy is the only institution of its kind doing effective work. The principal, G. Byron Smith, is also pastor of the Congregational church. There are now sixty-five pupils in attendance. This number will be increased in the spring term by twenty or more teachers from the public schools in the surrounding territory. The graduates of this academy, which was established in 1890, are already giving a good account of themselves at Drury, at the State medical college and elsewhere.

The Home

THE CUP OF TEARS

BY MAY RILEY SMITH

"The cup which my Father hath given me, shall I not drink it?"

No letter lay beside it, no messenger did say
Who sent the somber token that on my threshold lay.
A cypress wreath drooped from it, my soul grew sick with fears,
For well I knew its meaning, it was the cup of tears.

I gazed into the chalice and saw, with lips of snow,
As in a prophet's vision, the sad years come and go;
I felt the thirst and longing, and the burning pain that sears
The eyelids of those mortals who drink the cup of tears.

I stooped and read each symbol etched on its heavy brim;
I scanned the thorny pattern that wreathed the cruel rim;
There was the torch inverted, and there the lonely years
Were carved in gloomy pictures upon my cup of tears.

I pushed the goblet from me, and in my anguish said,
"I cannot drink the potion, O, give me back my dead!
Thou who art all compassion, whose name my soul reveres,
Give back the eyes I long for, and take this cup of tears!"

Then spake a voice beside me, "My child! it may not be.
Canst thou not trust thy Father to pour a draught for thee?
Believe that all is wisdom which mystery appears,
And drink with lifted forehead thy sacred cup of tears."

And then the Presence vanished, without adieu or sign,
To carry cups of sorrow to other lives like mine.
O God, be very pitiful to whom this Presence nears!
And help us to be loving who drink the cup of tears.

ART AND RELIGION

To those to whom, as they read the articles by Miss Hurll, there comes the haunting thought, so often cherished by the Puritans of old, "Can a love of the sensuous and beautiful in nature be harbored and fed by one who is called to be spiritually-minded?" perhaps the following narrative, taken from the memoir of Elizabeth Stuart Phelps by her husband, Prof. Austin Phelps, may prove helpful.

The daughter of Prof. Moses Stuart of Andover Theological Seminary, and reared in a faith so simple and august that she could say, "If he has not saved me, then this too I know is just, and God's decree I would not change," she early developed a passionate attachment for art and literature, a passion which lasted until she lay on her dying bed, for even there she requested that her daughter, since so famous, should be instructed in the fine arts.

But when she passed through the testing process of invalidism quite early in life, she faced and settled some of the problems of life and thought which sooner or later every intelligent being must face, and among them was the question formulated above.

The first "rude instinct" of her nature denied any place to the æsthetic or the gratification of the senses. "Life . . . was a passage through a great emergency." "It should leave no heart for the enjoyment of images of beauty or sounds of sweet melody." She thought she had no right to employ her time or talents in anything that was not *useful*. But let her tell her own story, as revealed in a letter written many years afterward to a young friend facing the same problem and enduring the same affliction:

> What good did painting do? or music? or poetry? or a thousand things I loved? None, that I could see. So I condemned them all. I took up philosophy and studied and wrote prose and sewed and what not. My days were all given up to the "solid and useful," as the world would say. I felt, as every one feels, a sort of happiness in making a sacrifice with a good motive. This sustained me at times; and the regularity of my employments did more. *Yet I was not happy*. My soul did thirst for the beautiful and the true. Suppressed longings and unsatisfied tastes and despised capacities at length took their revenge. They fretted and chafed and wore upon the delicate framework that inclosed them until it gave way. Then followed four long, dreary years. . . . If I was a Christian then, I certainly was not a happy one. I was a burden to myself and others. My mind became morbid. . . . It was a long process and a troubled one; but I learned at last to be happy as God would have me be. I found out that he who made me knew better than I what he made me for, and that he had not given me tastes and inclinations and talents, all in themselves innocent, to be suppressed and to have others substituted for them. I "turned over a new leaf"; I did it with trembling, but I did it. And now I follow all my natural tastes, so far as they are in themselves harmless. I do not hesitate to gratify them, so far as I can, aiming only at a right regulation of them by the principles of the gospel, and trying to feel that they and I *belong* to him who gave them. If the bringing to perfection the nature which he gave me does not sooner or later fit me for my highest usefulness to others, it must be because I am not sincere in my entire consecration of it to him. Well, what is the result? Why, from the very first half hour in which I broke down the barriers of my old system and took up my pencil I said, "Good-by to doctors." I have been happier, I have been better every way. I can now often bring to the altar—O, how much oftener than in days of yore—the offering of a grateful, cheerful, satisfied heart. I do not find in the Scriptures any jarring with my present view of my duties in life. And I am taught by the beauty of morning and evening clouds, by the sunshine and the rainbow, and the singing of birds, and the sweet breath of flowers, that a cultivation of our tastes for the beautiful in *his* works and ways sweetens life and refines the heart and makes it easier for us to be holy. You will find some goodness in the hovel where there are flower vines at the window. . . . But it is time my strain was over.

It is most interesting to learn that once she came to see the compatibility of piety and the love of beauty, the reasonableness of devoutness wedded to taste, she set to work studying the Bible as never before, particularly noting and dwelling upon all those scenes which seemed to her worthy subjects of the artist's skill in reproducing. Thus, to quote Professor Phelps, "she associated her taste for the arts with her love of God's Word, and rendered each in turn the handmaid of the other." And this is precisely what Miss Hurll and so many others are doing today, with a wealth of apparatus at their disposal which Mrs. Phelps dreamed not of.

DIET IN OLD AGE

BY MARY E. GREEN, M. D.

"He who would pass the latter part of his life with honor and decency must, when he is young, consider that he shall one day be old and remember, when he is old, that he has once been young." From childhood to manhood we mature and develop in strength and mental activity; from manhood to old age we decline. Whether this latter stage be slow or rapid depends largely upon the early life—what it has been and how the system has been nourished. Every organized body depends upon food for its maintenance and for the successive change of its tissues. In youth the food is especially required to build up and repair waste tissues. This continues until the prime of life, after which the powers become enfeebled through the destructive process which is constantly going on, and finally comes the diminution of muscular power, owing to the inability of the cells to renew muscular tissue.

This degeneration takes place in all organs of the body and throughout the entire system—the eye loses its power, the teeth become poor, the heart's action is enfeebled, the arteries lose their power of resistance—hence the circulation is poor, digestion is imperfect, the excretory organs are no longer able to do their accustomed work. It is plain, therefore, that no one thing is of more importance than the diet for elderly people. All food must be easy of digestion—enough to support life without overtaxing the system in the process of assimilation.

There is in the majority of people a tendency to obesity after middle life, and all food which has a tendency to increase fat, such as those containing a large amount of starch and sugar, should be sparingly used. Likewise an excess of food containing a large quantity of protein or nitrogenous matter should be avoided, as it is too stimulating and, if persisted in, endangers the blood vessels, a danger which increases with declining years. It is thus that high living in old age so frequently results in apoplexy.

Both the quality and quantity of food must be guarded. It is not the quantity which nourishes the body, only that which is digested. An insufficient supply is less dangerous than an over-supply. No definite rule can be laid down as to the amount to be eaten; it is unfortunate perhaps that the human family is not controlled by the instinct which guides the animal creation, which rarely leads them astray. Man, however, is the victim of morbid appetite, which often craves more than the system can assimilate. There is an old maxim, "If health be your object, rise from the table before your appetite is sated."

The following rules are to be observed:

1. Remember that old age is the second childhood, and that all food should be plain and taken at regular intervals.
2. Eat with moderation, masticating all food well.
3. Avoid food which has stimulating properties.
4. Abstain from the use of all liquor and strong tea and coffee.

The following may serve to show what the diet should consist of for the twenty-four hours. Of course this may be varied from day to day, by taking from and adding to it other things of equal nutritive value.

Breakfast: fruit, some cooked cereal, toast, a cup of hot milk—if tea or coffee are used they should be weak, with plenty of milk.

Dinner: some light soup—if meat is taken it should be such as mutton, chicken, or prime beef, the white-meated fish—bread and butter, a vegetable salad, with fruit or some light pudding.

Supper: milk, with bread and butter, or toast, custard, blanc-mange or tapioca pudding cooked with fruit.

In two instances friends of mine who lived to be over ninety years of age reduced their diet the last fifteen years of their life to milk, bread and butter, and fruit, usually apples, which were always cooked. They retained their powers, both physically and mentally to a remarkable degree, and one of them used to tell me that if he had adapted his food to the requirements of his system as carefully in early life he could have passed the century mark with the vigor of middle life.

QUEEN VICTORIA

FROM THE CRADLE TO THE CROWN

BY JANET SANDERSON

"England's little Mayflower," Victoria was called, for she was born in the month of May, 1819. The mother and baby were always together. As soon as the child could sit alone she took her dinners on a small table by her mother's side, and she slept in a little bed by her mother's all the years of her childhood.

"Dear Boppy," the nurse, was also assiduous in the care of her royal charge who, at five years of age, is described as a fair, lovely child with soft hair, frank blue eyes and a countenance which bespeaks perfect health and good temper. Many were the romps Victoria and "dear Boppy" had about her palace home in the Kensington Gardens, and here she used to ride a donkey gayly decked out with blue ribbons, calling out to the passers-by a cheery "Good morning." At Malvern she is remembered as a youthful romp who delighted in climbing trees and walls, and at Tunbridge Wells the old people still tell of how Victoria rode her donkey at a free canter along the lanes and over the downs.

Lord Albermarle, in his autobiography, gives a pretty picture in telling how he watched the movements of the bright, pretty child, dressed in a white cotton suit and a large straw hat, engaged in watering the plants under the window of the palace, from which he looked down upon her. "It was amusing," he says, "to see how impartially she divided the contents of the watering pot between the flowers and her own little feet." A year later Walter Scott wrote in his diary, "Dined with the Duchess of Kent and presented to the little Victoria, heir apparent to the crown. This little lady is educated with much care and watched so closely that no busy maid has a moment to whisper 'You are heir of England.' I suspect if we could dissect the little heart we should find some bird of the air had carried the matter." One day, as she was reading how Cornelia, the mother of the Gracchi, introduced her sons to the first of Roman ladies with the words, "These are my jewels," she amused her teacher by pausing, then said, "She should have said, 'These are my *cornelians.*'"

Like other girls Victoria had her dolls, which she liked best of all her toys, and many were the hours that this royal child spent in dressing them to represent prominent persons; and like other girls, she too sometimes found the study hours long and practicing tedious. Once she was so careless during a music lesson that she provoked her teacher to saying there was no royal road by which she could become mistress of the piano. Then the future queen slipped from her seat, closed and locked the piano, skipped away with the key in her hand, saying, "You see there *is* a royal road by which I can make myself mistress of the piano."

She must have been a clever child, for her grandmother wrote, just after Victoria had visited her uncle, George IV., who was delighted with her charming manners: "The little monkey must have pleased and amused him, she is such a pretty, clever child."

Her education went steadily on. Great attention was paid to faithfulness in the *little* duties of life and rectitude in the smallest details was enforced. She was drilled in economy and had her allowance money, and she was expected to make it suffice. Many a time we find she had the moral courage to say, "No, I can't afford it."

The best of teachers and the constant companionship of a noble mother developed the mind and formed the character of the future queen. She was taught all that befitted her station, and had a wide knowledge of history and the Bible, law, politics, modern languages, classics, painting and music. She excelled in archery, and to all these were added a natural courage, modesty, simplicity and candor.

It would seem that a special providence watched over this royal child, for we so often read of the many dangers from which her life had been almost miraculously preserved. When she was thirteen years old a magnificent ball was given in her honor to which all the children of the nobility were invited, and it is said that she charmed everybody by her sweet, childish dignity.

THE PRINCESS VICTORIA
Painted by W. Nicholas

It must have been an especially eventful day in her life when her confirmation took place at sixteen years of age, for she knew and realized the great destiny before her, and during the archbishop's tender and solemn address in which he spoke of duties attaching to a princess of her high degree, and only by the help of the Almighty Ruler of the universe could she hope to discharge them, she was so deeply moved that she laid her head upon her mother's breast and sobbed aloud.

There were many suitors for the hand of the royal maiden, but her heart went out to none till her destined prince appeared when she was seventeen years old, when the two, Prince Albert and Princess Victoria, who were to be eternally united, met for the first time.

Victoria's eighteenth birthday was celebrated in London and throughout the country with great enthusiasm. She was awakened at seven o'clock by a serenade under her window.

Spring renews its golden dreams,
Sweet birds carol 'neath each spray;
Shed, O sun! thy milder beams
On the fairest flower of May.

Lightly o'er our early rose,
Angels pure, your wings display;
When the storm of sorrow blows,
Shield the fairest flower of May.

From morn till evening the great world moved towards Kensington Palace. Birthday gifts were countless. Fêtes, illuminations and all sorts of holiday doings were indulged in; the king gave a ball at which for the first time Victoria took precedence of her mother and sat in the chair of state.

But happy girlhood was taking leave of the princess. She was to be taken from the carefully guarded home and thrown into the great world of rule and politics. On June 30, 1837, at five o'clock in the morning, a carriage and four dashed up the great central avenue to Kensington Palace. The two grave men in the carriage, the Archbishop of Canterbury and the Lord Chamberlain, came to call a queen to the throne of her ancestors. After waiting a few moments the door of the apartment opened and the princess came in, wrapped in a loose morning robe with slippers on her bare feet. On being told of the king's death she looked towards the archbishop and said in touching tones, "I ask your prayers on my behalf."

At eleven o'clock the council met, and Victoria took her seat at the head of the table. She wore a plain mourning robe, her hair dressed in close bands about her forehead and in a tight coil at the back of her head, and in this simple style this girl of eighteen, "who," as Carlyle puts it, "at an age when in ordinary circumstances she would hardly be trusted to choose a bonnet for herself, was called upon to discharge responsibilities from which an archangel might have shrunk," assumed the government of an empire.

Nothing in her aspect and demeanor caused more astonishment than her self-possession. She conducted herself with the dignity which proceeds from self-possession and deliberation. After her accession followed the proclamation, and then came the dissolution of Parliament, when Victoria as queen appeared in a crimson velvet robe trimmed with gold and ermine, a stomacher ablaze with diamonds. On her arms were diamond bracelets and on the left arm the badge of the Order of the Garter. Concerning the Garter, it is told that the young sovereign asked the Duke of Norfolk with an expression of perplexity, "But, my Lord Duke, where am I to wear the Garter?" No one could see a way out of the difficulty until the duke remembered a picture of Queen Anne in which the Garter is on the left arm. On this occasion the queen made her first speech, of which Charles Sumner wrote: "I was astonished and delighted. Her voice is sweet and finely modulated, and she pronounced every word distinctly and with a just regard to the meaning. I think I never heard anything better in my life than her speech."

The coronation at Westminster Abbey took place a year later, and henceforth the girlhood of the queen was a beautiful memory of the past.

American Little Girl to Her Mamma: "What is a dead letter, please?"

Mamma: "One that has been given to your father to post."—*London News.*

Just as a mother would not love a child the better for its being turned into a model of perfection by one stroke of magic, but does love it the more deeply every time it tries to be good, so I do hope and believe our great Father does not wait for us to be good and wise to love us, but loves us and loves to help us in the very thick of our struggle with sin and folly.—*Mrs Ewing.*

Closet and Altar

If we leave our doors wide open to God he enters in and makes a heaven of our souls.

He who climbs above the cares of this world and turns his face to his God has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.—*Spurgeon.*

Thought answereth alone to thought,
And Soul with soul hath kin;
The outward God he findeth not,
Who finds not God within.
—*F. L. Hosmer.*

Pray and read and read and pray, for a little from God is better than a great deal from men. . . . There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss as to some things is because they are content with what comes from men's mouths, without searching and kneeling before God to know of him the truth of things.—*John Bunyan.*

Lord, teach us so to live with the Father that his love may be to us nearer, clearer, dearer than the love of any earthly father. And let the assurance of his hearing our prayers be as much greater than the confidence in an earthly parent as the heavens are higher than the earth, as God is infinitely greater than man. Lord, show us that it is only our unchildlike distance from the Father that hinders the answer to prayer and lead us on to the true life of God's children.—*Andrew Murray.*

Ah, let me make no idols, Lord,
To stand between my love and thee!
But if I do, then by thy word
Of power break them utterly;
And grant that in their empty place
I see the glory of thy face.
—*W. M. Jay.*

Blessedness lieth not in much and many, but in one and oneness. In one word blessedness lieth not in any creature or work of the creatures, but it lieth alone in God and in his works. Therefore I must wait only on God and leave on one side all creatures with their works, and first of all myself. In like manner, all the great works and wonders that God has ever wrought, or even God himself with all his goodness, so far as these things exist or are done outside of me, can ever make me blessed, but only in so far as they exist and are done and loved, known, tasted and felt within me.—*Theologia Germanica.*

Father, I thank thee that thy wisdom has heeded, not my desires, but my wants. I bless thee that thou art thyself and hast hindered me from being myself. As often as I have proved myself weak to care for myself thou hast proved thyself wise and strong and loving for me. And shall I not trust thee for the future who hast rescued from sin and folly all my past? Father, be thou my future! Not that I would lose myself in thee, but that in thee I would find myself. Be thou my future, the strength and peace of my coming years, my praise, my happiness, my work, my love, my today and my tomorrow be thou, who art my only worthy yesterday. And the song of my mouth and the love of my soul shall be thine forever and ever. Amen.

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

26. A CONCEALED PUZZLE

How can I truly call thee fair
In tempting me to play such part!
Doomed naught but vain regrets to share;
Decoyed by thy beguiling heart!

E'en when, as oft, I held thee near,
No pledge sincere "made one of two";
'Twas mere coquetry, all, I fear,
And promise, such as ne'er comes true.

No more I'll trust to time or place;
Gone are my hopes of happy home!
Left now to run a doubtful race,
E'en though o'er all the world I roam!
NILLOR.

27. MAY DAY'S FRIENDS

May Day is a little cripple, who must sit in her armchair all day, and cannot join the children at their work or play. One day I asked her how she amused herself from morning till night.

"O, I am never lonely," she replied. "I have the company of a host of young friends."

"Who are they?" I inquired, for I had never seen any of them.

She answered readily:

"(1) Florence Dombey, (2) Ellen Montgomery, (3) Tom Bailey, (4) Eric, (5) Hector, (6) Eva St. Clair, (7) Jo March, (8) Little Nell, (9) Rosamond Fane, (10) Theodore Laurence, (11) Paul Dombey, (12) Kit Nubbles, (13) Prudy Parlin, (14) Polly Oliver, (15) Eyebright, (16) Witch Winnie, (17) Norman May, (18) Sir Guy Morville, (19) Kent Hampden, (20) Hans Brinker, (21) Polly Pepper, (22) Gypsy Breynton, (23) Leslie Goldthwaite, (24) Young Lucretia, (25) Matilda Van Dorn, (26) Tom Brown, (27) Robinson Crusoe, (28) Cedric Errol, (29) Jackanapes, (30) Grimkie, (31) Carol Bird, (32) Annie Lee, (33) Sella, (34) Margaret Dashwood, (35) Kitty M'Nab, (36) Harry Walmers, Jr., (37) Paul Blake, (38) Tom the Sweep, (39) That Boy John, (40) Harry Bertram, (41) Georgy Osborne, (42) Barbara Lewthwaite, (43) Little Ellie, (44) Jeanie Morrison, (45) Master Francis Amory, (46) Ben Hur, (47) Evelyn Hope, (48) Annabel Lee, (49) Randolph Miller, (50) Rollo."

"But who introduced all these friends to you?" I inquired.

"Ah, that," she answered, laughing, "is for you to discover." RUTH HALL.

[The hunt for the introducers of these friends was announced two weeks ago, but the list was crowded out. An elegant volume of Photographic Views of the World, it will be remembered, is to be presented the sender of each of the best two lists of the names. The lists, whether small or large, are all to be forwarded within ten days.]

28. TRANSPOSITIONS

I.

O it is **** to seem so fair—
To **** a lie and play a part—
With **** thoughts your bosom share
And wear a **** upon your heart!

II.

Virtue should **** when you draw near,
To **** alarms from her two
Watchtowers, **** with scorn and fear!
O, heed the ****: Be true, be true!

III.

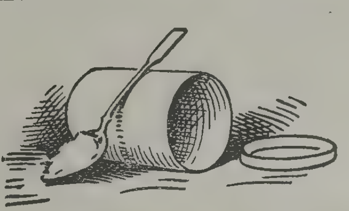
**** not in lies, give them no place
To **** thy life and spoil thy home!
Let truth and honor **** the race
O'er hill and **** where'er you roam.
ELZA.

Recent solvers include: S. C. H., Worcester Mass., 16, 17, 18, 19, 20, 21; Nillor, Middletown Springs, Vt, 16, 17, 18, 19, 20, 21; L. and L. A. F., Easthampton, Mass., 17, 18, 19, 20, 21; L. C. D., Readville, Mass., 17 19, 20; Vigilant, Salem, Mass., 17, 18, 20; M. E. P., New Britain, Ct., 16, 17, 18, 19, 20, 21; Mrs. T. W. Rich, Hyde Park, Mass., 16, 17, 18, 19, 20, 21; M. S. D., Providence, R. I., 16, 18, 19, 20, 21; Abbie A. Tidd, Westboro, Mass., 19, 21; Mrs. Newman, Hartford, Ct., 19; H. H., Sherbrooke, Que., 16, 17, 18, 19, 20, 21.

Specimens of the ingenious tangles entered in the *bouts-rimés* contest are given this week; more will follow.

ANSWERS

22. The letter E.
23. America.
24. 1. Pot, ash, potash. 2. Runt, dime, rudiment. 3. All, sow, sallow. 4. Drake, rake. 5 Galena, ale, nag.
25. Heather.

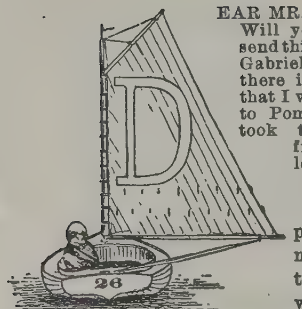


The Last Spoonful

of Cleveland's baking powder is as good as the first, pure & sure.

IMPERIAL MILL Co's
196
DULUTH
IMPERIAL
PATENT
DULUTH, MINN.
This Barrel
contains 20 loaves more of bread than any other flour made.
You increase the health of your family and the wealth of your purse every time you buy it. It makes
"Better bread and more of it."
All grocers keep it. Don't be deceived.

The Conversation Corner



DEAR MR. MARTIN: Will you please send this to Pomiuk Gabriel? In letter there is ten cents that I want to send to Pomiuk and I took the money from my Allowance.
CARL B.

Our Despotic Foreman little thought, when he left out this little Worcester boy's letter last week, so as to make his columns come out even, that it would have the place of honor this week, with the biggest kind of an initial to begin it! So Carl will be compensated for his disappointment in not seeing it with the other Pomiuk letters. The next letter on my table is from a Cornerer of about the same age, with the same contribution for the same object:

Dear Mr. Martin: Do you remember me? [O yes!—MR. M.] You came to my house a little while ago. You saw Alice. She is a big baby now. She puts her toe in her mouth. She likes her bath. She laughs when she sees the tub. She spats the water. She cries sometimes when mamma takes her out of the tub. I go to school. I like to read and write. Mamma tells me how to spell some of the words. I send ten cents for Pomiuk. Good-by. Your little friend, DOROTHY G.

I happened to open that letter when Dr. Grenfell was in my library and I read it to him. He laughed merrily about the baby with "her toe in her mouth." He says that is the way the Labrador "liveyers" speak of their little children—so many "toe-biters"!

Speaking of gifts to Pomiuk, here is a note from a Cornerer, about those copper-nickel cents mentioned Feb. 25:

Dear Mr. Martin: I would like one each of the nickel-plated cents dated 1857, 1858. They will complete my collection up to 1896. I hope I am not too late. S.

The lady who wished to know about the silver certificates with "tranquility" on them (March 4) seems satisfied with the explanation and the premium offered, for she sends one of them "for the Corner Cot Fund." And now another lady sends me an English crown for the "Cot." It has the date of 1819, with the bust of George III. on one side and St. George and the dragon on the reverse. It may be that some of you numismatic collectors may want it; consult your coin catalogues. The next letter is about stamps—from my South Shore companion of two summers ago:

My Dear Mr. Martin: . . . I send you some foreign stamps which no doubt you can give to some beginner that you may know, although they are too common for advanced collectors. [The boys in the mailing-room were not so advanced but they were glad of them.] How is the "old Captain"? I haven't heard anything about him lately. I spent my Christmas vacation in Duxbury, but did not see him—the bay was full of ice. He must have pulled up the "26" for the winter on Clark's Island, or else have taken her to some foreign shore.
With much love, K. B.

Judging from my recent mail, I think the last "guess" is the correct one, and that he has been on a winter cruise to the South Seas. The reference of our Australian members is to the Corner of Oct. 22:

PETERSHAM, SYDNEY, N. S. W.

Dear Mr. Martin: I am sorry you did not understand what the N. S. W. Congregational Union Exam. is. It is an exam. in which all the Congregational Sunday schools may compete. It is held in two central Sunday schools, and the papers are set by chosen ministers. You wonder if I have ever seen any blacks. Yes, but the Australian aborigines are a very degraded race, and are fast dying out. There are very few in N. S. W., but a good number in Queensland and Western Australia. One member of our C. E. Society has gone to Coomeragunger—an aboriginal name, as you will readily see—as a missionary to them.

I wonder if the weather in America is ever as hot as it is here. The horses look so funny, for they have hoods tied on their heads with two holes made in them for their ears. We children all wear great big hats, sometimes reaching right down to our shoulders.
ELFRIDA A.

Dear Mr. Martin: I was very glad to see my letter in the last *Congregationalist.* [This letter is dated Dec. 19, showing how long it takes for the mails to cross our continent and their ocean.—MR. M.] I told you about wallabys, laughing jackasses and the wattle-flower, but I did not explain to you what they were enough. First, the wallaby, which is a kind of kangaroo, lives in the bush, and makes its nest in the ground. Secondly, laughing jackasses laugh most remarkably. While we were staying in the mountains about five came and made a great noise. They have great big beaks and heads, and also large wings. They are altogether very large birds. Thirdly, the wattle-flower is very pretty and has a most beautiful scent. Each little flower is like a ball of beautiful yellow fluff firmly put together. When you are going through the bush, the wattle trees look like a golden mass, and they scent the whole bush.
CARLETON A.

Now from Australian to American aborigines. I have no letter about them, but a live boy introduced the matter in this way. On the cars, a year or two ago, I fell to talking with him about Indian names, that subject being started as we passed a small lake with a long name. (We discussed the reason why so many rivers and lakes had Indian names, and so few cities—what do you think?) He said he lived in "Pentucket." When he told me about an Indian raid and massacre there I knew the town, for in my time every boy and girl knew the story of *Hannah Dustin.* I thought then that if I ever went to Pentucket I would look up the monument that the boy spoke of. But Haverhill is over thirty miles from Boston and I have not had the opportunity since. But since our last Corner I happened to pass through that city and I stopped over a train or two. I started for the Public Library and soon ran against the monument in a little common. It was of granite, surmounted by a bronze statue of the brave woman, and containing four bas-reliefs, finely representing the whole story; the "Salvages" taking her from her house; the father on horseback defending his group of seven children behind him; "her slaying of her captors at Contoocook Island"; her return in a canoe.

If any of you do not know this story, better look it up, and also Mrs. Sarah J. Hale's lines on "The Father's Choice." I have read over the original account as carefully and quaintly given by "the Reverend and Learned Cotton Mather," in his famous *Magnalia*, and he got the facts directly from the heroine soon after her return. Otherwise, it would seem almost incredible that a woman, just recovering from illness, could endure such a march through the wilderness and then escape by killing (with the aid of Mary Neff, her companion, of Samuel Leonardson, the Worcester boy, and of three tomahawks) ten of her Indian captors as they slept beside the camp-fire, and with their scalps (to prove her story!) making her way down the Merrimack in a canoe to her home. I believe the place of her escape is now called Dustin's Island, near Concord, N. H., and that a monument marks the place—of course, our boys up there know. It is a curious fact that the massacre and capture at "Pentucket" was March 15, 1697—*exactly two hundred years* before the day when I write this. If that be "Old Style," as I suppose it is, then add ten days to make it "New Style," and you have the date of the paper in which you read this story. And yet my visit to "Pentucket" was entirely a coincidence, having nothing to do with this bi-centennial anniversary!

Mr. Martin

CORNER SCRAP-BOOK

The Young Reader. The honorary Cornerer "on the Penobscot" got me into business when he woke up the "old folks" about that "Young Reader"! Now a gentleman in Iowa—although I think his boyhood was spent in the "Old Granite State"—writes to ask if there was not a story in it of a "discontented squirrel." O, yes, it is "Lesson XXXIX.," and is very entertaining—with a plain moral. The squirrel wanted to migrate South in the winter, like the cuckoo and the nightingale, and began the trip. He lost his way and his strength, and at last was seized by a "hungry kite" and "carried off in her talons." Fortunately a hungry eagle also appeared on the scene at that moment and pursued the kite, which was compelled to drop the squirrel. It was dropped at exactly the right moment, for, falling through the air and alighting in the midst of a thick tree, he found himself in the very tree which contained his nest! In the picture accompanying the piece the squirrel (which looks like a fox) is apparently standing still, so that the kite can grab him. But the moral is good—not to be discontented, and not to go South when we are well enough at the North!

Sovereigns of England. A lady in Wisconsin, with the warning, "You can't shut out the old children from being ???ers," sends the verses asked for in this column Feb. 25, which I will have copied for the asker, if she wishes them. The verses were written down years ago from a mother's memory, the last one being:

Queen Anne was victorious by land and by sea,
George the First followed with glorious sway;
And now, when three Georges and William are past,
God sent us Victoria—may she long be the last!

Two Questions a Year Old. They got buried in the drawer! The first is from Brooklyn:

Can some friend tell me where I can find a hymn which embodies this thought? Our burdens should be to us only such burdens as an eagle's wings are to him, bearing him onward and upward. I have looked for the hymn in vain. We grown-ups seem to enjoy the Corner page as much—[etc., etc., etc.!]
MRS. H.

The second is from Boston:

A friend wishes to ascertain where these lines can be found—

The first, the first, O naught like it
  Our after years can bring,
For summer has no flowers so sweet
  As those of early spring.

MISS W.

Wolfe and Montcalm. Mrs. P. of Providence is very anxious to obtain the old poem about the warriors at Quebec, of which the first verse is:

He lifted up his head,
  The drums did rattle,
And to his army said,
  "How goes the battle?"

I have often walked over that historic battle-field on the Plains of Abraham and copied the epitaph on the monument which commemorates the death of both generals, but that does not supply the poem!

Another Query. It comes from a lady in Ohio. Her father and mother wish the song which they sang fifty years ago, commencing:

The nightingale which all day long
Had cheered the village with its song.

L. H. M

The Sunday School

Lesson for April 4 *Acts* 9: 32–43

PETER WORKING MIRACLES

BY REV. A. E. DUNNING, D. D.

The first quarter's lessons, just completed, were mostly confined to the growth of the church in Jerusalem. This quarter presents its rapid extension throughout all Syria and Asia Minor. The first quarter, up to the time of this lesson, included the first ten years of the Christian Church. This quarter includes its second decade. Our attention is now directed to:

1. The expansion of the primitive church. Persecutions ceased for a time. The conversion of Saul took away from the Jews hostile to the new sect their most able and active leader. The governor of Syria was trying to set up in the temple at Jerusalem a statue of the Roman emperor, Caligula, and the rage of the Jews against this sacrilege turned their attention away from the followers of Jesus. The disciples made the most of their opportunity. They lost no time in controversy. They gathered churches throughout all Judæa and Galilee and Samaria [v. 31]. These, "walking in the fear of the Lord and in the comfort of the Holy Spirit, were multiplied." The people were kept informed of what was being done in the name of Christ, and thus the new sect spread and was strengthened.

The churches grow through extension of the knowledge of their work and of interest in it. This was brought about in the beginning mainly through the witnessing of the disciples. Peter was one of the foremost in visiting, instructing and encouraging them. He went throughout all parts. The churches scattered here and there would soon have died out had they not been kept united and mutually acquainted. Early Congregationalism did not mean independence. If each minister had stayed at home and confined his interest to his own church there would not have been any occasion for writing the book of Acts.

The churches need the same sense of unity now—the counsels of the best leaders, the knowledge of the work at large and its opportunities. There were then no newspapers to convey information of the work of the churches and to suggest plans and methods of united effort. These things could then be spread only by brethren traveling from place to place. The religious newspaper does a service of this kind of great value. If ministers and teachers made efforts to place *The Congregationalist* in every Christian family the churches would be strengthened and multiplied faster than they now are.

2. The ministration of the primitive church. Jesus found his way to the hearts of the people by satisfying the needs which they most felt. He healed their sicknesses, gave them food, brought them to feel at home with one another, and so relieved their loneliness. A proof of his Messiahship is found in this fact, that wherever he went "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them." The church continued to do what Jesus had begun to do. It was natural that when Peter came down to Lydda the saints there should lead him to the sick man, Eneas. It was to be expected that women like Dorcas would soon become known in the church, whose interest was absorbed in ministering to the poor and especially to widows.

Christian churches today can retain and extend their power only by meeting the needs of men. Helpless classes need the church—the sick, the orphaned, widows, the aged. Working men need the church—to understand them, to speak for them, to secure justice for them, to restrain them from making unjust demands. It is a hopeful sign that the churches are giving increased attention to present problems, that its agencies are striving to meet present wants and that its voice is heard pleading the cause of the poor, the oppressed and them that have no helper.

3. The power of the primitive church. Why did it grow so fast? First, because it brought to the people the help they most needed, the brotherly spirit manifesting itself in service; second, because it promised to the people deliverance from sin, and persuaded them to believe the promise through the new spirit of love and desire for holiness which it implanted in them; and third, because it demonstrated the continued presence of Jesus with it by miracles wrought in his name. Neither he nor his disciples made a business of healing the sick or raising the dead. They did these things often enough to show that they had power from above, and it was given to them to be used in blessing men. The healing of Eneas attracted general attention in Lydda and in the district where he lived. They "saw him and turned to the Lord." The raising of Dorcas accomplished a similar result. "It became known throughout all Joppa; and many believed on the Lord."

The power of the church now is just what it then was, with the added record of its achievements during the centuries since. The same spirit of service which led Peter to heal Eneas and which Dorcas showed in ministering to the needy is the spirit which wins now. The same affection among disciples which rejoiced in Dorcas living and mourned her dead, and which turned to Peter for comfort and deliverance, is a power in the church today. The same simple gospel of repentance for sin and faith in our Lord Jesus Christ is to be preached in the same spirit of ministering love. The church does not now work miracles of healing and raising the dead, because there are greater works witnessing to the divine power dwelling in it. But it works along the same lines with larger results. Not long ago, in Joppa, near where Dorcas once lived, I visited the home of a Christian physician, educated in the Syrian Protestant college at Beirut, which was planted and is maintained by American Christians. He has charge of a large hospital, while two score or more patients visit him daily, coming from Lydda and other towns in the plain of Sharon and from greater distances. Many a sick Eneas finds relief at his hands, and if Dorcas is not raised from the dead many women are kept from dying and many more are busily engaged, as Dorcas was, in ministering to the needs of the sick and poor. One of them is the doctor's American wife, whose home is as truly filled with the spirit of Christ as any in this land of ours. By such ministries the Christian Church is doing the greater works which its Master promised to his disciples. It has tamed savage tribes, banished slavery and cruelty, caused lives of self-sacrifice which have commanded the admiration of the world and filled multitudes with a love and devotion inspired of God.

The achievements already gained are the warrant for greater triumphs in the future. The spirit of Christ is being felt in its power over the world as never before. His command to preach the gospel to all the nations is laid on us, and with it is his assurance, "All authority has been given unto me, in heaven and on earth . . . and lo, I am with you alway."

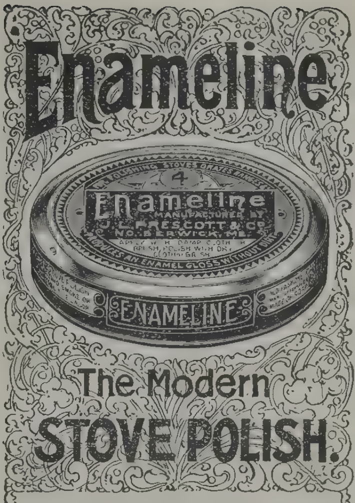
THE CHURCH PRAYER MEETING

Topic, March 28–*April* 3. Acceptance of Common Opportunities the Judgment Test. Matt. 25: 14–46; Jas. 4: 13–17.

Opportunities of service are social. How shall we learn to recognize and improve them?

(See prayer meeting editorial.)

Men sometimes talk proudly about despising money; but every man's life contradicts that. . . . It takes a strong character to make money and more still to keep it and to use it unselfishly.—*Austin Phelps.*



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Literature

BOOK REVIEWS

LIFE AND LETTERS OF WILLIAM BARTON ROGERS

Professor Rogers's name is still a power here in Boston. He has been dead only fifteen years and his features, his distinguished attainments and his personal popularity will not soon be forgotten. He was the founder, more than any one else, of the Massachusetts Institute of Technology in this city, which now has the dimensions and influence of a great university, and which owes its pre-eminently successful career to the wisdom of Professor Rogers in shaping its course from the outset, as well as to the influence and enthusiasm which both by example and by precept he communicated to his associates and successors. This elaborate, but never wearisome, story of his career, which is in two volumes, is the work of his wife, who has had the aid of Mr. W. T. Sedgwick. The work is no ordinary biography. It is a careful and most interesting account of a conspicuously useful and honored life, but it is more, as well. It is largely a story of the progress of science during the middle part of the closing century, and it must have a potent influence over the young in impressing the dignity and the high credit of a career devoted to pure scholarship, and in enforcing the vital fact that the devotees of pure science are not on that account cut off from practical usefulness and manhood but rather qualified to do broader and better work.

Professor Rogers was a Philadelphian by birth, but spent a large part of his life in Virginia, where he was connected first with William and Mary College and later with the University of Virginia. During his Virginian life he served as the director of the geological survey of the State and was a pioneer in work of that sort. About 1853 he removed to Boston and became much interested in the project of establishing such a school of science as the Institute of Technology. No one else labored more zealously for that end, and his services in connection with it as well as his distinguished qualifications to guide it were recognized by his appointment as its first president. Here his career was as useful and distinguished as previously, until his assiduous labors broke down his health and caused his retirement for some years, but he subsequently resumed the presidency for several years more. It is a striking feature of his history that he died in the very act of presenting the diplomas to the graduating class at the Commencement of 1882, passing away thus, as he doubtless would have chosen, in the actual service of the institution which was so near his heart.

Space forbids any extended mention of his services to the world. Suffice it to say that he was famous not only in our own land but wherever such attainments as his are recognized, notably in England. Honors of all sorts fell to him and he was one of those who have the right to feel that they have made many original contributions to human knowledge, many actual discoveries. One of the most modest of men, he nevertheless possessed positive and masterful characteristics so that in every sphere he was a leader and everywhere he was deferred to and beloved. One of the most striking and beautiful features of this excellent account of him is the picture which it affords of the intense affection and the loyal and brilliantly fruitful co-operation of Professor Rogers and his three brothers. Two at least of the three were almost as distinguished scientists as himself, and they were more closely identified in researches and in the utilization of knowledge than any other family group of scientists known to us. Another interesting fact which the book makes plain is his unfailing and outspoken patriotism during the War of the Rebellion. The work is handsomely printed, is illustrated and abounds in interesting allusions to Professor Rogers's acquaintances both here and in Europe. It will be conceded a place as a standard biographical work. [Houghton, Mifflin & Co. $4.00.]

THE FIVE GREAT SKEPTICAL DRAMAS OF HISTORY

This is a volume by the late John Owen. Apparently its purpose is to vindicate the dignity and value of skeptical free thought. The author claims that the greatest thinkers have been skeptics, and that all dramas which have most impressed themselves on the human mind have been those whose subjects and characters pertained to skeptical free thought. The five dramas which he analyzes and discusses are the Prometheus Unbound of Æschylus, the Book of Job, Shakespeare's Hamlet, Goethe's Faust and the El Magico Prodigioso of Calderon. These he regards as the five most famous dramas in literature, and as those which manifest most conspicuously the intellectual and spiritual idiosyncrasies of their writers. They prove, he urges, that the problems and difficulties with which men have been obliged to cope through all time are substantially the same, and that they represent humanity as standing in array against the dread powers of the invisible—a contest originating with the growth of reason and inevitably destined to endure throughout eternity.

Mr. Owen certainly has done a literary work of striking interest and value in his successive analyses and interpretations of these five great dramas. But impartial readers will be likely to dispute the conclusions which he has thought himself to have reached. That is to say, it is by no means so evident that skeptical free thought can be justified from these sources. It is especially true that the book of Job, fairly interpreted, fails to harmonize with the theory of the author. His interpretation of it, while interesting, as we have said, is forced and characterized by some significant omissions, or at the least by conceptions of its meaning which are too far fetched to be acceptable. The author slurs over some portions of the book which do not fall in with his views with a readiness which his critical sense should have forbidden. Whether the drama of Calderon can be fairly ranked, in respect to fame and influence, with the others is a question, but the book is one which skeptics like the writer will be apt to value more highly than it deserves, while others, finding themselves unable to agree with its underlying teachings, may fail to do justice to the real ability which the author has exhibited in what to him were subordinate directions, yet which really are of importance. [G. P. Putnam's Sons. $3.00.]

ANCIENT IDEALS

This is a handsome and elaborate work in two volumes, by Mr. H. O. Taylor. It is a study of intellectual and spiritual growth from early times to the establishment of Christianity. It is not a light task which the author has undertaken, but he has acquitted himself creditably. He has supplied his readers with a series of thorough, discriminating, judicious and enlightening studies of the intellectual and moral systems of the different nations. Beginning with Egypt, Chaldea and China, he then takes up India, Persia, Greece and Rome, and concludes with a specially careful study of the Jewish people and of the development of Christianity. The Greek, Roman and Jewish systems receive the most elaborate treatment, but he has discussed others with sufficient attention to detail.

The special value of the book is in the analysis which it presents of different religions, for example, Buddhism. The manner in which the Greek ideals and the genius of Rome found expression in literature and art and the influences which they exerted upon the religious beliefs of their respective nations are outlined instructively, and the story of the development of Judaism, intellectual and spiritual, and of Christianity is specially significant. The gradual but steady progress of human thought towards a higher standard and a nobler conception of the nature of spirituality, culminating in Christianity, which itself culminates in love, is not only striking but spiritually stimulating and helpful.

Some of the author's positions here or there may be disputed, but we do not see how the general course of his work can be received otherwise than with approval. The subject is discussed from the intellectual rather than from the spiritual point of view, yet this sometimes gives to its spiritual suggestions the greater emphasis. Such a bird's-eye view, so to speak, of the history of the moral development of mankind is not only useful for purposes of reference and study, but it also affords a systematized body of information which in substance is absorbed and becomes a part of the mental and spiritual furnishing of the reader to an exceptional degree. Of course, such a work is not likely to be read by the miscellaneous public, but the many who are sufficiently thoughtful and enlightened to apreciate spiritual truth will recognize its great value. [G. P. Putnam's Sons. $5.00.]

RISE AND GROWTH OF THE ENGLISH NATION

This work, by W. H. S. Aubrey, LL. D., is, we believe, a revision and enlargement of an earlier work by him. It aims to be a popular history of English civilization and politics, rather than a critical, scientific work in the modern style. Yet the author has endeavored to do conscientious work and to bestow as patient labor upon the book as if it were intended purely for scholars. But in writing he seems to have thought chiefly of what is so often called the average reader. The result is a pleasant narrative, which affords a good general view of English history and is entertaining throughout. The movement of the story is spirited and the impressions which are made are clear and abiding.

The point of view of the book is somewhat different from that of any other which we recall, and its spirit is candid and impartial. The author sympathizes, apparently, with the Nonconformists, and, if we mistake not, is himself one of their number. Consequently, in some passages his tone is unlike that of most English historians, who, as a rule, have been in greater sympathy with the Established Church than with any other. We notice, however, nothing which can be called unfairness or even discourtesy on his part. It is simply that he looks at matters from a different angle.

The chief criticism to be made upon the three volumes is that they reveal an occasional lack of proportion. That is to say important events, such as the granting of the Magna Charta, for example, the Wars of the Roses, or the fall of Cardinal Wolsey, are described with a brevity which seems disproportionate, in spite of the mass of material which had to be condensed into three not over large volumes. If the salient features had been given greater prominence, even at the cost of some omissions, the work would have ministered more successfully to the reader's needs as well as desires, and would have escaped leaving an impression of almost monotony. This is especially noticeable in view of the fact that when the author occasionally does enlarge it may be upon occurrences which, however interesting in themselves, such as the early Pilgrim history in America, are not directly vital features of English history.

But for a popular work, intended chiefly to give ordinary readers a clear and faithful general idea of the course of English affairs, this will answer very well. There are small inaccuracies here or there, but not many of serious importance. And while the work hardly is to be compared with such others as Green's Short History of the English People, which is equally readable and at the same time far more scholarly, it may fill a place of its own usefully, and may take the first rank in the choice of some. [D. Appleton & Co. $4 50].

RELIGIOUS

Immortality and the New Theodicy [Houghton, Mifflin & Co. $1.00] is a new work by Dr. G. A. Gordon of this city. It is the first utterance upon the Ingersoll lectureship at Harvard University. The question of the immortality of man is always peculiarly attractive to Dr. Gordon, and is considered here from a purely rational basis. The author's purpose wholly excludes any argument from Scripture. The subject is examined in the light afforded by the moral conception of the universe. The discussion is profoundly philosophical, and not more polemical than the author's point of view makes inevitable. The course of thought is ably planned and is worked out with great care, and with the frankest and fullest purpose to apprehend truth and interpret it. The argument for immortality which is presented ought to make a strong impression upon many minds which, for one or another reason, shrink from accepting evidences which to the Christian seem to be conclusive in themselves; for example, that furnished by the resurrection of Jesus Christ. The author, however, has gone too far at one or two points, assuming as essential what is not vital to his argument. If we understand him, he clearly avows belief in the doctrine of a continued probation, and also the distinction which he makes between his position and that of the Universalists, although ingenious, is hardly sufficient. The protest which he enters against the identification of his view with the doctrine of universal salvation should be heeded, in fairness to him, but practically the distinction between them does not seem to involve an essential difference. The style of the book is remarkably fine and its spirit is as beautiful as it is exalted. Even those who are opposed to the positions of the author will be stimulated to reflection in defense of their own opinions, and the volume illustrates the true temper in which theological discussions should proceed.

The erudite Prof. Edmond Stapfer of the faculty of Protestant theology at Paris has rendered a valuable service in his book, *Jesus Christ Before His Ministry* [Charles Scribner's Sons. $1.25], which Mrs. Louise S. Houghton has translated. In less than 200 pages he has put before us the conditions in the midst of which Jesus grew up. In order to do this graphically and accurately, Dr. Stapfer has not only saturated himself in the Jewish literature of the era in which Christ was born, but has made a fresh and painstaking study of the four gospels, bringing out points which seem to have escaped many of the most thorough gleaners in the same field. The childhood and youth of Jesus, his studies and reading, his relation to the Essenes, the Pharisees and to John the Baptist, and the growth in him of the Messianic consciousness are beautifully depicted. There is very little of that excessive use of the imagination and of the influence of preconceived notions which might easily mar a book of this order. It will be helpful to the increasing number of persons desirous of knowing better the historic Christ. The announcement that it is to be followed by two other small volumes, dealing respectively with the ministry of Christ and with his death and resurrection, raises keen anticipations.

In Dr. F. A. Noble's new volume of *Discourses on Philippians* [F. H. Revell Co. $1.25] we have a real contribution to expository literature. The discourses are twenty-three in number, and their titles indicate the author's skill in making prominent the apostle's thought. The discourses are not mere expositions but discussions of great central truths, fortified and illustrated by subordinate statements of the inspired Word which are often overlooked in the treatment of pulpit themes. While the author makes no show of learning, no one can fail to see that every sentence and word in the epistle, both in themselves and in their setting, have been carefully considered, and that men of the first rank who have written on the epistle have been consulted and their opinions conscientiously weighed. Nevertheless, the conclusions reached and the opinions expressed are those of an independent thinker. One of the striking features is the unity of these discourses. Another is their lucidity and their practical bearing upon affairs of today. Others are felicity of illustration, aptness of quotations, especially from the poets, an attractive literary style, a manly reverence in the treatment of the Scriptures, profound faith in Jesus Christ and in the work of the Holy Spirit and a confidence in the final triumph of the principles of the kingdom of God which it is a comfort to share. These discourses will increase their honored author's reputation, and will find their welcome in the homes of many of the laity as well as among ministers.

Nothing could be timelier than the appearance of the *Dictionary of the Targumim, the Talmud, etc.* [G. P. Putnam's Sons. $1.25], a monument of Rabbi Jastrow's patient labors. Each installment (the ninth is now before us) throws fresh light on a fresh subject—the manners and customs of the Jews in our Lord's day. What a comment, for example, on the invective upon the Pharisees, "Ye devour widows' houses," to find the expression, "The plague of the Pharisees has struck her," explained thus: "Her friends, under the pretext of benevolence, have deprived her of the benefit of the poor-law." Scholars will see a possible help for the exegesis of Dan. 5: 25 in the rabbinical epithet "A Maneh son of a P'ras," for a distinguished son of a less distinguished father.

STORIES

Trooper Peter Halket of Mashonaland [Roberts Bros. $1.25], by Olive Schreiner, almost might have been classed with religious works, although it is in form a story. The hero, a trooper, apparently in the service of the Chartered Company, is a man of reckless life, although by no means hard of heart. He has, or seems to have, an interview with Jesus Christ as if in the flesh, and as a consequence endeavors afterward to live up, in the simplest and most straightforward way, to convictions of duty impressed upon his mind by the vision. His new course speedily reaches its conclusion and the crudity of the theology of the story is likely to be overlooked because of the pathos and power with which it is presented. Moreover, its teaching that the great thing is to imitate Christ is true enough. The author has exposed scathingly the corruption of British rule and life in South Africa, and her book, sketchy though it is, possesses ability enough and, still more, truth enough to make a considerable stir. We shall watch with interest to see what reception it has in Great Britain itself. It is a devoutly religious book although nominally a story of South African frontier life.

A Minion of the Moon [New Amsterdam Book Co. $1 25] by T. W. Speight, takes the reader back to the days when highwaymen were common in England at about the beginning of the present century. It is a story of exciting adventure, sometimes eminently unlawful, but sugared for the reader with a coating of alleged high moral purpose, viz., the effort to right great wrongs, or at least the endeavor to benefit the poor at the expense of the rich. It is about as improbable as it well can be, but is well written and exciting, and we do not suppose that in present social conditions the reader is likely to be led astray by its suggestions.

A Woman in It [J. B. Lippincott Co. 50 cents] is by Rita. It is a sensational story with many grave faults and yet not without a certain clearly defined purpose to exalt what is noble. It describes the career of an adventuress but one for whom few readers will be wholly without sympathy.——*Fellow Travelers* [D. Appleton & Co. 50 cents] by Graham Travers, also deals with the eminently unconventional, although it is unobjectionable. But it is not a very pleasant story. The heroine's character is vigorously portrayed and she deserves the respect which the reader learns to feel for her.

MISCELLANEOUS

A new book of observations about America, by a foreigner, is *America and the Americans* [Charles Scribner's Sons. $1.25], by an anonymous Frenchman, who has visited this country two or three times and apparently has had some connection with the diplomatic service. It is bright, amusing, good-natured, but severely critical in the adverse sense, and in many respects fairly suggestive. The chief comment to be made upon it is that the author never has seen America. He has associated with Americans, it is true, but the America with which he has become acquainted is not the America which most of us know. His observations have been chiefly confined to the wealthier society of New York city, Newport and elsewhere, and he has seen little or nothing of the country at large or of the great mass of its people, in spite of some railway journeys which have tended a little to open his eyes. The thousands of well-to-do, thoughtful, high minded men and women who so largely make up the body of the population of the United States and who really control its affairs in a large measure, and who, more than any other class, are representative Americans, have remained almost wholly outside the range of his observations. He is not to blame for being unaware of this and, indeed, he has seemed to suspect it at times and has guarded his utterances. But the type of American from which he has generalized, although a real type, is not the prevailing, characteristic type, so that foreigners reading his book are sure to be misled in important respects. That he has criticised frankly and sometimes severely many things which he has noticed is no more than is fair, though, as he apparently was informed, on one or two occasions the occurrences which happened to come under his eye were conspicuously unusual instead of being characteristic. The book is rather tiresome, in spite of a certain vivacity, but it may not prove tiresome to people who are themselves imperfectly familiar with America and Americans.

Two years ago Dr. James Baldwin prepared a valuable volume entitled *A Guide to Systematic Reading in the Encyclopædia Britannica* [Werner Co. $2.00]. Five new volumes of supplementary matter to the Encyclopædia Britannica have appeared since then and the work before us is a revision and enlargement of Dr. Baldwin's original volume. The welcome accorded its first edition has encouraged the compiler to add twelve new chapters besides many hundreds of new references. The early work has been largely rewritten and rearranged and the briefest examination of the volume is sufficient to convince one of its large and lasting value. At first thought one hardly would think of systematic reading in connection with such a work as the Encyclopædia Britannica, which ordinarily is looked upon as intended merely for purposes of reference. But it is quite possible to combine those portions of it which relate to the same general theme into a group of readings, not only the more instructive because of their association but also of large additional interest and value. The chapters in this volume include suggestions for courses of reading, general as well as special, for readings in connection with different branches of study, for others throwing light on all sorts of miscellaneous subjects, such as the farmer, the seaman, the political economist, the magistrate and even the policeman. And there are chapters on games, sports and pastimes, on readings for Bible students, and the numerous candidates for the civil service will find their wants carefully provided for. The volume, of course, opens the doors to an immense amount of information, much of which is recondite and likely to be otherwise overlooked except by special students. It is well arranged, handsomely printed and carefully indexed and is a valuable addition to any library.

Pennsylvania, Colony and Commonwealth [H. T. Coates & Co. $1.50] is by S. G. Fisher and is a sequel to his early volume, The Making of Pennsylvania. It takes up the story at the period after the State may be said to have been settled, when Penn came into power, and it brings the narrative down to the close of the Revolution. There are also supplementary chapters on the Whisky Rebellion, the Hot Water Rebellion, the Civil War and the Pre-eminence of Philadelphia, the author regarding these as topics worthy of treatment, but feeling that the history of the State as a whole, subsequent to the Revolution, cannot yet be written effectively. His style is popular and his narrative enjoyable. Many may hesitate, here and there, to accept his positions, and his effort to exalt the Quakers at the expense of other colonists in regard to the treatment of the Indians is a decided failure. He succeeds in showing that the Indians were not always well treated in Pennsylvania, and also has to concede practically that others treated them about as well as the Pennsylvanians did, which is true. The book, as a whole, however, serves a useful purpose creditably.

Mr. F. W. Williams has reproduced, under the title *A History of China* [Charles Scribner's Sons. $2.00], the historical chapters from the well-known work by his father, the late Dr. S. Wells Williams, called The Middle Kingdom. To these he has added a chapter summarizing the more important occurrences in connection with Chinese history during the dozen years since The Middle Kingdom was last revised. No attempt has been made to revise the preceding chapters of the book, but they need comparatively little work in that line, for of all countries China has changed the least. In the chapter of which he is also the author the editor has described with good success the development of French interest in Indo-China and the war between China and Japan. His sympathies in connection with the latter event lie strongly with China, and he claims, with more earnestness than most Occidental writers have displayed, that Japan was substantially the aggressor. It is well to have this side of the argument brought out whether it be finally accepted by historians or not. The merits of the work are too well known to need special mention and its timeliness is apparent. The closing chapter supplements its predecessors advantageously and the book is issued handsomely.

NOTES

—— In Japan, last year, 26,965 books were published. Of these 20,000 were compilations.

—— A copy of the first edition of Izaac Walton's Compleat Angler was sold recently in London for $1,660.

—— It is a noteworthy fact that under its present management the circulation of the *Bibliotheca Sacra* has doubled.

—— Lord Roberts's new book, Forty-one Years in India, ran through eight editions in hardly more than as many days.

—— Paul du Chaillu, the eminent traveler, explorer, author and lecturer, is mentioned prominently for the post of United States minister to Sweden and Norway. He would be welcomed cordially in those countries.

—— The two works by Mr. W. D. Howells which are most hard to be obtained now are Poems of Two Friends and Niagara Revisited. The former was his earliest book.

—— Some idea of the immense demand for the Bible may be gained from the statement that of the Oxford Bible—a handsome and comparatively costly edition—500,000 copies were sold in 1875, 700,000 in 1885, and 1,000,000 in 1895.

—— The library of the American Bible Society has been added to the Lenox Library in New York city, although only in trust. The latter already included one of the finest Biblical libraries in existence, and the addition of this remarkable collection of some 6,000 volumes and manuscripts will be appreciated generally.

—— The proposal to erect a statue of the late Harriet Beecher Stowe in the Capitol grounds at Hartford has caused considerable excitement at Hartford. Its projectors appear to be self-appointed and unauthorized so far as they are known at all, and the immediate family of Mrs. Stowe oppose the scheme earnestly. They very properly suggest that people who wish to honor her memory would be wiser to found a scholarship in her name at Hampton or elsewhere.

BOOKS OF THE WEEK

Ginn & Co. Boston.
First Principles of Natural Philosophy. By A. E. Dolbear, M. E., Ph. D. pp. 318.

H. L Hastings. Boston.
The Babe of Bethlehem. By H. L. Hastings. pp. 61. 50 cents.

Harper & Bros. New York.
The Green Book. By Maurus Jokai. Translated by Mrs. Waugh. pp. 487. $1 50.
A Smaller History of Greece. By William Smith, LL. D., Revised by C. L. Brownson. pp. 423. $1.00.
Literary Landmarks of Rome. By Laurence Hutton. pp. 75. $1 00.
The Voyage of the Rattletrap. By Hayden Carruth. pp. 207. $1.25.
Book and Heart. By Thomas Wentworth Higginson. pp. 237.
The Descendant. pp. 276. $1.25.

Fleming H. Revell Co. New York.
Discourses on the Epistle of Paul to the Philippians. By Rev. F. A. Noble, D.D. pp. 385. $1 25.
Possibilities. By James G. K. McClure. pp. 127. 75 cents.
Out of the Cain life into the Christ life. By Rev. Henry Ostrom. pp. 343. $1.25.
The Sister Martyrs of Ku Cheng. By D. M. Berry. pp. 308. $1 50.

A. D. F. Randolph & Co. New York.
Songs After Work. By Louis J. Magee. pp. 32. 75 cents.
White Satin and Homespun. By Katrina Trask. pp. 139.
No Place for Repentance. By Ellen F. Pinsent. pp. 156. 75 cents.
Simon Ryan the Peterite. By Rev. Augustus Jessop, D.D. pp. 96. 75 cents.

Charles Scribner's Sons. New York.
Jesus Christ During His Ministry. By Edmond Stapfer. pp. 265. $1.25.
The Man Who Wins. By Robert Herrick. pp 125. 75 cents.

American Book Co. New York.
A High School Class Book of Drawing. By Christine G. Sullivan, Ph. D. pp. 121. 50 cents.
Normal Class Book of Drawing. By Christine G. Sullivan, Ph. D. pp. 84. 50 cents.

T. Y. Crowell & Co. New York.
Southern Statesmen of the Old Regime. By W. P. Trent. pp. 293. $2.00.

D. Appleton & Co. New York.
The Story of the Birds. By J. N. Baskett. pp. 263. 60 cents.

Christian Literature Co. New York.
A History of Methodism in the United States. Vol. II. By James M. Buckley. pp. 481. $2.50.

Maynard, Merrill & Co. New York.
Twice Told Tales. By Nathaniel Hawthorne, with Biographical Sketch and Notes. pp. 148. 24 cents.

J. B. Lippincott Co. Philadelphia.
The Heaven of the Bible. By Ida C. Craddock. pp. 67. 50 cents.

Werner Co. Chicago.
New American Supplement to the Encyclopædia Britannica. Vol. III. Edited by D. O. Kellogg, D.D. pp. 1,974. $3.00.

PAPER COVERS

F. H. Revell Co. New York.
The History of the Holy Dead. By James M. Gray, D.D. pp. 45. 15 cents.
What is Christian Science? By P. C. Wolcott, D. D. pp. 63. 15 cents

Morgan & Scott. London.
The Jewish Problem. By David Baron. pp. 70.

MAGAZINES

March. Book News—School Review.—Donahoe's.—Book Buyer—Music.—Bookman (English).—American Journal of Sociology.—Good Housekeeping.—Music.

April. Quiver.

In and About Boston

Honors Where Honors are Due

The actual presence of Hon. Neal Dow seemed to be the only lack at the magnificent celebration of his ninety-third birthday last Thursday in Tremont Temple. A banquet, provided by the Massachusetts Prohibition State Committee, was enjoyed by about 500 persons, and enthusiasm ran high around the great hall bedecked with banners, flags and bunting. Above the platform, in a group of the likenesses of temperance leaders, was conspicuous the genial countenance of "our grand old man," and a printed statement from his own hand was before every banqueter. Hon. Wolcott Hamlin, presiding, made the opening remarks. Then Rev. E. D. Burr, D. D., of Ruggles Street Church told of the attitude of the church toward the prohibition evangelist. Mrs. Susan Fessenden of the W. C. T. U. spoke of the victory to be won over another slavery. Lieutenant-Colonel Cozens of the Salvation Army represented "the largest temperance society in the world," in whose service he acted; and among a number of other speakers Mr. Henry H. Faxon gave a brief address, comparing theoretical and practical workings of present day organizations. The address of the evening was by Mr. J. G. Woolley on The Life Work of Neal Dow. His words were a glowing tribute to the "champion of little children, the knightly friend of woman, the incorruptible politician, the honest, brave and noble gentleman, Neal Dow! Salute him, about to live forever! When he saw the right he hailed it, and while the whole world of politics has been on its knees to expediency he has stood for righteousness, without a sop of any kind, and well nigh without a sign of cheer for sixty years or more, unswerving and unswervable."

Appreciation of the Fine Arts

The decrease in the number of total visitors to the Museum of Fine Arts last year is much to be regretted, and is larger than it should be, but it is logically accounted for by the president and his committee in the smaller number of special exhibitions held during the directors' absence abroad, and by the more general use of bicycles for outdoor recreation. In all nearly 200,000 admissions were recorded, by far the greater number being on free days, and over 17,700 by entrance fee. The Sunday visitors averaged 1,543, those on Saturday, the only free week day, 1,010.

The expense of carrying on the institution last year was $41,491, which with the cost of furnishings makes a total of $43,351. The income was $41,420, leaving a deficit of over $1,900, which is about $3,500 less than the deficiency of the preceding year. The amounts received from annual subscribers show an increase over that of 1895, an encouraging fact, since their falling off to any large extent would imperil the existence of the museum. "Such an institution," says the committee, "must necessarily be a growth and not a creation, and the measure of its growth must be the value which shall be placed upon it by those persons whose public spirit prompts them to do their part towards leaving the world a little better than they found it." The museum has never received, nor does it look for any aid from city or State. A continuance and increase, therefore, of voluntary gifts is desired.

Whatever of lecturing and classwork has been undertaken has gone far to prove the necessity of an addition to the main building which shall contain a convenient audience hall. Constant demand for more extended apartments for comprehensive courses of instruction have added to the necessities for such accommodations. Moreover, the crowded condition of the museum forbids the enlargement of the present collections with the exhibits which are multiplying in the basement. May not the memory of the lately deceased associates of the leading spirits—General Walker, Henry L Pierce, George W. Wales, William G. Russell, and earlier, Martin Brimmer—foster a longing for the education here put at the disposal of the public, and inspire a resolve to enlarge the means of satisfying the longing in others.

Ministers' Meeting

Rev. Dr. D. L. Furber read a scholarly paper upon John Eliot, a subject with which he has become especially familiar and upon which he spoke in connection with the anniversary exercises in honor of the great apostle to the Indians that took place at Newton last autumn. At the close of his paper Professor Ropes of Harvard Divinity School spoke with regard to the movement with reference to the charitable and reform institutions of the State. Mr. Ropes, in connection with other public-spirited men and women, is doing all in his power to bring the influences of the churches and the ministers to bear at the State House. The resolution which he presented and which was unanimously adopted was as follows:

Resolved, That the plan proposed by the Commission on the Charitable and Reformatory Institutions of the Commonwealth for separating the care of the State charities from that of the insane, for creating a department for children, and for taking all penal institutions under control of the State, meets with the hearty approval of the Boston Congregational Ministers' Meeting.

After the regular exercises the complimentary tickets to the Zoo were distributed and found a ready market. The brethren apparently relished the idea of devoting a part of Monday to this highly educational outing, and strolled off in groups of twos and threes to cultivate the acquaintance of the orang-outang, as well as to inspect the other treasures of that remarkable collection of animals.

The Subway Nearing Completion

It will be good news to the thousands who travel daily through Tremont and Boylston Streets that so large a portion of the subway is so nearly finished as to justify the hope that the electric cars will be running through it by midsummer. No one can appreciate the magnitude of this engineering feat who has not explored the subterranean passages which by this time have become a veritable underground world. It is well worth the hour or more required for a hasty visit to gain a realization of what the human brain plus modern mechanical devices can accomplish.

Once within the subway, brilliantly lighted, spacious, substantially finished with the most durable and handsome materials, one has nothing of the grewsome feeling which associates itself with a gloomy tunnel. The portions most nearly completed take on some of the attractions of a promenade. Throughout the entire distance of a mile and one-third there is ample room for two tracks, and in some parts the subway is broadened to accommodate four tracks and several platforms. Visitors are now confined to the section between the Public Gardens or the junction of Shawmut and Tremont Sreets on one hand and Park Street Church on the other. To avoid grade crossings a sub-subway has been constructed at the corner of Tremont and Boylston Streets, near the spot of the awful explosion of three weeks ago. The explosion, however, it should be remembered, was not due to the subway, but to the action of the gases which had collected between the top of the subway and the ground.

The first work on the subway was done in March, 1895. Since then there have been at times as many as a thousand men at work simultaneously. The greatness of the feat accomplished is all the more apparent in view of the fact that travel has been obstructed to so remarkably small an extent. If the subway shall prove a success in the way of forwarding rapid transit—and there seems to be every indication now that it will, inasmuch as it is expected that only eight minutes will be required for a car to go from the Union Station to the Providence Station, it is not at all improbable that another great highway of the city, like Washington Street, will be similarly treated. At any rate, when the work already under way is entirely finished, Boston will have an underground artery of travel which for extent, strength and beauty of finish and successful mastery of great difficulties encountered in construction will surpass anything of its kind in the world.

A Notable Meeting of the Congregational Club

Seats were almost at a premium last Monday evening in Lorimer Hall, and there was quite a sprinkling of women in the galleries. Evidently the announcements for the evening had a drawing power. It was indeed an uncommonly rich program. On President Barton's right sat the scholarly Professor Fisher of Yale and Professor Moore of Andover. On the president's left were the representative of Bangor, Professor Beckwith, once a highly esteemed member of Boston ministerial circles, and the spokesman for Hartford, Professor Walker, whose brilliant work in history has given him a reputation quite unusual for a man of his years. This quartet of able and bright men succeeded in putting their hearers in touch with life within theological seminary walls.

After the club had heartily indorsed a resolution, brought forward by Hon. A. H. Wellman, commending the movement now going forward in Medford to do away with the gambling abuses at the trotting parks in that city, Professor Fisher spoke of the character of present day theological studies. The seminary is a microcosm exhibiting the characteristics of the thinking world at large. Today, as contrasted with the past, less emphasis is placed on the department of systematic theology, while interest centers about the origin and genesis of faith, of man, of sin, of the Scriptures and even of the person of Christ. The doctrine of evolution the speaker thought could be held along with faith in the supernatural and with a belief in a primal, willful transgression of man. There is still room for the gospel, and Dr. Fisher laid great stress upon its being the vital and most interesting thing which the church has to offer men.

Professor Walker answered the question, Are Our Seminaries Maintaining the Quality of the Ministry? first in the negative. He compared the number of thoroughly trained men in the New England ministry a century and a quarter ago with the proportion today, which is much less. On the other hand, the seminaries continue to hold up a high intellectual standard to which many men conform, and which serves as a stimulus in many directions. Dr. Walker deprecated the preference by some churches of oratorical talent to thorough training, and he repelled the idea that the seminaries are remote from the churches.

Professor Beckwith's topic was What Does the Seminary Mean to Stand for in Relation to the Churches? He set forth the ideals which to a certain extent are realized. These include a broad intellectual training, the inculcation of the right intellectual spirit, sympathy with the churches and a practical bent which make the men useful.

The last speaker, Professor Moore, set forth the service which the seminary renders the churches by maintaining an intellectual center. This function the speaker regarded as one of the most important duties of a seminary. Thereby sound learning is preserved and advanced, men in the active ministry are guided in their studies, books are written and the line of scholars maintained. Confidence and loyalty should mark the mutual relations of the churches and the seminaries.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 29, 10 A. M. Speaker, Ballington Booth.

EVANGELISTIC ASSOCIATION OF NEW ENGLAND. Conference, Elmwood Ave. Ch., Providence, March 28–April 3 E. Greenwich, R. I., April 4-11.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

SPRING STATE MEETINGS

Additions or changes should be sent at once

Florida,		April.
Texas,	Sherman,	Thursday, April 6.
Georgia,	Savannah,	Wednesday, April 7.
Arizona,	Prescott,	Wednesday, April 14.
New Jersey,	Philadelphia, Pa.,	Tuesday, April 20.
Tennessee,	Louisville, Ky.,	Wednesday, April 28.
Oklahoma,	Oklahoma,	Thursday, April —.
Missouri,	St. Louis,	Tuesday, April —.
Kansas,	Ottawa,	Thursday, May 6.
Indiana,	Kokomo,	Tuesday, May 11.
Illinois,		Monday, May 17.
Iowa,		Tuesday, May 18.
Massachusetts,	Worcester,	Tuesday, May 18.
Michigan,	Saginaw,	Tuesday, May 18.
Ohio,	Sandusky,	Tuesday, May 18.
New York,		Tuesday, May 18.
South Dakota,		Tuesday, May 18.
Pennsylvania,	Ebensburg,	Tuesday, May 25.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

It is not at all unusual for us to hear of a good number of accessions from a single S. S. class. Such facts should not discourage teachers whose efforts are not thus rewarded. On the other hand, their hopefulness should be stimulated by the thought that in their classes as well one scholar deciding aright may encourage others. Nor should a discouraging comparison of one's efforts with others' work be made under such circumstances, since some classes are stony ground, while fertile spots may be adjacent.

Time and effort judiciously spent in house to house visitation is never lost, as doubtless that Western city church will find. In these days of multiplying social organizations it is easy to lose sight of the personal element, which in Christian work is most permanently effective.

A large increase in an Indiana church collection for a specific object was due in a great measure to a deacon's personal effort. The givers seemed to forget hard times.

A church in New Jersey which at the very outset cut out certain money-raising features common in some places states its entire satisfaction and success with its method.

An Oregon item suggests how many ways of doing good a trained and consecrated worker may find, even when, as in this case, he is a semi-invalid.

A novel plan for the systematic raising of funds for the benevolent work of the denomination during the next half-decade comes from St. Louis.

The strength of New York State Congregationalism is accounted for in a good degree by such experienced constituents as a few mentioned this week.

An important and, doubtless, helpful decision has been made by a Connecticut Sunday school.

Southern Illinois towns have seldom had such an evangelistic arousing as of late.

An Illinois church showed appreciation which was real.

Of Special Note

Lively discussion of the Pulpit in Politics by the St. Louis Club.

A good plan for missionary meetings in Newton, Mass.

A thermometer for registering church attendance.

A model S. S. teachers' meeting in Oregon.

Cheering reports from the Connecticut Club.

Signs of life in Springfield, Mass.

Gains in Indiana.

AN INSTITUTIONAL ENTERPRISE IN WASHINGTON

When the Army of the Potomac was mustered here in 1865, the vast number of refugees were left stranded, like a terminal moraine, when the glacier which carried it has melted. One of the first missionary efforts for the disorganized camp followers was the Lincoln Mission, started in an old barrack building. The effort has grown into a number of strong churches, among the most prominent being Lincoln Congregational Church. When this church was organized, in 1881, many of the faithful workers, finding their efforts no longer needed there, started a new enterprise near Howard University, called the University Park Mission. Some of the workers in this latter mission were the children of the young workers of the old Lincoln Mission. The new mission has now in turn grown into a church, which is called the University Park Temple Congregational Church, and was recognized by the Washington Conference last week. The Temple Church is one of the first, and may be the only institutional church, among the colored people. Its membership is largely made up of the more influential colored people of Washington, including such men as Hon. B. K. Bruce, John M. Langston, Robert W. Terrell and others, who have banded themselves together to help their less fortunate neighbors, of whom there are about 3,000 in the neighborhood.

At present two kindergartens are held in the church building, one in the morning, free, the other in the afternoon, with a small charge of fifty cents per month. Three clubs are organized—one for girls divided into four classes of King's Daughters, one for small and one for large boys; also a mothers' meeting, a kitchen garden, or training school for servants, and a boys' brigade, besides a Sunday school and the other usual church exercises. It is planned to start a reading-room, savings bank and other lines of institutional work as soon as possible.

The enterprise is under the management of Rev. S. N. Brown, who has been pastor of the Plymouth Church, and is a professor in the theological department of Howard University. He has the confidence of the mission workers, who have agreed to turn the property over to the church as soon as it becomes thoroughly established.

This forward movement among the colored people will be watched with interest by their many friends throughout the country, for if it is entirely successful it will refute the charge so often made that colored people have little loyalty to their own race, and, while ever willing to receive, are but slow to give to their less fortunate neighbors. R. F.

THE GOSPEL IN LECTURES

The churches of Elgin, Ill., have recently given a hearing to the lectures on The Nazarine, by Rev. J. B. Koehne, who was personally a stranger in the community, but reports of whose work elsewhere had awakened expectation. It was known that he had relinquished the pulpit of the First Congregational Church, Sacramento, to give himself to this wider ministry, and that the course had uniformly been received with marked approval. In this case, however, the results outran all expectation. The large audience-room could not contain all who sought admittance, while the impression made upon the community was profound.

His purpose in this series of six lectures is to set forth the essential reasonableness of Christianity, but the argument by which he supports the faith of Jesus moves in the realm of indisputable fact. His chosen method is to present Christianity in its historic relations, and to demonstrate its fitness not only to supplement the obvious weaknesses and deficiencies of other religious systems of the world, but to satisfy the needs of souls bowed down under the weight of conscious sin.

To this task he brings a rare equipment. He is an altogether unique personality. His conceptions of Christianity are broad and thoroughly evangelical, his grasp of the details of history firm and strong, and his gifts of utterance command and hold the attention. His habitual manner of speech is quiet but intense. His literary style is clear, vivid and sometimes poetic, and that he is a thorough scholar becomes increasingly evident. Flashes of wit, keen but kindly, illumine the sober consideration of great historic verities. He speaks of ages remote from our time, but his audiences are not suffered to forget the bearing of the principles under consideration on the vital problems of today. In a word, the message he brings cannot fail to profit every listener, dispelling doubts, enriching faith and rousing to higher endeavor.

THEOLOGICAL SEMINARIES

Andover

The following members of the Senior Class have been chosen Commencement speakers: Messrs. Bartley, Dutcher, French, Hodgdon, Holmes, Mattson, Merrill and Parks.——Professor Churchill has begun a series of weekly reviews with the class in homiletics.——The class in church history has begun the study of the Nicene Council.——March 14 B. G. Mattson of the Senior Class addressed the Society of Inquiry of Phillips Academy.——E. L. Raiche was the class preacher last week.

Yale

Last week Dr. Creelman gave readings from the Pirqe Aboth before the Semitic Club.——The Leonard Bacon Club debated: That Greece should be restrained from interference in Cretan affairs.——A class in missionary methods is being led by J. P. Deane of the Middle Class.——Dr. Alexander McKenzie has been holding a series of largely attended meetings of the university students.——Professor Brastow is delivering a series of lectures on The Sacraments.——The Senior Class preacher Saturday was S. E. Lord.——The missionary meeting was addressed by Rev. J. W. Conklin of the Springfield School for Christian Workers on The

Schoolmaster Function in Missionary and Pastoral work.

CONFERENCES AND ASSOCIATIONS

Ind.—The semi-annual meeting of Central Association was held with Mayflower Church, Indianapolis, March 16. The formation of Kokomo Association has taken away 12 churches. The morning session was devoted to Present Tendencies of Piety and Religion, led by Rev. J. W. Comfort, with a paper on Are There Well-Grounded Fears of a Decline of Piety in Our Day? Dr. N. A. Hyde followed with Does the Preaching of Today Stimulate Piety and Religion. At the afternoon session Rev. F. W. Whitlock discussed The Problem of the Unchurched. Mrs. Jeffery, formerly a missionary, entertained the association with A Half-hour in India, and other missionary talks followed. In the evening Rev. C. H. Percival gave an address on The Duty of Congregationalism in Present Problems. Participation in the discussions was quite general.

CLUBS

Mass.—At its last meeting for the season, March 15, the Newton Club discussed The Ethics of Modern Legislative Methods. The leading speakers were Mr. R. L. Bridgman and State Senator A. L. Harwood. Newton's two representatives in the legislature, Messrs. A. F. Hayward and E. L. Pickard, both members of the club, also took part in the discussion. The report of the outlook committee, presented by Secretary Daniels of the American Board, dealt with the plans followed by the different churches in providing for the missionary concert.

The Worcester Club held its regular meeting March 15, Rev. C. E. Jefferson of Chelsea gave the address on Puritan Political Problems and Ours. A memorial on Edward Whitney, a former president of the club, was presented. Twenty-eight persons were admitted to membership.

Ct.—The New Haven Club at its March meeting heard an address by Rev. R. H. Conwell on A Visit to Cuba. Special music was an added attraction.

The Connecticut Club held its annual meeting in Hartford, March 16. The reports for the year followed the dinner, the treasury showing a balance of $47. Rev. Dr. J. W. Cooper of New Britain was chosen president, and Rev. F. R. Waite of Talcottville secretary. The address was by Prof. G. P. Fisher of Yale, on Patriotism as Affected by the Principles of the Gospel. Rev. Tomoyshia Murai of Japan briefly described the religious situation in his country, speaking particularly of these phases which were shown forth by the recent war. The attendance was the largest for years.

O.—The last meeting of the Cleveland Club was observed as ladies' night. The topic was The Progress, Tendencies and Aims of Four Great Churches. Representatives of other denominations were the speakers.

Mich.—The Western Club met in Grand Rapids last week Monday. Representative men of other denominations were invited to give addresses on What My Denomination Has Stood For. The addresses were excellent and a fraternal session was enjoyed. After supper, served by the ladies, the evening session was occupied by addresses by Rev. Errett Gates, on The Advantages of Unity in the Organic Church, and Prof. H. E. Dosker of the Reformed College of Holland, on The Advantages of Denominational Diversity.

Mo.—The St. Louis Club, at its meeting, March 15, discussed the advisability of more active participation of the pulpit in politics. Rev. D. M. Fisk, Ph. D., and William Porter, M. D., presented the affirmative side, and Rev. E. F. Wheeler and Mr. O. L. Whitelaw the negative. The meeting, coming on the eve of the municipal canvass and elections, was one of peculiar interest and force. A number of the city ministers in connection with the Civic Federation are taking an unusually active part in political affairs.

Wn.—Puget Sound Club met, March 10, in Plymouth Church, Seattle. The general topic, Social Work of the Church, was divided as follows: (*a*) Its Necessity, treated by Mrs. C. L. Diven; (*b*) Its Character, by Judge F. A. McDonald; (*c*) Best Methods of Conducting It, by D. S. Johnston.

NEW ENGLAND

Boston

[For other Boston news see page 423.]

Park Street. Last week the church and society concurred with each other in regard to the resignation recently offered by the pastor, Rev. I. J. Lansing. The acceptance of the resignation was voted in both cases and committees were appointed to arrange for a council. Last Sunday Rev. D. W. Waldron preached on Eighty Years of City Mission Work, and a collection of over $1,000 was taken for that object. This is the 25th year of Mr. Waldron's connection with the Missionary Society, of which he is the secretary.

Shawmut. For several weeks Rev. W. E. Barton, D. D., has been conducting a class in The Neglected Books of Scripture. A study of Revelation has overcrowded the room and compelled adjournment to a larger one, where the attendance has numbered 160. The lectures are repeated at the Berkeley Temple Institute.

Garrison Memorial held no services last Sunday, since at a previous meeting it had been decided to consult with a council soon to be called as to the future of the organization. The work has not been supported strongly enough, and the pastor, Rev. Peter Stanford, will return to England in the fall.

The late Rev. Luther Farnham left about $15,000 for religious and charitable objects. Among the bequests were $2,000 each to the C. H. M. S., the American S. S. Union and the American Bible Society, and $1,000, and such books as are not needed by relatives, to the General Theological Library of this city.

Massachusetts

Newton.—On March 14 the pulpits in the city were largely filled by those attending the convention of the Y. M. C. A.——*Central.* The missionary concerts during the year deal with topics grouped under the general head, Historic Missionary Movements, and a printed program of the series is issued. For a single meeting three speakers are chosen long in advance to prepare papers on given topics, while fresh news from the whole field is reported during the last part of the hour.

Gardner.—*First* had an eventful day, March 16. In the afternoon a council convened to advise relative to the ordination of Mr. B. S. Gilman, formerly of Randolph Center, Vt. In the evening the service of ordination and installation took place. President George Harris of Andover preached the sermon. The church takes up work under the new pastor with enthusiasm.

Needham.—*First*, Rev. A. S. Walker, D. D, pastor, has just completed a series of 12 illustrated Sunday evening lectures on Bunyan's Pilgrim's Progress. The interest has continued unabated with the large audiences throughout. The course has been of great profit to both old and young.

Norwood.—The pastor, Rev. C. F. Weeden, has arranged a series of special preaching services for successive Friday evenings. Ministers from abroad have been brought into service and the course has already met with a gratifying degree of responsiveness from the public. The list of preachers includes Rev. F. N. Peloubet, D. D., Rev. E. C. Moore, D. D., Rev. H. A. Bridgman, Rev. Judson Smith, D. D., Prof. Rush Rhees and Rev. W. H. Allbright. Special music has proved an added attraction.

Wakefield.—A successful series of union evangelistic services, under the lead of Rev. C. L. Jackson, has just been completed. The Baptist and Methodist churches united with the Congregational. Services were held twice a day for three weeks, with large congregations, the last numbering 1,400. About 100 persons over 12 years of age have expressed a desire to commence a Christian life, with a preference for this church. The pastor, Rev. A. P. Davis, has organized the converts into a training class in preparation for entrance into the church.

Concord.—*Trinitarian.* Mr. W. T. Farrar, a former deacon, has presented to the church a new individual communion service of 153 pieces as a memorial to his wife, Mrs. M. B. Farrar, who died Feb. 20.

Newburyport.—*Prospect St.* The annual parish meeting was the occasion for much rejoicing over the excellent condition of the church finances, which warranted the addition of $100 to the salary of the pastor, Rev. M. O. Patton. He has delivered a lecture on a trip through the Evangeline country, by which a good sum was added to the piano fund. ——*Whitefield.* Rev. J. H. Reid, the pastor, is about to leave Edinburgh, Scotland, where he has been hearing lectures and studying since Jan. 1, and will now take a course at Mansfield College, Oxford. Mrs. Reid will join him soon for the summer. Rev. C. S. Brooks is giving excellent satisfaction as his substitute in pulpit and parish.

Newbury is enjoying the ministration of several former pastors while waiting for the coming of the pastor-elect, Rev. C. S. Holton, of Eastport, Me.——*Byfield.* The pastor, Rev. D. C. Torrey, recently acted as moderator of the town meeting. The *Parish Bulletin* stands for righteousness on all public issues, and gives its opinion on all local topics, with no slight influence in the community The printing office, established by the pastor, has become an independent, useful and influential plant. New horse-sheds have been built about the church, and the vestry is newly equipped and enlarged. Everything suggests a prosperous and model country church.

Worcester.—The paper before the last Ministers' Meeting was by Rev. Sidney Crawford on the subject What Ought a Church to Do with Its Delinquent Members.——*Pilgrim* made an offering for the City Missionary Society recently of $200, which was increased to $250 by a special contribution. March 16 Dr. Alexander Lewis gave an illustrated lecture on his trip in Italy to a large audience.——*Piedmont* has voted to accept the resignation of the pastor, Dr. Elijah Horr, to take effect July 1. It was also voted to continue his salary to Jan. 1, 1898.

Shrewsbury.—Last year nine members were added, making the present membership 106. The "extra cent-a-day band" during its first year raised $80.

Ware.—*East* is in excellent condition. The Men's Sunday Evening League is a decided success. There are large congregations morning and evening. A number of young people have become Christians during the winter. The pastor, Rev. A. B. Bassett, is on a trip abroad for a number of months, and Rev. A. J. Dyer, formerly of North Brookfield, is supplying the pulpit.

Dudley.—*First.* A reception was tendered the pastor, Rev. W. E. Morse, by the parish and Y. P. S. C. E. after his return from his vacation. A purse of money was presented him as a token of esteem. The church is deeply mourning the loss of Albert Jacobs, senior deacon, who held the office 30 years.

Springfield.—*First* has voted almost unanimously to change its creed, adopting that of 1883. Parents' day was observed by the Bible school last Sunday, having been postponed from the previous week. Special exercises were held at the opening of the session.——*Park.* A boy choir assisted at the morning service last Sunday.——*Eastern Avenue.* In observance of the birthday of Neal Dow a temperance service was held at the church last week. The interest proved so intense as to require a continuation at the next meeting. The organization of a temperance society is proposed. ——*St. John's.* The members have been observing a season of self denial for the benefit of the church, and this week a social was held for those who have participated in the work.——The little church at Brightwood, Union Evangelical, has just closed a most successful season of revival which lasted five weeks. Mr. and Mrs. E. E. Barrett, evangelists of New York, have assisted, and last Sunday the largest number of persons ever received at one time was admitted to membership. The pastor, Rev. L. E. Bell, has a call to a large Methodist church, but it is understood that if the present plans of enlargment are carried out he will remain here.

Maine

Houlton has made remarkable progress during the less than three years pastorate of Rev. H. L. McCann. The church was then receiving $400 from the Maine Missionary Society. It has assumed self-support from March 1, giving the pastor $1,000 salary. A parsonage has been purchased, 44 new members have joined the church, 26 since this year began. These were entertained recently at a reception give in their honor.

Hiram and Sebago.—Two young men, graduates of Mt. Hermon School, have ministered here, Mr. Willis P. Hume succeeding Mr. G. P. Merrett. Both have worked successfully for the spiritual interests of these small churches and there is steady growth. The C. E. Societies are doing active work.

Bangor.—The *Central* Club course of lectures, which has been arranged by Rev. G. W. Field, D. D., annually for the past 15 years, has just closed after a season of much interest. Dr. Field announced that this would probably be the last effort of the kind.

Ellsworth.—A unique celebration by the church was on the 77th birthday of the statehood of Maine. Speeches were made on Maine, Her Past, Present, Future, Her Statesmen, Literary and Musical Work, etc. A fine collation was provided.

Portland.—*State Street.* Dr. J. L. Jenkins sails with his wife next month for a three months' absence. The church has recently sustained deep loss in the death of two of its deacons.——*Williston* has voted not to accept the resignation of its pastor, Rev. D. M. Pratt.

Deer Isle.—Rev. S. A. Apraham will give two lectures here on Armenia and her sufferings, and Bangor, Bath, Thomaston and other places have been or will be visited.

New Hampshire

Derry.—During the past winter there has been an unusual religious interest among the students of Pinkerton Academy, nearly 20 per cent. of the total membership professing to have begun the Christian life. The church and community have sustained a great loss in the death of Dea. G. W. Barker, who has always been a zealous promoter of every good work looking to the moral and spiritual welfare of the town.

Brentwood is enjoying a season of spiritual prosperity as the result of faithful pastoral work. The attendance at services has increased, and some have been led to begin a Christian life. A new organ has been put into the meeting house. The pastor, Rev. H. H. Colburn, has recently been remembered by his appreciative people with a generous gift of money.

Tamworth.—The late Deacon Faxon Gannett left $400 to the church, which he served many years, and $200 each to the H. M. S. and the A. B. C. F. M., and, after a few personal gifts, the residue is to be divided equally between these two societies and the church. He was almost 90 years old. His wife survived him but six hours.

New Ipswich.—The parsonage has been greatly improved by a fresh coat of paint and other needed repairs at an expense of $200. The general interest is shown in the doubling of the usual Sunday morning winter attendance, an increase of S. S. membership, and the organization of a home department.

Hopkinton has recently held a series of union revival services for two weeks, Rev. E. A. Whittier assisting. A score or more professing conversion resulted, among them being one or two men who have led intemperate lives. Christians are greatly encouraged and larger results are expected.

Lancaster.—As the first fruits of the union evangelistic services under the lead of Rev. Ralph Gillam, at the last communion 65 new members were received to the church, 62 on confession. Others are expected to follow in the near future.

Rindge.—The oldest member of the church, Mrs. Malina Stickney, recently celebrated pleasantly her 95th birthday. She has been for many years interested in all church work.

Wilmot.—Four young ladies from one Sunday school class were lately received on confession. A teachers' meeting is held Friday evenings. A Junior C. E. Society has recently been organized.

Hampstead.—The festivities of a recent birthday party in aid of the ladies' social circle were enjoyable. Satisfying refreshments followed. The receipts were $51.

Rhode Island

Providence.—*Pilgrim.* A Young Men's Club for boys over 12 years of age has been started. Weekly meetings, with parlor gymnastics, stereopticon tours of travel, local history expeditions, botany outings, chorus singing, etc., are the program. The Sunday school officers appoint the club's superintendent, and all active members must be regular attendants of the Sunday school.——*Beneficent.* Rev. G. M. Boynton, D. D., preached last Sunday evening.

Riverpoint.—The Endeavor Society has shipped two boxes containing clothing, reading matter, etc., valued at $90, to a Sunday school missionary in the South.

Connecticut

New Haven.—*United.* The Men's Club service was addressed March 14 by Professor Winchester of Wesleyan University on The Bible as Literature. The speaker last Sunday evening was President Stryker of Hamilton College.——*Howard Avenue.* The membership of the church the first of January was 496, with a Sunday school of 407 members. The church was first organized as a mission school in 1865. It has had five pastors, all but the present one being dead. Rev. Dr. W. J. Mutch completed the 11th year of his pastorate last December.——*Fair Haven.* The news of the resignation of Rev. D. M. James from the Second Church, to take effect at the close of the present year, is heard with regret by the many that know him in this city.

Hartford.—*Center.* Dr. B. R. Abbe died last week. For 26 years he was an active member of the church.——*Fourth.* Special afternoon meetings were held all last week except Saturday. Rev. H. H. Kelsey was assisted by Dr. C. M. Lamson and Professor Beardsley. The society and congregation have definitely decided not to erect a new edifice. Plans were under consideration for nearly two years, but after a thorough review of the difficulties, the hard times and the pressing needs for more room at once, it was voted last week to drop the matter and remodel the present structure. The changes will cost about $10,000, and will provide an additional seating capacity of 200.

Morris has inaugurated Sunday evening preaching services, with good attendance, and a Junior Endeavor Society has been organized under promising conditions. The pastor, Rev. C. C. Redgrave, makes frequent use of the blackboard in the services, and his special short sermons are particularly popular with the children. The church is strong spiritually.

Glastonbury.—*First.* A quiet but effective work is going on. Meetings were held for three weeks at the opening of the year, and a pastor's instruction class has been held each week since. Thirty-two persons united with the church last communion season, all but one on confession, and more are expected. The Sunday evening service is large and inspiring. Rev. G. F. Waters is pastor.

Clinton.—The pastor, Rev. T. A. Emerson, is giving a course of Sunday evening lectures during Lent. Some topics are: Jesus, the Carpenter, the Personal Friend, the Preacher, the Teacher, the Dying Redeemer; Jesus the Risen Lord. Union revival services have been held for four weeks, Rev. H. W. Pope assisting the pastors during two weeks. Many signified their desire to lead Christian lives.

Meriden.—*First* received 46 members March 7, 42 on confession. Each was given a Bible, according to custom. The attendance was the largest for years. At a teachers' meeting, at which 75 were present, the unanimous sentiment was in favor of continuing without quarterlies, using the Bible entirely in the Sunday school.

East Hampton.—A recent entertainment netted a considerable sum for a new chapel. A large audience learned of the habits and customs of the Orient, and the ceremonies of a mock marriage and trial added pleasure and instruction to the auditors. Many articles were exhibited for examination.

South Glastonbury.—The annual meeting was held March 5. After supper and business a historical paper by Mr. F. D. Glazier was read. The present pastor, Rev. F. S. Brewer, began his work in June, 1894.

Winsted.—*Second.* The cost of the contemplated improvements is estimated at $15,000, to be raised by subscription, the contributors being allowed five years to pay their amounts. It was recently voted to build a Sunday school room on the south side of the church provided sufficient funds are raised. This addition will cost about $5,000.

Trumbull.—The trustees were instructed, at a special meeting of the church, to compromise the settlement of the Harriet Beardsley legacy by accepting 75 cents on the dollar. The amount left by Mrs. Beardsley to the church was $1,000, but, on account of certain conditions that have arisen in the settlement of the will, this course seemed advisable.

The Ladies' Aid Society at North Coventry raised $80 at a recent birthday party.——Rev. C. E. McKinley of Rockville has been suffering from the grip, and was compelled to dismiss his congregation on a recent Sunday.——Torringford has had unusual spiritual activity, aided by the special efforts of Rev. A. H. Norris.——At a special meeting of the church at Willimantic, last week, it was voted to place the Sunday school under church control again.——Hockanum is enjoying special services of an evangelistic nature.——The Second Church, Norwich, loses, in the death of Mrs. John Dunham, a member of 72 years' standing.——Rev. Roscoe Nelson of Windsor unites with the pastor of the Methodist church in Bible meetings Tuesday and Thursday evenings of each week.

MIDDLE STATES

New York

Westmoreland.—Fourteen persons were received to membership March 7, 11 on confession. The work of the Ladies' Aid and Missionary Society is generously and faithfully supported. The young girls of the church are making progress in Christian experience and general church work. Under the name of the "Steady Seekers" they have a prayer and conference meeting each Sunday afternoon. About 18 persons have united with the Y. P. S. C. E. as active members during the past two months. The present membership is 45. Rev. C. A. Frasure is pastor.

In central New York there are at least three Congregational clergymen in active service who are striking examples of "bringing forth fruit in old age": Rev. John Cunningham, whose church has just passed through a great revival, Rev. Edward Taylor, D. D., of Binghamton, who crowds the week with from six to ten sermons, addresses and the like, and is sought far and wide by the Sunday school, Y. M. C. A., Y. P. S. C. E. and other conventions as a speaker, and whose services are most acceptable to churches over a wide extent of territory, and Rev. Samuel Johnson of New Haven, who is an efficient pastor, and is active in many good works. Two of these brethren have already passed the "three score and ten" mark.

New Jersey

Asbury Park, in the nine months of its existence, has added 41 to its original membership of 144, 16 being received March 7. Worship is conducted in a hall which seats about 500. Sunday evenings every seat is generally occupied. Prayer meetings are helpful and well supported, the attendance running above 100. A guild of 92 members looks after the lay work of the church, the 15 sections of the organization having charge of distinct parts of the parish activities. Besides the more familiar branches of church work, there are "sections" for looking after employment, savings, membership and advertising and printing. A lot has been secured in the heart of the place, and at one meeting $3,000 were subscribed towards building a house of worship. At the organization of the church it was resolved to keep to purely spiritual and philanthropic activities. No fairs or other entertainments are resorted to for raising money. The Y. P. S. C. E. is vigorous and growing.

Warrenville is gradually substituting the English for the German tongue in its services. There are now two English classes in the Sunday school, and the Sunday evening service is in English.

Jersey City.—*Waverly* is rejoicing because it has finally provided, with the aid of the conference, for the extinction of its mortgage. Thirty-six have been added to the membership within a year.

Guttenberg has voted to disband and has sold its building, subject to the C. C. B. S. lien, to the German Baptists.

THE INTERIOR

Illinois

[For other Chicago news see page 414.]

Mound City.—*Pilgrim* closed a four weeks' series of meetings March 1. The church is without a pastor and Evangelist Ben Deering assisted and also neighboring pastors. During the meeting 175 persons made a public confession, 60 were baptized and 107 were received into this church. Others united with the Methodist church and Episcopal churches elsewhere. Among the converts uniting with the church were the State's attorney, the mayor of the city, other county and public officers, superintendents of factories, leading business men, husbands of wives long faithful in the church. About three-fourths of the converts were men and most of them heads of families. The town was greatly awakened and wonderfully renovated. The saloons appear desolated.

Rockefeller.—Rev. Isaac Cookman has just closed a successful two and a half years' pastorate. During that time a house of worship and parsonage have been secured and paid for and the church has become self-supporting. The citizens emphasized their expressions of good will and esteem by closing the schools and business houses and gathering in a body at the railway station when Mr. Cookman and family took their departure.

Chicago.—*University.* The fourth anniversary of the pastorate of Rev. N. T. Rubinkam was celebrated this month. During Lent a course of Sunday morning sermons is being preached on The Family: its origin, past, present, future, inner life, and social system. The evening addresses for three months are on The Search after God, and are given by representatives from the University of Chicago.

Indiana

Hosmer.—Rev. Thomas Smith closed his work March 14. His seven years' pastorate has been blessed, the church building has been remodeled, a parsonage built and paid for, and a net gain of 90 members is recorded by the church. Services were held on several days of a farewell character. Several of the neighboring ministers participated. A collection of $20 was made for the C. H. M. S. The house was crowded at all the exercises. Mr. Smith begins his work at Washington April 1.

Orland.—Rev. J. R. Bonney has been invited to remain with the church for a fifth year. The recent annual collection for home missions was $45, a third better than last year.

The statistics for 1897 for the State show 58 churches, a gain of six, a total membership of 4,522, a gain of 186, although several churches pruned their lists strictly. Total benevolences were $4,463, a loss of $169. Home expenses were $54,332, a loss of $1,900. Total accessions were 653, C. E. members 1,547, a gain of 93. S. S. membership, 5,661, a gain of 263. Forty-six pastors and supplies serve the 58 churches. The churches added were Southside, Union and Northeast, Indianapolis; Welsh Church, Gas City; Broad Ripple and Alexandria. The four largest churches are First, Terre Haute; Plymouth, Fort Wayne; Plymouth, Indianapolis; and Michigan City, First.

Michigan

GRAND HAVEN is rejoicing in the possession of a new pipe organ, made in Boston especially for this church. At the inauguration concert the audience filled the house, and contributed an amount sufficient to clear all debt. The young people have given further cheer by forming the largest chorus in the city and engaging an instructor to drill them. The Junior Endeavorers assisted in the dedicatory services, March 14. The Sunday school is constantly growing. Rev. D. A. Richardson, the new pastor, has found time enough to spare from beginning his labors here to go to Georgia and look up the land for the Armenian colony. The land has since been purchased for that purpose.

DETROIT.—*Woodward Avenue.* The women have completely refurnished the Sunday school and social rooms with handsome carpet and chairs.——*Mt. Hope.* The Men's Auxiliary have just carried through a pleasant entertainment with a large attendance. A good sum was netted.——The Congregational Union held its regular meeting last week Monday. The matters before the meeting were preparation of completed plans for the Fort Street new church, the removal of the location of Mt. Hope Church from 25th Street to the newly opened Boulevard, two blocks west, and the calling of a council for the organization and recognition of a new church at the Boulevard chapel.

NORTH ADAMS has just celebrated its 50th anniversary with jubilee services, a neighboring pastor assisting. The church has had 16 pastors, including Rev. T. G. Baxter, who is in his first year of the pastorate.

RED JACKET.—Last year the church received 56 new members, 52 on confession. The membership is nearly 300. A balance left after all bills were paid was a cause for thankfulness.

Wisconsin

NEW RICHMOND.—The business men of the Methodist, Baptist and Congregational churches have united in sending out messages for general revival services with Rev. C. N. Hunt as leader. A large chorus under the direction of the pastor, Rev. A. D. Adams, has been organized. Mr. Hunt, the lawyer evangelist, is successful in the work.

NEW LONDON.—*Plymouth.* Rev. G. B. Hubbard recently celebrated his 75th year, and he is still active in the ministry. The church recently voted to invite him to remain with them as pastor to complete his 10th year of service with them and the 50th in the ministry.

THE WEST

Missouri

ST. LOUIS.—*Compton Hill*, through its church visitor and some of its members, is giving particular attention to visiting the families in the parish. The Sunday school is recovering from the effects of the cyclone of last year.——*Immanuel.* Rev. W. N. Bessey, who has been ill, is again in his place.——At the session of the Ministers' Meeting, March 15, Rev. William Johnson read a paper on Congregationalism in St. Louis, Its Strength and Its Work. He estimated that the situation calls for about $65,000 during the next five years, and suggested that the amount be raised in shares of $50 each, payable in five annual installments.

Iowa

ROCKFORD is in the midst of a blessed, though quiet, revival which is not confined to the church. Since Jan. 1, 27 persons have united, nearly all on confession. By the bequest of a member the church comes into possession of $500 to be used in building a parsonage, which will be begun at once. Rev. E. L. Ely is pastor.

WASHTA, which has been pastorless for several months, has called Rev. Walter Radford, late of Eagle Grove. During his two weeks' visit here there were 41 accessions, all but one on confession. Special religious interest in the community has existed during the winter.

DAVENPORT.—*Bethlehem* celebrated the third anniversary of its organization Feb. 10. A pipe organ has been placed in the house as the gift of a friend. A kindergarten has been established and a sewing school opened which now has 35 pupils. Rev. Andrew Orth is pastor.

DOON.—As first fruits of the Hartsough union meetings 24 persons joined the church March 7, of whom 22 were heads of families. Others are expected to join soon. Rev. W. L. Brandt is pastor. Mr. Hartsough is now conducting meetings at Lake City.

Revival meetings are in progress at Correctionville, Congregationalists and Methodists uniting; at Orient and Gem Point, with special interest in both churches; and at Traer, where the pastor, Rev. O. O. Smith, has been assisted by his brother, Mr. F. G. Smith. The last named church has received 19 new members during the past two months.

Minnesota

LYLE.—The organization of a denominational Sunday school in place of the old union school, the formation of a choir with instrumental accompaniment, and accessions to congregation and church, under Rev. C. J. Swain, are reported. Rapid progress has been made during the past two years.

DAWSON.—Rev. S. R. Breish is obliged to take a vacation of two months on account of impaired health. The pulpit will be supplied by different brethren.

Rev. N. J. Bolin has commeced work at Upsala and finds large opportunities among the scattered Swedish population.

Nebraska

ALMA.—As March 14 was Rev. W. S. Hill's day at Naponee, the Y. P. S. C. E. at Alma, with the aid of the choir and other local talent, arranged a delightful program for the evening. The house was crowded and the leaders are so much encouraged that they intend to maintain the evening service the alternate Sundays which the pastor spends at Naponee. The citizens of Alma have put a $115 bell in the meeting house tower and the women continue payments on the parsonage debt to the C. C. B. S.

RISING CITY.—Special meetings, in which the pastor, Rev. C. J. Sage, has been assisted by Rev. G. J. Buck, closed March 14 with an earnest service. Some of the meetings had been held by request with the M. E. church, which on the closing evening omitted its service and came over in a body. A generous offering was given the evangelist for his work.

Continued on page 430.

ROYAL

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TRUE BLOOD PURIFIER

Such a medicine you need at once to remove the impurities which have accumulated in your blood during winter.

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Therefore take Hood's Sarsaparilla now. It will do you wonderful good. It will purify, enrich and vitalize your blood, give you an appetite, cure boils, pimples, humors and all eruptions.

Baby Suffers With Scrofula.

"At the age of two months my baby began to have sores break out on his right cheek. We used all the local external applications we could think or hear of, all to no avail. The sores spread all over one side of his face. We consulted a physician and tried his medicine, and in a week the sore was well. But to my surprise in two weeks more another

Scrofulous Looking Sore

made its appearance on his arm. It grew worse and worse, and when he was three months old I began giving him Hood's Sarsaparilla. I also took Hood's Sarsaparilla, and before the first bottle was finished the sores were well and they have never returned. He is now four years old and has never had any sign of those scrofulous sores since he was cured by Hood's Sarsaparilla. He owes his smooth, fair skin to this great medicine."—Mrs. S. S. WROTEN, Farmington, Delaware.

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$1, six for $5. Get Hood's and only Hood's.

Hood's Pills do not cause pain or gripe. All druggists. 25 cents.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*

GOLD FURNITURE.

In these days of sound money it is not strange that gold furniture has an inviting sound, and that it is in high favor throughout the East.

Yet it takes surprisingly little of the gold coin of the realm to own a few pieces of this fascinating furniture.

Our prices are less than half those charged in leading New York shops for the same pieces exactly.

The reason for this can be readily given. It is not the least exaggeration to say that *we carry a larger assortment of gold furniture than any house in the United States.* There are few furniture houses which show one-half as large a variety.

And with this great volume of trade come the low prices which have brought us the patronage in the first place, and which now retain it with us. A single visit to our warerooms will show the truth of this claim. Handling gold furniture in immense quantities, we can name very inexpensive figures for it.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK

The situation is mixed. Trade is not as active as it should be at this season of the year, and yet merchants are losing none of their confidence in a gradually improving business. Unfavorable weather in the Northwest and floods in the Mississippi and Ohio Valleys have had a deterrent influence on the movement of merchandise.

Spring trade in jobbing lines is practically over and some complaints are heard about the slowness of collections. Indications point to a fight over some of the schedules in the new tariff bill, but there is no question but that it will become law at a comparatively early date. The uncertainty about some of the duties is a factor of some slight trade disturbance, although as a whole the new tariff is favorably received by business interests.

Money has been in more active demand by importers, who are bringing in goods from abroad in anticipation of higher tariffs, and this has been the influence which has strengthened monetary rates. Business paper continues in small supply and note brokers are complaining of the dullness in their line.

Cotton goods are disappointing in movement and iron and steel are a little more listless in price and demand. Wool continues the active feature, and large sales are reported at advanced prices. Woolen manufacturers, too, report a better inquiry for goods, and it is believed that the improvement in this important industry will continue.

Prices for a good many staples show either advances or firmness, and this fact constitutes one of the most favorable features of the whole trade situation. In the stock markets speculation has evinced a fairly strong tone, but the outside public is not in the market as yet. Good stocks, however, are being absorbed by investors, and this is an exceedingly encouraging indication.

◆

FROM CANADA

Poverty in Cities

According to published reports the distress in Canada is not so great as elsewhere, yet for several years the situation has been gradually growing more serious, and the present winter is proving exceptionally trying in the larger cities. Rev. Robert Hall, city missionary for Toronto, states that during his twelve years' experience he has never found so many honest and respectable families in need as this winter. In some cases the destitution is pitiful indeed, but excepting in Montreal such general distress is found nowhere in the Dominion.

Relief for India

Though "charity begins at home," and was never more needed here, generous contributions are being received from every quarter for India's relief. Premier Laurier was among the first to respond with a check of $100, and since that time provincial legislatures, city and town councils, churches and individuals have been making large donations, so that the total Canadian contributions already exceed $100,000. The largest grant was $6,000 from the Ontario legislature.

Prison Reform

This question is of growing interest in Canada. At the annual meeting of the Prisoners' Aid Association of Canada in Toronto last week, it was agreed to recommend a reformatory for inebriates, the reorganization of the womans' and boys' reformatories and the girls' refuge, and the improvement of county jails so that first offenders will not come in contact with hardened criminals. The association favored the forming of a provincial board of charities and correction similar to the State boards of the United States.

Sunday Observance

Another topic claims more than usual attention. In a former letter reference was made to the suit which the Lord's Day Alliance had entered against the Hamilton Street Car Railway Company for violation of the Lord's Day Act. Decision has just been given against the alliance, and it is now announced that an appeal will be made to the Supreme Court of Canada. The street car companies, however, have a decided advantage in a prolonged legal contest because of their strong financial backing, which they know well can be greatly increased by the operation of Sunday cars.

Temperance Too

Quite a ferment has been started in temperance circles over the proposed amendments of the license law by the Ontario Legislature. The amendments provide for the abolition of the saloon, the raising of the minor age limit from eighteen to twenty-one, and the reduction of the number of licenses to be granted. The legislation proposed is a great step in advance, but is not satisfactory to temperance advocates, who demand the fulfillment of the promise by the local government that enactments would be given to the full extent of its constitutional power. In view of the protests that are pouring in from every quarter, it is probable that Premier Hardy and his colleagues will reconsider the measure, and make it still more restrictive.

The Bishops Not Silenced

The hierarchy of Quebec is dying hard in its battle for separate schools for Manitoba. Notwithstanding the general acceptance of the settlement, the decisive verdict at by-elections, and the announcement of Hon. Edward Blake, who argued their cause before the privy council, that the judgment given does not call for the restoration of separate schools, the bishops seem determined not to let the matter rest. Following the banning of *L'Electure* was the condemning of its successor, *Soleil*, and several other Liberal papers. At present the power of the church is being used to secure the defeat of the Liberal candidate in the by-election of Champlain, and it is possible that the government may be compelled to take the unparalleled course of withholding the writ because of the impossibility of securing a fair and free election. The coming of an apostolic delegate from Rome to inquire into the school question is the latest phase of the situation. J. P. G.

AN OPPORTUNE TOUR TO WASHINGTON.—The inauguration is over; a new administration governs the nation; but the Capitol, the White House, the National Museum, the great monument and the peerless new Congressional Library have lost none of their attractiveness, nor will the Congress now in extra session prove less interesting than its predecessors. The personally conducted tour of the Pennsylvania Railroad, which leaves Boston April 5, affords an opportunity to visit Washington at a comparatively small expense during the most delightful season of the year—the early spring. Through sleeping cars Boston to Washington, returning *via* Fall River Line. Round trip rate, including transportation, Pullman and hotel accommodations, $23 from Boston. Apply to D. N. Bell, Tourist Agent, 205 Washington Street, Boston.

The blossom of beauty roots in the blood.
The blemishes of beauty,—pimples, blotches, eruptions,—can be removed by purifying the blood with
AYER'S SARSAPARILLA.
Curebook No. 1 tells about it.
Free. J. C. Ayer Co., Lowell, Mass.

REV. GEORGE H. WELLS, D. D.

To the brief announcement in our last week's issue respecting the tragic death of Dr. Wells, recently pastor of the Plymouth Church, Minneapolis, and for twenty-one years pastor of the American Presbyterian Church in Montreal, we are able now to add particulars.

Dr. Wells, since his resignation at Minneapolis over a year ago, had sought relief from sleeplessness and nervous exhaustion in travel, visiting the Sandwich Islands and Japan. More recently he had spent some weeks at Clifton Springs, but to no purpose. Saturday, March 13, he went to Chicago, where he was met by Dr. Lyman, one of the first physicians of the city, and taken to his house and kept over night. He was seen by several friends and, though exhibiting much of his old-time brilliancy of intellect, he was greatly depressed. Dr. Lyman advised him, as had the physician at Clifton Springs, to go to the sanitarium at Owatossa, Wis. Reaching the sanitarium in the afternoon of Saturday, and apparently willing to stay in it, his brother left him in good spirits and hopeful of recovery and return to work in the ministry. Early in the evening Dr. Wells took his handbag and slipped out of the house. His body was found on the Milwaukee & St. Paul Railway, with bruises indicating that he had been struck by the engine while walking towards it.

Dr. Wells was a graduate of Amherst College in 1863 and of the Chicago Theological Seminary in 1867. He was pastor in Amboy, Ill., for three years. He never married. His father, Deacon Wells of Dover, Ill., is still living and, although over ninety years of age, still takes a deep interest in all that concerns the kingdom of God. Dr. Wells was distinguished for his oratorical gifts, which made him an acceptable speaker on many important occasions. His style was picturesque and vivid, and his sermons and addresses were enriched by incidents and allusions gathered in his wide travels and by diligent study. His, too, was a substantial and thoroughly consecrated character. There will be many to mourn sincerely and deeply for him.

The news of Dr. Wells's death was a great shock to his old people at Plymouth Church, Minneapolis. The midweek meeting was devoted to a memorial service, a committee of the church attended the funeral service at Dover, and Dr. Beach preached a memorial sermon March 21. Dr. Wells was held in universal esteem and the city is saddened by his untimely death.

* * *

BIOGRAPHICAL

REV. LUTHER FARNHAM

Mr. Farnham, who died in Boston, March 15, aged 81 years, was born in Concord, N. H. He graduated from Dartmouth in 1837 and from Andover in 1841. He filled pastorates at Northfield, Plymouth, Marshfield, where Daniel Webster was among his parishioners, New Bedford and Gloucester. He did good work in the South in behalf of the blacks. He was the founder of the General Theological Library and one of its most active supporters. With untiring industry he labored to build up a valuable and useful library, succeeding finally in securing its present handsome building on Mt. Vernon Street, on which rests no debt, and in making it a favorite resort for students and book-lovers. His courtly yet genial bearing and his scholarly tastes made him a fit representative of the clergymen of the "old school." He was one of the oldest members of the Old South Church. Dr. Gordon officiated at the funeral, which was attended by a notable company.

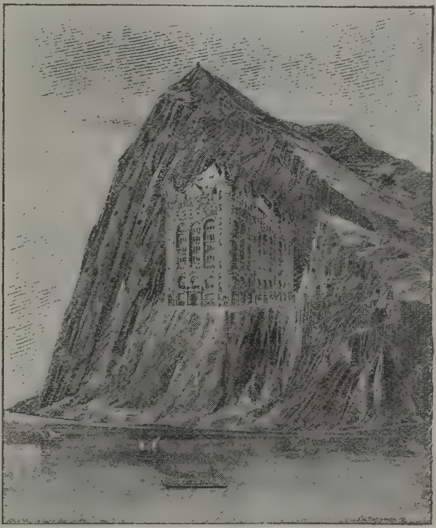
Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

KELLOGG—In Detroit, Mich., March 14, Charles Kellogg, aged 81 yrs., a Congregational minister for a number of years, but more recently a business man.

TUCKER—In Vineland, N. J., March 9, Jasper G. Tucker, aged 84 yrs., 2 mos. Loyalty to Christ was the guiding principle of his life.

THE PRUDENTIAL



... HAS ...
Assets,
$19,541,827
Income,
$14,158,445
Surplus,
$4,034,116
Insurance in force,
$320,453,483

Protects over half a million homes through nearly 2,500,000 policies.

The youngest of the great leaders of the Life Insurance Companies of the world, THE PRUDENTIAL, furnishes Life Insurance for the whole family. Premiums payable weekly, quarterly, half-yearly and yearly.

FIVE YEARS STEADY SWEEP ONWARD

	Dec. 31—1891.	Dec. 31—1896.	Increase in 5 years.
Assets,	$6,889,674	$19,541,827	$12,652,153
Surplus,	1,449,057	4,034,116	2,585,059
Income,	6,703,631	14,158,445	7,454,814
Insurance in force,	157,560,342	320,453,483	162,893,141
Interest Earnings,	290,348	825,801	535,453

$1,260 OF ASSETS FOR EVERY $1,000 OF LIABILITIES.

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Home Office: Newark, N. J. *JOHN F. DRYDEN, President.*

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—OF—
Fine Spring
MILLINERY

Our exhibition of Spring Millinery is the best that we have ever made—that means it is the best ever shown in Boston.

Beautiful Trimmed Hats for ladies and misses; all the Newest Shapes in Untrimmed Straw Hats; a vast collection of Ribbons, Laces, Straw Braids and Ornaments.

Prices the lowest possible for work of superior excellence.

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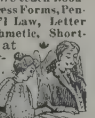
HOME STUDY FOR BUSINESS We teach Book-keeping, Business Forms, Penmanship, Com'l Law, Letter Writing, Arithmetic, Shorthand, etc. thoroughly by MAIL at your own HOME. Success guaranteed every earnest student. We give a useful, Money Making Education which leads to a good paying position. A ten years' success. Highly endorsed. It will pay you. Try it. Catalog free. Trial lesson 10c. BRYANT & STRATTON, 47 College Bldg., Buffalo, N.Y.



8% Municipal Warrants Safe as bonds and pay much better. Write for details. Robt. E. Strahorn & Co., Equitable Building, Boston.

BETTER THAN LETTERS OF CREDIT
Cheque Bank Cheques,
from £1 up; Available Everywhere. Circular tells many reasons why they are better.
Agency of the U. S. Cheque Bank, L'd.
FREDERICK W. PERRY, Mgr.,
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MORTGAGES
DEFAULTED AND OTHERWISE,
Bought for Cash.
CHAS. E. GIBSON, 45 Milk St. Boston, Mass

Palestine
in Pictures.
396 Plates (8 in. x 10 in. each).
(25 *Parts, Colored Map with each Part.*)

This series of views by an American artist is the best ever published, and is indispensable to every Bible student. Two years ago we filled orders for 50,000. We recommend them without reserve.

Price, postpaid, $2.50.

THE CONGREGATIONALIST,
1 Somerset St., Boston, Mass.

Continued from page 427.

HYANNIS, which has been served in connection with Hemingford and Reno, will with its outstations soon form a field by itself. It is the only church and provides the only stated service in the whole county of Grant. A movement is on foot to erect a house of worship, parsonage and reading-room combined in the early spring, and Mr. B. H. Jones of the Senior Class, Oberlin, has been secured as pastor.

BERTRAND gave the pastor, Rev. F. D. Healey, and his bride a cordial reception March 10, immediately after the wedding. There was a large attendance and the people gave substantial testimony to their interest. A pleasant feature was the warm welcome to Rev. C. H. Huestis, a former pastor, who officiated at the marriage, and to his wife.

STANTON, which has been pastorless since October last, is making a strong effort to pay its indebtedness preparatory to calling another pastor. Neighboring ministers are supplying the pulpit.

VERDON.—Rev. W. J. Isaacs has been invited to remain another year after the expiration of the present engagement. He has also been granted a vacation to visit his old home in Ohio.

Supt. J. D. Stewart of C. S. S. and P. S. and his wife have been holding S. S. institutes with good interest and results. The one held March 4-7 at Linwood, where Rev. W. A. Davies is pastor, was of great help to S. S. workers. In that held with Park church, in Antelope County, March 11-14, the people showed much interest, bringing provisions daily for a picnic dinner, so that the whole day could be given to Bible study. Park church, which is yoked with West Cedar Valley, desires Rev. C. H. Kershaw to remain a second year.

PACIFIC COAST

California

REDLANDS.—Since Jan. 1, 1896, the church has received 51 new members, 14 on confession, making the present membership 264. It has just canceled a debt of $2,100, given to Pomona College about $850, and contributed to religious charities about $700. Rev. J. H. Williams is pastor.

MILL VALLEY.—Rev. John Rea, the first pastor, through whose untiring efforts the handsome new edifice has been erected, is about to close his labors in order to assume the assistant pastorate of First Presbyterian Church of Oakland.

SAN FRANCISCO.—*Third.* At the March meeting of the Men's League the subject of Arbitration was considered in various aspects, especially religious and political.

The Mills meetings in Oakland, in which several churches united, received careful preparation and yielded a rich harvest of souls. Mr. Mills went from there to Alameda, where his labors are greatly blessed.——At Weaverville Rev. H. H. Cole is holding special services during Lent.——At the annual meeting of Santa Cruz church it was found the expenses had been $2,600 and the benevolences $378.——Among the six accessions at San José, March 7, was a man 76 years old.

Oregon

PORTLAND.—*Mississippi Avenue.* Rev. H. W. Young, pastor, who has had poor health for several months, went a few weeks ago to the mountains of Southern Oregen to recuperate. He is now gradually improving, and with returning strength is doing needed missionary work, not only by carrying the gospel to numerous families who have not heard the "good news" for years, but by sytematically distributing religious and general literature; also by supplying clothing to the destitute, through appeal to some of the stronger churches of the State. Rev. D. B. Gray, city missionary, supplies during Mr. Young's absence.——*First.* The influence of Rev. Arthur W. Ackerman, the new pastor, is coming to be strongly felt in all the activities of the church. Never have the morning congregations been better than now, and those of the evening are constantly increasing. The pastor uses no startling methods, but depends solely upon the drawing power of the gospel faithfully presented. Entire harmony prevails. The Ladies' Aid Society has formed a literary club to meet once a month. Mr. Ackerman recently organized a pastor's class, composed of children within and outside the Sunday school, not Christians, meeting once a week. Attendance and interest are growing and much good seems certain to result from the effort. The vexed problem of how to maintain a weekly S. S. teachers' meeting seems to have been practically solved here. Regular meetings have been held since November and the interest is growing. Mr. Ackerman provides an outline a week before each meeting, and three topics suggesting different phases of the lesson are given to teachers to work out. They bring brief results of their study and suggestions and questions as to methods. The sessions follow the prayer meeting and last forty minutes.

As a result of special meetings at Ontario, under the leadership of Rev. David Leppert, pastor at Huntington, 22 persons were brought into the church.

For Weekly Register see page 432.

MORE LIGHT ON Sozodont AND THE TEETH

The lamp of learning has shown us why the teeth need daily care, and revealed the usefulness of Sozodont for nearly forty years.

HALL & RUCKEL
NEW YORK Proprietors LONDON
A sample of Sozodont and Sozoderma Soap for the postage, three cents.

More than 200.000 sufferers from Colds, Catarrh, Asthma, Bronchitis are using to their benefit Booth's "HYOMEI" Pocket Inhaler

Read this !! ☞

Complete outfit sent by mail for $1.00 a pamphlet mailed free.

Guarantee *I will refund the money to all persons purchasing Booth's Pocket Inhaler Outfit anywhere in the United States, during 1897, who will say that HYOMEI has done them no good, on condition that they apply direct to the head office, 23 East 20th Street, New York City. (Signed)* R. T. Booth

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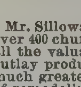
R. T. Booth, 23 East 20th St, New York,

or E. E. B. GIBSON, Gen. Agt., 131 Tremont St. (Room 52), Boston.

Styles correct,
Prices right!
Only four words but what a world of meaning!

Macullar Parker Company,
Clothiers and Outfitters for Men, Youths and Boys.

400 Washington St., Boston.
166 Westminster Street, Providence.



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Best Pure Copper and Tin Church Bells & Chimes.
Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

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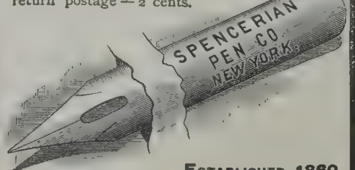
Steel Alloy Church & School Bells. ☞ Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect,
10 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a *specialty*, and tenders his services to committees who would practice economy, and where the means are limited.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WRITE WELL WEAR LONG
ONCE TRIED ALWAYS USED
Samples sent on receipt of return postage—2 cents.

ESTABLISHED 1860

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Room and Board. Husband and wife wish to find one or two rooms (prefer unfurnished) with board in a plain private family, in Dorchester. Must have stable room also. Address "Room," care *Congregationalist.*

Wanted, a practical New England woman as working housekeeper on farm owned by single gentleman, near New York. Good butter maker. Address "Franciscan," care *The Congregationalist*, Bible House, New York.

The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR **ADVERTISING COLUMNS**, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN **THE CONGREGATIONALIST.**

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, MARCH 19

During the last year Miss Stone of Philippopolis has frequently contributed to the interest of the Friday meeting, and this time as leader, reading 1 Cor. 9: 19-27. She spoke of the work of the Lord as free, "beginning at this Jerusalem, Boston, and reaching out over all the world," embracing not only Bulgaria, where her lot is cast, or the whole Balkan peninsula, now the center of so much solicitude, but every land, especially those fields personally represented, Africa, Turkey, Japan and India. Reading the names of missionaries in West Central Africa that have passed under hundreds of eyes as the calendar has been scanned the past week, she seemed to bring them into the very circle of praying hearts. Referring to Mrs. Stover's story of Cato, the devoted preacher, in the *Missionary Herald*, she gave her own association with the name as belonging to her valued horse, which Chelsea children sent her money to buy several years ago. Mrs. Stover writes of her disappointment in not being able to return to her work the present year as she had hoped, even though the delay allows her to remain with her daughter Helen, who is in this country for study. Dr. Mary A. Holbrook, recently from Kobe College, included the meeting in her flying visit of a few hours, and spoke of the great comfort she had found in the assurance that by whatever fetters missionary workers may find themselves bound the Spirit of God is free.

Mrs. Kellogg introduced a company of three associated with the Huguenot school at Wellington, South Africa, whom it was a joy to welcome to this fellowship. Miss Cummings, having spent seven years in that school, has now for two years and a half represented it in this country. She spoke of the South African question as not one touching the output of gold, or the value of diamonds, or who shall rule in the Transvaal, but the employing of 30,000 men in the diamond region and 50,000 in the building of railroads and other enterprises. This means that the light of the gospel is to shine in that land. Of the 700,000 white people in South Africa 500,000 are Boers, many of them descendants of Huguenots who were banished from France near the end of the seventeenth century, and, alas! not carrying the gospel into the new dwelling place. It is the aim of Andrew Mvrray to get into these homes. He has 800 young women under instruction in four schools, and as one result of this work, begun twenty-four years ago, 500 have gone out as teachers.

Mrs. Allen of Meriden gave an interesting account of a visit made four years ago to her sister, Miss Ferguson, who is well known as associated with this work from its very beginning. Mrs. Veeder was also introduced, who is going out for the first time.

Miss Child reported Dr. Rose A. Bower of Bailundu busy in her double capacity of teacher and doctor, encouraging the natives to pay for the medicine which they were inclined to feign illness to secure for the sake of the bottle or tin cup which contained it. Miss Lamson read letters from the Melville sisters at Chisamba, while Mrs. Fay and the rest were not forgotten.

AN ARTISTIC POINT.—It is a fact well understood by artists and clever furnishers that color goes a long way in any scheme of interior decoration. Better than any color, however, is the glitter of gold, and this is one reason why it is so fashionable to have one or two pieces of gold furniture in the drawing room of a town house. Our readers should understand that the best place to purchase gold furniture in the entire United States is right here in the city of Boston, at the warerooms of the Paine Furniture Co , on Canal Street.

Protection to Purchasers

We caution the public against purchasing imitations of obsolete forms of our machines. We keep up with the latest developments in the art, making nothing but the highest grade of product, and have achieved unqualified success in its sale; hence many attempts at imitation, and the illegal use of our trade name.

A Brass Medallion, of the elliptical form shown above, bears our registered trade-mark, and is placed upon the head of every machine made by us.

NONE GENUINE WITHOUT IT.

SINGER SEWING-MACHINES ARE SOLD ONLY BY

THE SINGER MANUFACTURING CO.

OFFICES IN EVERY CITY IN THE WORLD.

Waverley Bicycles were sold last year at **$85** each—right price for the finest bicycle of the year. New principles of construction involved in **1897 Waverleys** make them so expensive to build, the price must be **$100.** Worth more than **$100**—They have the only true bearings on any bicycle.

Still making **1896 Waverleys**, improved and perfected. Saving in tools and labor cost brings the price to **$60.** A safe, reliable bicycle for marvelously little.

Catalogue free from us or the dealer.

INDIANA BICYCLE COMPANY, - Indianapolis, Ind.

SEEDS Complete Catalogue of Best Seeds that Grow FREE to any address.
W. ATLEE BURPEE & CO., Philadelphia.

Blake Bell Foundry
Established in 1820.
Successors to WM. BLAKE & CO.
Manufacture bells of every description, single or chimes, of Copper and Tin. Address
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WEEKLY REGISTER

Calls

ATWOOD, Lewis P., Lowell, Vt., to Westfield. Accepts.
CLARK, Victor F., Holdrege, Neb., to Longmont, Col.
CRANE, Henry C., United Ch., E. Providence, R. I., to Central Village, Ct. Accepts.
CURTIS, Chas. H., Hassalo St. Ch., Portland, Ore., accepts call to asst. pastorate Westminster Presb. Ch., Minneapolis.
DENNIS, Chas. W. (Free Bapt.), to Emerald Grove, Wis. Accepts.
ECKEL, Frank E., Ward, Col., to Lyons. Accepts.
HOOVER, Frank W., Cincinnati, Io., to Milford. Declines.
HYDE, Albert M., Greenville, Mich., to Central Ch., Fall River, Mass.
JAMES, David R., late of Cambridge, Neb., to Christ Ch., Llandrindod-Wells, Eng.
JAMES, Wm. H., Jerome, Mich., to Plain Ch. (Bowling Green P. O.), O. Accepts.
JONES, Burton H., Chicago Sem., to Hyannis, Neb. Accepts.
KEMP, Geo. H., recently of Maywood, Ill., to Green St. Ch., Chicago; also to Rhinelander, Wis.
KOKYER, J. M., to Dustin, Neb. Accepts.
LUCAS, Burton A., Bangor Sem., to Alton, N. H.
LYON, F. Emory, in connection with post-graduate studies at the State Univ., to Sun Prairie, Wis., where he has been supplying.
MATHER, J. Bruce, Clear Lake and Garner, Io., accepts call to Vine Ch., Minneapolis.
MURRMAN, Adam, late of Eureka, Kan., to Grand Junction, Col.
PARR, Walter R., Chicago Sem., to Clifton. Accepts.
PRESTON, Riley L. D., Cannonsburg, Mich., to Bridgeport.
RADFORD, Walter, late of Eagle Grove, to Washta, Io.
SANBORN, Dan'l L., Chicago Sem., accepts call to Kangley, Ill.
SENTER, Geo. A., accepts call to S. Woodbury, Vt.
STODDARD, John C., Primghar, Io., to First Ch., Britt. Accepts.
VAN OMMEREN, Hendrik, Grass Lake, Mich., to Billings, Mont. Declines.

Ordinations and Installations

ANDRESS, John H., *o. p.* Long Pine, Neb., Mch. 11. Sermon, Rev. J. F. Bacon; other parts, Rev. Messrs. J. M. Kokyer, W. A. Hensel, Chas. Anderson, G. T. Noyce and Harmon Bross, D. D.
BARNETT, John H., *i.* Bowmanville, Can. Parts by Rev. Messrs. T. B. Hyde, J. A. C. McCuaig and others.
BENNETT, R. C., *o.* Platteville, Wis., Mch. 17. Parts by Rev. Messrs. C. A. Wight, H. W. Carter. J. W. Frizzell, Thos. Kent.
BOLT, Niclaus, *i.* St. James Ch. (German), Chicago, Feb. 23. Sermon, Prof. C. A. Paeth; other parts, Profs. E. Mannhardt and S. I. Curtiss, D. D., and Rev. Messrs. C. A. Dettmers, John Block and J. F. Loba, D. D.
GILMAN, Burton S., *o.* and *i.* Gardner, Mass., Mch. 16. Sermon, Prof. Geo. Harris, D. D.; other parts, Rev. Messrs. J. W. Lees, Chas. F. Carter, A. V. House, E. M Fuller.
MAAR, Fred H., *i.* Redwood, Cal., Mch. 9.
NICKERSON, R. S., *o. p.* Rico, Col., Feb. 24. Sermon, Rev. F. M. Washburn; other parts, Rev. W. A. Hutchinson and others.

Resignations

ALLWORTH, John, Ovid, Mich., to take effect in May.
BASKERVILLE, Mark, Tekoa and Farmington, Wn.
BRINK, Lee A., Gettysburg, S. D., to supply at Hope Ch., W. Superior, Wis.
BRUNDAGE, Birchard F., Ross Mem. Ch., Port Huron, Mich., to take effect May 1.
CARLSON, Carl E., Swedish Ch., Portland, Ct., to take effect May 1.
EVANS, J. Lewis, E. Derry, N. H.
FITCH, Albert E., Park St. Ch., W. Springfield, Mass.
GRINNELL, Eugene I., Steamboat Springs and Hayden, Col.
GRISBROOK, Edward O., Marshfield, Vt. He will continue to preach at Plainfield.
HAINES, Thos. V., N. Hampton, N. H., after 30 years of service.
HOLTON, Chas. S., Eastport, Me.
MUMFORD, Jas. T., Central City and Jackson, Io.
PARSONS, J. Franklin, Rantoul, Ill.
PERKS, Harry, Lockeford, Cal.
REA, John, Mill Valley, Cal., to become asst. pastor of First Presb. Ch., Oakland.
SAUNDERS, Eben E., Abercrombie, N. D., to accept call to Dwight.

Dismissions

LEWIS, Thos. S., Webster, N. H., Feb. 2.

Churches Organized

NORTH CRANDON, Wis.. Union Ch., 18 Mch.
PARK FALLS, Wis., 16 Mch.
WEATHERMAN SCHOOLHOUSE, Okl., 17 members.

Miscellaneous

COLBURN, Henry H., has been gladdened by a visit from his friends in Brentwood, N. H., who brought a generous gift of money and hearty words of appreciation.
CUNNINGHAM, W. B., has closed his labors at Niagara, N. D.
HALL, Geo. D., pastor Swedish Ch., Woodstock, Ct., has returned from a Western trip, but may be unable to remain in the East on account of the health of his wife.
HAUN, Geo. C., Madison, Wis., fractured his collar bone in a recent electric car accident in Milwaukee.
SMILEY, Jas. D., of South Britain, Ct., has been granted a month's vacation for the benefit of his health, the church supplying the pulpit.
TILLETT, Barton C., reports the gift of a handsome suit of clothes from his people in Slater, Io.
WILLIAMS, Stephen, Forman, N. D., is improving the season when the bad roads make it difficult to meet his appointments by making a short visit to England, where his father resides in poor health.

OUR ARMENIAN ORPHANS' FUND

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$183.28
Previously acknowledged	23,585.01
Total	$23,768.29

Every missionary in Nebraska left to struggle for dear life and every church left houseless in Dakota represent just so much deficit of spiritual force in Japan.—*Austin Phelps.*

For Nervous Prostration Use Horsford's Acid Phosphate.

Dr. A. TRAU, Philadelphia, Pa., says: "I have extensively used it in nervous prostration and kindred affections, and invariably obtained very good results."

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR ECKSTEIN	Cincinnati.
ATLANTIC BRADLEY BROOKLYN JEWETT ULSTER UNION	New York.
SOUTHERN SHIPMAN	Chicago
COLLIER MISSOURI RED SEAL SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

THESE brands of White Lead (see list) are not made by any patent or quick process, but by the "old Dutch" process of slow corrosion. They are the best; are the standard, and have been for years. Protect your interests by making sure the brand is right.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

"*What epicurean rascal is this?*"
Merry Wives, Act 2. Scene 2.

$1000.00 in 147 Prizes

1 of $100; 2 of $50; 4 of $25; 140 of $5 each

for recipes for using our Baked Pork and Beans alone or in combination. Competition closes May 31; awards made July 1st. A trade mark cut from label of can of

VAN CAMP'S BOSTON BAKED PORK AND BEANS

must accompany every recipe. Our cook book, "Bean Cookery," free to all who answer this ad.

Van Camp's Boston Baked Pork and Beans is a delicious, satisfying dish for all occasions—a meal in itself. Equally good, hot or cold. In cans; three sizes; at leading grocers', or send 6c for sample can, or postal card for free booklet.

VAN CAMP PACKING CO.,
324 Kentucky Avenue, Indianapolis, Ind.

10, 20 and 40 cent packages.

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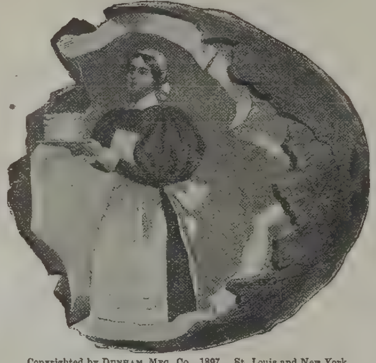

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Stephen F. Whitman & Son,
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COTTAGE COLORS
are the best in the world and guaranteed. Most durable and beautiful. Send for sample card and price list to THE TAYLOR PAINT & OIL CO., 38 Burling Slip, N. Y.

Save Money.
Make Home Attractive.
CAMPBELL'S VARNISH STAINS
make **Old Furniture** look like new and transform it into beautiful imitations of choice woods finished with varnish. Anybody can apply them. These are the **original** and **only** perfect Varnish Stains ever produced. If you cannot find them in your vicinity, write CARPENTER-MORTON CO., Boston, Mass., Man'f's.

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CHURCH BELLS CHIMES & PEALS In the World.
PUREST BELL METAL (COPPER AND TIN).
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McSHANE BELL FOUNDRY, BALTIMORE, MD.

EASTER DAY.

The Congregationalist's Service No. 10 is perfectly adapted for the use of churches proposing to hold an Easter service in which it is desired that the congregation should participate. This Service has been used very widely and has been a most pronounced success.

100 copies, with music, 8 pp., 60 cents, postpaid.

Less than 100 copies of *one number* 1 cent each.

THE CONGREGATIONALIST, Boston.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

April 4–10. Lessons From Christ's Miracles. Matt. 11: 2–6; John 14: 8–14.

If Jesus had worked no miracles we still would have believed in him and trusted to him for our salvation. But inasmuch as the record of these mighty works is so clear and indisputable, we must conclude that they furnish another means of understanding his wondrous nature; that the purpose and method underlying each and all are another key to the mind and heart of the Saviour. First of all the ease with which he performed them impresses us. However remarkable, none appear to begin to exhaust his power. No more effort on his part seems to have been required to open blind eyes or multiply the loaves than is apparent in the framing of those wonderful sayings, whose beauty and power have charmed all the centuries.

Yet Jesus was never prodigal of this capacity to work miracles. He held it in reserve for the fit occasion. Least of all would he use it in his own behalf, even when sorely tempted so to do. Even when he might have summoned legions of angels to defend him he kept silent. What drew forth the power was the need, the wretchedness, the sorrow of others. How many times the record says, "Being moved with compassion." He held this great power as he held all his other divine attributes—in trust for his fellowmen.

Study shows us, also, that Jesus put a lower value upon his miracles as credentials of himself than he did upon his character. He knew that a man who could not see the beauty of holiness embodied in his human life would not be brought into the kingdom by startling effects in nature. He was anxious to have men seek him, not for the loaves and fishes, but for the truth and the inspiration which he could give them, and he coveted such responsiveness on the part of his disciples as would make them, in time, able to perform the greatest of all miracles—that of changing the purpose and affections of the human heart. Should we be any better off if we could walk on the waters, or heal all manner of diseases? Would the kingdom of God come faster if Christians could do all sorts of prodigies? Jesus did not think so. But he yearned for men who in the moral realm would exercise the same power which he put forth, would lift others from sin to God and reconstruct human society on the basis of his teachings. We study his miracles in vain if we do not gain from them this lesson of crucial importance.

◆

CHRISTIAN ENDEAVOR NOTES

The first society in Denmark has been formed.

A nurses' society has been organized in a hospital at Elizabeth, N. J., the matron of the nurses' home being president.

Dr. Clark's work in India, outside of Bombay, was not hindered much by the plague. He is spending March in South Africa.

In Los Angeles the first week of April will be kept as a week of prayer for the outpouring of the Spirit upon the California societies.

Candidates for active membership in an Australian society must attend and take part in four consecutive meetings before they are admitted.

Many California letters now bear a stamp a little larger than a postage stamp, printed in yellow and brown, giving a reminder of the date and place of the coming convention.

An Irish National C. E. Council of 20 members has been formed, Belfast being represented by 12 and Dublin and the southern and western parts of the island by the remainder.

A prison society in Alabama is visited every other week by the State president, as they are not allowed to meet except when a visitor is present. Seven of the members have been admitted to church membership.

Some Ohio Endeavorers have established a scholarship in one of their denominational colleges, furnishing a year's free tuition to a properly qualified Endeavorer belonging to their denomination in their section of the State.—The Lutheran Endeavorers of the State are interested in an effort to furnish a ward in a mission hospital in Liberia.

Dr. Clark's going to Agra was the occasion for five meetings, two in the Havelock Baptist Chapel. A group of 12 Endeavorers also enjoyed a short service in the Taj Mahal. In Agra Dr. Clark was met by Rev. A. G. McGaw, the Christian Endeavor superintendent of northern India, who accompanied him on the rest of his journey through that part of the country.

The Endeavorers of the District of Columbia showed their appreciation of the services of the Committee of '96 by arranging a rally that crowded the First Congregational Church in Washington. Several five-minute addresses were made and each member of the convention committee was given a framed copy of a finely engrossed resolution expressing thanks for their work.

A Christian citizenship conference has been held in Chicago by the State superintendents of Christian citizenship from five neighboring States. Cordial letters were received from Theodore Roosevelt, Governor Pingree and President Gompers. A general discussion of a large number of important practical points was held, and an address issued to Endeavorers generally urged the establishment of a Christian citizenship department in every State, district, union and society.

Among the banners to be awarded at San Francisco is the Lord's Day banner, suggested by Rev. W. F. Crafts, to be given to the State reporting the best record of work done for better observance of the Lord's Day. Each society should report to its State secretary what it has accomplished along this line, and the secretaries should report to Secretary Baer by June 1. Literature as to the scheme can be had by addressing the Reform Bureau, 210 Delaware Avenue, N. E , Washington, D. C.

$1000.00 IN GOLD!

And Prizes that are Attractive to All,

To be Given Away Absolutely Free by

The COLUMBIAN

To further introduce the magazine into new families. **THE COLUMBIAN** today has the largest circulation of any publication in this territory except the Youth's Companion. At our present rate we shall soon pass it. Our last contest for the largest list of words from the nine letters in the word **COLUMBIAN** proved highly successful. The full list of prize winners was published in a recent issue. To further familiarize its name throughout the world we offer hundreds of valuable and attractive prizes to the readers of this and other papers who can form the greatest number of words from the twelve letters in the two words **THE COLUMBIAN.** Don't delay.

Here are samples: the, tan, tea, can, calm, cabin, am, aim, bin, lamb, etc. **Every person who makes a list of fifteen words or more will receive a prize.** You can think up words with the help given you above. The person sending in the largest number of words made from the twelve letters in the words **THE COLUMBIAN will receive $100, the second $50, the two next $10, each, the two next a fine bicycle each, the four next $5 each. the five next a good American watch each, the ten next $1 each.**

SPECIAL! In addition to the above **grand prizes** we shall give away **absolutely free** hundreds of dollars worth of **Prize Budgets** to all who send lists of fifteen words or more. **Prize Budgets** sent, all charges prepaid, same day as lists are received. **Grand Prizes** will be awarded as soon as possible after close of contest, which will be on Christmas eve, and list of winners published in first possible issue thereafter. **Remember**, every contestant sending a list of fifteen words or more will receive by immediate return a **Prize Budget** consisting of book of over **seventy novels** and **stories**, by most popular authors, a score of late songs, with words and music, a **great collection** of jokes, magic tricks, puzzles, parlor games, cooking and money making receipts, secrets of toilet, How to Tell Fortunes, Dictionary of Dreams. Entertainment for months to come.

To Enter the Contest, you must send **two dimes, or 25c** in stamps for trial subscription to January 1, 1898, with your list of words. Every person sending a subscription with list of fifteen words or more will receive **THE COLUMBIAN** until January 1, 1898, a **Prize Budget Free,** sent same day list is received, and a **Grand Prize** according to length of list. We guarantee satisfaction or refund money. Any publisher or bank in this city can be referred to as to our reliability. We make these big offers to thoroughly establish **THE COLUMBIAN** as a National Literary success. Make up your list at once and send **two dimes** or **25c** in stamps. Address **The Columbian, 13-17 Otis St., Boston, Mass.**

4 These competitions will be conducted monthly during 1897

First Prizes, each of $100 Cash	$ 400
20 Second Prizes, each of $100 Pierce Special Bicycles	2,000
40 Third Prizes, each of $25 Gold Watches	1,000
Cash and Prizes given each month	$3,400
	12
Total given during 12 months 1897	$40,800

HOW TO OBTAIN THEM. Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with Number of the District competitor lives in. The districts are as follows:

NAME OF DISTRICT.

1	**New York City, Brooklyn, Long and Staten Islands, and New Jersey.**
2	**New York State** *(outside of N.Y. City, Brooklyn, Long and Staten Islands).*
3	**Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.**
4	The New England States

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"SUNLIGHT" SOAP!
WHY DOES A WOMAN LOOK OLD

$3,400.00 GIVEN AWAY EACH MONTH IN CASH. BICYCLES AND WATCHES FOR SUNLIGHT SOAP WRAPPERS

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2. The Competitions will **Close the Last Day of Each Month** during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.

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"TO SAVE TIME IS TO LENGTHEN LIFE." DO YOU VALUE LIFE? THEN USE . . . . . **SAPOLIO**

A REMARKABLE WOMAN

BY REV. A. H. PLUMB, D. D.

Mrs. Nancy Swift Hanchett, mother of Mrs. Mary H. Hunt of Boston, died at Leominster, March 8, at the advanced age of ninety-two years. Two other children mourn her loss—a son, Dr. Thatcher S. Hanchett, a physician of renown in Torrington, Ct., and Mrs. N. S. Chase of Leominster, Mass., where the last years of her life had been spent. Her funeral in Leominster, at which Rev. Dr. Scott officiated, occurred March 10. Memorial services conducted by Rev. P. B. Davis and Rev. Drs. Allbright, Archibald and Plumb, were also held later in the day at the chapel in Forest Hills Cemetery, Boston, where she was interred.

Mrs. Hanchett was a direct descendant from Edward Winslow, elected governor of the Plymouth Colony in 1633, and also from Rev. Dr. Thomas Thacher, the first pastor of the Old South Church, Boston, a man who, though shut out from Oxford as a Nonconformist, was accounted the first Hebrew and Arabic scholar in this country. Among her ancestry were many prominent persons who were active in resisting religious tyranny in England, and who in America helped to found Harvard College "For Christ and the Church," to secure our national independence, to form the Constitution of the United States, to maintain the evangelical faith against the withering blight of a skeptical rationalism, and generally to aid all patriotic movements, as well as the work of moral and religious reform.

Mrs. Hanchett remembered seeing the floor of her father's house at Barnstable covered at night with the sleeping forms of citizen soldiery, gathered and waiting to repel a threatened British invasion in the War of 1812, so that her memories, as well as the tradition of her family history, aided in giving her, at an early age, a strongly philanthropic and religious spirit and activity worthy of her honorable lineage. Naturally, too, she became an ardent sympathizer with her husband, Ephraim Hanchett, who was the first vice-president of Lyman Beecher's pioneer temperance society in Connecticut, and also an intelligent and eloquent advocate of the abolition of slavery.

He, with his father and grandfather, had been active in developing that early and famous industry at Salisbury, Ct., by which Washington got the iron for his cannon, and our infant commerce its anchors and chains. Fitly it has been her grandson, Capt. Alfred E. Hunt, who has been a leading spirit in establishing and guiding another infant industry, already attaining giant proportions at Niagara, the manufacture of aluminum.

American society, it has often been remarked, has not sufficiently recognized its indebtedness to the law of heredity in our history. Gratitude is due to God for keeping alive the succession of able and worthy men and women who have made up our leading families, and who have very largely given to our New England and American life its distinctive impress.

Mrs. Hanchett was a woman richly endowed, honorably connected and also nobly trained, for by her natural tastes and her favored companionships she early attained the three leading elements of a true education—an intelligent comprehension of the great plans of God for the happiness of the individual and the progress of the race, a cordially appreciative sympathy with those plans, and a vigorous self-sacrificing co-operation with them. She thus not only came to attain a high degree of personal worth, but also became a wholesome and effective force in society.

If the mothers make the daughters, then it is largely owing to her care and prayers that her daughter, in obedience to a call which her mother's strong faith said came from God, has been the leading spirit in the great providential movement known the world over as the American Educational Method for the Prevention of Intemperance, and in the prosecution of which she has addressed more legislative committees and assemblies than any other person ever did, and has been instrumental in securing for over sixteen millions of children the warning instruction of science against any indulgence in intoxicating drinks.

It was a beautiful type of Christian womanhood which this venerable mother in Israel exhibited, even down to the age of ninety-two, with fresh sympathies, wise counsels and continual prayers to the last. By such lives human progress is marked, as the felicitous expression of Rev. Dr. Storrs declares: "It is a fact significant of the past, prophetic of the future, that even as Dante measured his successive ascents in paradise, not by immediate consciousness of movement, but by seeing an ever lovelier beauty in the face of Beatrice, so the race now counts the gradual steps of its spiritual progress out of the heavy glooms toward the glory of the Christian millennium, not by mechanisms, not by cities, but by the ever new grace and force exhibited by the woman who was for ages either the decorated toy of man or his despised and abject drudge."

The secret of the highest type of Christian womanhood, such as this sainted disciple showed, can be learned from a single verse in the inspired description of the darkest hour of human history which was also the brightest. For it is there written: "Many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him." These three things exalt woman to her highest loveliness and her greatest worth—her true vision of Christ, her obedient following of Christ, her loving ministry to Christ, serving his church and his poor.

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TOURS TO WASHINGTON AND OLD POINT COMFORT.—Royal Blue Line personally conducted tours March 26, April 2 and 20, and May 4. Parties leaving April 2 and May 4 spend five days in Washington, rate $27 from Boston. Tours of March 26 and April 20 spend three and one-half days in Washington and one day at Old Point Comfort and Fortress Monroe, rate from Boston $29.50. Tickets cover every expense, including accommodations at best hotels, side trip to Mt. Vernon, visit to Philadelphia and privilege of stop-over in New York. Proportionate rates from other points in New England. Independent tickets good any date at reduced rates. Illustrated itinerary on application to A. J. Simmons, N. E. A., 211 Washington St., Boston.

Ask your Druggist for a generous 10 CENT TRIAL SIZE.

ELY'S CREAM BALM contains no cocaine, mercury or any other injurious drug.

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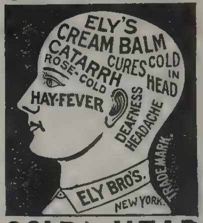
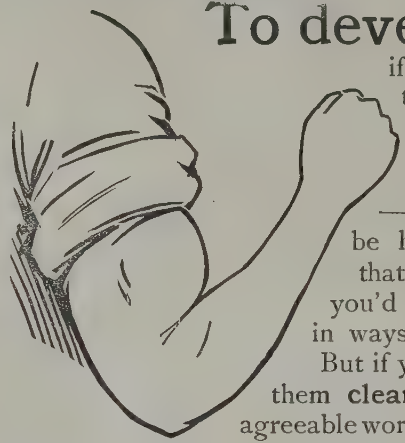


COLD IN HEAD

Restores the senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cts. at Druggists or by mail; Trial Size 10c., at Druggists or by mail.
ELY BROTHERS, 56 Warren St., New York.



To develop muscle, if that is what you're doing the washing for, perhaps the old way of washing with soap—rubbing the clothes up and down over a board—may be pretty good. It can't be healthy, though, to breathe that tainted, fetid steam, and you'd better take your exercise in ways that are pleasanter.

But if you're washing clothes to get them **clean**, and want to do this disagreeable work easily, quickly, and safely—do it with **Pearline**. And one of the strongest points about **Pearline's** washing is its saving—its economy. 496

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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN *THE CONGREGATIONALIST.*

SUNDAY SCHOOL LESSONS FOR THE TWENTIETH CENTURY

The new international Sunday school lesson committee held its first meeting in Philadelphia last week, continuing in session Wednesday and Thursday. It was organized by the choice of Rev. John Potts, D. D., of Toronto as chairman and Rev. A. E. Dunning, D. D., as secretary. Two members have continued in the committee from its beginning, twenty-seven years, Mr. B. F. Jacobs and Rev. Dr. Warren Randolph, both Baptists. One misses some familiar faces, Bishop Vincent and Dr. Hall especially. The death of Dr. John A. Broadus was a sad loss to the committee. But it has been strengthened by its new members. Dr. A. F. Schauffler brings to it a long and successful Sunday school experience; so also do Bishop Warren of Colorado and Mr. J. R. Pepper, an energetic layman of Tennessee, and Principal Rexford of Montreal.

The committee includes five professors in active service as teachers, two bishops, two pastors, three other clergymen occupying important positions in their respective denominations, two laymen and one editor. They represent ten religious denominations.

In view of the necessity for the selection of a new course of lessons beginning in 1900, the committee had extended an invitation to all who use the international lessons to offer suggestions, either in person or in writing. A public meeting for this purpose was held in the Y. M. C. A. building on Wednesday afternoon. Addresses were made by a number of prominent Sunday school workers and writers of lesson helps. Among them were Rev. Dr. F. N. Peloubet and M. C. Hazard, Ph. D., of Boston, Mrs. E. S. Tead of Somerville, Rev. Dr. H. Clay Trumbull of the *Sunday School Times*, Drs. R. G. Seymour and Edwin W. Rice, Israel Black, Mrs. M. A. Kennedy, Mrs. W. F. Crafts, Miss Mary S. Butler and several others.

Suggestions in writing were sent to the committee by Prof. Willis J. Beecher of Auburn, N. Y., Prof. M. B. Riddle of Alleghany, Pa., Rev. Dr. J. R. Miller of Philadelphia and a large number besides. These, with a stenographic report of the addresses made at the meeting, were at the disposal of the committee, whose time in private session was largely spent in their consideration. A separate course for primary classes was urged by some and opposed by others, as also a course for advanced Bible classes. Several asked for a graded system of lessons, with different Scripture passages for each grade. The usual pleas for special recurring lessons enforcing such virtues as temperance, Sabbath keeping, kindness to animals, peace among nations, etc., were presented. The committee also considered plans which had been elaborated by its own members and completed the revision of the series for 1899. The last committee adopted the custom, which will be continued, of submitting the scheme for each year to several prominent lesson writers, with request for their suggestions.

The public meeting was held in the Chambers Memorial Presbyterian Church in the evening, with addresses by several new members of the committee, after which, at an informal reception, many of the pastors and Sunday school workers of the city and vicinity enjoyed an hour of social intercourse. The committee will consider separately the plans which they have discussed together, and will meet in Washington November next to decide on the course of lessons to be proposed for the six years beginning with 1900. A. E. D.

SUNDAY SCHOOL NOTES

Several members of the Framingham Primary Teachers' Union have taken the normal course prepared by George W. Pease, and passed an examination. Four obtained the required 70 per cent., or more, and one 92 per cent., and are awarded the diploma given by the Massachusetts Sunday School Association.

Massachusetts has enrolled in all of her public schools only 412,000, with 12,027 superintendents, principals and teachers. In the 1,915 Sunday schools there are more than three times the number of officers and teachers, or 39,000 engaged in instructing the Sunday schools, having a total enrollment of 326,115.

The executive committee of the School for Christian Workers at Springfield has approved of a recommendation to change the name to The Bible Teachers' College, on the ground that the two fundamental ideas of the institution, for both the Sunday school and missionary work, are the "Bible," and a "teaching ministry" of the Bible.

Boston district of the State Association will hold its fourth meeting on Monday afternoon and evening, March 29. Rev. John E. Tuttle, D. D., of the new Union Congregational Church, Worcester, will speak in the evening on The Sunday School's Two-Fold Power, and Hon. S. B. Capen will preside. A review of the second quarter's lesson will be a feature of the afternoon, and Miss Daisy L. Blaisdell will read a paper on What Is Good Sunday School Teaching from an Educational Standpoint.

There are 5,306 Sunday schools in Indiana, enrolling 432,312 scholars and 60,538 officers and teachers. The buildings in which these schools are held, allowing an average width of 30 feet to each, would extend over 30 miles. It would require a superintendent seven and a half weeks to shake hands with all, if he worked eight hours each day and shook hands with 25 persons each minute. This is but one division of the 45, and by no means the largest division, engaged in the systematic study of the Word of God in America alone.

At Chicopee Falls, Mass., the three schools recently united to hold a local convention with three sessions. The four schools in Chicopee were invited to attend the meetings, which began on Saturday evening and continued on Sunday afternoon and evening, each session being held in a different church. At the first session only 80 were present, at the second between two and three hundred and at the last the Congregational church seating over 500 was crowded. The meetings resulted in forming a permanent organization of the seven schools of the city to prosecute aggressive and progressive work.

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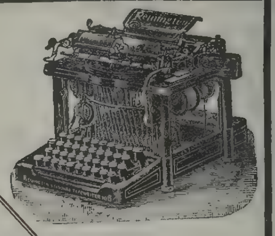

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THE CONGREGATIONALIST

Boston Thursday 1 April 1897

REASSURANCE

BECAUSE the bitter winds are out,
And the mellow days of autumn gone—
Because the storm-fiends run and shout
And scrawl red fingers on the dawn,

Should we lose hope, and weeping say,
"Our joy is hid 'neath the drift on the lawn;
And love was buried yesterday,
And the tender mercy of God withdrawn"?

Nay, nay, for the very winds that blow
Heavy with death will come again
With April music, and none will know
That life held ever a tear or a pain.

The lilac that sways so naked today,
With twisted arms to the sunless sky,
Will see spring coming the same old way,
And shake out her green leaves merrily.

So heart, my heart, though today be drear,
And joy be burdened with doubt awhile,
Know that God holds you a smile and a tear,
And tomorrow, perchance, you will see him and smile.

Written for The Congregationalist by
THEODORE ROBERTS

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, MARCH 26

Miss Nathalie Lord read without comment the account of our Lord's last sufferings, leaving the story, as she said, to make its own impression. Miss Child asked special prayer for India, for those suffering from pestilence and famine and for the missionaries and their work. Letters had been received within the last two weeks from Ahmednagar, telling of special needs in the girls' school there. The advance in the price of grain would make it impossible to carry on the school with the money granted in ordinary times, even if the missionaries in charge should put all their salaries into the school fund, as they had done for a few months past. Unless help should reach them some of the pupils must be sent to their homes, and perhaps to starvation. Economy had been practiced to the last point, there not being even a proper supply of soap and towels, a change of clothing for the night, nor protection from the damp earth floor and from cold while they slept. Miss Child testified to the fine work done in this school, at present in charge of Miss Emily Bissell and Miss Moulton, and in other departments of Christian effort in Ahmednagar. Prayers were asked for Miss Nugent, who has been most efficient as the head of this school and who is now in this country on account of impaired health, and for Miss Stockbridge in her work in the Hindu girls' schools and with the Bible women in the homes of the people. Some description was given of the peculiar customs that form such barriers to the progress of the gospel among them. All these missionaries, also Mrs. Bissell, in charge of a district and instructing Bible women, Mrs. James Smith, who has recently returned after a brief visit in the home land, and the various lines of effort were included in the fervent prayers which were offered, led by Mrs. Miron Winslow, Mrs. Thompson, Miss Susan N. Brown, Miss Fay and Mrs. Strong.

Mrs. Kellogg spoke of the superabundant mercy and blessing which we enjoy as the intended means of extending blessing to others that God's way may be known among the nations, and in connection with the limited activity of Christian people quoted the African chief, who said it was "so late," he had so many times promised his people that teachers should be sent to them and none had appeared. The lesson drawn from this thought was, "We must have more givers."

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A CHANCE OF TODAY.—In another part of this paper there is a striking and most practical demonstration of the effect of the election excitement on present prices. Every one of our readers will admit that so staple an article as furniture ought to be little affected by election excitement. Yet this is far from the facts. In another column will be seen an advertisement of a $60 sideboard, which is offered by the Paine Furniture Co. at $38. This is what the excitement of election can do for prices

TOURS TO WASHINGTON AND OLD POINT COMFORT. —Royal Blue Line personally conducted tours March 26, April 2 and 20, and May 4. Parties leaving April 2 and May 4 spend five days in Washington, rate $27 from Boston. Tours of March 26 and April 20 spend three and one half days in Washington and one day at Old Point Comfort and Fortress Monroe, rate from Boston $29.50. Tickets cover every expense, including accommodations at best hotels, side trip to Mt. Vernon, visit to Philadelphia and privilege of stop-over in New York. Proportionate rates from other points in New England. Independent tickets good any date at reduced rates. Illustrated itinerary on application to A. J. Simmons, N. E. A., 211 Washington St., Boston.

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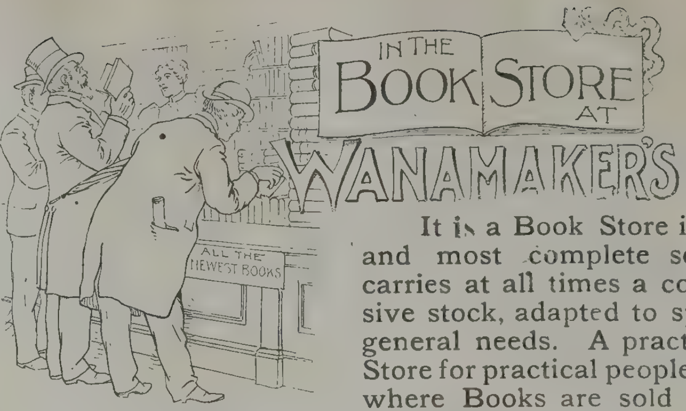

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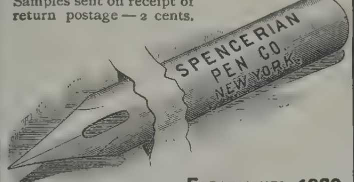

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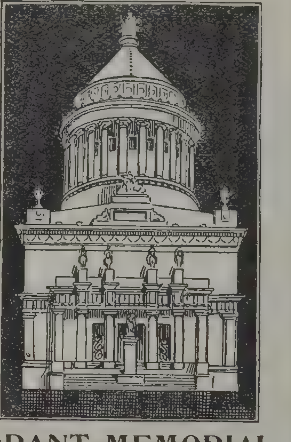

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THE CONGREGATIONALIST

Volume LXXXII Boston Thursday 1 April 1897 *Number 13*

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AS Easter approaches many sermons will be prepared on the life beyond death. In recent years this subject, in pulpit discourses, has mainly been limited to that anniversary. Intense interest in the present life has obscured the vision of the church into the hereafter. But thoughtful men are beginning to turn anew to the problems of the future world, and questions concerning it in the popular mind are pressing more earnestly for answer. One sign of this is Dr. George A. Gordon's recent volume on Immortality and its cordial reception. Another is the series of twelve addresses just finished on the same general subject, given on Sunday afternoons by eminent scholars at the University of Chicago. Elsewhere we note that ministers are discussing the doctrine of immortality as it appears in the works of great poets. This reviving interest in the future life is most welcome. Without it ideals dwindle, courage fails, sin loses its hatefulness, love fades and falters. Many Christians, even, have been so eager to exalt and ennoble the present life that they have practically divorced it from the future, to find its grandeur shrink and shrivel, they know not why. New emphasis on that which is immortal in every human being will give new dignity to all Christian service. And faith will find no stable thing to grasp, in reaching into the hereafter, other than what it finds in Jesus Christ. Other men have had visions of heaven and hell. Literature is rich with dreams and hopes of the one and fears of the other. But only Jesus Christ has brought life and immortality to light, and only those who know him are sure of eternal life. "He that hath the Son hath the life. He that hath not the Son hath not the life."

Some of the facts in Prof. Williston Walker's instructive paper read at last week's meeting of the Boston Congregational Club ought not to slip from memory until they set a train of thought in motion. In 1760, said he, there were 483 pastors in active service in New England; of these 456 had been trained at Harvard, Yale or Princeton, leaving less than 6 per cent. who had not received what the age deemed an adequate training. Of the 1,730 Congregational ministers who died between Jan. 1, 1875, and Dec. 31, 1895, 488 were not college graduates, *i. e.*, 28 per cent., and 493 without seminary training, *i. e.*, 29 per cent. In 1894 124 graduated from our seminaries, while 234 were ordained to the Congregational ministry. If every member of every Senior Class in all our Congregational seminaries had not merely graduated, but been ordained to the Congregational ministry, for the last twenty-one years (which is far from the case), there would still be 1,724 names of those added to our ministry during that period who never graduated at a Congregational seminary. Dr. Walker ventured the conjecture that one-half of those added to our ministry in the last twenty years had not had what we deem, in theory at least, an adequate training for its work. These carefully digested statistics indicate a serious lowering of the estimate in which the denomination holds an educated ministry. We doubt, however, if the showing is any better for other denominations.

One of our most cultivated laymen, who listened to the addresses of the theological professors at the Boston Club, while admitting the justice of their contentions in behalf of an educated ministry, says that in his opinion the seminaries sometimes have themselves to blame because of the apparent preference by the churches for partially trained men over those who have received a suitable education. The atmosphere of a divinity school, this layman thinks, is apt to be unfavorable to the development of the spiritual life. Theology is approached as a science would be, and so much strength being necessarily expended upon criticism and investigation the men have little time and inclination left for real soul culture. Under these circumstances it is not surprising that some churches select for their leaders men of large, warm hearts, even though they may not have had the training of the schools. We commend the kindly criticism of the layman, which in our judgment also has much force, to the attention of our seminary professors.

Brooklyn Congregationalists are sufficiently devoted to the cause of church extension to give to the subject an entire meeting of their club. The speeches at the gathering last week, by prominent pastors of the city, reveal an encouraging realization of local problems, as well as a disposition to meet them by a strong union movement. Both Dr. Abbott and Dr. Behrends professed hearty adherence to Congregationalism and believe that its churches should be wisely multiplied. Dr. R. J. Kent, the new superintendent of the local church extension society, felt that from the Atlantic to the Pacific there was no better field for advancing Congregationalism than greater New York. His was a clarion call to move forward in the face of apparent obstacles, to confide in the divine mission of Congregationalism, and act accordingly. One of his practical suggestions was to begin with the children in the Sunday schools of New York and Brooklyn and educate them to believe in church extension and make them, in their small way, givers to the cause from their very childhood. We are glad to learn that last Sunday Dr. Behrends's church raised nearly $2,000 for this cause.

Speaking of church extension, the organization of the new church in Pittsfield—the Pilgrim Memorial, which is described in our news columns this week—deserves to be noted. Here is one of the small cities in our own State, possessing already three well-established Congregational churches, that is awake to the opportunities which its normal growth presents. So few new churches are founded in the East that an addition to our number which represents so much wise aggressiveness as this new field in Pittsfield is to be welcomed. We recall no other comparable to it within two or three years save the Leyden, at Brookline. The mother church, the First, besides giving a number of its own members, went so far as to yield to its pastorate Mr. Calkins, who only a few months ago was summoned to be assistant pastor at the First Church. We mark also the simplicity of the declaration of faith, which declares that the only Scriptural qualification for church membership is a heart regenerated through a personal faith in Jesus Christ and a godly life. For testimony the church approves and intends to teach the doctrines and practices of the apostolic, primitive and evangelical churches substantially as set forth in the Apostles' and Nicene Creeds and in the summary of the Burial Hill declaration of faith. But the only bond of union and condition of fellowship is love and loyalty to Christ and the covenant with him and one another. This minimizing of explicit declarations on successive points of theology and this emphasizing of the experiential side of Christianity are significant tokens of the trend of the time.

The efforts made by the Home Missionary Society through the Howard Roll of Honor and by the American Missionary Association through the Jubilee Fund have not succeeded in canceling their debts. The debt of the American Board was wiped out last year, but its receipts have decreased so much during the months of the current year already passed that unless a large gain is made during the next five months it is difficult to see how its appropriations can be met without incurring another debt. The work of our three largest benevolent societies will be seriously hampered unless their obligations can be provided for. If each of them at the same time appeals to the churches to pay a large debt, in addition to regular contributions, there will be great danger of discouragement and failure. We do not wonder that the Eastern committee appointed at the A. M. A. meeting last October to aid in raising its debt finds the situation perplexing. At a recent session held in Boston, after canvassing the matter carefully, this committee agreed that it would be wise for that society to make an effort, when a suitable time arrives, conjointly with the other societies, to raise the amount needed by them all to cancel their indebtedness. The members of this co-operating committee, Rev. Henry Fairbanks of St. Johnsbury, Vt., Rev. Arthur Little, D. D., of Dorchester, Rev. Wallace Nutting, D. D., of Providence, and Rev. H. P. Dewey of Concord, N. H., are men of discretion and influence. Their conclusions will have much weight. There are serious difficulties in the way of such a joint effort, but the situation is a very serious one, and some action will be imperative before long or our missionary work must be greatly reduced.

THE BRADFORD MANUSCRIPT

Some time ago, at Senator Hoar's suggestion, the Massachusetts Historical Society passed a resolution requesting Ambassador Bayard to make an effort to secure the return to the United States of the original manuscript of Gov. William Bradford's Brief History of Plymouth Plantations. This most valuable work has been for a long time in the library of Lambeth Palace in London, the official dwelling of the Archbishop of Canterbury. A considerable portion of its history is blank. Handed down by the author to his descendants, it passed from hand to hand until in the time of the Revolution it was in the Prince Library in the tower of the Old South Church in this city. Then it disappeared. Apparently some one who appreciated its great value carried it back to England. How it found its way into the Lambeth library is unknown. But it is now many years since certain extracts from the manuscript in the library were recognized as identical with passages known to have been quoted from the original. This, of course, led to a search and comparison, and the identity of the manuscript in the library was established, both by internal evidence and by notes upon its pages.

The attempt to secure its return to this country has been made once or twice before, but in vain. This time the request of the Massachusetts Historical Society, warmly indorsed by other historical societies, by Senator Hoar and other eminent men, and by our Government, has been favorably heard. Mr. Bayard's personal relations with the ecclesiastical as well as the civil authorities in England have been so cordial that no more fortunate advocate of the American claim could have been chosen. When he made his request the Archbishop of Canterbury at once replied that, although it would be necessary to secure the consent of the permanent authorities of the diocese of London, he personally was quite willing to do all in his power to secure the desired result. News has just come that these authorities have readily yielded their consent, upon condition that a certified copy of the manuscript be placed in the Lambeth library in the place of the original, and that, should Englishmen desire access to the original for any worthy purpose, it be granted. These reasonable conditions of course will be complied with, and the manuscript will immediately be returned to this country.

It is understood that it will be taken to Plymouth and be placed with the other relics of the first settlers which compose the unique and priceless collection in Pilgrim Hall. Certainly this is the most appropriate disposition of it, but, if our impression be correct that Pilgrim Hall is not fire proof, precautions should be taken first for the proper protection of this invaluable manuscript. Indeed, there are many other unique and precious historical treasures in the Plymouth collection which should not be exposed to the least risk.

Inasmuch as several editions of the work have been published, notably Messrs. Houghton, Mifflin & Co.'s beautiful facsimile edition, within a year, no further additions from this quarter to the sum of knowledge of the Pilgrim Fathers is to be expected. But it is extremely appropriate that the original should be returned to this country, and to the very spot where it was written, and where undeniably its author expected that it would remain. It is a singular blunder, by the way, to call the manuscript, as some journals are terming it, "the log of the Mayflower." It is not a log-book but a brief history of the rise of the Pilgrim movement, the residence in Holland and the first generation of the colony at Plymouth. The voyage of the Mayflower fills but a scanty space. The courtesy of the English authorities in the matter deserves hearty recognition, although of course the American claim was entirely just.

TWENTIETH CENTURY SUNDAY SCHOOLS

What will they be and do? The question has already begun to be answered. The International Lesson Committee are now considering plans for courses of study covering six years, beginning with 1900. Will the scheme which they shall adopt be accepted by a large proportion of the Sunday schools of the world?

Thus far their work has apparently not lost ground. Other plans of Bible study find favor, and a considerable number of Sunday schools, besides classes in a larger number, are trying or have tried these plans. Many of those who have tried them have testified of their value. But most of these schools return after a time to the International lesson system. It has bad much criticism, seemingly more abundant within the last three or four years. Yet from statements made at the recent meeting of the Lesson Committee in Philadelphia, it would appear that the system was never more popular than now. For example, it was there stated that of the 981 Baptist Sunday schools in New England 957 are using the International lessons. Secretary Worden of the Presbyterian Board of Publication said that over ninety-eight per cent. of the Sunday schools of the Presbyterian church use these lessons. Similar statements came from Methodist bodies and from other denominations, warranting the inference that at least nine-tenths of the Protestant Sunday schools of the United States and Canada prefer the International Lessons to any others that have yet been presented to them.

With these facts before them it can hardly be expected that the new committee will venture on a radical departure from a system which has won the field and held it so long against all competitors. No one at the meeting referred to recommended such a step, though suggestions were freely invited. Many, both in person and by letter, presented strong reasons against any such step, and among these were not a few of long experience and national influence in Sunday school work. In two respects, however, changes were urged. Several desired a separate course of lessons for primary classes. Some wished for another course for advanced Bible classes. Beside these, a few desired that the committee should prepare supplemental lessons, devotional and doctrinal, and not altogether confined to the Bible.

How far the commitee will act on these suggestions remains to be seen. Its members themselves do not yet know. More than half of them are entering on their first term of service. They have ideas of their own and will doubtless make improvements on previous courses. But they will hardly expect to command universal support or to provide for every want of Sunday school teachers. They will seek the plan which they believe will prove most acceptable to the largest number and will leave wide latitude for independent lessons by local schools and individual teachers. Any scheme which aims to be of world-wide use must be of the simplest character. Some persons will doubtless prefer to prepare their own courses of study, while some who will use the International lessons will supplement them with others. If any plans should thus develop superior to those of the committee, the value of such plans will doubtless soon be discovered and they will be extensively adopted.

On the whole, it seems to us probable that the general plan hitherto pursued will be continued. Passages of Scripture covering the main portions of Bible history will be selected, and lesson writers will make such use of these passages as they find to be most helpful in studying the Bible. It is quite possible that the biographical element will be made more prominent than hitherto. A separate or a related primary course may perhaps be found feasible. Beyond that any addition would imperil the International system. Prof. M. B. Riddle, in a very suggestive letter to the committee, summed up the objections to an advanced course, after presenting the arguments in its favor, by saying that such a step would meet "the danger of the whole scheme of International lessons breaking down from its own weight. In America so many good enterprises fail from attempting too many things that I fear for the result in this case. The arrangement of this supplementary course would be the hardest task the committee have undertaken; it would, if carried out, probably provoke vastly more criticism than even the present scheme."

THE SOUTH AFRICAN SITUATION

Trouble evidently is brewing in South Africa. The indications are that, unless European conditions make it impossible for England to engage in a struggle with the Transvaal at present, a crisis in that region will soon occur. The English are accumulating material for war near the Transvaal frontier, troops are being ordered to South Africa from England and India, and it is even reported that a considerable force of men has been sent into the Transvaal, nominally as miners, but actually to stir up an insurrection.

If it be true, as declared, that the Orange Free State and the Transvaal have formed a federal union, the result will be to almost double the forces which the English will have to meet. Moreover, they are no mean foes. Although they lack discipline they are brave and persistent, they will be fighting in defense of their own soil, and their skill with the rifle is proverbial. England will have a difficult task to conquer them.

Furthermore, although the English miners and others in the Dutch territory can be depended upon to sympathize with the expected invaders, the Dutch in the English colonies will generally support the Boers with equal zeal. Ties of race and blood will largely determine allegiance. The Dutch, too, can count upon the moral support of Germany, which also undoubtedly stands ready to supply material aid so far as this can be done surreptitiously.

The Transvaal government recently has taken two extreme measures which indicate its sense of the gravity of the situation. One is the putting of the judiciary under the direct control of the authorities. The other is the suppression of the *Star* and the *Critic*, two Johannesburg journals. Such arbitrary procedure seems both unjust and unwise at this distance, but the latter step may be justified by the conditions. They certainly reveal the firmness with which the Boer government means to meet threatening perils.

It is a pity that these difficulties are not to be settled by arbitration. To do so probably would be exceedingly difficult, partly because the English and the Boers represent policies and purposes so radically different and hostile, and partly because feeling already runs so high on each side that neither people is likely to remain quiet long until one has beaten the other thoroughly. The Boers probably would conquer British South Africa alone easily, and the latter with England behind her will not find victory easy. But, unless England is so hampered by difficulties elsewhere as to be unable to exert her real strength, she probably will win in the end. The plea of protecting Englishmen who are being wronged is an evident pretense. The whole business is the more lamentable because England's prime motive plainly is to gain territory in which are valuable mines.

IMPATIENCE WITH GOD'S WAYS

It is not beautiful or commendable but sometimes it is less blameworthy than it seems. Of course to oppose one's own judgment of what is best to the divine judgment is as wicked as it is absurd. But this is not deliberately done very often. Sometimes we are discontented, annoyed and perhaps afraid. Evil consequences seem destined to result from indicated methods of action. We shrink back and hold ourselves aloof, or try to, from the plain path of duty. Such impatience as this is only to be condemned and that sternly.

But there is an impatience which proceeds from the fact that we are puzzled and confused. We are willing, so far as we are conscious of our own hearts, to do the will of God, or to bear it, as the case may be. But we want to be assured that it is really the divine will which has ordered our circumstances. Many a one of us who does not question the rightful sovereignty of God, nevertheless sometimes feels that—in spite of prayers for guidance which had the right to expect answer, and of efforts so honest and earnest that it seems as if God could not consistently allow them to come to naught—his best and holiest endeavors have accomplished little or nothing. In consequence our lives are out of joint and comparatively fruitless. Impatience due to this cause is peculiarly disheartening and, although blameworthy, by no means the most culpable.

Then there is the impatience due to excess of zeal. We want to hurry God. We long for immediate answers to prayer and rewards for endeavor. We cannot wait for the slow movement of events and the gradual working out of policies. We are so enthusiastic for our Master that we want to take from his hands the reins of power and urge on the desired consummations at once. But that would mean disaster and sorrow. He understands this although we may not. Yet such impatience, we can well believe, is not wholly evil in his sight, mischievous although its results often are.

In either and every case the needed lesson is the same—that of simple, sturdy, obedient faith in God. Doubtless he so often brings us face to face with blank walls, so to speak, on purpose to teach us that we must stop expecting to understand and settle everything for ourselves and be content to follow his lead. No other lesson, at any rate, is more vitally important to us than that.

CURRENT HISTORY

"The Rights of the Many"

It is interesting to note that the majority and minority opinions of the Federal Supreme Court in the case of the United States *versus* the Trans-Missouri Freight Association are both very much concerned with the duty of so legislating and so interpreting legislation as to guard the rights of the many and restrict the privileges and opportunities of the few. And while railway officials and labor leaders are deciding just how far-reaching is the scope of the majority opinion, and while preparations are being made for a prompt hearing of a similar case in order that the court may either reverse its decision or expound it more definitely and more weightily, perhaps it may be well to call attention to this significant fact. For since the income tax decision of the court it has been severely condemned by individuals and political parties as the portion of our body politic least sensitive to the demands of social, industrial democracy. But now five of the nine justices say of trusts:

> A change from stagecoaches and canal boats to railroads threw at once a large number of men out of employment; changes from hand labor to that of machinery, and from operating machinery by hand to the application of steam for such purpose, leave behind them for the time a number of men who must seek other avenues of livelihood. These are misfortunes which seem to be the necessary accompaniment of all great industrial changes. . . . It is wholly different, however, when such changes are effected by combinations of capital, whose purpose in combining is to control the production or manufacture of any particular article in the market, and by such control dictate the price at which the article shall be sold, the effect being to drive out of business all the small dealers in the commodity and to render the public subject to the decision of the combination as to what price shall be paid for the article. In this light it is not material that the price of an article may be lowered. It is in the power of the combination to raise it, and the result in any event is unfortunate for the country, by depriving it of the services of a large number of small, but independent, dealers who were familiar with the business and who had spent their lives in it, and who supported themselves and their families from the small profits realized therein. Whether they be able to find other avenues to earn their livelihood is not so material, because it is not for the real prosperity of any country that such changes should occur which result in transferring an independent business man, the head of his establishment, small though it might be, into a mere servant or agent of a corporation for selling the commodities which he once manufactured or dealt in, having no voice in shaping the business policy of the company and bound to obey orders issued by others. Nor is it for the substantial interests of the country that any one commodity should be within the sole power and subject to the sole will of one powerful combination of capital.

This is exactly the argument that we heard Rev. Dr. Washington Gladden use in 1889 in assailing trusts. The truth the court seems to teach is that we have made or can make a fetich of "cheapness"; and that no one man, even though he be as pious or philanthropic as Mr. Rockefeller, can distribute the inordinate profits that come from monopoly as advantageously or wisely as would the many men with moderate profits who, but for the monopoly, might still be administrators of substantial properties.

Congressional Action

The debate in the House on the tariff has proceeded relentlessly, not without exciting episodes and significant utterances, to be sure, but still relentlessly toward the hour on March 31 when it will be passed in substantially the form recommended by the Ways and Means Committee. In response to the caustic criticism of the educators and artists of the country, there already have been some modifications in those sections of the bill, but not as many as there should be unless we are prepared to take the reactionary position that individuals seeking information and stimulus for the higher intellectual life, and finding it in books and pictures made abroad, must be taxed because of their aspirations. Debate on the economic aspects of the bill has crystallized more about details than principles, more about the effect of the bill in fostering trusts than in its effect on our Federal revenue. Few have arisen to discuss the ethical bearings of the law, or to reassert the theories for which Mr. Cleveland stood and held Democracy to for twelve years. In fact, the younger men of the South, Populists or Democrats, now accept protection as a fact if not as a principle, and seem bent on securing for their section some of its real or alleged benefits.

The attack on the civil service merit system made by Senators Allen of Nebraska and Gallinger of New Hampshire, and partially indorsed by Senator Hawley of Connecticut, is welcomed by the Civil Service Commission, for they are eager to put the exact facts before the Senate Committee and the country. The law itself is not in peril from foes without, but the method of its administration by too zealous friends in the last Administration is causing somewhat of a reaction against it now, and there is ever the danger that those who gain office by the law's provisions will seek to use their united power in shaping legislation fostering their own pecuniary interests.

Senator Hoar's bill, forbidding kinetoscope reproductions of prize fights in the District of Columbia and the Territories, has been reported favorably to the Senate by the judiciary committee.

The Arbitration Treaty

If latest reports from Washington are to be believed the treaty will fail to be ratified in any form, owing to the opposition of some of the newly elected senators who have been reckoned as its friends, and despite the disposition of the Executive to pass it in any form, even its original. This is disheartening news, for we cannot agree with those who prefer to see the treaty fall by the way rather than have it pass in an amended form, for as reported by the Senate Foreign Relations Committee to this Senate, though amended, it still had vitality and scope enough to make it a far-reaching, beneficent act. If it fails to pass in some form we shall suffer loss of self-respect and reputation abroad, but our friends in Great Britain must not be too censorious. Great Britain's *official* policy toward Crete, her present truculent and overbearing attitude toward the Transvaal Republic in South

Africa and her persistent strengthening of naval and military strongholds which threaten our shores and boundaries all have weight with our legislators—naturally and justly, too—and if the treaty fails to be ratified it will not be solely because the senators are short-sighted or lovers of war. Neither will it be, as the *British Weekly* intimates, because they are afraid of arbitration or because they expect to threaten Great Britain with war. It will be because they distrust British diplomacy dictated by selfish usurers, and because they refuse to make any alliance—even one nominally conserving peace—so long as solemn treaties are set aside by Great Britain whenever it fosters the interests of those who hold her consols or who wish to develop coveted foreign territory. When the plain people of Great Britain once more dictate her foreign policy then an arbitration treaty with Great Britain will be more acceptable to our legislators, and will be more likely to be ratified.

The Manitoba Settlement

The ratification of the Laurier compromise by the Manitoba legislature last week puts the Manitoba sectarian school question on a basis which may either add to or may lessen the complications of Mgr. Merry Del Val, the papal delegate to Canada, who arrived there this week. So far as the Laurier ministry is concerned this matter is closed. But the other and more important matter of the right of Catholics to act with a party which is responsible for settling this Manitoba school problem will immediately call for some action and formulated policy by the papal delegate, as by-elections for federal legislators in two Quebec districts come off April 13, and the bishop of Three Rivers, Mgr. Lafleche, is busy coercing his laity and dictating what they shall do, namely, renounce Liberalism and support the Conservative candidates. In another matter, namely, the selection of Cardinal Taschereau's successor as Canada's representative in the college of cardinals, the papal delegate must, whether he will or no, form opinions and cast his influence. On the whole, the papal delegate has no sinecure.

There are some signs of a renewal of hostilities between the liberal and ultramontane factions of the Roman Catholic Church in this country, Professor Schroeder of the Catholic University at Washington having attacked his liberal colleagues and the school which they represent in a virulent pamphlet; and from Rome come rumors of efforts to bring Bishop Keane to trial for implied charges against Archbishop Corrigan of New York.

Japan, Hawaii and the United States

The law putting Japan on the gold basis has passed through Parliament and gone to the Mikado for the ratification which it surely will receive. Though there is some dissent in the vernacular press and among academic bimetallists, the drift of public opinion—foreign and native—is with the ministry, most of them supporting the step as one necessary and timely and part of Japan's inevitable program if she is to be the power which her ambition drives her on to be. The Japanese-Russian agreement respecting Korea shows that Japan has gracefully accepted the inevitable and, nominally at least, acquiesces in virtual Russian supremacy. The foreign policy of Japan, as set forth by Count Okuma, called for conquest of territory in the Pacific by process of emigration to strategically situated islands and slow but sure crowding out of native populations and present rulers. This was sure to bring her into conflict with Spain or the United States sooner or later, and there are those who think that the crisis with respect to Hawaii and the United States is near at hand. Among those who think so is ex-Secretary of State John W. Foster, who visited Hawaii last summer. In an address given in Washington last week he urged immediate annexation of Hawaii by the United States, and gave such reasons for his contention as will take more than sneers at his motives by the *Boston Herald* to refute. Japanese officials here deny that the situation in Hawaii is as critical as Mr. Foster implies, and they deny any disposition of Japan to extend territorially; but facts are facts, and they have been set before the Administration in such a way by responsible Hawaiian officials lately that it is thought that Mr. McKinley will soon send a message to Congress urging immediate Hawaiian annexation, not by treaty but by Congress enacting the same in a joint resolution, which already has been introduced in the House.

The Blockade of Crete

The blockade of Crete continues, but that of Greece has not been ordered, for Great Britain will not consent to it. It has lasted long enough to prove that it will not move Greece from her position; that a cordon of battleships and detachments of marines cannot restore or maintain order in the port towns, much less in the interior; that the Turkish garrisons are not safe from the Cretan attacks even when protected by men-of-war; and that the only result of the blockade thus far has been to encourage conflict between Christians and Moslems and starve the Christians of the interior. This failure has been admitted in a joint note of the admirals, in which they frankly state that if Greek troops are to be forced to withdraw then so must the Turkish.

The Greek crown prince has started for Thessaly to take command in person of the Greek forces, and whether his purpose be restraint or incitement his departure for the front indicates in an unmistakable way that Greece will not substantially change her position, for she could not if she would. The die has been cast, and as we go to press war on the frontier of Thessaly impends.

The United States and the Cretan Blockade

While it is true that no vessel flying the stars and stripes entered Cretan ports last year, it is also true that if the United States accepts the notice of the "pacific blockade" without protest she hereafter may be cited as indorsing a policy at variance not only with the general interpretation of international law, but peculiarly alien to her historic policy respecting the right of search on the high seas. Moreover, a dissent from us now would have tremendous moral effect in aiding the Cretans and encouraging the Greeks, and failure to so dissent will have a corresponding depressing effect. Rarely does an administration have an opportunity to so maintain national dignity and at the same time succor aspiring humanity. If no protest is made, then it is to be hoped that a direct issue may be made by some bold Yankee skipper sailing into Cretan waters and testing the truth of Mr. Curzon's statement in the House of Commons last week that American as well as British merchantmen are debarred from Cretan waters.

The Attitude of the Powers

Russia, apparently, is the most stolid foe that Greece faces. Her hand is being forced and she resents it. Pro-Greek public opinion in Germany begins to crystallize and has found expression in the Reichstag, but thus far Germany has stood with Russia. The French and Italian peoples sympathize freely with the Greeks and so do their officials, but the latter naturally hesitate about suddenly deserting old allies for new. Yet it cannot be for naught that Queen Victoria and President Faure have so studiously complimented the other recently, or that Lord Salisbury and M. Honataux have compared notes in person. Lord Salisbury still has a majority in the House of Commons who will indorse him, as was proved last week by a vote taken after John Morley and Sir Charles Dilke had criticised the British policy, but his secrecy as to his actual position is alienating many of his own party followers, and all the time the tide of public opinion is rising. It would swamp him should he decide to use British men and guns in ejecting the Greeks from Crete or in punishing Greece for her contumacy.

The Massacres of Armenians at Tokat

It was inevitable that the sultan and his minions should infer from the Cretan policy of the Powers that a free hand to massacre Armenians had been given. Hence it was not surprising to learn that in the town of Tokat near Sivas sanguinary conflicts had been renewed, in which 700 Armenians perished. But in permitting this idea to get abroad the sultan erred tactically, and the Tokat massacre accentuated the blunder. The Powers at once were forced to remonstrate emphatically. Sir Phillip Currie, the British minister, expressing his displeasure in a tone which could not be misunderstood, one implying that whatever other Powers might do Great Britain would not tolerate another reign of horror in Armenia. As the consequence of this Hakki Pasha, commander of the troops at Tokat, has been dismissed from office and arrested, and Great Britain and Russia are to be represented in the investigation which has been ordered. Rumors of war, of course, have added much to the uncertainties and dangers of our Christian missionaries in Turkey, and war itself would make their situation critical. Minister Terrell already has called on the sultan to insure their safety.

NOTES

Charlemagne Tower, Jr., of Philadelphia has been nominated as minister to Austria, and Henry Clay Evans of Tennessee to be commissioner of pensions. Mr. Tower is a man of wealth and education but no experience in diplomacy.

Water was the beverage at the first state dinner in the White House, and will be, save when foreign diplomats are the guests. The Hayeses were more consistent and drew no distinctions between foreigners and natives. But "half a loaf is better than none."

President McKinley is finding it difficult to select a commissioner of Indian affairs who will satisfy the spoilsmen, the reformers, the A. P. A. and the Roman Catholics. Concerning one of the candidates a Washington dispatch asserts that he has selected the post because it will "give him an opportunity to retain his grip on South Dakota politics and place him in line for the Senate." Mr. McKinley cannot afford to select such a man.

The House judiciary committee of the Massachusetts legislature has reported unanimously against the petition of Charles P. Mills of Newburyport (Rev. Mr. Mills, a member of the House) for a change in the laws in order to give one rest day in seven to working people. The petitioner was not the author of the petition, but it came really from the labor committee of the Congregational Association of Massachusetts. It is said on the side of the committee that the petitioners had only the support of some labor leaders on their side, while there were thousands of laboring men in remonstrance, representing that such an act as was proposed would cut them off from a material part of their livelihood, and that it would be much against the interests of labor to have the bill passed. The committee had no difficulty in reaching a conclusion, and the expectation is that their adverse report will be accepted by both branches of the legislature without a contest. The House has passed to be engrossed, with no debate on its final stage, the bill which permits the railroad commissioners to use their discretion in permitting the running of steamboats on Sundays.

IN BRIEF

Who shall say that athletics maintain an undisputed sway at our colleges when two such recent events as the admirable rendering of the Antigone at Drury and the Harvard-Yale debate can be cited?

The editor of the *Pennsylvania Methodist*, who charged the superintendent of public grounds at Harrisburg with accepting bribes from contractors, has been found guilty of criminal libel by a jury of the vicinage. He has appealed to a higher court.

The church in Logiealmond (Drumtochty) has called a U. P. probationer, Rev. J. E. McOuat, a good student and earnest preacher. But is he hospitable, and will he suffer meekly the questions and comparisons of innumerable visitors who love Ian Maclaren?

The *Advance* says, "It is sentimental pietism that displays the shocking cruelty of dashing the little ones against the stones." And yet we are sure that our contemporary would not recommend the practice of such treatment of babes, even in order to support its view of inspiration.

Professor Sterrett of Amherst, now in Athens, says, "The Parthenon is doomed." And why? Strangely enough for reasons that make many of our modern buildings but mere mockeries. "In point of fact the builders of the Parthenon employed first-class marble only . . . where the eye could see it," he says. Thus, even over the fairest product of Grecian art lieth the trail of fraud.

Baroness Hirsch, widow of the great Jewish financier and philanthropist, is to spend $1,500,000 in New York city erecting trade schools and model houses for the tenement house district folk, and ex-Mayor Grace of New York city, a Roman Catholic, announces his intention to spend $200,000 in establishing a training school for young girls and women in the same city. God bless them!

Just what did Governor Wolcott mean last week by congratulating the Baptist Young People's Union on belonging to a denomination which "established the great Sunday school agency and organized the great Christian Endeavor movement"? We cheerfully yield to our Baptist brethren the honor of rearing Robert Raikes, but we have a faint impression that Father Endeavor Clark is affiliated with a body of Christians known as Congregationalists.

Our London editor has given us a graphic and instructive account of the recent Free Church Congress in that city. Though his report is not wanting in superlatives, we have no reason to doubt that the assembly was one of the most important that has ever convened in the world's capital. The references to it in the English papers show how consequential it was in the eyes of competent observers on the ground. In view of the special interest in theological discussions now going forward on this side of the Atlantic, the position as respects doctrine which this representative body of Nonconformists took is all the more significant. The emphasis placed upon the divinity of Christ is particularly reassuring.

Charles Eliot, the eldest son of President Eliot of Harvard, the most eminent young landscape artist in this country, died last week. Though a very young man, he has left behind him in the park system of greater Boston a monument of perennial beauty. How rare a man he was may be inferred from the following minute, passed by men who had stood with him in the fight to save for the public the beautiful and historic portions of Massachusetts territory:

> Charles Eliot found in this community a generous, but helpless, sentiment for the preservation of our historical and beautiful places. By ample knowledge, by intelligent perseverance, by elcquent teaching, he created organizations capable of accomplishing his great purposes, and inspired others with a zeal approaching his own.

The London *Daily News*, which, "at the hazard of its own life and at immense pecuniary loss, supported the North in the Civil War" and has ever been the friend of liberty, for some unaccountable reason has been "the chief traitor to the cause of Cretan liberty"—to quote the *British Weekly*—during the past few weeks, and unfortunately the reason assigned for its attitude is the reason which so often controls the utterances of many of our ablest journals—namely, dictation from the counting-room. The same men who have made the *News* defend Cecil Rhodes find it advantageous to use it as a club to beat back those who put honor higher than prosperity. The trail of the plutocrat is beginning to be seen in English as well as in French, German and American journalism. *The Saturday Review* has just been purchased by one of Cecil Rhodes's partners in South African exploitation solely in order that its fire against Rhodes might be stopped.

The New York Presbytery has been for some time agitated over the application of Herman Warszawiak for membership in that body. His cause has been urged by Rev. Dr. John Hall, Dr. D. J. Burrill and others, while Rev. Dr. A. F. Schauffler and others have insisted that he was unworthy of membership. Warszawiak was for a time employed by the New York City Mission Society, of which Dr. Schauffler is secretary, but left it more than two years ago. Last week the society issued a public notice of his wrongdoing, claiming to have abundant proof and warning the public against him. He was followed by detectives who testified that they saw him enter gambling houses and places of ill repute. On being charged with this evildoing he denied it, but being shown photographs of himself entering these places he confessed. He is an eloquent speaker, has charge of a mission for converted Jews and has extensively solicited contributions and received much money.

Those who recall with admiration the effective work which Henry Norman did for the London *Chronicle* in Washington, when our relations with Great Britain were so strained in 1896, will be glad to know that he is now doing work of a similar grade for the *Chronicle* as its correspondent in Athens. It may not be generally known that he was educated for the Unitarian ministry and graduated Bachelor of Divinity at the Harvard Divinity School. His wife is a granddaughter of Robert Chambers, the Edinburgh editor and publisher. Mr. Norman thus paraphrases the reply of Greece to the Powers:

> Underneath the studied phrases of diplomacy these words may be discovered: "You are liars, you have lied and lied—to Crete and to me. Your promises are as the wind, your new scheme of 'autonomy' is as the dust column it raises in the desert. I spit upon your promises. Let your cannons speak to me as they did to the Christians of Halepa. They tell no lies. Where the mighty are cowards and liars, the weak must act, even if they perish. Keep at least your tardy promises of coercion, and I will throw the torch into the powder magazine upon which you stand!"

Large space in the British papers, which arrived last Monday, is given to the career and character of Professor Drummond. Naturally the *British Weekly*, whose editor, Dr. W. R. Nicoll, was an intimate friend of Professor Drummond's, surpasses most of its contemporaries in the comprehensiveness of its survey. Dr. Nicoll's own tribute, while disclaiming sympathy with Drummond on certain theological points, speaks with highest praise of the purity and charm of his character. "He never showed," says Dr. Nicoll, "that he had himself experienced the agonies and travail of religious conflict, but no one was more familiar with the battles and defeats of his fellows. He was always willing to hear and to help and to give, but he himself never asked anything, never seemed to need anything, so far as one could see had nothing to grieve over in the past and nothing to fear for in the future, nothing to turn for to any friend save to his Saviour, Christ." Rev. Joseph Agnew, a Free Church minister, writing in the *Christian Commonwealth*, says, "In repose there was a certain wistful unworldliness about his face and a far-away look in his beautiful eyes such as you see only in those who live near God." The *Christian World* secured from Dr. R. F. Horton a tribute which begins with these words, "What a sob at the heart it brings to learn that Drummond is dead." The mysterious disease which for two years has baffled the physicians of Great Britain and the Continent seemed about Christmas time to be at last yielding to treatment, but two or three weeks before his death he caught cold, and though he grew better a relapse a week before his death caused his friends to abandon all hope. Singularly enough the news of his death reached his friends in Glasgow just as they were assembling for the funeral of Professor Candlish.

THE FUNERAL OF PROFESSOR DRUMMOND

BY REV. J. S. VOORHEES

Stirling, the home of the late Professor Drummond, where his mother and two brothers now reside, a town of 16,000 persons, is one of the most interesting places historically in Scotland. From its elevated castle, 220 feet above the extensive plain which surrounds it on every side, kings and queens have watched their fortunes as they were staked in battle. Eight important battlefields are in sight. The history is clearly authentic, and the marks are so plain that the natural play of the imagination brings before the eyes the blood-stained fields and streams and to the ears the clash of arms on the fields of Stirling Bridge and Bannockburn.

On March 15, 1897, Stirling saw a different sight. A gentle messenger of peace and love has given a new interest and glory to his native town. Under the eaves of Old Greyfriars Church, whose walls are pitted with bullet marks from many a fierce battle of past centuries, the body of Henry Drummond was laid to rest. The clouds hung heavy while professors, clergymen and students from far and near came to stand with bowed heads around his grave and cover it with flowers.

The funeral services, held in the Free North Presbyterian Church, of which he was a member, were brief, simple and touching. They were conducted by close friends who knew his heart, and nothing could have been more fitting. Dr. James Stalker invoked in a few words the presence and blessing of God, and all sang together the favorite hymn of Professor Drummond:

> O God, our help in ages past,
> Our hope for years to come.

Prof. George Adam Smith read with deep feeling from the Old Testament of the love that bound together David and Jonathan and the 23d Psalm. Professor Charteris of the University of Edinburgh in a quiet manner and in beautiful words led in prayer, giving thanks to God for the endowments with which he had enriched the departed one, for the pure white light of his life and for the abiding blessing he brought to men; and the blessing of God was invoked upon the thousands of students to whom he had given a nobler purpose in life by his own manliness, by the purity of his faith in God and the lesson of his own dedication to Christ.

Dr. Stalker read from a large number of telegrams received only three, all from America, expressing sympathy with friends and gratitude for so useful a life. The congregation then sang the last hymn sung by Professor Drummond. The Sunday evening before his death a friend played on the organ and sang the hymn:

> I'm not ashamed to own my Lord,
> Or to defend his cause.

Professor Drummond sang the hymn through, and at the close remarked, "There is nothing to beat that."

Then Prof. George Adam Smith read 1 Cor. 13, and brought out all the beauty which Professor Drummond had taught us to see in that marvelous passage. Dr. Alexander Whyte of Edinburgh led in a closing prayer, in a sentence praising God for the assurance that out of great tribulation, with robes made white in the blood of the Lamb, the departed one is now before the throne of God.

Prof. A. B. Bruce of Glasgow pronounced the benediction, and a long procession of loving friends followed the casket to the old historic cemetery on Castle Hill, where it was placed in the ground before the Greek cross that marks his father's tomb. The procession was headed by the Boys' Brigades of the town, followed by the relatives and friends, after whom were professors and students, then the provost, magistrates and town council, followed by visiting clergymen and other friends. The coffin was carried on the shoulders of eight students of the Glasgow Divinity Hall of the Free Church, who were pupils of Professor Drummond. As the casket was lowered into the grave the students sang softly the first stanza of the hymn, "O God, our help in ages past," which Professor Drummond had made dear to them.

During the gathering of the people and until the close of the service at the grave the bell of the town hall was tolled, and all the shops were closed. The street from the church to the cemetery was filled with people, who joined in or watched the procession to the grave. The plate on the coffin had this inscription:

HENRY DRUMMOND,
Born August 17th, 1851.
Died March 11th, 1897.

On Sunday Prof. Marcus Dods preached a memorial sermon in the church in Stirling. It was a beautiful tribute to a remarkable life. The power of it was due to his entire subjection to Christ as his Lord and Master. Heaven is enriched forever by his going home.

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PROFESSOR DRUMMOND

A COLLEAGUE'S AFFECTIONATE WORD

A private letter just received from Prof. George Adam Smith of Glasgow is so full of feeling for his beloved friend that we are sure we shall be pardoned for sharing a portion of the letter with our readers.

Do you know what Professor Drummond effected for America here? He always came back from you enthusiastic, both about your nation's achievements and possibilities. No man has done more to create among my contemporaries a knowledge of America and a sympathy with her people. A great part of his love was with you. When I stayed with him I used to see twice a week the American mail come in with a heap of letters, not from societies and persons in official positions, but from individual men and women of the crowd whom his words had reached in some American city or whom he had helped personally by his counsel and comfort. Some of these letters required no answer (as some of course deserved none), but he had no greater pleasure than in being able, in other cases, to send back advice or stimulus to decision, or comfort in pain. I am sure he is being mourned in very many places across the Atlantic.

I have known him for twenty-two years, since he was a Senior student and I was a Junior. I have never heard him say an angry word or a harsh word about man or woman, or a foolish word; have seen him pass through the two greatest tests our characters can be subjected to—on the one side that immense blaze of popularity, as well as favor from the rich and eminent, which broke out after the publication of his first book, and on the other side the pain and helplessness of those last two years, and through both of those extremes he has remained the same gentle, humble soul whom we loved in student days. He was the purest, sweetest spirit I ever knew.

Of course he had his detractors. He could not have been the unconventional, simple servant of God that he was without having such. But I don't believe he ever had an enemy.

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THE OUTCOME OF MARY LYON DAY

How far has the expectation of the trustees of Mt. Holyoke College been realized by the special appeal of Sunday, Feb. 28? is the question of its many friends. The pastors in various sections of the country responded heartily to the request made to set before their people the work of Mary Lyon and the need of money to meet the present emergency. But the visible result is not encouraging. The larger churches have not been heard from save in isolated instances. As in the early history of the institution, the country churches have responded more generously. Mr. Rockefeller has given $40,000 for a building. Dr. Pearsons has been an inspiration, not only in his gifts, but by personal appeal and influence. But it is to be feared that the plans of the trustees, who dare not run in debt, and yet who, of all others, feel the pressure for another dormitory and for needed buildings to carry on the work of the college, must be modified to the detriment of the cause. Not only must there be erected buildings for the students, but in these days, when science is moving with rapid steps, the college must be equipped to meet the demand. A "plant house" is no longer a simple place to raise flowers, and a source of pleasure to the visitor, but it is absolutely indispensable to every botanical teacher. A gymnasium is today a necessary adjunct of the college.

Owing to the fire and the erection of new buildings it will be necessary to move and enlarge the library that a reading-room now occupying an inconvenient place may be under the same roof. This involves a cost of ten to fifteen thousand dollars. Moreover, a building estimated to cost thirty or forty thousand dollars will require twenty or twenty-five per cent. more to make it ready for the student.

For the "endowment fund" Dr. Pearsons considers $200,000, the amount originally asked for, a very low sum. He sees now that with the new buildings scattered about, with the curriculum of a first-class college, not less than $300,000 should be raised to keep the "board and tuition" at its present low rate, and hence offers to give $1,000 for every $2,000 raised, in addition to his other gifts and promises. In regard to giving he humorously remarks, "I like my trade well, but I have hard work to make the average man see the importance of giving when alive." And he and his large-hearted wife are desirous of seeing the great West aroused to the joy of giving.

S. E. B.

THE BIBLE AND SIMON THE ZEALOT

BY REV. FRANK R. SHIPMAN, ANDOVER

The Simon the Zealot to whom I refer is an old man, though he is not nineteen hundred years old. He lives in America, not in Judea. His principal fanaticism was abolition, not the Mosaic law. I say his "principal" fanaticism, for he has had others and is really covered by scars obtained in battling for liberty, equality and brotherhood. He was ever a good fighter, though personally a gentle man; and age has not made him less valiant for truth, while it may have made him a shade more reflective on the width of truth's boundaries.

The other day I found him musing, with a magazine fallen from his grasp to the floor. As I picked it up I noticed that it was open at an article entitled The Bible Newly Discovered To Be Literature. "Yes," he said, following my glance, "that's what I've been reading." For full 120 seconds he relapsed into thought again. Meantime I waited patiently, certain that after this interval of quiescence Simon's intermittent spring of talk would flow vigorously. Nor was I disappointed, although at the end of the two minutes I had taken up the essay and had become absorbed in an instructive passage describing how interesting is the genealogy of the dukes of Edom under the new light.

"The way of it is this," Simon went on to say. "Religious truth may be looked at in one of two ways—either as given by God to men, or as discovered by men in their aspiration toward God. According to the first view, God's grace, his promises, his help come to men in their time of need. He is the object of adoration and thanksgiving. According to the other view, man is the central object of thought. His struggles Godward, his repentances, vows, doubts, gropings toward the Light constitute the great interest. The one view inspires us with trust, because—in regard to the Bible, for example—we feel that we stand upon a firm foundation of divine revelation; the other view inspires us with courage, because we feel—as in the Bible, we will say—the inspiration of other men's faith.

"Now for me, I take my stand on this, that the best gifts, and the Bible among them, were given by God to men. It's in my veins to look at things in that way. Our ancestors were Calvinists, Puritans. They didn't talk about 'struggling up to God.' They believed that all they needed to do was to keep still, and then they would hear the Lord speak and they would see him face to face. *I* didn't discover that slavery was wrong. God told me, in his goodness and in the fullness of his time; and after that, why, I knew how Garrison felt, saying, 'I am in earnest.' Now, young brother, the instinct that truth comes down from God, rather than is climbed up to by men, is rubbed deep into Americans. It is in their blood. And whenever they exchange it for this other form of faith, they are uneasy because they feel that they have exchanged their religion for a superfine kind of humanitarianism.

"That's where my quarrel is with these Bible-as-literature people. They mean all right. In fact, I only wish they had begun earlier. If they had taught us a little sooner that one must not draw on the Bible for proof texts hit or miss, we should not have heard so much about returning Onesimus to his owner, or 'servants, obey your masters.' But men like this one here"—he laid his hand on the author of The Bible Newly Discovered—"irritate me because they seem to have drifted into a merely literary, æsthetic frame of mind. They blaze with enthusiasm for Isaiah's vision, but they are looking at Isaiah, not at Him whom Isaiah saw. They are eager in their advocacy of the Bible, but they're not reverent. They joggle the ark of God so much that they wear on my nerves.

"You youngsters have got to go through this, I suppose, but I hope that you will go clean through it and come out on the other side. For example, read the prophecies of Jeremiah, as this man wants you to do. Locate each prophecy in its proper reign, and saturate your soul with poor, patriotic, heroic Jeremiah's effort to stay the lightnings of God from guilty Judah; but keep reading until, having formed a mental image of the white-heated prophet, you can forget him again and can hear the Lord God, the same today that ever he was. Keep reading till Jeremiah is only the mouthpiece, and his words are the rebuking, exhorting, denouncing, striving words of God himself to any backsliding man or people.

"Perhaps it is the New Testament that you would rather be reading. Well, the same truth holds there—even more urgently so. For instance, in reading the gospel according to Luke as the absorbed student of a human life, you will notice how the shadow of the cross fell upon Jesus. You will notice the change in his views, the difference in the spirit of his ministry. You will see that his deeds of power grew less frequent, that he gave himself more to speech, varying ever 'those words of eternal life from which all ages learn divinest wisdom.' He was steadfast as before, but less joyous, more earnest and insistent on 'seeking first the kingdom of God and his righteousness.'

"It is interesting to know this about the life of Jesus, but, remember, it does not necessarily make you more truly his to know it. It may cheat you with a merely sentimental appreciation of his character. If there is one thing more odious than another, it is a lackadaisical patronage of 'the sweet life lived in Galilee.' Press on. Know *Him*. Let your very soul hear him say, 'Ye cannot serve God and Mammon.' I don't deprecate scientific study of the Bible. On the contrary, faith, from its own impulse and for its own sake, must needs use historical study as a test of its own validity. Only do not become entangled in your study. Rise up to the 'little child's' faith again."

Simon had talked for some time, and I felt that it was my turn to speak. I recrossed my legs uneasily. "But," said I, "when I'm trying to find out whether David or a Maccabean Jew wrote a certain psalm, and trying to appreciate the beauty of the poetry, I can't very well think of God as speaking in it to men."

"That's just what I said," he rejoined. "As a matter of fact I believe you could work through that stage, and come out all the richer on the other side; but I say that, if you are not sure of *working through*, you would better not begin."

He took from his breast pocket a little worn copy of the book of Psalms, as he said these last words. He opened it and then read in low, reverent tones:

"As the heaven is high above the earth, so great is his mercy toward them that fear him.

"As far as the east is from the west, so far hath he removed our transgressions from us.

"Like as a father pitieth his children, so the Lord pitieth them that fear him.

"God inspired those words," he said; "he who does not believe it has not yet touched the hem of the garment of the Bible."

IMPRESSIONS OF LIFE AT THE NATIONAL CAPITAL

BY G. P. M.

The site of our national capital was not selected by Congress as the result of careful comparison and deliberate conviction that it was a fit place. It was the outcome of a bargain between Hamilton and Jefferson, in short, a log-rolling scheme, in which Hamilton outwitted Jefferson. But Hamilton gained thereby enough votes to intrench in our political code a principle of government of incalculable value and undiminished vitality. Washington, today, in theory is not the place, geographically speaking, for the national capital, nor will it ever be the best place of abode climatically for the ever increasing army of officials. But it has grown to be such a beautiful, spacious city, and so much is invested there now, that none are so daring as to suggest a change.

A meliorist will see in the above a parable applicable to the daily course of events in Washington, and never more so than now. He visits the halls of legislation, expecting to find orators and idealists, if you please, whose duty it is to set forth lofty principles if need be, nor is he disappointed altogether, but when he apprehends fully the process by which legislation is produced, the thousand and one conflicting interests that have to be consulted and the mixed motives that govern the best of men, he ceases to marvel that our legislators move so slowly, or that their product is so far short of the theoretically ideal, or so unmistakably the result of compromise. Yet who will say that, in a day when men have gone daft on the subject of legislation and expect it to be a panacea for everything, it is not fortunate that our legislative mills do grind exceeding slow and small?

Perchance the visitor stands and studies the stream of office seekers and their sponsors that enters the White House doors, and then scans the list of nominations which the President makes, and is not surprised that all of the latter are not ideal. He realizes how terrific the pressure upon him is, how dependent he is necessarily upon the word of others, and how strong the feeling of loyalty to and desire to reward personal and party friends must be with one who is much of a man. Yet who will dare to say that any of our recent presidents has constantly prostituted his office-appointing power to further personal or party ends, or persisted in keeping unfit men in high places; or who would desire to have a president totally ungrateful to friends or scornful of the suggestions of men who know local conditions or the qualifications of individuals?

No one who has come in touch with affairs in Washington since the new Administration began can have failed to note that the citizens of the city, the legislators and the would-be officials, are acknowledging the return of an era when they can have natural, democratic dealings with executive officials. They all feel that the President and his Cabinet are of them and not above them. This has brought with it abuses, no doubt, that may soon cause a re-enactment of old regulations, but just now it is an era of good fellowship. The President walks abroad, old friends dine informally with him at the White House, he is not so busy but that he can visit an old army comrade in the hospital, newspaper correspondents are welcomed to the White House, and the public once more can roam freely through the White House grounds. Cabinet officials are accessible to callers and are to be seen at the Capitol conferring with legislators about legislation affecting their departments, and everywhere there is a disposition to be as frank and harmonious as can be, this spirit extending even to the Senate, where hostility to the Executive recently has been most pronounced.

Yet one would make a great mistake if he inferred from this that nothing had been done or said by the Administration or party in power to indicate that it was to be dignified, forceful, constructive. Both Secretaries Gary and Long have already issued orders indicating that there is to be no step backward toward the spoils system in their departments. The President has made the party leaders realize that they must settle all factional disputes before asking him to name officials, and that those who give advice will be held responsible for their counsel.

As for the discipline of the Republican party in the House, the celerity with which the tariff bill was introduced, rules governing its discussion passed and a date for its enactment set they challenge the admiration of those who admire *doing* even though it be for their own undoing. Precedent and peculiar exigencies are held to justify the summary method of legislation which Speaker Reed, the Committee on Rules and Mr. Dingley and his associates on the Ways and Means Committee have mapped out for the House, but after all is said it remains true that it is a method which savors of autocracy, places undue responsibility and temptation upon too limited a number of men, and depends for its success upon too stern use of the lash of the party whip. Nor does the essential quality of the method change when it is replied that it is our solution of a problem which grows more and more acute in deliberative assemblies the world over.

Mr. Reed's re-election as Speaker of the House was foreordained, and his speech when brought before the House and his manner and bearing when administering the oath to the members indicated that he is not lacking in feeling and a very genuine reverence. Working in harmony with the President, ably supported by such lieutenants as Dingley of Maine, Payne of New York, Henderson of Iowa and Hopkins of Illinois, and backed by a not too unwieldy party majority, he can almost smile with derision on the divided hosts of the Democracy, divided, as events have proved, on tariff as well as monetary issues. Few of those with whom he crossed lances in days past are left on the Democratic side of the House, and the younger, newer men, like Bailey of Texas, the leader of the Democratic minority, and McLaurin of South Carolina, are still inexperienced youths and neophytes compared with the men they must fight. However, did not party discipline demand the use of the Reed rules in passing the Dingley Tariff Bill, it is by no means certain that they in their present form would continue to govern the House. Hepburn of Iowa and Walker of Massachusetts lead a faction in the Republican ranks which chafes under the autocracy of the Speaker and the Committee on Rules, and hopes some day to break it by the substitution of rules permitting greater freedom in initiating legislation and more latitude in debate.

Of veterans the House now has but few marked personalities. Galusha Grow of Pennsylvania, Holman of Indiana, Bland of Missouri and Harmer of Pennsylvania are the chief. Scanning it one is confirmed in the belief that it represents a higher type of American manhood than the United States senators do. With all proper respect for the gentlemen of the latter body, it must be affirmed that, judging them by their faces, their acts and the methods they have employed to gain their places, most of them are not fit occupants of places of such honor and responsibility.

Study of life in a Washington hotel, especially one having as inmates men of authority in an administration, gives clews to personal character and methods of procuring results which are very significant. I shall not soon forget certain scenes in the lives of certain members of the Ways and Means Committee, which I witnessed on the Sunday before the Monday when the tariff bill was introduced in the House. I left the capital convinced that a whisper in the ear is far more potent than any other legitimate argument, and that interests which can afford to send personal representatives to the seat of legislation have a tremendous advantage over those which cannot.

Of one notion, namely that a congressman's life is an easy one, no one can fail to be disabused who studies the situation on the ground. No member who faithfully attends to his correspondence, runs errands for his constituents at the departments and conscientiously studies legislation that comes before him in the committee-room or open forum has much time left for social amenities or loafing. As for the wives and families of legislators who try to keep up family life in hotels and boarding houses, they deserve the public's sympathy. Sensible is that congressman who, like S. J. Barrows of the Massachusetts Tenth District, prefers to have a humble home where mental and moral tonic can be gained and affairs of State and party left outside the threshold.

MAY DAYS IN MARCH

BY A. E. D.

Boston offers to its inhabitants many rare advantages. But its climate in March is not one of them. Yet one may leave its bleak winds at 1 o'clock P. M. and, taking the Cape Charles route, breakfast the next day amid the glories of a May morning, with the music, coming in at open windows, of lapping waves on the sandy beach at Old Point Comfort, Va., where the two great hotels, the Hygeia and the Chamberlain, fulfill the prophecy of those early settlers who gave the place its name in the same year that the Pilgrims left old Boston for Holland. Here one may find enough to interest him in watching the white sails and busy steamboats plying through Hampton Roads; or he may walk around the ramparts of Fortress Monroe, which guards at this point the entrance to the James River; or he may take an electric car and visit the great dry dock at Newport News, where several battle ships are now being constructed. If one would make longer excursions, there are Norfolk, and Portsmouth with its Navy Yard, and historic Jamestown and Yorktown within easy reach, besides Virginia Beach and other winter resorts.

But probably Hampton Institute attracts more of the visitors to Old Point than any other place. It is about fifteen minutes' ride from the hotels by electric cars, and at this season from forty to sixty persons daily are conducted through its shops and school buildings, while some of them find their way over the big farm which is worked by the students. The institution is a most interesting experiment in making leaders for the Negro and Indian races. The impulse of the life of its founder, General Armstrong, is everywhere felt in it. But Dr. Frissell and his able corps of assistants are putting into operation plans much in advance of what the General was able to inaugurate. Dr. Frissell has studied industrial schools and their methods in Europe, having made an extended visit abroad for that purpose last year. He has inverted the former order of studies at Hampton, and makes the academic training introductory to the trades school, which has now been in operation about two years.

Here are about 600 young men and women, carefully selected from Southern Negroes and the various Indian tribes. The young men are organized into companies under military discipline, and both sexes are taught such studies as are included in grammar school grades, with a larger range in physiology, physics and principles of civil government. Then they learn by practice to build and furnish houses, to make homes, to carry on farms, to manage the business of a civilized community. Here is a saw-mill, with all modern improvements, turning out about 35,000 feet of lumber daily. Shoes, clothing, harnesses, wagons and household furniture are produced in considerable quantities. A blacksmith's shop, a printing establishment, a tailor's shop and a dairy are parts of the plant. Some sixteen industries are already represented. A building is about to be erected in which sewing, cooking and other household work will be scientifically taught. In short, these young men and women are being fitted to go back to their people and show them how to live and prosper and be useful citizens. Several thousands of Hampton graduates are already doing this successfully over a wide area of our country.

A picture of life at Hampton is one to be enjoyed and long remembered. Among the visitors to the institute are not a few foreigners, as well as many Americans who are interested in it from a sociological point of view. It has in it the best elements of the college settlement, and is the creator of many such settlements. It is in no sense denominational, but is practically and profoundly religious. Every Sunday morning some 200 of the students go out into the neighboring homes and communities to visit the sick and hold cottage and schoolhouse meetings. The public services at the chapel in the afternoon are always crowded, including many visitors. Rev. E. S. Tead of Somerville, Mass., preached there on Sunday, March 21. The singing of the students, without instrumental accompaniment, is a great attraction. On Sunday evening all the students gather in the large hall, where one very interesting exercise is the singing of plantation melodies and folk songs. Much care is taken to preserve these in their purity; and Hampton is doing a good work in perpetuating these features of the life of these races which might otherwise be lost in the changes which, during the present generation, are so deeply affecting them. These 600 voices, under the skillful guidance of a Negro leader, send forth a volume of harmony as inspiring as it is remarkable.

The institution has received some generous gifts from individuals, and its plant represents considerably more than half a million dollars. The United States Government appropriates $20,000 annually toward the support of the Indian pupils, and the income from property appropriated by the State of Virginia amounts, perhaps, to half as much more. But this pioneer work is expensive. It is opening the way for others to profit by its experiments at less cost. In addition to all its other income, it requires about $80,000 annually to be contributed by its friends. During the last two or three years a heavy task has been laid on Dr. Frissell and his associates to secure this large sum. But Hampton has many enthusiastic supporters, and new ones are added every year, for rarely does a visitor leave it without warm interest in its work and strong faith in its possibilities. Only a few days ago a gentleman from Massachusetts, after inspecting the institution for the first time, left behind him a check for a handsome sum. Boston has made generous investments there and will make many more. And it would be difficult to find a place where money will do more satisfactorily the work which the best people desire to have done for the Negroes and Indians in this country.

DEACON DUDLEY'S SUNDAYS IN BOSTON

VII.

BY ALDEN ENDECOTT

After the exciting Sunday at the People's Temple and Music Hall the deacon did not say much about his plans for another Sunday. Even when he read the notices Saturday evening he made no comment. All this was a sure sign to his wife that Jacob was thinking busily.

"I shouldn't wonder a mite," she mused to herself, "if, as there's a little spring feeling in the air, Jacob's beginning to think he hasn't always put his time to the best use on the Sabbath day. These bright, warm days make anybody think of home, and I guess he feels it. Well, I won't say anything, but I'll just wait and see."

So the wise woman waited till Sunday morning came. The weather was distinctly threatening, and as they were getting ready for breakfast Deacon Dudley looked out the window anxiously several times.

"I'm afraid it's going to storm again," he observed, finally. "I'm sorry, for I hoped you would be able to get out today."

"Where are you thinking of going?" asked Mrs. Dudley, glad that the silence was broken.

"Well, I rather thought we might like to go to Central today. It's near by, and while there's lots of good about these new-fangled churches I guess I'm getting kinder sick of 'em. They say Dr. Clark is a real interesting man."

"Let's see," said his wife; "they made that church all over, didn't they, within a few years? I know she that was Sarah Bisbee wrote to somebody up home about it. She thought it would be such a splendid chance for us to get some pews cheap. She said they spent thousands and thousands of dollars on it. I declare it don't seem right. It must have been well enough before. Was you ever there?"

"Seems to me I went there once to hear Dr. Duryea. Yes, I did, because I remember he wasn't there, and all I can remember was how a great ray of purple and green light struck right on the preacher's face and made him look deathly. I hope they changed the windows."

"Why, it's snowing!" exclaimed Mrs. Dudley, as she straightened up the papers in their room after breakfast. "We're late this morning; can't we go right off before it gets too bad? I want to go. It's only a little way."

So they wrapped up well and hurried along as fast as the blustering wind and snow would allow. Warm, and out of breath, they reached the church and after much shaking and stamping in the porch passed in.

The change from the blinding storm to the quiet of the church, with the rich, deep lights, made an instant impression on both. But as they were given seats at once they had time for only hasty glances around. Fortunately, they were in a position to see almost the whole interior without turning. The smooth notes of the organ opening the service prevented any exchange of opinions, but each wondered how it would please the other.

Presently a gowned figure came before the congregation and the people rose for the responses. Then the service proceeded according to the order which they found in the pews, and the Dudleys followed it eagerly. The dignity of the service was impressive, but not cold. Both felt at home, and the deacon forgot to fear for the effect of the new pews and woodwork on his thrifty wife.

Neither said much on the way home. The storm and their umbrellas occupied their attention. But once in their room the deacon said, "Well, how did it strike you?"

"Of course I liked Dr. Clark. There was nothing but common sense and gospel in that sermon. Some way I expected something different there. And I heard some one behind say he planned a great many of the improvements. Why, it's much as ever our minister could see to putting up a porch. I can't say I like all that filigree woodwork."

"Maybe I'm wrong," said the deacon, "but I didn't grudge a cent of the money that went into those windows and all the rest of it. They say art is the handmaid of religion, don't they, and if I'm any judge they've put her to work on the right lines there."

"To tell the truth, Jacob, I'm kind of mixed up. If it hadn't been for that sermon I couldn't have felt right about it. It seemed as if it couldn't be a good orthodox Congregationalist church. I've got used to the gown and responses by this time. But he read in one place and talked in another and preached in another, just like the Episcopals. And then all those windows! I was afraid I shouldn't hear a word of the sermon for looking at them."

Here the deacon made a mental note that if she hadn't liked the windows she would not have felt that way, so he became bolder in expressing his own opinions.

"I can't help it, I like it. The directions for building the temple kept coming into my head. Besides, even if you had looked at the windows in sermon time I guess those 'saints, apostles, prophets, martyrs' wouldn't have hurt you much. It don't seem to be stained glass for stained glass's sake, but to help people worship God, and if that isn't part of the beauty of holiness what is it?"

Mrs. Dudley thoughtfully rubbed her spectacles. "I must say it did seem to all work in together harmonious. I'm sure I hope it's right to have things so beautiful even when it costs. I shouldn't like to judge them harshly. If they have the money and are glad to give it to make the Lord's house beautiful it's not for me to complain. And then that plate was full of bills for the City Missionary Society. So perhaps it's all right. And I did admire those little umbrella racks along the aisles."

"Dr. Clark paid a great compliment to the City Missionary Society, didn't he, to say that he knew of no better managed society in any city. It's a pity that good Mr. Wadley wasn't there to hear it."

. . . .

"Is it letting up a little?" asked the deacon, as he took down *The Congregationalist* that had been opened over his head while he was taking a comfortable Sunday afternoon nap.

"Why, were you going out again?" asked his wife.

"I've had a notion I'd like to go to a little German church over on Shawmut Avenue. I came round by there the other day and made up my mind I'd go. You know I always felt as if I knew more about Germans after that summer Hans Schnell helped me with the haying."

"You don't mean that they have the sermon in German, do you?" cried Mrs. Dudley.

"That's what I want to find out," replied the deacon.

"For mercy's sake, what do you think you could do, Deacon Dudley, when you didn't know what was said or done?"

"I guess I could make out the drift of things. Anyway I could watch and see what the rest were doing. Don't you feel able to go?"

"No, sir, Jacob, I'm willing to go most anywhere with you if it's respectable and English is talked, but not on any crazy errands where you can't understand what's said."

So the deacon went alone. When he returned it was with the manner of a man who has followed his determination with no detriment to his own opinions, and so is blandly willing to concede something to his womankind. So without waiting to be questioned he volunteered at once: "It was German from beginning to end, Hannah, Bible, prayers, hymns, sermon and all. But it was mighty interesting."

Hannah could hardly forbear a sniff at this, for it seemed distinctly an affectation on the deacon's part.

"What, the sermon?" she inquired. "I should like to know, Jacob Dudley, how you knew which was Bible and which was sermon?"

"O, that was easy enough," said the deacon. "He gave out his chapter and verse, I suppose, and the name of the book wasn't so very different. I did get rather sleepy in the sermon, but I looked around and studied the hymn-book. They do about the opposite from us. They sit when they sing and stand during the prayer and Scripture reading. It's a Lutheran church, and I wouldn't be at all surprised if they did it at first just to be different from Catholics."

"What kind of a church was it inside?" asked Mrs. Dudley, somewhat mollified by the deacon's return to his usual manner.

"Well, it was plain, a good deal like a country church. The pulpit was very high and all draped in black broadcloth, with two high brass lamps or gas on each side and winding stairs on the sides. What seemed stranger than the pulpit was a crucifix behind it, framed, or carved on a square of wood, and on each side there was an oil painting in a gilt frame, Christ on the right and Luther on the left. I tell you, Hannah, it was interesting."

"What was the singing like?"

"That was the best part. What do you think they sang for one tune? Old Hundred, and a lot of it. It made me feel good. I sang right along with the rest of 'em."

"I shouldn't have thought you would, Jacob. What do you suppose they'd think of you?"

"Bless you, they were all singing so loud they didn't know anything about me. If the meter had been right I should have sung 'Let every kindred every tribe,' it was so appropriate."

After this Mrs. Dudley felt that nothing more could be said, so she took up her *Life and Light*, saying to herself, "Jacob always would have his notions, and I don't know but they're pretty good ones."

MISSISSIPPI STATE ASSOCIATION

The fourteenth annual meeting was held at Tougaloo March 18, 19. The membership is small, but the meetings were well attended by the students and instructors of the university, and the exercises were helpful and inspiring. Specially notable on the first evening was an address by Rev. C. L. Harris of Meridian on A Southerner's Observations and Reflections in New England. It set forth quite clearly the fact, recognized by almost all thoughtful observers, that the young Negro's best chance for success in life is in the South, and the prediction was made that within fifty years the status of the colored people in the South as respects equality of treatment in the cars and elsewhere will be the same as in the North.

The licensing of two young men who will graduate from the theological department of the university this year was an interesting feature of one afternoon's session. Several of the most useful of the A. M. A. ministers in the South have been Tougaloo students. The reports from the churches showed life in many forms. Especially notable was a report from a missionary field far off in the woods where there has been for several years no pastor, but where a number of Sunday schools have been kept up, one of them numbering 250. Quite unique was the statement that when the pastor of the Meridian Church was ill his pulpit was supplied by a Jewish rabbi, a man of broad sympathies and so well thought of in Meridian that one of the public schools has been named in his honor. The closing meeting on Friday night had three vigorous addresses on Qualifications for Service, by Rev. W. J. Larkin, The Black Belt as a Missionary Field, by Rev. C. L Harris, and The Work of Congregationalism in the South, by Rev. G. S. Pope. W.

In and About Chicago

Ministers' Meeting

The gathering last Monday was larger than usual and the exercises rather unique. Dr. Gilbert, who has them in charge, hit upon the novel plan of having the subject of missions discussed in its various departments by persons whose duties lie outside the field whose cultivation they commended. Thus Secretary Hitchcock of the American Board spoke in behalf of home missions, and Secretary Tompkins of foreign missions. Rev. Mr. Dickinson of *The Standard* gave an account of the recent discussion by the Chicago Baptists on Systematic Beneficence, and of the purpose for which these conferences in several of our larger places have been held. Dr. Roy represented benevolence in general, and Mr. S. M. Moore gave a brief account of his experiences in Turkey, where he went last summer to meet his daughter, Mrs. C. F. Gates of Harpoot, and where he had an opportunity to see for himself the havoc which the Turkish Government has wrought among its own subjects. At his request the meeting decided to ask President McKinley to appoint Hon. John W. Foster minister to Constantinople, and also to raise the office to the dignity of an ambassadorship. It was also decided to write Mr. Foster, urging him to accept the appointment if it be made. No man has done more for the Armenians in this country than Mr. Moore and, as has already been stated, he has started a colony for them in Georgia.

The Club

A proposal to limit the number of meetings each year to six, instead of eight, was promptly voted down, as was also the proposition to reduce the annual dues from ten dollars to seven and one-half. The club decided, in view of the hard times, to reduce the initiation fee from ten to five dollars. Ladies are to be invited whenever the executive committee chooses to do so. By an almost unanimous vote the legislature was requested to reject the Humphrey Bill now under discussion at Springfield. This bill, it is thought, would prevent the city from securing any proper compensation for its streets for fifty years to come, and would practically compel patrons of the street cars to pay a five-cent fare for that period. In addition it takes the control of the streets, so far as street car companies are concerned, out of the hands of the Common Council and puts it into the hands of commissioners to be appointed by the governor. It is not yet certain that the bill will be defeated, opposed as it is to the best interests not only of Chicago, but of the other cities of the commonwealth. The guest of the evening was Prof. R. T. Ely of the University of Wisconsin, who spoke on some neglected aspects of municipal reform. While admitting the necessity of a business method in city government, he thought that the aim ought to be to govern the city as a great household, in which all who reside within its limits have a common interest. American cities should study European methods in municipal matters. He advocated the German method, which requires its administrative officers to be experts in their departments, and which fills a vacancy in the mayorship with the best man who can be found in the empire, if he can be had. Professor Ely was suffering from the grip, but insisted upon filling his appointment for the evening.

North Side Fellowship Meeting

A fellowship meeting embracing the Congregational churches on the North Side of the city was held, March 25, in the beautiful new chapel of the Lincoln Park Church, Dr. David Beaton, pastor. The sessions were well attended, and the program was rich and profitable. Rev. C. H. Keays read a paper on Books That Have Helped Me; Rev. W. H. Manss discussed the subject of the Pastor and Bible Criticism; Rev. E. B. Dean The Relation of the Pastor to Benevolence. The papers read at the afternoon session were prepared by ladies, and were on such topics as Kindergarten Teaching in the Infant Department of Our Sunday Schools, How Far Are Parents Responsible for the Conversion of Their Children? What Is the Ladies' Society Doing and Not Doing for the Ladies of Our Congregations? The evening session was in the hands of laymen, who spoke of the Things a Pastor Ought Not To Do and of A Model Trustee. No one was more ready to admit the excellence and value of the sessions given up to the laity than the pastors. One of the features of the work during the present season on the North Side has been the close relation with each other into which our churches there have been brought.

An Annual Council

Our Baptist brethren are proposing a novel method of managing their church affairs. At a meeting called for the purpose, and consisting of the pastor and two delegates from every church in the city and vicinity, the plan of choosing a council to serve a year and to discharge the duties which belong to the ordinary recognizing and installing councils was discussed with a good deal of earnestness, and finally adopted by a vote of forty-five to thirty three. At the end of every year the council is to be made up of new members. If two-thirds of the churches belonging to the association favor this plan of procedure it will be tried. The council cannot act except on the invitation of the church which desires its services. There were a good many objections to the plan, chiefly on the ground that such a council is unnecessary, and that the present plan of calling a council when one is desired works well enough. To an outsider it looks a little as if one of the freest of all our church organizations were squinting toward ecclesiasticism.

University of Chicago

Baccalaureate services were held in Cobb Hall Sunday afternoon. After brief remarks by President Harper, the sermon was preached by Prof. W. D. Mackenzie. His discourse closed the series which has been given at the university Sunday afternoons and at Central Music Hall Sunday evenings on the general topic, Life After Death. Professor Mackenzie treated the question from the point of view of philosophy. At the spring convocation, which will occur April 1 in the Auditorium, Lady Aberdeen will speak on The University and Its Effect on the Home.

Opening of the John Crerar Library

This will occur April 1 and will continue three days. All the rooms on the sixth floor of the Marshall Field building will be open for inspection, and the librarian, C. W. Andrews, Esq., with his staff, will show the visitors the library. Thereafter the library will be accessible to visitors every day except Sunday and legal holidays, from 9 A. M. to 6 P. M. As is well known Mr. Crerar, who died Oct. 19, 1889, left a portion of his estate amounting to not less than $2,500,000 for a library to be located on the South Side. Efforts to break the will were unsuccessful, but it was not till Oct. 12, 1894, that the library was incorporated. It was duly organized July 12, 1895. Considering the wishes of Mr. Crerar and the fact that the City Library furnishes the popular literature demanded and that the Newberry Library is especially rich in history and Americana, it was decided to make this a free reference library of a scientific character. Its special field will be that of the natural, the physical and the social sciences with their application.

The three libraries will thus divide the world of books between them. Their relation to each other will be that of co-operation rather than competition. Perhaps at no distant day the three libraries may issue a common catalogue for the convenience of their patrons. There are now about 15,000 volumes on the shelves and 7,000 more in preparation. By the end of 1898 it is expected that the library will contain 40,000 volumes. There will be 1,200 periodicals in the reading-room. It is thought that the present accommodations will be ample for five, or even ten, years. In the meanwhile it is proposed to set aside every year a portion of the income for a permanent building. Already this building fund amounts to more than $100,000. While this policy will limit the amount devoted to the purchase of books, it is undoubtedly the wisest policy to pursue, inasmuch as it will secure, as the directors say, "an undiminished capital fund to provide, maintain and support a library for all time to come." Under the co-operative policy adopted by our libraries Chicago will soon be furnished with excellent facilities for research, as well as for the consultation of books which are purely ephemeral in their character.

Tribute to Rev. Dr. George H. Wells

Few men were more highly esteemed than the late Dr. Wells. Few were more completely consecrated to the ministry, or more anxious to make it an agency of the greatest possible service. The tribute to his worth, spontaneously given at the funeral services held in Dover, Ill., where he had been brought up, and where his aged father still lives, were tender and touching in the extreme. Plymouth Church, Minneapolis, Dr. Wells's last pastorate, sent its present pastor, Dr. D. N. Beach, and two of its honored laymen to the funeral. Dr. Beach took part in the services, bearing appropriate and grateful testimony to the blessings which his ministry had brought to Minneapolis and to the honor in which his name is there held. Dr. Wells was often in Chicago and was always gladly heard in our pulpits.

Special Christian Work

There are few men anywhere who have done more for the Master, or have had greater joy in the service they have tried to render him, than Mr. K. A. Burnell of Aurora, Ill. Although speaking two or three times every Sunday, either at missions or in some of our churches, he has yet given, year after year, five days of each week to house to house visitation, both in the country and in the city. Since Jan. 1, 1897, he has made and written up 3,300 visits made among the poor of Chicago. His plan is to converse on religious matters with those visited, and to learn from them their spiritual condition and in what way they can be encouraged or stimulated in a Christian life. Some of the results of these visits are instructive as well as painfully suggestive. Thus inquiry has shown that not more than one out of every hundred of our Sunday school teachers visits regularly their pupils, and that out of every hundred families not more than from five to seven have a family altar. For more than forty years now Mr. Burnell has followed the Harlan Page method of doing Christian work—"By divine grace I will act as though I were the only one to act, waiting no longer for others." Copying the example of Harlan Page, Mr. Burnell has gone "from house to house among the poor and told the one next to him about the Saviour he has found." For a score of years Mr. Burnell has had delight in the acquaintance and fraternal sympathy of Mr. George M. Cook of the South Church, who has lost no opportunities to bear testimony to his love for Christ and to labor among the poor and outcast.

Chicago, March 27. FRANKLIN.

No one can be rich who lives beyond his income and no one can be poor who lives within it.—*Anthony W. Thorold.*

The Home

IN TRANSITU

BY MARY GOODALE SLOCUM

I do not ask for sudden light
To pierce the way beyond my sight,
That time when all alone I go
Upon the journey that I know
Leads through deep floods, where men have lost
Ofttimes all courage ere they crossed;
Nor do I ask the power to hear
Celestial voices, glad and clear,
Bidding me welcome through the night,
Assuring me that, glad and bright,
The heavenly city lies close by
My earth-tired feet, and that my eye
Shall swiftly see, my ear shall hear,
The wonders of the land so near;
These seem so slight a boon to heed
Beside the one for which I plead,
That greater good my soul doth crave
That through it all I may be brave!

A little incident occurred in a certain grammar school not long ago which illustrates the danger of weakening character by withholding tests of virtue. It was the old story of pupils violating the rule against whispering and then rendering a false report. In discussing the matter with the principal of the school, he gravely maintained that it were better to omit taking the report than to place before the pupils the temptation to lie about their conduct. But he was opposed by the teacher in whose room the misdemeanor occurred, on the ground that boys and girls must face evil when they go out into the world and where shall they learn power of resistance if not in the schoolroom? Are not both parents and teachers too prone to be lax in discipline nowadays? Is it any real kindness to shield our young people from the shafts of temptation, thus leaving them weak and defenseless when parental and other safeguards are removed? How else do we become strong, physically and morally, than by exercise?

TWO SERVICES

BY FRANCES C. SPARHAWK

"You promised it!" and Mrs. Austin's eyes flashed. The smoldering discontent of the past month had kindled into wrath.

"I know it, Mary. But"—

"But you can't afford it, of course," sarcastically. "I should say, now, that you couldn't afford to break your word, and about such a little thing, too!"

"Mary, do you mean to make me sorry for what I have done?" The question was intensely earnest.

The angry eyes wavered and fell.

"I could have given it to you but for this thing," pursued the speaker. "You don't wish it different, Mary, do you?" A silence. "Do you?" he repeated, with passionate eagerness.

"Of course not. You know that well enough. But"—

"It's the choice, my dear. I told you it would make me poorer for the time."

Again a silence, in which the man's gaze was bent fixedly upon the face of his hearer. Then she said, "Forgive me, Henry. You are right. I must not mind. Of course, I'll try not to."

"I'm sorry, wifie." And he kissed her good-by gravely as he went to his business.

She stood thoughtful. Her husband had told her shortly before that a terrible temptation had come to him to make a pile of money lawfully, by man's law, but in a way that would leave many other people helplessly poorer, and not a few of these would be women. He had resisted. How proud of him she had been, how ready to fall in with his statement that for a time they would have less for this opportunity lost—ready until it came to her giving up the new sealskin he had promised her this winter, and then she had sulked for weeks and finally broken out into reproaches.

A choice between righteousness and luxury had been offered him. He had been true to his best self, as he always was. To her, also, through his, the same choice had been given—ah! she saw it now—and for all these weeks she had in her heart been choosing, which? She had not understood it in this way before. She put up a fervent prayer for forgiveness.

She rose from her petition comforted, feeling that she had been forgiven. Hers had been a wrong craving, since its gratification would be through evil, but in itself it was so natural at the worst, so womanish! And in her own heart, softening her self-reproaches, she felt a touch of the tenderness with which she was sure her Heavenly Father regarded her in her contrition. What a blessed service she had been in all these twenty-one years since she had made profession of her faith! What loving-kindness had guided her steps and led her tenderly from her mistakes into better ways! How her husband's love and her children had been given to her, and her highest duties of love and care for them made her greatest pleasures! Yes, the yoke of the divine Master was easy, and for all erring and repentant was the tender word of forgiveness and blessing. How light, indeed, and how full of love was the burden of the servitude that he laid upon us, his brothers and sisters, as we were of our fellow-mortals! As she sat down to her sewing the happy consciousness lingered with her for a time, and then her thoughts drifted back into their usual channels. It was over two hours before she went down stairs.

"Minna! Again! How can you! You can't count on your fingers the times I've told you never to sweep the parlor until you had carefully covered the nice furniture that is too heavy to lift out. And now look at that velvet sofa, just white with dust. It's just too much!"

As she paused, breathless with anger, the low voice of the servant girl answered, in her stammering English, "I very sorry, missis."

"'Sorry!'" echoed the other, contemptuously. "That's what you say every time you do anything wrong. That doesn't make up. I took the trouble to cover the furniture myself to show you how, because I thought you might not understand telling. I might have saved myself the pains!"

"Yes, missis," returned the girl, her look of trouble deepening as she failed to catch the meaning of the sarcastic words. "I know you show me. But it rain that day; you say it rain when you working, an' so I understand you mean do it w'en it rain."

The incredulity in Mrs. Austin's sharp laugh she did comprehend, and the gathered tears fell to make room for others that quivered in the blue eyes and then followed down the flushed cheeks.

"It's very trying," the mistress went on, "to have a girl that doesn't see things in the right way at once. And don't cry, Minna, it's babyish. Nobody gives more to girls than I do, and nobody exacts less, only that you shall do in the right way what you have to do. You're very forgetful, Minna."

"I sorry. I try hard, I learn pretty soon," responded the girl.

"O, your words and promises don't count for anything. I shall not excuse you until I see that you do better. That's what I require. Now, I'm going to give you just one more trial, and if you keep making mistakes I shall have to let you go. Do you understand?"

The girl bowed her head and turned away her tear-stained face from the eyes that were watching it with sarcastic sternness.

The mistress sat in her room angrily stabbing her work with her rapid needle. She really would not stand Minna, the girl was inexcusable. And to hear her say always she was sorry when she ought not to have done the thing at all was simply aggravating. "If I were a servant, paid for my time, I would not be so unfaithful," she said to herself. And there came to her a soothing consciousness of the thoroughness of her own performances—sewing that never ripped, knitting that never slipped stitches, dusting that never scalloped, bread never slackly baked or overdone; she did nothing by halves, and she rejoiced in the knowledge. Yes, had it been her lot to be a servant she would have been far different from Minna. She could not stand the girl.

Mrs. Austin was proud of the way in which she treated her servants. They had a comfortable room, were never overworked, received good wages regularly paid and had more time for going out than they were really entitled to. And for all these things all that she required was perfect service, a most reasonable requirement, and one that she intended to have met. She had a right to it, she paid for it.

Minna's heart was heavy. She seemed farther than ever away from the dear land of her birth, and the tears would run down fast at the recollection that she was thousands of miles from anybody who cared at all for her. Then she thought of those she had left that she might earn and help them in their need; she remembered the last blessing of her kind pastor, as with his hand on the head of the young girl he had known from her babyhood he called her one of the Lord's little ones. The bitterness went out of her heart, though the loneliness seemed deeper for the very memories that had filled it. It was true that she did forget, and truer that she did not always understand her orders, but it was truest that she had already made much gain in both ways. She would try harder and keep her place, and work for the dear home.

One necessity in Mrs. Austin's perfect service was that her servants should know their places. That afternoon Miss Kate Austin came into the kitchen with an order from her mother for Minna. As at her entrance the girl looked up from her work, something in the age and bearing of the other reminded her suddenly of her own fair younger sister in Sweden. The light came into her own face and she smiled at the comer. No thought of equality was in her heart, except that of youth and human kindness.

The fair face of Kate Austin was as irresponsive as a wooden block; she gave her order icily, and with lofty bearing passed out, to tell her mother that that girl had presumed to grin at her. As she went, the atmosphere of character, which every human being bears about, floated out after her and filled the kitchen with a chill, for the sunshine of family brightness and happiness never touched this north side of life.

The same evening Mrs. Austin was listening delightedly to the conversation of her husband and a brilliant friend of his as the two were discussing the evidences of the coming out of the Jews from their ages of exclusiveness, and recounting the proofs in their early laws that they had but received greater knowledge in order that they might freely give, that they were in God's service to show the world what such service should be—the forerunner of Christianity, the fullness.

"There is that forceful command," continued the guest, "as to kindness toward the stranger within their gates, the captives, the slaves, all who might stand in relations of humility toward them. Why, it's the very essence of Christian conduct today."

"How beautiful!" was the inward comment of Mrs. Austin, the Christian philanthropist.

With the thought something made her look up. There in the doorway stood a girl of twenty, her face flushed with shyness, on her tongue the hesitation of one who has to speak in a strange language, in her heart, plainly shown by her bearing, the fear of rebuff and censure for appearing at all, and yet standing her ground because duty required that she should at once tell her mistress of something that needed her attention.

Did the search-light of the Spirit throw a new radiance upon this figure, come at this opportune moment? For as the mistress, with the word of the old command ringing in her ears, looked with startled eyes at Minna, suddenly she saw in her the little stranger within her own gates.

THE INFANT CLASS

BY MRS. ELIZABETH MCL. ROWLAND

Nearly everything that is written about primary Sunday school classes presupposes a large city school, a separate room and superintendent, graded classes with teachers, public school methods and discipline. But hundreds of teachers in small churches and scattered neighborhoods face a totally different situation, as my nine years' experience with a class averaging above twenty has proved to me. Mine is literally an infant class. I take them early, often at three or less, and send them out at seven, or six even if they can read a little, because I find that I succeed better so than if I keep them longer and have classes and teachers under me. My children are thus so nearly of one grade that if I reach one mind I reach nearly all.

I have never visited a primary class with children of nine and ten in it where the attention of all was held. Usually the little ones are neglected while the older ones get the teaching and answer the questions. I must own, however, that the singing of a strictly infant class will be confined to a few tunes poorly sung, and its teachers must learn to sing on in spite of discords and mistakes. I have an assistant, who marks for the secretary, distributes papers and receives the money. She also takes away fans and parasols, finds pennies in deep pockets and intricate purses, confiscates marbles, holds the irrepressible baby awhile, separates pugilists and wipes the tears, while I teach the lesson.

I long ago decided that I could not tell all the Bible stories, teach its history and geography, the Apostles' Creed and the higher criticism, to children between the ages of three and seven during half an hour on pleasant Sundays. So I said, "I will plant a seed, I will cultivate a habit." I took for my motto, The seed is the Word, therefore my children shall learn Bible verses, and they shall also be trained to give.

After staying with the main school through the devotional exercises we go into the parlors for forty minutes, call the roll, giving a second credit to those who can say *present, church*, which averages one-half of the number in the class, and then we take the collection before the money gets lost. Two children pass the hats, while we all repeat (not sing) the verses beginning, "Hear the pennies dropping." We add up the sums in the hats, change the pennies into dimes and let the children, in turn, push the dimes into a gem bank for some special object, such as a window in a home missionary church—all trivial exercises, but they keep the object of the gift in view, and no child makes the mistake of thinking the teacher wants his money for peanuts. I hear from parents that their children insist on a penny for Sunday school just as they do for the monkey with the hand-organ. My aim is to cultivate the habit—the principle is a later growth. Next comes our prayer, beginning,

I thank thee, God, for giving me
Another happy night.

Then the children tell me what they believe. One raises her hand and says she believes "in God above," and another says "in Jesus' love." By this time the shyness wears off and two or three more are ready to respond. By that time we are ready to repeat the child's creed in unison. We use no question-book or quarterly, but give each child at the close of school a colored picture-paper, which has in it, not only the lesson of the day for home review, but the Golden Text for next Sunday. It is on this verse that I lay the most stress. Every child who can repeat it is praised heartily, and if she has not learned it at home she must repeat it after me, every child, every Sunday, till the dullards and laggards can repeat them in unison as we review the texts for the quarter every Sunday. We also have a handful of selected verses that we tell off on our fingers, and in this way I hope that even the child who leaves Sunday school early will take with him enough of God's Word to find his Saviour and direct his life.

My great help is the picture roll, and if I could not have that I would string the colored picture lesson-cards and use them like a roll. If the class is small and must be in the room with the school, these might serve about as well. I explain the Golden Text, show the new picture and tell its story, and then hear the lesson, review and advance, on the roll, asking question after question, going over it again and again, calling up Johnny to find the cloud that hid our Lord as he vanished and lifting Jenny to put her finger on the two angels that said he would come back again. I turn the roll, and the very little boys can find the lame man with bare legs and crutches. This is a good place to stop and repeat our verse beginning, "These are the twelve apostles' names," and decide which of the two apostles these are who have something better than gold or silver dollars for the poor fellow. We find everything in the picture. We count the people, name the children and guess how much Ananias had in his bag. Order suffers, for half the children are on their feet at once, and every one wants to point out something he sees on the roll—but they go home and talk about the lesson.

It requires some hardihood to confess that I neither use nor want to use a blackboard. My children cannot read from either book or blackboard. The ingenious anagrams and rebuses recommended in many "helps," the chalk lessons—yellow marks for the disciples and a white one for Christ, a green square for a synagogue and a brown dot for a blind man, a key to remember that love unlocks the door of the heart, and a candle to show what the Bible does for our feet—all these seem to me to make darkness deeper and to add perplexity to simple ignorance. Nor do I believe that little children get any real instruction out of such exercises. Older scholars may, perhaps, grown people, visitors, especially those who neither teach nor study, and those who know much less of the Bible than they are willing to acknowledge. All these watch with delight the handling of colored crayons on a blackboard, and with open-eyed wonder and bated breath follow the teacher as she pins up great white hearts stamped with red letters; and when the red letters finally spell out a text, they smile and sigh, just as they would do if a juggler had pulled a rabbit out of a borrowed hat. But to the little child, who has doubtless been amused by it all as a "show," between the colored chalks and the paper hearts, the flags and the keys, the impression is confused, the lesson is misunderstood and nothing is left for him to carry away.

After all our efforts we often fail utterly. I once thought I was making it very plain when I told of Joseph sold as a slave, but I found no child had any idea connected with the word slave. In a lesson on the Lord's Supper, I might as well have talked Choctaw, for the eleven out of the sixteen present that rainy Sunday had never seen the communion table, and every one of the eleven, as it happened, the child of a church member! Years ago I carefully explained that when Zacharias prayed he lighted some sweet smelling powder called incense, and prayed to God as the smoke rose. The next week, when I asked on the roll, "What is this burning on the altar?" one child answered, "Insects!" But another jumped to her feet and corrected him with, "No, t'ain't insects, its insect powder!"

How little of the Bible is taught to children even in Christian homes! What can a teacher do in half an hour when she must do all? Very little at the best, and that is the reason why I lay so much stress on committing the verses to memory. It isn't much that the most successful teacher can do for such little ones, but what is learned before seven has a way of sticking in the memory to the end of life. It is rather an old-fashioned way; little is said about it nowadays, but it is the only method with a promise of God behind it. So I hold on to the promise and plant my seed.

Mothers in Council

COURTESY TO CHILDREN

Rob and Mab were playing "choo-choo." A long line of chairs stretched across the room, and Rob was stationed in the mail car, energetically throwing out and snatching in the mail-bags. Mab, as passenger, sat with serene composure in a rear sleeper. Papa, coming into the room with the morning paper in his hand, innocently seated himself in one of the chairs.

"O, papa, that's the coal car! You're sitting right in the coal! You'll get all dirty!" exclaimed Rob in distress.

Mr. B—— was intent on the paper, and paid no attention.

"Papa, papa, you're in the coal car! Get out quick!" Rob reiterated.

His father did not move, but said, decidedly: "No, no, Rob. You can't have all the chairs in the room to play with. Papa wants to sit here and read his paper." Whereupon this usually polite gentleman planted his feet in the cab of the engine and became immersed in politics.

No appeal was possible, and a very uncomfortable half-hour followed. The children's play was spoiled, the spell broken. The "choo-choo" of Rob's imagination was a wreck, and he had been thrown rudely back into a world where the combined duties of engineer, conductor, brakeman and mailman were no longer required of him. His restless activity, goaded into exercise by a latent sense of injustice, found vent in mischief. He snatched Mab's doll, demolished her block house, teased the baby and fretted incessantly. Every diversion failed. Finally he was banished to the nursery by an indignant father. Mab followed, and a troubled silence reigned. At length Mr. B—— dropped the now uninteresting paper, saying: "Of course that was a piece of mistaken management. I ought to have taken a passenger's ticket on the train, and so secured the privilege of reading my paper in peace."

"Or the children would have been delighted if you had expressed consternation over the supposed damage to your coat," suggested his wife.

"To be sure. Instead I was distinctly rude to the poor babies, and spoiled their happy play."

"You are usually considerate," said his wife, apologetically, "but it is hard to be consistent in these things. I shall be tripping next."

And she did. It happened in this way. Rob was busy with pencil and paper. When he needed a rubber he went to his mother and asked for one, but she was busy and apparently did not even hear the repeated request. At length Rob began to fret. Her attention thus secured, Mrs. B—— confiscated pencil and paper as a punishment for peevishness, saying: "If Rob had asked pleasantly mamma would have been glad to give him the rubber."

Even as she spoke, however, by a curious flash of memory and conscience, she recalled the first request and its subsequent repetition. Gathering the surprised child into her arms, she exclaimed: "Excuse mamma, Rob! I remember now that you did ask pleasantly at first, and mamma was so busy that she did not really hear."

Upon another occasion Mrs. B—— had the pleasure of proving the value of tact and consideration. The children were again steaming across country behind an imaginary locomotive, when she disturbed them by unexpected and highly inappropriate kisses.

"Why, mamma, we're playing choo-choo, and going all the way to New York!" exclaimed Rob.

Realizing her mistake, the mother asked instantly, "But won't you kiss mamma good-by?"

This was satisfactory, and the children lifted eager faces in farewell. A few moments later, however, mamma again forgot the game and sat down upon the couch which served as a train. The immediate outcry was promptly heeded, but when the train "slowed up," in approaching the next station, she boarded it with all due formalities, calling forth shouts of appreciation from the little people. Then they had a happy ride through fields and woods, over bridges and through towns, till Rob's quick eyes saw in the glow and blaze of the open wood fire the "lights of the great city in the distance." (A delightful play of the imagination!)

Children appreciate courtesy shown them by grown people, and they also notice a failure in politeness on the part of those with whom they come in contact. One afternoon Rob fairly burst into tears because a gentleman who was calling at the house failed in a simple act of courtesy.

"He didn't say good-by to Rob," lamented the child. The same afternoon we went to call upon a friend, and when we took leave our host followed us to the door and called, "Good-by, Rob!" After we had left the house the little fellow's face was radiant.

"He *did* say good-by to Rob!" he soliloquized gleefully, and with an emphasis that indicated plainly his remembrance of the former omission. Upon another occasion the children went to the post office and a working man opened the heavy door for them.

"That is a nice man," said Rob, "he opened the door for Mab and Rob."

In my study of children I am constantly discovering new directions in which this simple oil of courtesy may be useful. When making a demand upon the services of a child, for instance, one soon learns to avoid a sudden interruption of some absorbing occupation. A slight warning is easily given as, "Rob, when your horse is put up in the barn will you hand mamma that book from the table?" or, "Will Mab call nurse for mamma when dollie is put to bed?"

Children are so imitative that the surest way of teaching them good manners lies in the constant practice of politeness in dealing with them, and it may also be said, incidentally, that they are especially quick in reproducing the bearing of their elders towards servants and dependents. A child's intuition is sure, however, and his imitation always goes deeper than the external act, reaching to the inner thought and intention. He may fail in reproducing the graceful manner or courteous speech if it is not sincere, but will never fail to divine and grow up into the real spirit of those about him.

DOROTHEA BIRD.

WILD OATS

Who gives the boy the seed for his sowing? Often the father in recalling stories of his young days to college friends, while the boy sits open-mouthed and open-eared beside him. No wonder that like Hilary, the hero of a late much criticised story, the boy decides that when he is a man he will have like stories to tell. Even younger than his father he begins to sow his wild oats, sowing them deeper, thicker and more broadcast, while his father mourns over the degeneracy of his son, crediting it to mistaken methods of education, to anything and everything except his own words.

A father told the story of a falsehood which he once told his mother. His little girl listened with wonder, and the mother saw that the large gray eyes grew larger as the child listened to her father's story. A few days afterward the before truthful, though somewhat fanciful, child told an absolute falsehood, and when in great grief her mother asked, "Charlotte, why did you tell mamma an untruth?" the child lifted her eyes clear and bright, with no look of shame or regret, saying, "When papa was a little boy he told a wrong story to his mamma." The child's mamma explained that papa was less than two years old and afterwards became a truthful boy, and continued, "Papa would be greatly grieved to know that his six-year-old daughter, who knew better, had told an untruth." The child accepted the explanation and was sorry for her fault. Yet the mother is sometimes in doubt whether that little seed was wholly uprooted, or still has an undergrowth of rootlets that may push their way into the child's after life. This was the mistake of an unusually careful father. What of those who take little or no thought of the matter and manner of their conversation in presence of their children?

For instance, a boy of fourteen joins a group of men who are telling stories which are a disgrace to manhood, or, if not absolutely bad, are suggestive of impurity. The oath was used in the original story to emphasize a point. Who of the group of men refrains from the use of the latter, or, as they say, "spoils a good story," because of the presence of the boy? If they stop to think two-thirds of the men would say, He is a boy, and he must hear such things sometime. I tell you nay. God pity the boys of such fathers. They tie stones about the neck of their own sons to sink them into fathomless depths of misery and shame. God is most merciful, and if, in the extremity of sin and suffering, they cry unto him he will save them from the penalty of their own and their father's sin, yet what is such a wreck of a life worth? Strange as it may seem, those same fathers are loving, kind and devoted to their children. Who shall open their blind eyes, that they may see before their children eat the bitter fruit which they raise to their lips? Would that my feeble words might reach some such and cause them to speak sweet, pure words in the presence of their sons, if not in all places and on all occasions.

But there is a difference in the treatment of the girls and boys. Alas! that it cannot be said, even of all women, that they touch not, taste not, handle not, in thought, word or deed, anything that is other than sweet and pure. Scandal tells its story by the mouth of women, but the women are few who will not pause and, with a blush, change such conversation upon the entrance of a young girl, even if that young girl is neither kith nor kin to them, and much more when she is their own daughter.

While there yet might be some subjects which it would be unwise or premature to discuss in the presence of young people, would that it were true that neither men, in their conversation with each other, or women in theirs with their own sex, ever said anything which would be harmful to either boys or girls. Yet, while humanity is as it is, I plead that the boy equally with the girl be kept from the blight too often cast upon his life by the stories told in his hearing by his elders.

ALICE HAMILTON RICH.

A little girl of tender years, who had been attending one of the public kindergartens, fell from a ladder. Her mother caught her up from the ground in terror, exclaiming, "O, darling, how did you fall?"

"Vertically," replied the child, without a second's hesitation.—*Christian Register.*

He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again.—*Phillips Brooks.*

Closet and Altar

Your life needs days of retirement, when it shuts the gates upon the noisy whirl of action and is alone with God.

So long as we see men give themselves to one another and the power of one man passes into another man's life, so long it cannot be unintelligible or incredible that Christ gives himself to us. If it be so, that constantly men and women can give what is best in themselves to other men and women only with suffering, then it surely is not strange to find that Christ could not give himself to man without a pain that is the central tragedy of human history. He could not give himself *to* us without giving himself *for* us. The fountain out of which we were to drink until it became in us a well of water springing up to everlasting life could only spring from the foot of the cross whereon he died.—*Phillips Brooks.*

The way is long and dreary,
  The path is bleak and bare;
Our feet are worn and weary,
  But we will not despair.
More heavy was thy burden,
  More desolate thy way;
O Lamb of God, who takest
  The sin of the world away,
    Have mercy on us.

Our hearts are faint with sorrow,
  Heavy and hard to bear,
For we dread the bitter morrow,
  But we will not despair.
Thou knowest all our anguish,
  And thou wilt bid it cease;
O Lamb of God, who takest
  The sin of the world away,
    Give us thy peace!
        —*Adelaide A. Proctor.*

To await the growing of a soul is an almost divine act of faith. How pardonable, surely, the impatience of deformity with itself, of a consciously despicable character, standing before Christ, wondering, yearning, hungering to be like that. Yet must one trust the process fearlessly and without misgiving. "The Lord the Spirit" will do his part. . . . The creation of a new heart, the renewing of a right spirit, is an omnipotent work of God. No man, nevertheless, who feels the worth and solemnity of what is at stake will be careless as to his progress. To become like Christ is the only thing in the world worth caring for. Those only who make this quest the supreme desire of their lives can even begin to hope to reach it.—*Henry Drummond.*

We beseech thee, Almighty God! Healer and Comforter of man's sorrows, that not only those things which we have suffered in the body and the outward losses and pains of life may bless us; but also may the evil that we have done become to us the solemn gate through which, in penitence and sorrow having gone forth, in joy and rejoicing we may return. We beseech thee to make us wise that no dead past may have power to detain us long; give us not sackcloth and ashes but help us to gain the hight from which we never should have fallen; and in newness of heart and freshness of courage to do the things that we have hitherto left undone. Hear us of thy mercy. Make thy face clear to us. Lead us in patience, correction and loving-kindness through life and death into the eternal peace, through Jesus Christ, our Lord. Amen.

A TRUE HOME

What is a home? A guarded space
  Wherein a few, unfairly blest,
Shall sit together, face to face,
  And bask, and purr, and be at rest?

Where cushioned walls rise up between
  Its inmates and the common air,
The common pain, and pad and screen
  From blows of fate or winds of care?

Where art may blossom strong and free,
  And pleasure furl her silken wing,
And every moment laden be,
  A precious and peculiar thing?

And past and future, softly veiled
  In hiding mists, shall float and lie
Forgotten half, and unassailed
  By either hope or memory,

While the luxurious present weaves
  Her perfumed spells untried, untrue,
'Broiders her garments, heaps her sheaves,
  All for the pleasure of a few?

Can it be this—the longed-for thing
  Which wanderers on the restless foam,
Unsheltered beggars, birds on wing,
  Aspire to, dream of, christen "home"?

No. Art may bloom, and peace and bliss;
  Grief may refrain and death forget;
But if there be no more than this
  The soul of home is wanting yet.

Dim image from far glory caught,
  Fair type of fairer things to be,
The true home rises in our thought
  As beacon for all men to see.

Its lamps burn freely in the night;
  Its fire-glows, unchidden, shed
Their cheering and abounding light
  On homeless folk uncomforted.

Each sweet and secret thing within
  Gives out a fragrance on the air—
A thankful breath sent forth to win
  A little smile from others' care.

The few, they bask in closer heat;
  The many catch the further ray;
Life higher seems, the world more sweet,
  And hope and heaven less far away.

So the old miracle anew
  Is wrought on earth and provèd good,
And crumbs apportioned for a few,
  God-blessed, suffice a multitude.
        —*Susan Coolidge.*

A LENTEN MEDITATION

As we draw near to the time when a large portion of the Christian Church specially commemorates the earthly sufferings of our Lord, these words from Phillips Brooks are full of comfort and suggestiveness:

It is not every sort of suffering that trains the souls of men. Simple suffering, taken by itself, has never any such educating power; it gets it only by the strength of some end or purpose that is discovered in it. The man who has suffered much, and yet who knows nothing of suffering but its pain, is hard and not soft; is selfish, querulous, ungrateful. The blows have beaten his outer nature into a crust to keep the inner life more than ever a prisoner, instead of breaking the outer life to let the inner life forth.

What then, must we put into suffering to make it a true means of education? Two things: First, hearty and cordial submission to another's will. Look at the child who patiently submits because his father says not, "You must," but "It is well you should." Look at the men and women everywhere who have no question after they have found out what God's will is, who simply go and do it, in whatever pain, because they know it must be right and best that his will should be done. In all such cases, where suffering comes out of willing submission to a superior and trusted will, it brings the sufferer into sympathy with the purpose of that will, it demands spiritual enterprise and faith, and so it calls out the better life and educates the soul.

There is another thing which you must add to suffering to make it a means of perfection. It must be the suffering not merely of faith, but of love. No man grows the best by what he suffers only for himself. There is not half as much spiritual culture in the pain of fever that tosses on the sick bed, submissive as it may be to God, as in the pain of sleeplessness and anxiety that watches by its side and not merely submits to God, but suffers for love of a fellow man. All the highest and most educating suffering of the world has been vicarious. It has been the suffering which the sufferer was in no way bound to bear, save as Jesus was bound to die for our sins. . . .

It is idle to talk of suffering as if it were the privilege of a few select lives only. Suffering and its culture, like joy and its culture, are within the lot of every man. He lives unworthily whose nature never clashes against the lower natures, and suffers pain. But mere pain is not education, does not bring growth. It is the suffering of willing submission to God and of self-sacrificing love for fellowmen that softens and spiritualizes and blesses us.

A good rule—"Buy the Best."

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Baking Powder

Immediate.

To The Congregationalist Subscribers:—

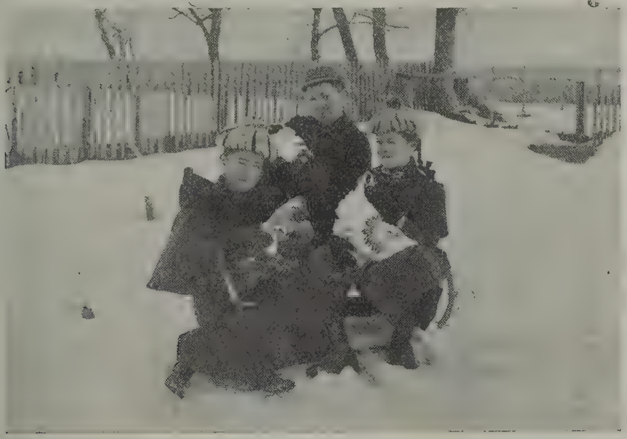
We cannot afford to send our Dresden (Germany) Poster to all applicants. We have but a limited number on hand, and they are very expensive. While they last, we shall give a preference to those applicants who state that they are subscribers to *The Congregationalist.*

Six 2 cent stamps must be inclosed if the Poster is to be sent by mail. It measures 3 feet 8 inches by 5 feet 5 inches. It is published by Wilhelm Hoffmann, of Dresden, especially for us, and is said to be one of the best artistic productions of the famous artist, Hans Unger.

Estey Organ Co.
BRATTLEBORO, VERMONT.

The Conversation Corner

PLEASE, Mr. Foreman, preface this piece with the prettiest *P* in all your fonts, to stand for *Pets*, for I pro pose to print a pile of letters in which the children tell us about their favorite animals. It is natural and right and proper for children to have animals for pets—although I have sometimes wondered why grown-up people with money and leisure should spend so much of both in unnecessary attention to a poodle dog, when so many poor little children are famishing and perishing, morally if not otherwise, for want of love and care. One day this week I saw Washington Street in Boston crowded full of people waiting for hours to get the slightest news about the disgusting fight, three thousand miles away, between two men who were trying to beat and bruise and maul each other as badly as they could, while thousands of others all over the land watched the papers to see which should come nearest to killing the other in the ferocious struggle. Infinitely better than this degrading interest in bloodthirsty human brutes is the kindly petting of innocent animals; so let us have the children's letters, although they take up the whole Corner—or two Corners!



A GROUP OF PETS

"I AM MONARCH OF ALL I SURVEY"

KINGSTON, MASS.

Dear Mr. Martin: I am ten years old today. My sister and I have some pets. They are rats, and my sister has a canary bird and a tame rooster. I have a tame hen. Then we have bantams and they are tame too. The rooster has had his picture taken. Would you like one? AMELIA C.

As the rooster had been at the trouble to sit (?) for his picture, I sent for it and got another also, with this explanation:

Dear Mr. Martin: My sister wants me to write this time. The girl holding the whitest hen is Amelia. The boy is our cousin visiting us from Nova Scotia—his name is Edgar. His rabbit's name is Speckle. The white hen's name is Whitie and the rooster's name is Jim Crow. He is mine and I tamed him. We have nine bantams and a lot of other hens. I have some Japanese rats. They are very cunning. FAITH C.

Later: The boy sold his pair of rabbits before he went home. We have given away the rats. The white hen is sick and papa has got to kill her. Jim Crow is alive and well.

I suppose the sledding is gone now as well as the smiling boy and the rabbit and the rats and the white hen. To make up for it, here are hens and snow in Alabama:

SHELBY, ALA.

Dear Mr. Martin: Two or three weeks ago the ground was white with sleet. Our hens came out from under the house and ate it as though it were something good. My brother hunts. We have birds almost every day. He says that a mocking bird will get among a flock of robins and when you start to shoot, it hollers and the robins fly. The little Vermont girl who sent you a picture of her brother on his bicycle is my cousin. LENA C.

Isn't it strange how Cornerers are cousins to each other all the way from Nova Scotia to Alabama? Perhaps Lena lived in Vermont herself once! Now that we are down in Dixie-land we will read letters from two girls in Virginia:

Dear Mr. Martin: My best friend and I are going to write to you. In our family there are six girls and I am the next youngest. Malinda is the baby and is three years old. We call her Linnet. For pets we have a canary named Cherry and a dog named Floss. MILDRED M.

I vote for Linnet as the most popular pet in that family!

My Dear Mr. Martin: I am thirteen years old. Am I too old to write to the Corner? [O no, I got a letter yesterday from a lady ninety years old!] I read the letters every week and like them so much. I am very fond of pets. I have two tame rabbits without names, a Maltese kitten named Polly, four gold-fish, a little puppy, Prince, and a big dog, Colonel, a little colt of my own named Princess, a calf named Gay and one named Tim for the children in Timothy's Quest that I read a little while ago. With best wishes for you and D. F., HELEN F.

I sent these girls certificates, but they came back to me through the post office. I was not sure of their address.

ELK RIVER, MINN.

Dear Mr. Martin: I like the Corner very much. I would like to join it and be a member. Mamma reads the Corners to me. I am six years old. We lived on our farm last summer, and kept ever so many sheep and lambs and hens and chickens and some cows and horses. We had one cow named Primrose and another named Cherry. One bossy was named Star and one Cherry Blossom. I thank you for putting so many nice things in the Corner. MARGARET H.

No, it is I who ought to thank you and all the other children for sending me so many nice things to put in—although I am not able to print half of what I get.

LUTESVILLE, MO.

Dear Mr. Martin: I am five years old and I go to Sunday school every Sunday and carry two nickels. Auntie puts some wheat in a pan up in a tree by our bay window and the bluebirds and the redbirds and red-headed woodpeckers come here every day for their dinner. God has just sent me a cousin—a sweet little baby boy. [I will predict that the warbling of this little "cousin" will soon be sweeter than the singing of the bluebirds!] Please give half of the money I send to Pomiuk, and half to the Armenian orphans. GEORGE W.

MACHIAS, ME.

Dear Mr. Martin: I would like to become a Cornerer. We have a pony. She is a bronco, and her name is Nettie. She is as kind as a kitten and we are all very fond of her. She does not like to be hitched very well. A few Sundays ago papa went to M—— to preach and he hitched the pony to the fence. Pretty soon there was a commotion outside, and when he went out to see what it was about there was the pony with a section of the fence pulled off. But she did not try to run away. Papa said, "A little more and that church would have been like a good man's conscience." Papa says it is a conundrum; can you guess it? We can't. KENNEDY C.

No, I have not been able to, all these three or four months the letter has been waiting, but just now it suddenly flashed upon me—of course, "a good man's conscience" is *without offence!*

REDLANDS, CAL.

Dear Mr. Martin: We have a big cat named Jimmy and a little one named Fuz. We have three horses; one of them is in pasture. The other day [in October!] we had a nice rain. The oranges are just turning yellow in this country but we can see the snow on the tops of the mountains. Could you tell me how Pomiuk is? [See March 18.] EDWIN L.

The next little boy's letter seems to be addressed to all of us as his audience:

SPRINGFIELD, MASS.

My Dear Friends: I will now tell you about my pets. I was walking along one day and I chanced to pass by a barn on my way to school in Chicago, and I saw a lot of little puppies. I went home and asked my papa to go and see them and he bought two of them. One was brown and the other black. The brown one we named "Brownie" and the black one "Nig." They grew to be big dogs, and very gentle, too. They kept burglars from the house. After a while I sold Brownie, and Nig was taken sick. The doctor came and said some one had given him poison, and in a few hours he died. Now, don't you think it was cruel to kill our dear dog? RICK V.

Yes, Rick, *I do.* And here is a strange story about the killing of another pet:

Dear Mr. Martin: I was very much interested in a story of a raven in the Corner Scrap-book of March 26, 1896. [This does not prove the length of Harold's memory, but the length of the time his letter has lain in my drawer!] I have just heard of something like it. A little way off there lives a lady who had a crow. This crow could say a few words. After a while a man shot the crow because the lady taught it to say his name. Every time he passed the house the crow would say, "Old ——." Then the lady tried to sue the man for shooting her crow. HAROLD.

How could the judge decide who was guilty—the lady for teaching her crow, which she had a right to do, the crow for obeying his mistress and saying what was probably true, or the gentleman for killing the crow in self-defense—from public insult?

This finishes the pets—*except the cats;* there is a whole "stack" of them!

Mr. Martin

The Sunday School

Lesson for April 11 *Acts* 10 *and* 11: 1-18

CONVERSION OF CORNELIUS

BY REV. A. E. DUNNING, D. D.

Up to the time of this lesson the gospel had been preached to Jews, to Samaritans, who observed the law of Moses, and to Jewish proselytes. Now a greater step is made than any hitherto in broadening the church. Uncircumcised Gentiles are received into the church. Henceforth men of every nation who fear God and work righteousness are to be regarded as worthy the fellowship of Christians. The way this was brought about is here described:

1. *The vision of Cornelius.* He was a Roman captain, commanding Roman soldiers, stationed in Judæa to enforce the collection of its revenues for his nation. Yet he worshiped the God of the conquered Jews, and gave generously to the poor Jews in Cæsarea. His family and some, at least, of his soldiers followed his example. Still he held honorable office in the Roman army and served faithfully the nation which Jews hated above all others. Was Cornelius an accepted child of God? So the record in Acts declares. God was pleased with his gifts to the poor, heard his prayers and answered them, and honored them with a special revelation. Was he a Christian? Not yet. He was an outside saint. He had acknowledged no allegiance to Jesus Christ. But he lived up to his light. He had found the true God, doubtless through the Jewish Scriptures in the Greek version. A man who recognized an angel as promptly as he did would recognize the true character and mission of Jesus Christ when these should be presented to him.

The New Testament leaves us in no doubt that there were many such outside saints of that generation. One of them Jesus declared possessed a nobler type of faith than he had found among Jews [Luke 7: 9]. Another, in command at the cross where Jesus was crucified, testified there that Jesus was the Son of God. Another conducted Paul as a prisoner to Rome and showed him great kindness. No one has the right to say that such godly men outside the church were peculiar to that time. They are to be found in every nation—objects of God's approving love—and somewhere and in some way Christ is to be revealed to them as their Saviour and Lord. Whoever prays earnestly, and lives as the conscience of a praying man prompts him to live, is acceptable to God. His prayers and deeds go up for a memorial before God. He has reason to expect further light from above according to his need.

2. *The vision of Peter.* He had been preparing for this by Christ's teaching, which he had not before understood, by successive events in the ten years' history of the church and by the enlarging processes of his own mind. But his Bible gave him definite instructions what and with whom he might eat, and he had faithfully obeyed these instructions as the word of God. Now there came to him another word of God, which contradicted that which he had learned. Can we have such experiences now and trust them? The food which the Bible had forbidden Peter to eat appeared to be let down from heaven before him, cleansed by God. He had become wise enough to see that a word of God was not less a word of God because it was adapted only for a time that was passing away, and he was open-minded enough to receive and obey a new message for a new time.

I stood one day on the roof of the house in Joppa which is reputed to have belonged to Simon the tanner. Whether or not it is in the same place, it answers the conditions. It is by the seaside. The remains of an ancient tannery are near by. The odor of food in process of cooking was in the air. I looked over the side of the house, and in the street below I saw a number of people cooking over small fires. Fish of all sorts were being prepared and served to the fishermen and others who came up from the beach. It seemed to me that there might be in the motley mess "all manner of four-footed beasts and creeping things of the earth and fowls of the heaven." I wondered if the same things were going on there while Peter was praying, and if they had anything to do with suggesting the vision which he saw.

3. *Peter's sermon.* He found his vision explained and confirmed by the messengers from Cornelius. By taking one step at a time as he was directed he came to see the full meaning of the message. He followed the men when they told him what they wanted. He found an audience ready to hear him and he preached to them the gospel—how winningly and fittingly! This in substance was what he said: I have been taught of God to look with respect on all men. Though I am a Jew you are just as acceptable to God as I am if you fear him and live righteously. You have already heard of the good tidings of peace through Jesus of Nazareth, the Messiah of the Jews. He is Lord of all persons, of Romans as well as Jews. God anointed him with the Holy Spirit and with power. He went about doing good, healing the sick and freeing men from the power of the devil. We saw him doing these things all through the land of the Jews. They crucified him. But God raised him from the dead the third day, and we saw him after his resurrection and ate and drank with him. He commanded us to preach to men who he is and what he does for those who believe on him. He told us to tell men that God had appointed him to be the Judge deciding the final destinies of the living and the dead. All the prophets point to him, and declare that through his life and work and saving power whosoever believeth in him shall receive remission of sins. This was the substance of the gospel. It is the gospel for today. We have only to take it and apply it to ourselves, and the gift of God which came to Cornelius and his household will come to us.

4. *The effect of Peter's sermon.* That was twofold. First, on the Gentiles. They had not even been baptized. They had only welcomed the gospel as Peter preached it, but the Holy Spirit had been given to them. Second, on the Jewish disciples. They were amazed. But why should the symbol of the union of these Gentiles with Christ be withheld? The only reason which could be urged was that it was a new thing and the church had made no rule that it should be done. But Peter made the rule without hesitation and commanded that the Gentiles should be baptized at once. No wonder that the apostles and brethren at Jerusalem vehemently opposed his act. But he defended himself simply by saying, "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I should withstand God?"

This question is one for us to ponder also. Can any man forbid that Christians should give fellowship to all those who show in their lives the fruits of the Holy Spirit? Are we called to any enlargement of views in these days, when all who claim to follow Christ, while bearing different names, are coming to look one another in the face and to consider together how the gospel may be given to the whole world?

THE CHURCH PRAYER MEETING

Topic, April 4–10. Impatience with God's Ways. Jonah 4: 1–11; 1 Kings 19: 9–18; Luke 15: 25–32; Is. 55: 8–13.

How does it arise? How is it to be cured? Rewards that confidence will bring.

(See prayer meeting editorial.)

If not to offend in word is one sign of perfection, to make a right use of money is another.—*Anthony W. Thorold.*

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PROGRESS OF THE KINGDOM

ISAAC SHARP, THE TRAVELING QUAKER MISSIONARY

BY REV. JAMES JOHNSTON

Among the saints of the nineteenth century should be ranked this venerable member of the Society of Friends, who has won a hallowed place in the hearts of thousands of God's children in many lands and climes. By quiet and untiring proclamation of the truth over the whole wide world during the past sixty years, Isaac Sharp stands in line with such men as the late Dr. Somerville or George Müller, living:

> By faith and not by sight,
> By love and not by law.

Isaac Sharp was born in England, April 7, 1806. In youth he had few opportunities for improvement, and consequently his education was limited, but, though lacking in book-learning and in worldly substance, it has been his privilege to make a series of almost unparalleled evangelical journeys for the salvation of men, for the glory of God and for the extension of his kingdom. Having a profound belief in a direct call from the great Head of the Church, this Quaker preacher has ventured for more than half a century to go forth again and again on the King's business and in his strength to preach the unsearchable riches of Christ in various countries and to hold up the hands of those who were laboring to bring souls into the kingdom. Not a few of the missionaries whom he found enduring lives of hardship and stress were cheered and strengthened to a renewal of trust and patience by his visits. In words of glowing faith the saintly Friend testifies to the guidance and power of the Spirit through him in all parts of the earth. Though he declares himself utterly unworthy of such a call, his consecration has been like that of Henry Martyn, when he exclaimed, "Henceforth let me burn out for God!"

Isaac Sharp has visited missionaries and their flocks in Africa, Madagascar, New Zealand, Australia, China, Japan and Mexico. In northern latitudes he has trodden the shores of Norway, which he first entered in 1846, Sweden, Denmark, the Faroe Islands, seventeen in number, Greenland, Labrador and Iceland, where he traveled in the footsteps of Ebenezer Henderson. To these journeyings must be added two trips across America from the Pacific to the Atlantic seaboards and two recent evangelical tours through Syria and Palestine. The last of these, completed in 1895 when nearly ninety years of age, left this unwearied worker in fair health and full vigor of mind.

Feeling the constraining love of Christ and following the custom of the Friends, he has invariably spread his plans before his fellow-members of the Society previous to going forth. He relates that they, having sat together in silence and listened, were wont to wait upon the Lord for heavenly direction and to know the mind of Christ. Very solemn and uniting seasons some of these have been. One especially he records, when he was "liberated," that is, set free, for a trip of continuous travel, occupying six years from 1877 to 1884. Then, after having passed the age of threescore and ten, he was enabled to girdle the earth in a service of love.

The sojournings already mentioned represent a year and a half in Africa, including 800 miles of travel inland, a year in Madagascar, two years in Australia, Tasmania and New Zealand. On these occasions he enjoyed opportunities of fellowship with every branch of Christendom and alludes in appreciative terms to leading missionaries belonging to the churches of Europe and America. Of these he pays a special tribute to the missionary statesmanship and splendid personality of the veteran Dr. Griffith John of Hankow, a representative of the London Missionary Society.

Upon the past Isaac Sharp looks back with reverent thanksgiving that God should have granted to him a share in such blessed service. In recounting his mission wanderings before the "meetings for sufferings," *i. e.*, conferences to receive the reports of deputations, Isaac Sharp's zeal and joy might fittingly be embodied in the words of the Quaker poet:

> Who calls the glorious service hard?
> Who deems it not its own reward?
> Who, for its trials, counts it less
> A cause of praise and thankfulness?

At the eventide of life's long day he dwells near to God at Stratford-on-Avon, where he enjoys a wonderful use of his faculties. The attractive portrait, taken within the past two or three years, which we are able to present, gives some idea of his strong, kindly personality.

OUR OWN WORK

New Micronesian Station. Letters from Mr. Price report satisfactory progress in the new mission station of the Ruk Archipelago, which has been moved from Anapauo on the island of Vela to Kutua on the island of Toloas. Concerning evangelistic work at this new point he writes: "It is altogether novel to the people, and has only been pleasant to us. We have no church building and we have had to improvise a place for meeting, but we have had a good attendance at all our services and one by one the people have put away their heathen ways and taken on a new life. When we came here there was hardly a person decently dressed, and our audiences were almost entirely untouched heathen. Gradually a change came over them. By some means they got hold of clothes, and now we have a well-dressed company at service every Sunday." Church attendance has ranged from 125 to 250, and the Sunday school has averaged about 130. The total number of pupils in regular day schools is fifty, while there are eighty-five under daily instruction. Promising openings on neighboring villages have resulted from the efforts of two chiefs to have Christianity taught to their people. Mr. Price describes an interesting interview with one of these rulers in the current *Missionary Herald.*

Signs of the Times in Central Turkey. One of our workers in Aintab writes that the great Moslem fast of Ramazan has been observed with more than usual strictness this year, constant vigilance being shown in enforcing the appointed rules in regard to fasting and worship. Even the old custom, for many years fallen wholly into disuse, of punishing delinquents, has been revived. Several Moslems, found neglectful of the required observances, have been publicly disgraced by being led through the streets with blackened faces, followed by a hooting crowd of boys and zealots. "It is a question," writes our correspondent, "how far such methods will secure the sanction and approval of the men who make public opinion in this land. Many had supposed that the day of such things had passed even in Turkey. The chief significance of this movement is found in the fact that it is one of a system of measures intended to promote the restoration of old-time conditions and practices." There are, however, some cheering indications of quiet and order in Aintab. Prisoners who have been confined for political offenses during the past year have been released. A large number of soldiers on duty in the city have been sent to their homes, and there is a hopeful increase in the amount and character of the intercourse between the races.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 11–17. The Brotherhood of Man. 1 John 3: 1–24.

Popular as this idea is today, the thing for which it stands is as old as the New Testament. It is not a discovery of socialists and sand-lot orators; it is a truth for which the world is indebted to Jesus Christ. One reason, perhaps the main reason, why he told the parable of the prodigal son was to show how hard it sometimes is for the man who has never gone astray to recognize as his brother him who has erred. The elder son was willing to speak of the returning prodigal as "thy son," but what his father insisted on was, he is "thy brother." It is possible, on the one hand, to admit that members of the human family spring from a common father, while at the same time practically denying the brotherhood of man. On the other hand, we may talk beautifully about the brotherhood of man, and the obligations which it involves, without recognizing the fatherhood of God, on which the doctrine of human brotherhood absolutely depends. Those who prize their personal relations to their heavenly Father must make room in their religion for the idea of brotherhood. Those who are enthusiasts for the brotherhood of man, and want to see it more generally realized throughout the world, must understand that what makes us brothers is the fact that we have one common Father in heaven and one Elder Brother who belongs to us all.

We ought to be encouraged by the growing spirit of brotherliness, both within the church and outside of it. Charles Kingsley in Alton Locke represents that shrewd Scotchman, Sandy MacKaye, as deprecating the idea of brotherhood as illustrated in the churches of half a century ago. "Gin they meant 'brothers,'" says he, "they'd say 'brothers,' but because they don't mean 'brothers,' but something formal and perfunctory, they say 'brethren.'" We do not believe that represents the actual sentiment of those who are most active in the church today. Certainly if they saturate themselves with the teachings of Jesus and with this marvelous first epistle of John those who call themselves Christ's followers will realize that "this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, even as he gave us commandment."

The best thing we can do with this doctrine is to bring it down from the region of fine-spun theory and try to illustrate it day by day. Begin by being a brother to the man who sits at your own fireside, who works at the same bench with you, who is studying the same books and moving in the same social circles. In that way, and that way only, will you know anything about the real meaning of the idea.

Parallel verses: Deut. 15: 7; 24: 14, 15; Prov. 3: 27, 28; Jer. 22: 13; Rom. 12: 20.

What could be more significant of the waning of Christianity than that Christians should actually be gravely discussing whether people who deny any present communion with Christ at all may not be as good Christians as those whose life habit it is.—*British Weekly.*

Literature

BOOK REVIEWS

MODERN READER'S BIBLE—ISAIAH

Professor Moulton's Modern Reader's Bible has now reached the Prophecy series, which begins with the volume on Isaiah. High praise is awarded on all sides both to the idea and the execution of this series, praise in which we have repeatedly joined. If nothing had been attempted except to arrange chapters and sections like those of a modern book, even this would have been well worth doing. But there is much besides, and the time has come to inquire whether more has not been attempted than any one man can well execute.

It is pleasing to many people to see the so-called higher critics, who have been beset of late by the "archæologists," attacked from another quarter by the literary critics. It seems like a shrewd flank movement when Professor Moulton takes each book of the Old Testament as it leaves its last reviser and estimates its literary quality. But in truth all branches of Biblical investigation are so interdependent—and in the book of Isaiah so far from achieving a consent of the competent—that many students for many years to come must bring their separate contributions, each checking his work by that of others, before the whole can be successfully co-ordinated in the manner here undertaken.

The very text is still conjectural at numerous points. Professor Moulton's metrical theories are interesting, but largely subjective. The same is true of his interpretation of particular difficulties (*e. g.*, in chapter VII.). The sum of our criticism is that the book is a most welcome aid to the study of Isaiah, but that it bristles with theories as to which the ordinary reader should simply suspend judgment. [Macmillan Co. 50 cents.]

DR. HARRIS'S TREATISE ON GOD

The full title of this work is God the Creator and Lord of All. The author, Prof. Samuel Harris of Yale University, is well known as one of the most profound of American thinkers and theological teachers, and this work apparently embodies the results of the studies of a lifetime. The four great divisions of the work discuss God as the one only absolute Spirit, as the Creator, as the Lord of all in providential government, and as the Lord of all in moral government. It presents what may be called the traditional views of the Almighty in modern language, with great fullness and with exceptional clearness and power. It takes issue to some extent with the current doctrine that the fatherhood of God is the feature of his relation to men which should be most prominently kept in view, and it puts more emphasis than is now customary upon God's sovereignty as Lord of all. Thus it approaches the subject from the old-time point of view rather than that now ordinarily occupied, yet it is a thoroughly modern work. The author is master of the literature of his subject, and nowhere is his power of keen analysis and shrewd argument displayed more effectively than in dealing with the positions of such modern writers as Mr. Balfour, Principal Fairbairn, Mr. Kidd and the late Professor Drummond. He is also familiar with the teachings of the German and French theological specialists, and makes masterly use of material drawn from such sources.

In the opening chapter he discusses the intellectual element in religion, pointing out its essential value to Christian belief and character, as well as to the preaching of the gospel. In succeeding chapters he considers God as the absolute Spirit, the absolute Being and the absolute in respect to reason, will and feeling. Several chapters are devoted to the doctrine of the Trinity, which is defended, explained and enforced with conspicuous fullness and definiteness, yet without attempting to be wise beyond what is written. In the discussion of creation great pains are taken to explain the sense in which God does all things for his own glory, and the obligation of men to glorify God. In the chapters which relate to the government of God in providence the subject of the relation of divine government to human freedom is elaborated, and the significance of God's providential government in relation to redemption. A chapter on special providences at this point is of much interest. Then, in the realm of moral government, moral character is defined psychologically, and its law, its aspects of benevolence and righteousness, and the essential selfishness of society are explained, and the later chapters discuss the expression of love in trust and service, and the practical application of such truths to daily human life. The final chapter deals with the Christian doctrine of civil government.

We might indicate the character and purport of the author's line of thought more in detail, but it is sufficient to say, as we already have suggested, that it is the system of theology in the main which has been generally held and taught in New England during the latter part of the current century, with such modifications only as an exceptionally sturdy and enlightened mind has found itself making, and presented with a lucidity and a persuasiveness which such treatises rarely possess in the same degree. It is a massive work, one which might even be called monumental, and affords a striking contrast to such immature and unconvincing volumes of theology as many which are offered to the world in these days, some of which win a no small degree of applause. Some of the author's positions are different from those which other able and equally conscientious thinkers advocate, but no one can afford to disregard the reasonings by which he maintains them. [Charles Scribner's Sons. $5.00.]

STORIES

The Descendant [Harper & Bros. $1.25], by some unnamed author, is a powerful study of heredity in the form of a modern novel. It describes the childhood, struggles, influence and failure of a man born with a grievance against society, who becomes a rank Socialist, but who lacks stability enough to be true either in affection or in loyalty to his avowed social ideals. His career is dramatic, brilliant and pitifully sad, and the story of it is told with picturesque force. The book, indeed, is much above the average in both ability and in interest, but it emphasizes too strongly the gloomy and depressing side of life. A wiser literary artist, it seems to us, also would have portrayed the hero either as satisfied with his first love, so that the second would have failed to sway him, or else as recognizing in the former at a much earlier point in their relations the lack of that which he admired and desired so strongly in the second.——Robert Herrick's *The Man Who Wins* [Charles Scribner's Sons. 75 cents] is another study of heredity, and this, too, is a skillful picture of certain types and of their somewhat depressing fortunes. Fortunately it is not very long. We will not say that it is not true to life, but it is safe to say that it is not a fair picture of most life. That many a hopeful career develops into commonplace existence, like that of the hero here, undoubtedly is true.

No Place for Repentance [A. D. F. Randolph & Co. 75 cents], by Ellen F. Pinsent, tells the story of a struggle against intemperate habits, the strain of which imbitters and, so far as is here indicated, spoils the happiness of a useful life. The story is well told and is free from anything like cant, and one cannot help feeling that the lapse of years might enable a more hopeful situation to develop itself in the lives of the leading characters, only the beginning of whose story is narrated.——*White Satin and Homespun* [A. D. F. Randolph & Co. 75 cents], by Katrina Trask, is a brighter story. It shows the power of true manliness and of the realities of life to awaken the dormant spirit of self-sacrifice and service in the heart of a worldly society girl, and the short story is graphically and interestingly told.——*Simon Ryan, the Peterite* [A. D. F. Randolph & Co. 75 cents] is by Rev. Dr. Augustus Jessop, and is an entertaining, and by no means uninstructive, picture of a most eccentric man and of the outcome of his religious hallucinations. It is a character study of much interest, and should warn all readers against religious monomania.——*The Voyage of the Rattletrap* [Harper & Bros. $1.25] is by Hayden Carruth, and describes in a serio-comic vein a wagon journey in Dakota, in making which three young companions traveled for something like a thousand miles, living in their wagon, doing their own cooking and meeting with a variety of amusing adventures. It is a lively account of a somewhat unusual open air experience.

BIOGRAPHICAL

The Life of Hosea Ballou, 2nd, D. D. [E. P. Guild & Co. $2.50] has been written by Mr. H. S. Ballou. Dr. Ballou was the first president of Tufts College and for many years eminent, not only in this region but throughout the country, as one of the foremost leaders of the Universalist denomination. He was a man of lofty and inspiring character and scholarly abilities, of much executive force as a man of affairs, a recognized intellectual chief and concerned with the leading denominational periodicals, and eminent, also, as a preacher and pastor. This account of him is pleasantly readable, and if it be open to the criticism of regarding him wholly through rose-colored glasses, it is only fair to add that such a character as his almost invariably makes winsome impressions. That one does not believe wholly in his theology does not blind one to the excellence of his character and reputation. The biographer, however, has gone more into small details than was wise, and some of his examples of his subject's eminence among his friends as a wit and a poet hardly will strike the impartial reader as worthy of being printed. Dr. Ballou never was as famous a man as some of his contemporaries, but certainly deserves the honor due to a well-rounded, beautiful and eminently useful life, and this volume will find a warm welcome among Universalists, and to some extent beyond the limits of that body.

The Memoirs of Marshal Oudinot, Duc de Reggio [D. Appleton & Co. $2.50] have been compiled by Gaston Stiegler and translated into English by Alexander Teixera de Mattos. They are made up largely from the hitherto unpublished papers of the Duchess de Reggio. Oudinot needs no introduction to that large body of readers interested in the life and times of Napoleon I. He helped to make much of the most important part of the Napoleonic history. A brilliant soldier, he was also a successful administrator and a man of some social distinction, but he was, first and foremost, a military hero. He was wounded at least twenty times, often severely, but invariably recovered sufficiently to continue his indefatigable and daring services. The duchess, who was his second wife, but whose married life with him continued for many years, apparently kept full notes of his career, and these have been written out into a connected narrative, which is the more interesting because originally it was not intended for publication, but apparently merely for their children. Moreover, although it is inspired by the devotion of a loving wife to a greater degree than the narrative of an impartial person would have been, nevertheless the intensity of her interest imparts a special charm, and also causes the introduction of many details which would have been lacking in the reports of any one else. The book affords a vivid picture of French society under Napoleon and the king, of military affairs, and especially of the terrible retreat from Russia, which Madame Oudinot personally witnessed. A great deal of light also is thrown on current politics, and many famous men and women, royal, imperial or noble, appear upon the scene from time to time, and the reader seems to be looking upon a picturesque panorama and to hear its successive scenes described with unvarying freshness and intense interest. The book will take a good place in the literature of the Napoleonic era.

The long series of volumes on French history and society by M. Imbert de Saint Amand is not yet ended. *Louis Napoleon and Mademoiselle de Montijo* [Charles Scribner's Sons. $1.50], translated by Elizabeth G. Martin, appears to be the opening work of another series dealing with more recent times. It describes the career of the Emperor Napoleon III. down to his marriage with the Empress Eugenie, also outlining more briefly, but with considerable detail, her own history. The author is a loyal admirer of the emperor, not wholly blind to his defects, but much more inclined to justify them than to condemn, and convinced of the lofty aims, high purpose and conspicuous success, on the whole, of his hero. If his point of view be borne in mind, the reader will find the book extremely interesting and will gather from it a satisfactory idea of the personal character and earlier achievements or failures of its hero. Certainly there was much which was romantic and picturesque in the story, and even in the character, of Louis Napoleon III., and the present author possessed exceptional opportunities for informing himself in regard to his subject and has written with an enthusiasm which the reader must enjoy.

Robert the Bruce and the Struggle for Scottish Independence [G. P. Putnam's Sons. $1.50] is an addition to the Heroes of the Nations series, by Sir Herbert Maxwell, M. P. The early period of Scottish history to which the reader is taken back is not so familiar as later periods, and the mediæval manners and ideas increase the attractiveness of the story. The author has written a vivid and very attractive book, illustrating critical scholarship as to doubtful points and throwing light upon them successfully. Frequent photographs and maps add to the reader's pleasure, and the book certainly is one of the best of the series to which it belongs.

MISCELLANEOUS

The Middle Period [Charles Scribner's Sons. $1.75], by Prof. J. W. Burgess, is one of the American History series and covers the years from 1817 to 1858, the period subsequent to the War of 1812 and antecedent to that of the Rebellion, the period during which our nation was taking shape and forming character, in which rival theories of the interpretation of our Constitution and the operation of our political system were contending for mastery, and in which, especially, the great subject of slavery was gradually dividing the nation and preparing the way for the final struggle by means of which it was abolished. Such matters as the familiar conflicts of opinion over the United States Bank, nullification, the admission of Texas and Oregon, the repeal of the Missouri Compromise, the execution of the fugitive slave law and the Kansas struggle are elaborated with considerable detail. The author is a graphic and vigorous writer, and has sought diligently to preserve an impartial temper. In this he generally has succeeded, but some of his views so far contravene opinions hitherto accepted that they are certain to be called in question. For example, his violent condemnation of the character and actions of John Brown in Kansas. It seems to be clear that the slaughter of Dutch Henry by Brown's party was a cold-blooded murder, but we never before have seen it claimed that Brown and his followers were ordinary cut-throats and robbers, and we believe the truth to be that, unjustified though they were, they were fanatics whose private character was unexceptionable and who took the law into their own hands, without excuse truly, but from no ordinary or contemptible motive. The book makes it easy for the reader to inform himself intelligently and sufficiently about the period which it covers, and is a welcome addition to the series.

The third volume of Herbert Spencer's *The Principles of Sociology* [D. Appleton & Co. $2.00] concludes the author's works on the Synthetic Philosophy. It contains the sixth, seventh and eighth parts of that work, that is, those dealing with ecclesiastical, professional and industrial institutions, respectively. The two first divisions have already been printed and need no special comment. The third, dealing with industrial institutions, treats of production, distribution, the division and regulation of labor, guilds, free labor and contract, trades unionism, co-operation, socialism, etc. Mr. Spencer's familiar characteristics appear throughout. He has gathered abundant facts by a wide range of observation and generalizes from them. That he sometimes is too hasty in his generalization seems clear, yet in the main he is cautious in his inferences. Apparently he anticipates little in the way of the improvement of the world from the schemes of the socialists, but grants the possibility that some benefit ultimately may arise from that quarter. He looks also for a future time when a peace-maintaining federation of nations shall forbid war, and maintain an equilibrium between the inner faculties and the outer requirements of mankind, when adaptations of the social state shall go on unhindered, and when the private needs of the individual may coincide, and be understood to coincide, with the needs of the public. The volume is more interesting as a treasury of information than for its inferences, but it concludes fittingly a work of considerable importance to the world.

Mrs. H. R. Palmer in *Grecian Days* [F. H. Revell Co. $2 50] has put into a pleasant form the notes and sketches which she prepared during travels with her husband in Greece. Her volume is peculiarly timely just at present. Its contents, however, include little which is new, but they afford a pleasant blending of personal experiences as a tourist with archæological and historical information. To be sure, it does not contain a great deal of general material, and that only what any guide-book would supply, but it is agreeably offered. There are a few illustrations and the book is handsomely bound.——Gustav Freytag's *Martin Luther* [Open Court Pub. Co. $1.00] has been translated by H. E. O. Heinemann, and it supplies a brief, terse, compact, yet sufficiently extended, study of Luther's character and history. It is illustrated and well printed. It does not go very deeply into its subject but, as far as it undertakes to analyze and describe the hero, the work is satisfactory.

The Dog [F. Warne & Co. $1.00] is the combined work of "Stonehenge," apparently some author of recognized repute in connection with the subject, and of Dr. George Armatage. In the first part the dog and his habits are discussed, the various breeds being described and illustrated so that the reader of the book can learn readily what their essential points should be. The balance of the work is devoted to the subjects of health and disease, and to the general management of dogs, so that the book is well adapted for household use. All sorts of ailments and their treatment are described and the reader who keeps a dog, and who desires to be at once intelligent and humane in his treatment of his canine friend, will value such a book as this highly.

NOTES

—— Mr. G. W. Cable is to conduct one of the departments of *Current Literature* after April 1.

—— The present Lord Tennyson's life of his father, the late poet laureate, will be in two volumes and will be out next October.

—— Mrs. Lathrop, Hawthorne's daughter, in her forthcoming volume of memoirs of her father, is to include a portrait of him never before published.

—— Last year 3,300 books by American authors were made in the United States, 1,261 by English or other foreign authors were made here, and 1,142 were imported.

—— Mr. Richard Harding Davis has left the New York *Journal* and has gone to England to write up the celebrations of the queen's jubilee for *Harper's Magazine*, the staff of which he has again joined.

—— The autograph manuscript of Keats's Endymion recently changed owners in London for $3,475, and that of Lamia for $1,525. Keats would have been astonished could he have obtained those sums for them during his lifetime.

—— The famous *Saturday Review* of London has been purchased by Mr. Alfred Beit, a partner of the equally famous Cecil Rhodes. The *Saturday Review* has been one of Mr. Rhodes's bitterest critics and it is charged that he thus has taken steps to silence it.

—— Carew Hazlitt's Four Generations of a Literary Family, recently published in England, contains so many injudicious personalities that it has had to be withdrawn from sale. It has made a great stir. It is a sad pity to wreck a good book on a rock so easily avoidable.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.

Story of the Pilgrim Fathers. Edited by Edward Arber, F. S. A. pp. 634 $2.00.

A Transatlantic Chatelaine. By Helen C. Prince. pp. 465. $1.25.

The Mycenaean Age. By Dr. Chrestos Tsountas and J. Irving Manatt, Ph D., LL. D. pp. 417. $6.00.

Memories of Hawthorne. By Rose Hawthorne Lathrop. pp. 482. $2 00.

Upon the Tree Tops. By Olive Thorne Miller. pp. 245. $1.25.

The Spirit of an Illinois Town. By Mary Hartwell Catherwood pp 156. $1 25

A Satchel Guide for the Vacation Tourist in Europe. pp. 307. $1.50.

Lee & Shepard. Boston.

The Supernatural. By Katholikos. pp. 242. $1.50.

Library Bureau. Boston.

Annotated Bibliography of Fine Art. By Russell Sturgis and H. E Krehbiel. Edited by George Iles. pp. 89. $1.00.

Thompson, Brown & Co. Boston.

First Reader: Æsop and Mother Goose. By Louis P. Nash. pp 96. 30 cents.

Harper & Bros. New York.

Farthest North By Dr. Fridtjof Nansen. 2 vols. pp. 587, 714 $10 00.

Eaton & Mains. New York.

Ulysses S. Grant. By M. J. Cramer, D. D., LL. D. pp. 207. 90 cents.

Henry Holt & Co. New York.

The Fern Collector's Handbook and Herbarium. By Sadie F. Price. $2 25.

F. H. Revell Co. New York.

Julian M. Sturtevant. Edited by J. M. Sturtevant, Jr. pp. 349. $1.25.

G P. Putnam's Sons. New York.

The God Idea of the Ancients. By Eliza Burt Gamble. pp 339. $2 25.

J. B. Lippincott Co. Philadelphia.

Wilt Thou Have This Woman? By J. Maclaren Cobban. pp. 327. $1.50.

A Marital Liability. By Elizabeth Phipps Train. pp. 213. 75 cents.

The Ape, the Idiot, and Other People. By W. C. Morrow. pp 291. $1.25.

National Publishing Co. Philadelphia.

The Self Pronouncing S. S. Teachers' Combination Bible. $6.00.

Curts & Jennings. Cincinnati.

From a Cloud of Witnesses. By Davis W. Clark. pp. 215. $1.00.

Interstate Commerce Commission. Washington.

Eighth Annual Report on the Statistics of Railways in the United States for the Year Ending June 30, 1895. pp. 697.

PAPER COVERS

American Academy of Political and Social Science. Philadelphia.

Political and Municipal Legislation in 1896. By E. D. Durand, Ph. D. 15 cents.

MAGAZINES

March. Fortnightly.—John-a-Dreams.—Chap-Book.—Biblical World.—Writer.

April. Cassell's.—Frank Leslie's.—Atlantic.—What to Eat.—Preacher's.

There are traditions and traditions, family and otherwise. Seldom do men consciously establish habits and laws governing their own conduct, much less those who follow after them; but when they do it is always well to scrutinize the act to see if it be good and worthy of imitation. Rev. Dr. C. F. Hoffman of the Protestant Episcopal Church, long known as a generous man of great wealth, recently died. In his will was found the following clause:

> In conclusion, I give to my beloved wife and children my priestly and paternal blessing, and I would suggest their devoting at all times at least one-tenth of their income to religious and charitable purposes, and that they make family tradition of this practice by incorporating a similar suggestion and provision in any last will and testament that may be made by any of them.

Multiply men with such a spirit, families with such a tradition, and how swiftly the better day for which men sigh would dawn!

BRITISH FREE CHURCH PARLIAMENT

AN UNPRECEDENTED GATHERING IN LONDON

BY OUR ENGLISH EDITOR.

The second National Council of the Evangelical Free Churches of England and Wales in London, March 9, 10 and 11, was the most representative, and in every way the most remarkable, gathering of Nonconformists that has ever assembled in this country. Some 400 local federations of Methodist, Presbyterian, Congregationalist, Baptist, Free Episcopal and Quaker churches sent 850 delegates, who directly represented 11,000 congregations and, according to Mr. Price Hughes's estimate, indirectly 7,000,000 Free Church Christians. The sessions were also attended by 400 personal members and the general public. The City Temple, in which the meetings, excepting two in the Memorial Hall, were held, proved wholly inadequate to accommodate the crowds. In every respect the council was a complete success. Its most striking and most hopeful characteristic was the all-prevalent sense of fundamental unity and Christian brotherhood. Again and again was it joyfully remarked, "In how little we differ, in how much we agree!" Contemplating the almost unprecedented spectacle in this country of leading representatives of all the evangelical Nonconformist churches sitting side by side as a deliberative body, one felt that much good must result from this mingling of separately-molded types. The scene was solemn, impressive, thrilling. A new era has dawned in the ecclesiastical and religious history of England. The assembly seemed uplifted with a holy buoyancy, as of men inspired by a new hope, suddenly conscious of unsuspected strength, realizing an inheritance which has long been within their reach, but which, through undue concentration upon themselves and their immediate circle, they have failed to appropriate.

The arrangement by which country delegates were sent to the houses of friends belonging to other communions worked most happily. Several offers of hospitality were accepted from members of the Established Church. Dr. Mackennal and Dr. Berry were the guests of the Archdeacon of London, Dr. William Sinclair, of whom *The Congregationalist's* Pilgrims must retain pleasant recollection. Dr. Barrett stayed with Canon Gore, the Bishops of London and Rochester each entertained a Wesleyan College professor, whilst Canon Scott Holland opened his house to a Baptist minister.

A deeply religious tone pervaded the entire proceedings. Every sederunt, including business sessions, opened and closed with devotional exercises. During prayer the platform set the example of the kneeling posture. Dr. Monro Gibson and Mr. Price Hughes sought to add dignity to their office as president and vice-president of the council by wearing gown and hood. For the most part the assembly expressed its feeling vocally instead of by the action of hands and feet. At the closing session gratitude was expressed for the manifested presence of God at every sitting. More than once it was insisted that the council is not a merely political or social but an essentially spiritual movement. Dr. Mackennal rejoiced that "the Free Churches have found their meeting point in the revival of the church doctrine for which Barrowe and Greenwood died, which has endeared to us the name of John Robinson, and given broad and abiding foundation to the United States."

A striking feature of the council has been the assertion of the actuality of the church as a true spiritual body in living contact with Christ, with a continuity of Christian consciousness both throughout the ages and now in every communion and every land. The address from the chair and Mr. Price Hughes's opening sermon gave direct expression to this idea. It was involved in Dr. Berry's and Dr. Barrett's sermons, in which the sense of Christ was made the ground of certitude in Christian believing. The council has this year given greater expression than ever to the constructive, as contradistinguished from the protesting part, of the work of the reformed churches. And this is attracting attention from members of the High Church party in the Church of England. Some of these have not scrupled to say that this conception of the church's continuity and catholicity and actuality as consisting in the Christian consciousness in fellowship with the living Christ is a nobler conception than their own, and it is attracting interest and attention from High Churchmen who do not go so far as this.

The most memorable ecclesiastical event in the history of the city of London fittingly opened with a reception of delegates at the Mansion House by the lord mayor, whose extreme cordiality was all the more appreciated that he is a member of the Hebrew faith. His princely hospitality and liberal spirit were dramatically contrasted by Dr. Parker with the action of his sixteenth century predecessor in the mayoralty, by whose orders Anne Askew was burnt on Smithfield because she refused to renounce the Protestant faith.

In his presidential address, instinct with catholic, kindly feeling, whilst surrendering nothing of principle, Dr. Monro Gibson accurately interpreted the mind of the council. His confession that "we have been far too individualistic in our personal religion and too denominational in our church life," struck the keynote of the meetings. After this address the council made it its first business to congratulate the queen on the length, the prosperity and the beneficent results of her reign, and to assure her Majesty of heartfelt loyalty and love. "The queen," said the president of the London council, "has raised no finger against Nonconformity, and has always been on the side of righteousness and truth."

Being of opinion that the spiritual and devotional element should predominate in the council, the committee arranged for each day's proceedings to begin with a sermon, and the large congregations which assembled at nine o'clock three mornings in succession justified their belief that no form of public speech is so acceptable to church members. A leading idea in Mr. Price Hughes's, Dr. Berry's and Dr. Barrett's discourses was that the seat of authority and ground of certitude in religion is the experience and consciousness of the individual Christian. Said Dr. Barrett: "We believe in the authority of the Bible because we believe in Christ"; said Mr. Hughes: "The Protestant does not accept the truth of the teaching of Scripture because he acknowledges its authority; he acknowledges the authority of Scripture because he accepts the truth of its teaching." Similarly in regard to the church, Dr. Barrett said, "It is the certitude creates the church, rather than the church creates the certitude." Both Mr. Hughes and Dr. Barrett affirmed that faith cannot be touched by the higher criticism. The latter stated that if faith were wise it would keep out of the fray, that he had no sympathy with those who regard criticism as the foe of faith, and that "these panic fears are unworthy of us all." Mr. Hughes remarked on the entire and intense orthodoxy of the council: "Nothing has evoked such prompt and unanimous applause as any reference to the doctrine of the cross, our loyalty to Jesus, our belief in the Bible as the inspired Word of God, and our determination to put all our trust, even for the accomplishment of social reform, in the old, old gospel which is always new."

Deep and bitter disappointment, to use Dr. Parker's words, was occasioned by Dr. McLaren's inability to preach the annual council sermon. Knowing the extreme fineness of the Manchester preacher's nervous organization, Mr. Mackennal believed the breakdown was due to his acceptance of the invitation. Dr. McLaren sent a friendly message to the council. At short notice Dr. Parker, who is equal to any emergency, kindly took Dr. McLaren's place, and though lately troubled by his throat looked remarkably fresh and preached with an access rather than diminution of power. His theme was the Suicide of Isolation.

Dr. Rogers and Dr. Clifford were announced to read papers on Free Church Principles. Ignoring medical advice, Dr. Rogers duly appeared and in a quite hilarious mood. An all-wise Providence having denied him the gift of reading a paper, so he said, he gave a sparkling, rousing spontaneous address that one moment set the assembly on a roar and the next stirred its deepest feeling. The oldest man on the platform, he dwelt on the improved position of Nonconformity during the Victorian era, remarking that when the queen came to the throne Mr. Price Hughes in an Oxford M. A. gown would have been an impossibility, and Dr. Fairbairn, who had taken to Oxford a new conception of theological progress and spiritual life, would also have been impossible. Dr. Rogers was proud to be a political dissenter. Whilst rejoicing in the improved relations between Anglicans and Free Churchmen, he emphasized the fact that they were separated by a vital principle. Defining the present aims of the Free Churches, Dr. Clifford asserted that their first business was not the ministration of charity, not the fight for political progress, not social reconstruction, important as these are, but the reconciling of men to the holy and loving will of God.

A paper and discussion on Sunday school reform revealed a resolve to improve methods and machinery. A plea for "one class, one room" found much support. A defense of the International Lesson System did not excite enthusiasm. It was generally agreed that in Christian Endeavor Societies the instruction should be more vigorous and educational and more attention be given to the inculcation of Free Church principles.

The work and influence of women in the churches have always had a prominent place in the council's sessions, and the committee have insisted that foreign missions shall have full consideration. These two elements were combined in addresses by Mrs. M. E Hassé on Moravian missions, and by Mrs. Rendel Harris, who gave a moving account of her work in Armenia. The leaders in the council have made a point of giving place to the holiness movement, believing that such a spirit and purpose as animate the Keswick Convention should be represented within the churches as well as outside them. Accordingly, at the closing session two beautiful and impressive papers were read by Dr. Oswald Dykes (Presbyterian) and Rev. F. W. Bourne (Bible Christian) on The Puritan Type and the Methodist Type of the Spiritual Life, the communion following.

Various public questions were taken up. No disestablishment resolution was moved, but Dr. Rogers, Dr. Parker, Dr. Clifford, Dr. Berry and others made vigorous and outspoken protests against state churchism. A resolution condemning the bill now before Parliament for aiding denominational schools was unanimously carried. A delegate's "rider," advocating the exclusion of religious instruction from Board schools, would have split the assembly had it not been withdrawn. At the young people's meeting Dr. Parker reiterated his protest against "the state church in the day school." Discussing secondary education the council showed strong determination that Free Churchmen shall be proportionately represented on educational trusts, and whilst not allowing Anglicans to monopolize Eton, Harrow, and other great public schools, to strengthen and raise the level of distinctively Nonconformist schools, like Mill Hill, the Leys (Cambridge), Tettenhall, etc. "Poor Armenia" was not forgotten, and a resolution expressing sympathy with the endeavor of Crete to throw off the Turkish yoke led to a remarkable demonstration of approval. A unanimous protest was entered against the proposal in medico-military circles to reintroduce the C. D. acts in India.

The very first act at the business session was the presentation by Dr. Mackennal of a report in regard to the memorial, in favor of arbitration, he was instructed by the Nottingham Council to send to the American churches. Acknowledging the cordial co-operation of the American consul in Manchester and the American ambassador, he mentioned that he had received from Mr. Bayard an autograph letter of a most warm and approving kind. The announcement that the Congregational and Presbyterian churches of America had entered most heartily into the matter gave much satisfaction. Dr. Mackennal rejoiced that the churches on both sides of the Atlantic had done their part to bring about the signing by President Cleveland and Lord Salisbury of the Arbitration Treaty. Earlier in the day Dr. Berry, in his sermon, had said that the spirit of the movement owed more to the churches of the two nations than to statesmen and politicians, and that even if the treaty were not ratified its spirit had passed into the blood of the people, and the day would never dawn when they would come to strife.

In Dr. Mackennal's opinion the most cheering aspect of the council was the manifest vigor of the popular sentiment. The first election for committee under the constitution took place this year, and both in the way in which representatives used their right to nominate and ballot and the admirable choice of members of committee give the highest hope for the future of the council. Inevitably up to this time the official element has been predominant; it is quite clear that this is going to be a popular and self-regulating body.

The success of the council was in no small measure due to the genius of Dr. Mackennal, to whose wisdom and tact, organizing and executive ability, clear sightedness, unflagging zeal and quiet spiritual force testimony was borne by the president, Dr. Parker and others. With much enthusiasm Dr. Clifford (who starts March 17 on a tour round the world and expects to reach Boston in August) was elected president of the council for 1898, when it meets March 8-10 in the ancient city of Bristol.

CLEVELAND'S BETTERING MUNICIPAL LIFE

At the meeting March 8 of the general ministers' meeting, representing all denominations, strong resolutions were passed protesting against Sunday baseball, and a committee was appointed to present them to the management of the club. If necessary to act further, the committee will wait on the legal authorities and insist upon the enforcement of the law. Similar expressions have been adopted by the ministers' meetings of several denominations and by men's clubs in a number of churches. The influence of the leading daily papers continues to be decidedly in favor of enforcing the State law, though the law has been violated in Cincinnati and Columbus.

The recently organized Municipal Association is pursuing the Chicago plan of publishing without fear or favor the public record, education and general character of all candidates for public office. It has issued bulletins with reference to both Republican and Democratic candidates for the city council. Of nineteen Democratic candidates whose education is described the bulletin shows that eight were educated in parochial schools. One Republican was described as having been discharged a year ago from his position as street car conductor for opening fare register boxes. He has since brought suit against the Municipal Association for $25,000 damages, declaring that this public statement caused him to lose the nomination. Of another successful Republican rival in the same district the bulletin said that in a recent public bribery investigation the candidate had sought to prove an *alibi* by the testimony of a high school boy fifteen years old, to the effect that he went with the candidate to a saloon and remained with him till nearly midnight. It should be stated that these are conspicuous exceptions and the list of candidates comprises many men of excellent character. The bulletins as yet do not make recommendations, but give facts and leave voters to judge for themselves. The president of the association is H. A. Garfield, son of the late ex-president.

The association avowedly seeks to create public sentiment in favor of compensation for street railway and other public franchises. Some of the most valuable franchises expire within the next seven years, and several present franchises contain provisions with reference to reduction of fares of which the city authorities have never taken advantage. In 1896 the legislature passed a law under which the councils of Ohio cities have power to grant franchises for fifty years with certain comparatively unimportant restrictions. In Cincinnati the street railways secured such a franchise, and the present municipal campaign in Cleveland is popularly supposed to involve the fifty-year franchise issue, though none of the candidates have announced themselves as in its favor. Municipal Affairs Clubs are being organized in not a few churches, and the questions of honest and businesslike administration of city affairs are being widely discussed among all classes of people. The Chamber of Commerce recently issued a strong plea for the merit system in city offices. The *Daily Plain Dealer*, one of the leading papers in Ohio, which is Democratic in national affairs, vigorously demands that in city elections voters shall divide on municipal and not national lines, and has not hesitated to declare in favor of some of the Republican candidates. It is representing with ability the political attitude of the increasing number of intelligent voters who approve the watchword of the National Municipal League, "Municipal government is business, not politics."

Cleveland has passed through the severe financial depression without serious failures in banking or commercial circles. Its financial institutions have justified their reputation for a wise conservatism. Manufacturing establishments are resuming with a gradual increase of business. A recent strike, involving two great ship building companies, and which threatened to be extended and serious, was settled satisfactorily by a frank conference between the employers and their men. The course of several prominent labor leaders in the matter was conservative and wise, winning the confidence both of the employers and the men. Hundreds of men are now at work at excellent wages, and the strikes were settled without any intervention by the authorities. Cleveland's bitter experience last summer, when a prominent manufacturing establishment was guarded by militia for several weeks, has made both manufacturers and trade unionists more conservative and conciliatory, and the widespread discussion of international arbitration undoubtedly has influence in making men exalt the wisdom of arbitration in industrial conflicts.

The Anti-Saloon League is making a vigorous campaign throughout the State. It has called to its service some of the strong men of several denominations. Congregationalists have given to the work Rev. H. H. Russell, Rev. H. M. Ladd, D. D., and Rev. P. W. Sinks, though Mr. Sinks will for a time supply the Euclid Avenue pulpit in Cleveland. The Cleveland superintendent is giving in many churches lectures illustrated by stereopticon views, showing just how members of the last legislature voted on temperance laws.

FLEUR-DE-LIS.

In and About Boston

A Disappointment

Dr. McKenzie was expecting to meet his Monday noon audience in Tremont Temple this week to deliver the last address of the present series, but an unfortunate accident on Friday evening of last week prevented. He had been speaking at a Lenten service in Harvard Church, Brookline, in exchange with Dr. Thomas, and on his way to the electric car, to reach which necessitated haste, he made a mis-step and fell on the curbstone, striking his forehead sharply. It was a narrow escape from something much worse. He was unable to preach in his own pulpit Sunday, and Professor Platner of Harvard Divinity supplied for him. This is only the second time in thirty years' pastorate in which Dr. McKenzie has been unable on account of physical incapacity to fill his pulpit on Sunday.

Two Old South Sermons

Dr. Gordon began by painting a vivid word picture, contrasting the two malefactors. One spoke in mockery and as an impenitent. Christ had no response for him, and the awful warning is thereby given us that men may so place themselves in the great crises of life that they find nothing but a dumb God, a dumb Christ and a dumb universe. Whether there shall be this infinite terrible silence or whether there shall be voices of consolation depends on the disposition, on the heart. On the other hand, the penitent thief did not plead as an excuse an unfortunate environment or the failing of others, but, admitting the justice of his punishment, he cried for mercy. When man's deepest nature cries out for God that alone is true prayer.

Christ's reply to the penitent thief emphasizes personality. "*I* say unto *thee.*" Christ did not believe that man was only a physical organism, with a finely adjusted nervous system, through which moves the dance of thought and feeling. Christ recalled men to themselves, to their own moral struggle and service. There are too many men today who do not believe in themselves. The second element in Jesus' reply points out the continuity of life. "*Today* shalt thou be with me." He did not think of the dead as asleep, but as preserving all their spiritual qualities even though they pass out of our sight, as a full-rigged ship disappears in the fog but loses none of its properties.

The third thing emphasized is fellowship. The greatest word of Christ is, "Lo, I am with you always." The Christian life begins in fellowship. You may believe all the creeds from the Nicene and the Westminster and still not be a Christian. The only way to be a Christian is to live with Jesus, to learn the power of his thought, to appreciate the weight of his character, to realize the transcendence of his personality. The life after death is to be one of fellowship, and through Christ we shall be guided to those dear to us who have preceded us into the other world. When we remember who Jesus was, the purity of his character, the incomprehensible altitude of his conception of God, the "otherness" of his spirit, it does not seem wonderful that he should know about the other world.

One of the most striking pulpit utterances of last Sunday was Dr. G. A. Gordon's morning sermon. Not for years has he preached a discourse which has roused so much immediate comment in his congregation, and which has so strongly gripped the consciences of his hearers. Starting with the incident in Pilate's life when he washed his hands and declared himself innocent of the blood of Jesus, Dr. Gordon pointed out plainly the complicity which many persons today have in wrongdoing, even though vainly trying to clear themselves by asserting their lack of sympathy with it. He applied this thought trenchantly to the modern drama, to much of the fiction printed today, and to the Sunday newspaper. The latter he denounced in scathing terms, but he was even more severe upon those who, while admitting the evil character of some things, still patronize them on the ground that they are too strongly entrenched in modern life ever to be uprooted.

The evening discourse was the fourth in the series of words from the cross. This series, now more than half completed, has drawn large congregations and Dr. Gordon has spoken with great directness and spiritual power. He has abandoned the use of notes during most of the Lenten season, and his words go home with great force and impressiveness. The sermon last Sunday evening dealt with the cry of the penitent thief to the Saviour.

The Latest Harvard-Yale Contest

This was not upon the field or upon the water, but upon the platform of Sanders' Theater before an audience representing the culture and intelligence of Cambridge and Boston. Hitherto Yale's list of victories in the series of debates between the two institutions has been considerably shorter than that of Harvard, but the verdict of the judges last Friday evening was in favor of the men from New Haven.

The six contestants, Messrs. Macfarland, Clark and Studinski for Yale and Messrs. Wrightington, Dorr and Dobyns for Harvard, were all manly and able men. While their work on the platform indicated much careful preparation, their speeches were not of the *memoriter* type. In them the true idea of a debate—thinking on one's feet—found repeated illustration. The speakers were quick in repartee and in readjusting their own lines of argument to the reasoning of their opponents. The Yale men labored under the disadvantage of being unfamiliar with the acoustic properties of the auditorium, hence their delivery did not average as well as that of the Harvard three. They, on the other hand, appeared rather more anxious to carry the audience with them by arts known to the popular orator than to adhere to the precise question at issue.

Indeed, this was the main blemish of the debate—that no common interpretation of the question had been previously reached—and the audience, which had been expecting a straight out discussion of Monometallism *versus* International Bimetallism, did not have the pleasure of seeing the contestants come to close quarters on this broad and vital issue. Much practical information, however, was set forth by both parties to the discussion, and even those already pretty well versed on the subject discussed must have borne away fresh impressions of the complexity of the underlying problem.

Such a debate as this, which the governor of the commonwealth dignified by accepting the position of presiding officer and which has aroused deep interest in the two college communities most concerned with it, is proof that intellectual interests are, after all, the dominant ones in our centers of learning, that men are being educated there to take broad and comprehensive views of public questions, to form independently their own opinions thereon and to put them in effective language. As Governor Wolcott said in his introductory speech, "The universities represented on the platform stand, and always will stand, for advancement, enlightenment and education. And it is proper that they should be bound together in a bond which does not preclude emulation."

The Young Men's Congregational Club

By way of variety in the series of addresses and talks enjoyed by the Young Men's Congregational Club, a program was carried out at the meeting last week Wednesday distinctly different from that of any previous meeting. After the dinner Rev. Sherrod Soule of Naugatuck, Ct., held the close attention of the club during an extended talk on New World Pilgrims at Old World Shrines, a topic which is suggestive of the pilgrimage conducted by *The Congregationalist* last summer to England and Holland, and of which the speaker was a member. Combining historical and descriptive elements of the story of the early and later Pilgrims in an informal address, Mr. Soule was aided by a set of stereopticon views which further enhanced the vividness of his account. Twenty-five new members were admitted to membership in the club, making the total about 100.

Ballington Booth in Boston

The hold which the Booths have upon the people of Boston was manifested by the enthusiastic great audience which filled and overflowed Tremont Temple last Sunday afternoon. It was the first visit to this city of Commander Ballington Booth, of the American Volunteers, since the severing of his connection with the Salvation Army. Some well-known features of the army meetings were wanting. The poke-bonneted and uniformed soldiers were conspicuously absent from the platform, but music there was in abundance, some of it rendered by the New York Volunteer concert group. Applause was frequent and hearty, and Commander Booth spoke with all his former fire and force. The trend of his address was intensely patriotic. He dwelt on the loyalty to American principles and American institutions which is behind this new movement, saying, with emphasis, "I can get salvation *via* Bunker Hill as well as *via* London Bridge." Another large congregation greeted him at Central Church Sunday evening, when he made a strong appeal for the unchurched.

Pilgrim Hall was crowded on Monday morning by Boston ministers anxious to learn of the distinguishing features of the new movement from the lips of its leader. Here, too, Commander Booth sounded a patriotic note, declaring himself an American by choice, affection and adoption, and adding: "It is true I was born in England, but that was not my fault." After reviewing the progress of the Salvation Army during the ten years of his American commandership, the speaker gave some of his reasons for separation from the old organization, and told the story of the formation of the Volunteers of America. Small as were its beginnings, at the end of a year its leader is able to report fifty staff officers, 500 salaried officers, 4,000 uniformed Volunteers and 3,000 Defenders. A sixteen-page paper, having a circulation of 20,000, is published at the New York headquarters.

The chief work of the Volunteers has been among the criminals. Beginning with Sing-Sing, Mrs. Booth has had remarkable success in speaking to the prisoners in various State institutions, and the new organization sees a great field among the 80,000 persons incarcerated in our prisons and penitentiaries. It is now in touch, through correspondence, with 7,500 prisoners and 1,350 are connected with the Volunteers' Prisoners' League. Efforts are made not only to take saving influences into these institutions, but to meet the men who are coming out with saving influences.

Colonel Blackhurst, leader of the New England regiment, followed the commander with a brief address emphasizing the desire of the Volunteers to be a feeder to the churches. A church member may be a Volunteer, and Volunteers are expected to unite with the church and to partake of the sacraments. Colonel Blackhurst's strong, refined face and dignified bearing will win him friends in New England.

Mt. Holyoke Alumnæ Association

The attractive ladies' café connected with the University Club was opened to the association on Saturday, March 27, for its midwinter meeting. After the luncheon and social hour, Mrs. L. C. Purington was introduced as the mistress of ceremonies. Toasts upon Mary Lyon, the new woman of seventy years ago, Our Benefactors, Our Old Girls, and Mt. Holyoke of the Future were responded to by graduates of the seminary or college. Most fittingly and suggestively did Mrs. Mary A. Stuckenberg, whose college training was received at Lake Erie Seminary—a daughter of Mt. Holyoke—reply to the toast, College Extension. The inspiration she received in school has borne fruit in many lines of service, one being her wish and effort, during a long residence in Germany, to introduce among the German girls a higher Christian training based upon the foundations laid by Mary Lyon.

After a short business session, Mrs. Della Kendall, the presiding officer, presented Miss Clara Stevens, now a teacher at the college, who took her audience on a pilgrimage to South Hadley, and made vivid by her clear word picture the present condition of the college and the hopes and plans for the future. About seventy-five women enjoyed the afternoon together, and joined in heart, if not with voice, in the song sung by the recent graduates, "Holyoke, Holyoke, tried and true, we will love her ever."

In the Interests of Co-operation

A conference on "organized religious work at the South End" was held at the South End House March 22. Among the participants were Dr. C. G. Ames of the Church of the Disciples, Rev. S. L. Loomis of Union Church, Rev. E. L. Atkinson of the Church of the Ascension, Dr. C. A. Dickinson of Berkeley Temple, Lieutenant-Colonel Cozens of the Salvation Army, Dr. G. L. Perin of the Every Day Universalist Church, Rev. Leslie A. Sprague of the New South Church and Church of the Unity, and Mr. Wilson of the Dover Street Rescue Mission.

The topics discussed were the various religious agencies at work in the South End, what each is doing, taken together are they, on the whole, gaining or losing ground, how may each church influence more vitally its neighborhood, how may the churches and other religious agencies co-operate for the moral elevation of the South End?

A second conference at the same place, on the same general subject, will be addressed by Dean Hodges. It is expected that these conferences will result in a more definite understanding and more definite co-operation among the South End religious workers.

Studies in Personal Religion

Dr. Barton of Shawmut Church has begun a series of Sunday evening discourses on Why I Am a Religious Man. The initial sermon was a fine setting forth of the idea that man has an instinctive recognition of a supreme intelligence under all systems of religion. This natural tendency is followed by choice, just as he chooses to be an educated or a civilized being. The second sermon was entitled Why I Am Not an Agnostic. While admitting that agnosticism has had its mission to our over-confident and dogmatic age, the speaker declared that agnosticism is itself dogmatic when it declares God to be "unknown and unknowable," and set forth the positive grounds of our knowledge of God in nature, in history and in the human soul. Later Dr. Barton will tell why he has chosen the Christian religion and after that why he is a Congregationalist. An uncommonly good chorus choir is an additional attraction.

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Fortunate is the International Christian Workers' Association in securing for its president a man of the intellectual breadth and virility and the spiritual warmth of Rev. Floyd Tomkins, Jr., D. D., of Providence. The motto which, in the letter accepting the office, he proposes for the association is "All for Jesus."

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 5, 10 A. M. Speaker, Dean George Hodges of Cambridge. Topic, Christian Socialism.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

EVANGELISTIC ASSOCIATION OF NEW ENGLAND. Conference, Elmwood Ave. Ch., Providence, March 28-April 3 E. Greenwich, R. I., April 4-11.

TRIENNIAL CONVENTION, CHICAGO THEOLOGICAL SEMINARY.—The constitution of the Chicago Theological Seminary provides that in the year 1858, and every third year thereafter, it shall be the duty of the Board of Directors to call a convention in Chicago, Ill., for the purpose of electing directors in the place of those whose term of office is about to expire, and for the purpose of transacting such other business as the interests of the seminary may require. And in order to keep the seminary in vital union with its constituency the directors, in calling such a convention, shall invite each local association of the Congregational churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico, to appoint each one delegate to represent the churches of such local associations.

Local associations which have a church membership of over 1,500 shall be entitled to elect one additional delegate for every 500 church members. The associations shall be asked to provide for the traveling expenses of the delegates, who are expected to report back to the bodies by which they are elected the condition of the seminary.

The convention shall consist of those thus invited, also of the Board of Directors and the members of the faculty. In accordance with this requirement of the constitution, the Board of Directors have called such a convention of delegates, as above indicated, to meet on Wednesday, April 21, 1897, at 10 o'clock A. M., in the lecture-room of the Union Park Congregational Church. By order of the Board of Directors.

Chicago, March 25, 1897. G. S. F. SAVAGE, *Secretary.*

P. S. Delegates who expect to be present will please send notice beforehand to H. C. Chester, 81 Ashland Building, Chicago, Ill.

SPRING STATE MEETINGS

Additions or changes should be sent at once

Texas,	Sherman,	Thursday, April 6.
Georgia,	Savannah,	Wednesday, April 7.
Florida,	Daytona,	Tuesday, April 13.
Arizona,	Prescott,	Wednesday, April 14.
New Jersey,	Philadelphia, Pa.,	Tuesday, April 20.
Tennessee,	Louisville, Ky.,	Wednesday, April 28.
Oklahoma,	Oklahoma,	Thursday, April —.
Missouri,	St. Louis,	Tuesday, April —.
Kansas,	Ottawa,	Thursday, May 6.
Indiana,	Kokomo,	Tuesday, May 11.
Illinois,		Monday, May 17.
Iowa,		Tuesday, May 18.
Massachusetts,	Worcester,	Tuesday, May 18.
Michigan,	Saginaw,	Tuesday, May 18.
Ohio,	Sandusky,	Tuesday, May 18.
New York,		Tuesday, May 18.
South Dakota,		Tuesday, May 18.
Pennsylvania,	Ebensburg,	Tuesday, May 25.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

Reports often reach us, like those this week from Minnesota and California, of a spiritual revival accompanied by renewed interest in the financial prosperity of a church. Usually the heart is moved first, but the fact that this is not always the order shows that faith and works affect each other as do soul and body. That a man's pocketbook is reached through his heart is no oftener true than that his heart is reached through his pocketbook. Though the natural outgrowth of love is service, it must not be forgotten that service often begets love.

Such recourse to the best of recent books and organ music cannot but deepen the spiritual life of that New England church which has adopted a special program with this end in view. The broad invitation which it extends must also go far toward inspiring in the audiences a desire for help.

Discussions on topics of the day at the meetings of a church society in California are a gratifying substitute for the gossip formerly supposed to be inseparable from such gatherings. Truly, the world does move, and in an upward direction.

Mr. Moody and Mr. Murphy are heard from this week in their work at widely separated points, but the results of their efforts suggest that they are losing none of their power over the people.

A Maine church believes in providing entirely for its new enterprise before undertaking it. The temptation to dedicate a debt with the new structure is thus set aside.

We commend to the church militant all over the land a campaign such as a Nebraska church has been waging for the purpose of slaying the dragon of debt.

Nearly sixty of our churches have reported that they are using individual communion cups. A number of others are seriously considering the change.

Why have we not more local church union such as several Massachusetts towns have enjoyed?

Connecticut already has over 300 churches, but now and then, as recently, a new one is added.

Of Special Note

Christian fellowship in Duluth, by which a weak church is moved to help one still weaker.

A suggestion from Tacoma to bicyclists for Christian work next summer.

Self-interests generously set aside by an Ohio church in favor of larger demands.

An exceptional pastoral record in the Pine Tree State.

A BEACON LIGHT IN THE BERKSHIRES

The Pilgrim Memorial Church of Pittsfield, Mass., was organized in the Peck and Russell Sunday school room, March 14. The neighborhood is a mile and a half from the city, in a manufacturing center where religious work has been encouraged especially by its growth. Over thirty years ago, during the pastorate of Dr. Todd at the First Church, a Sunday school, undenominational in character, was started. It has been conducted ever since with great faithfulness, looking toward the formation of a church in the future. Hence the new church is peculiarly a memorial of the past. Mr. J. L. Peck and Mr. Zeno Russell gave of their best to promote the highest good of the community. To the abiding value of their work, and that of many others, Pilgrim Church will be a perpetual witness.

Last November the older members of the Sunday school voted to have Sunday morning preaching services at the rooms during the winter. Such services have been conducted by Rev. Raymond Calkins, assistant pastor of First Church. The deepened religious interest which has resulted is due largely to his efforts among the people.

As the weeks went on the interest grew and the desire for a church sprang up. At a preliminary meeting, March 8, it was voted to form an independent Congregational church, and fifty-two persons expressed a desire to join; of these thirty were men. The room was filled the following Sunday evening when the business meeting was called. Permanent officers were elected, the covenant and bylaws were adopted and the members repeated in unison the declaration of faith, which was signed by those who became members, seventy-two in number, including thirty-two who came by letter. Of the total membership thirty-seven, more than half, are men.

A meeting for formal organization was immediately called, Dr. W. V. W. Davis of the First Church acting as moderator and Rev. I. C. Smart and Rev. Samuel Harrison, pastors of Pittsfield Congregational churches, participating in the exercises. The covenant was repeated and the church was declared formally organized.

A short sermon by Dr. Davis followed from the text, "Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone."

Before the communion a letter signed by Charlotte M. Russell, Jane A. Russell and Henry R. Russell presented to the church a communion and a baptismal service, in memory of Zeno Russell, his wife and children, and bearing the appropriate selection, "Blessed are the dead, who die in the Lord, for their works do follow them." J. A. R.

MR. MOODY IN CINCINNATI

The great meetings in Music Hall, March 3–24, have been remarkable. They occasioned the uncommon sight of 5,000 persons hastening through the streets in a drizzling rain to crowd a great hall on a week day afternoon to hear a layman speak about the Holy Spirit. Hundreds also went daily for the half-hour praise service at 7.30, led by Professor Towner and 1,000 voices. No effort was made to count results. Many found Christ; perhaps more backsliders were reclaimed; but, most important, Christians were quickened. Every church in city and suburbs that has taken any interest cannot fail to feel an impetus. It is hardly necessary to say that Mr. Moody has preached the gospel, and in answer to the usual question as to the secret of his success he explains, "Go to work, and you will find out."

At the last meeting friends left a great bunch of white roses on a stand for him. With the large bouquet in his hand he stepped forward and said that it would delight him most to give it away. He asked for the children in the audience under twelve years of age to come to the platform, and a great many eager little friends received a flower. It was a beautiful sight—this man, with a multitude of cares, great undertakings, involving hundreds of men and thousands of dollars, all resting upon him, more than 5,000 people waiting to hear him speak, and he standing there as simple and unassuming as if alone with the children. It was a vivid illustration of what he has been doing for forty years. After his brief sermon on The Gospel, he called on Dr. Torrey, whose aid has been much appreciated, especially in his noonday talks bearing on personal work and the Holy Spirit, and at the close hundreds started to the platform to shake hands with Mr. Moody, but were surprised when told that he had gone.

The press has been generally kind. Mr. Moody said he had never labored where there was a more hearty union of the pastors and Christian workers. From all our hearts ascends the prayer concerning him, "God be with you till we meet again." A. A. A.

THE BOULEVARD CHURCH, DENVER, AND THE CHURCH BUILDING SOCIETY

The Church Building Society is severely criticised by certain newspapers on account of its dealings with the Boulevard Church of Denver. The facts in the case, which we have been at some pains to gather, do not appear to warrant the criticism. In 1884 the society made to the church a grant of $500, on condition that the society should receive a mortgage covering that amount and including special contributions toward the building coming from outside the parish. These special gifts, with the $500, amounted to $1,340, and the mortgage was made out for that sum, both parties understanding the conditions. The church agreed to make annual contributions to the society.

In 1894 the church pulled down its building and began to erect a new one on the same lot. The next year it asked the society for an additional grant of $3,000. This not being given, the church asked the society for what sum the mortgage would be released. The church has made to the society seven contributions during the twelve years, and, deducting these from the whole amount, the society offered to release the mortgage for $1,268.62. The church offered to pay back the $500 if the society would release the special gifts. The society offered to do this, provided the donors of these gifts should request it. As the church declined to ask the donors for requests, the secretary of the society, Dr. L. H. Cobb, wrote to the donors and received replies releasing $740. The balance of $100 was raised, and the society released the mortgage, the matter to be settled on payment of the $500. The society had been cited to appear in court in Denver to defend a suit for vacating the mortgage, but the lawyer for the church offered to withdraw the suit and settle out of court on the terms above stated.

The printed rule of the society is as follows:

> The church or society, to which aid has been voted by this society, shall recognize and acknowledge contributions received from other Congregational churches and individuals for aid in building its house of worship, and shall include the same in the mortgage given to this society, that the money thus given to the cause of church building may be preserved from loss.

This rule is, it is to be supposed, understood both by the donors to the society and the churches receiving its aid. The rule has been heartily approved as a proper guarantee that the money intrusted to the society shall be used for the purposes for which it was given, and we do not see how the society could have fulfilled its trust in this case except by the steps it has taken.

THEOLOGICAL SEMINARIES

Hartford

The Carew lectures by Rev. C. C. Stearns are now being given on the general subject: The Biblical Element in Early Christian Art. Topics are: The Evolution of Christian Art, The Catacomb Frescoes, The Vetri, Early Mosaics and Rise of the Miniatures, The Sarcophagi, Christ: the Types, the Babe and Mary, Baptism, the Last Supper.——Last Thursday evening Rev. Tomoyoshi Murai, of Tokyo, Japan, spoke in the Asylum Hill Church on The Real Japan. His address was interesting and instructive.——The Junior Class is forming a debating society.

Yale

Last week's lectures included Symbolism of Early Christian Art, by Professor Hoppin, and The Essential Element in a Good Popular Government.——At a recent social given by Professor and Mrs. Blackman, Shepherd Knapp, Jr., of the Senior Class gave an illustrated talk on England and Scotland.——The Senior address before the school last week Wednesday was by Austin Rice on The Minister as a Prophet.——The question debated by the Leonard Bacon Club was, That the church should hold no gatherings solely for purposes of amusement and pleasure.——The Senior Class preacher last Saturday was C. G. Merrill.——The Commencement exercises this year will consist of four addresses by members of the Senior Class, followed by an address by some eminent speaker from outside.

Oberlin

Prof. and Mrs. Currier left Oberlin March 24, and sailed the 26th for Naples. They will spend their time in travel upon the Continent and in England, returning the last of August. A pleasant reception was tendered at Council by the students before their departure.——The seminary catalogue has been published. It shows 69 students, an increase of six over last year. The increase is in all departments.——The seminary was shocked by the sudden death of Mr. Thomas E. Trussell, March 27. He was from Champlin, Minn., where his family, consisting of wife and two children, live.

Pacific

Rev. J. R. Knodell is lecturing to the Training Class on Fundamental Doctrines.——Mr. Kirtland of the Senior Class recently read a paper in rhetoricals on Revelation, Inspiration and the Bible.——A prospectus has been issued for a summer school of theology, to be conducted by the professors here and in the Presbyterian seminary near by, during May 4–7, having 16 lectures, with opportunity for discussion. Among the topics will be Christianity and Mr. Spencer's Philosophy, The Genuineness and Canonicity of Second Peter, The Theology of Ritschl, Comparative Religion and the Scriptures, and Peter in the Gospels and Acts.——Pres. Thomas McClelland of Pacific University, Oregon, visited the seminary recently.——The Middle Class is now at work on Biblical theology of the New Testament, using this year Weidner's Text Book.——The last group of studies for the year is just beginning.——The term closes April 22, one week earlier than usual.

CONFERENCES AND ASSOCIATIONS

Mich.—Lansing Association met at Lakeview, March 15, 16, for one of the most interesting sessions ever held. The attendance was large. The sermon was by Rev. J. P. Sanderson. The general subject was The Public Worship of God, and subtopics were: Its Form and Spirit, The Use and Limitation of the Secular, The Service of Praise—the Hymn-Book and Its Use. Another subject was The Church Evangelistic.

CLUBS

Vt.—The club of western Vermont held its meeting at Burlington, March 23. The subject was The Life Creed of Rev. Dr. John Watson (Ian Maclaren). Addresses were given by T. F. Seward, Esq., of New York, founder of the Brotherhood of Christian Unity, Prof. J. E. Goodrich and Rev. A. W. Dickens. The open parliament gave opportunity for an unusually full and interesting discussion.

Minn.—The Minnesota Club met at Olivet Church, St. Paul, March 22. The general subject was The Churches Represented in the Club, and there were addresses on For What Do They Specially Stand in the Community, by Rev. J. A. Stemen; Some of Their Tendencies, by Rev. W. B. Millard; and Evangelism and Education in Their Work, by Dr. G. R. Merrill. These called forth a most interesting and profitable discussion.

NEW ENGLAND

Boston

[For other Boston news see page 462.]

Park Street. Rev. I. J. Lansing preached his farewell sermon last Sunday. Large congregations were present morning and evening. The council for considering the resignation of the pastor is called for April 1.

Brighton. The *Truth Seeker* is a neat little pamphlet containing the sermons of Rev. A. A. Berle, D. D. It began March 14, and is to be issued every week. It can be had at five cents a copy. Dr. Berle, in the preface to the first number in the series, says that during the past six years more than a thousand letters and inquiries have come to him concerning the sermons preached. It is in part to meet this demand that this publication is undertaken.

Massachusetts

Chelsea.—*Central* is stimulated to earnest attention to the Lenten season by a cheering letter from the pastor, Rev. C. E. Jefferson, which prefaces a neat little pamphlet containing the program of special services for the three weeks beginning March 29. The announcements are: six afternoon pastoral talks to young persons over 14 years of age; a half-hour conversation on a stated character in Acts previous to each of the 15 regular week evening services at 8 p. m., when the history of the Apostolic Church is studied under the topics: Its Life, Its Message, Its Experiences; daily readings on The Last Parables, In the Upper Room and Obedient Unto Death, and daily meditations from the sayings of Jesus, Peter, Paul and John. In addition a consecration service forms part of the regular meeting, giving opportunity for confession of Christ, and the advisory board meets each evening to receive applicants for church membership. A devotional service will be held Good Friday afternoon, and the Lord's Supper on Thursday of Holy Week.

Malden.—*Maplewood.* Thirteen new members were received at the March communion, 11 on confession. These additions are in part the fruit of special services during February. Rev. W. A. Evans, the pastor, suffers a double bereavement. Just returned from Illinois, where his little son was buried, he is called back by the sudden death of his father, a man full of faith and of good works.

Lowell.—As the result of two weeks of crowded meetings conducted by Francis Murphy 4,000 persons have signed the pledge. The effort to reach the drinking people was attended with a good degree of success and the meetings seemed to be as attractive for the Catholic as the Protestant population.

Worcester.—The recent visit of Anthony Comstock to this city attracted much interest and gave him a good opportunity to speak of his 20 years' battle with vice and sin. He addressed nearly 1,000 men at the Y. M. C. A. Sunday afternoon. Monday morning he spoke to the ministerial league and in the evening gave an address on Imperiled Youth at the Old South Church. It was under the auspices of the Old South Men's Union that he came here.——*Pilgrim* will hold special services at the church April 7-18. Preaching will be held every evening except Saturday. The speakers are: Drs. G. H. Gould, A. Z. Conrad, J. E. Tuttle, and Rev. Messrs. C. M. Southgate, Oliver Huckle, S. A. Harlow, S. B. Meeser and A. H. Coolidge.——*Union.* The death of Mrs. Maria Moen, widow of the late Philip L. Moen, removes from the church and city one of its great benefactors.

Millbury.—*Second,* after a careful revision of its roll, has a membership of 193; seven were added last year. Benevolences during the year amounted to $2,098. Rev. G. P. Eastman is pastor.

Wilbraham.—The financial outlook is better this year than formerly. The benevolences last year were $100. The membership was increased by five. Extensive repairs have been made upon the parsonage. The church recently has received $300 from the late Mrs. Holmes. Rev. M. S. Howard, in the 29th year of his pastorate, recently celebrated the 40th anniversary of his ordination.

Granby has had free seats for six years. The plan has been a success financially, but the people have retained the same seats almost entirely during that period. For the sake of a new adjustment the seats are to be rented this year.

Westboro, Rev. M. A. Breed, pastor, has received 11 new members since January and works in hearty fellowship with the other churches, the pastors meeting regularly for conference and study of local needs. A series of gospel temperance meetings of unusual interest was lately held at the town hall, the various churches co-operating in the work and sharing the expense. The C. E. Society has just given the church a social.

Springfield.—*First.* By request the pastor, Rev. F. L. Goodspeed, repeated, March 21, his sermon on Casting Pearls Before Swine, earnestly protesting against the action of this and European governments in regard to the Armenian, Cretan and Cuban questions. As on previous evenings, the congregation was so large that many were turned away. The preaching forms the main feature of the evening service, though on some evenings a special musical program is arranged. A new church manual is now in the press. The annual meeting of the Springfield C. E. Union was held here March 24, with a stirring address by Rev. Dr. Smith Baker.

Maine

Portland.—*Williston.* The pastor, Rev. D. M. Pratt, just resigned, has had an unusually successful pastorate in point of increasing the membership and arousing spiritual activity. More accessions were received to the church during the last five years of his ministry than to any other church in the State. The annual meeting of the W. B. M. Auxiliary was addressed by Miss Alice Kyle of Boston, March 13. A social hour and missionary tea followed.——The Cumberland County Branch of the W. B. M. honored the birthday of its missionary in China, Miss M. S. Morrill, by a large missionary meeting at Second Parish Church, March 25. Prominent auxiliary workers made addresses. The chief speaker was Miss E. M. Stone, recently returned missionary from Bulgaria. The women served a delicious lunch.

South Gardiner.—The past three winters informal Bible readings have been found helpful and have been well attended. Last winter they were held in different neighborhoods and there has been much study of the Bible. The pastor, Rev. A. L. Struthers, has been speaking on A Young Man in and Out of the Bible. Temperance sentiment has been aroused by two spirited meetings.

Gorham.—A building committee for the proposed chapel has been chosen. The whole sum of $10,000 will be secured before work is begun. Only $1,500 remain to be raised. Recently $600 were added to the fund, ex-Governor Robie subscribing $500 in addition to $1,000 previously promised.

Newcastle.—Rev. R. B. Mathews is much afflicted in the loss of his mother, who died suddenly March 7. Rev. F. V. Norcross and wife have purchased a home here and united with this church. He was pastor many years at Union, then at Andover.

Bangor.—*Hammond Street.* Professor Young's astronomical lectures have drawn large congregations and are valued by the community. Rev. H. L. Griffin has postponed his trip to Europe for the present season.

Bingham.—The work aided by Mrs. Foster in January resulted in much fruit. Thirteen persons have united with the church. The note for the building has been reduced to $300.

Augusta.—Recent sermons by Rev. J. S. Williamson have resulted in some practical local work. The lectures given by prominent parishioners have proved instructive.

New Hampshire

Keene.—*First.* A 15 days' evangelistic campaign was begun March 14, under the direction of Rev. C. L. Jackson and Mr. O. W. Crowell. Excellent results began to appear the first week, but on the second Sunday a great wave of divine gentleness seemed to sweep the congregation. During the Sunday school hour nearly all who were present rose either as Christians or deciding to become such. A large gathering of men was greatly helped at an afternoon meeting. Other churches joined for the evening service. Rev. W. G. Poor is pastor.

Hopkinton.—Union meetings have been held with the Baptists since last December. They culminated in evangelistic meetings under the leadership of Rev. E. A. Whittier. Many unusual cases are reported, especially among the intemperate. About 40 persons signed cards, many of whom gave evidence of conversion.

Berlin Mills has felt much quickening of spiritual life by the recent series of revival meetings, in which Rev. J. A. Hainer assisted. Many have begun earnest Christian lives and Christians are more active and zealous. About 40 cards came to the Congregational pastor for care.

Greenland.—Mrs. Alexander Hodgdon, one of the most highly esteemed members of the church, died March 21, at the age of 80 years. She was the mother of 13 children, 11 of whom survive her, one of them Rev. T. M. Hodgdon of West Hartford, Ct.

Marlboro.—Since the close of the evangelistic service under the lead of Rev. Ralph Gillam, a young men's Christian league to have cottage prayer meetings in charge and a ladies' prayer meeting have been organized, both interdenominational.

Bartlett has been assisted in a series of special revival services for three weeks by Rev. P. Marston of Lancaster and J. P. Roberts, singer, and as a result over 40 persons have expressed a desire to lead Christian lives.

Vermont

Lyndonville.—Rev. J. C. Bodwell has just celebrated his 10th anniversary as pastor here and at East Burke. His special sermon reviewing the period was appreciated by a large congregation, and extra decorations were fittingly displayed.

Rhode Island

Providence.—*Academy Avenue.* Rev. Willis Smedley has been very ill for several weeks but the hope of his recovery is increasing.——*Elmwood Temple* has started an enthusiastic Men's Club.——*Central* The Lenten services on Thursday evenings with full choir assistance and sermons by well-known preachers have proved attractive.

Pawtucket.—*Park Place.* The fourth entertainment of the "committee of nine" in the lecture-room recently was on Chemistry and Electricity, by Prof. W. E. Smith of Brown University.

Harris E. Storrs will preach for six months at United Church, East Providence, beginning April 4.

Connecticut

Weston.—*Norfield.* As a result of the special meetings conducted by the pastor, Rev. C. M. Arthur, nine were received to membership March 7, and others have expressed a desire to begin the Christian life. The church is growing in spiritual strength, and has gained in general attendance the past year. The Sunday school was never as large. An old-fashioned donation was arranged for the pastor March 18, a sum of money being presented.

Greenwich.—Recently a new church was organized at Steep Hollow in this town, to be known as the North Mianus Church. It is the outcome of a Sunday school organized in 1858, which has flourished ever since in a chapel provided by the churches of the town. Services will be held in the chapel morning and evening Sunday, with Sunday school as usual in the afternoon. A pastor is called already.

Naugatuck has a sewing class of 175 members conducted in the parish house, entirely by those connected with the church. The attendance at the class is now limited by the seating capacity of the room. The system in use is similar to that of Pratt Institute, with a course of three years. Rev. Sherrod Soule is pastor.

South Norwalk.—The church is observing Lent in a series of devotional readings and organ recitals on Tuesday evenings. Careful selections from the best authors and composers constitute the program, the whole series being outlined in a neat, attractive four-page announcement. Rev. G. H. Beard is pastor.

Roxbury.—On a recent Sunday Mr. H. H. Ashjian gave interesting talks on Armenia. Collections were taken for his church in Marash. A C. E. Society has recently been formed. Rev. G. A. Bushee is pastor.

Mansfield Center has lately adopted free seats and nearly all were willing to sign pledge cards to provide for raising the money. The church recently received $2,000 from the late Mrs. Baldwin.

Bethany.—The acting pastor, Mr. C. S. Macfarland, has recently been preaching a series of sermons on The Bible which have aroused deep interest and led to serious Bible study.

Windsor, Lebanon and Newington are having special services of an evangelistic nature.——Rev. D. W. Goodale of Suffield recently lost his mother at the age of 71 years. She had been an invalid for 12 years.——By the will of Miss Eliza Geer the church at Ledyard receives a bequest of $100.

MIDDLE STATES

New York

New York.—*Manhattan.* A three weeks' series of Sunday afternoon lectures by the pastor, Dr. H. A. Stimson, is now in progress and has for some of the topics: Persecution and Martyrdom, Story of Triumph, New Evangel, The Accepted Christ. The general subject is The Book of Acts, the Record of the Mightiest Social Revolution the World Has Seen.

Utica.—*Plymouth* has just made a $1,600 payment on its property. The audiences are large, drawn by the able sermons of the pastor, Rev. Dr. M. E. Dunham.

New Jersey

Dover, not yet three years old, is celebrating the completion of its much desired house of worship. For a year past the Swedish Christians have been working and sacrificing to this end. The result is a tasteful building, seated with opera-chairs and lighted with electricity. An attractive church parlor flanked by pastor's study and vestibule are in front of the auditorium and connect with it. The total cost has been $4,500. The dedicatory ex-

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ercises include special services from March 27 to April 4, in which Rev. G. D. Hall, the first pastor, and Rev. Messrs. C. C. Collins and C. J. Larsen have prominent parts. Rev. Ludwig Akeson is the present pastor.

Bound Brook celebrated its 21st anniversary March 21 with appropriate services. The pastor, Rev. J. O. Jones, read a historical sketch. The church has had five pastors and now has a membership of 256. The sum of $1,225 was subscribed at the anniversary as a birthday offering to the church, to be expended in renovating the building. A pleasing feature of the evening service was the presence of the pastors and people of the sister churches in the town.

THE SOUTH

Kentucky

Corbin.—Rev. C. W. Greene began work two years ago. Since then the membership has grown and the life has been strengthened. At present a helpful revival is in progress. The pastor preaches also at Rockhold and two out-stations.

THE INTERIOR

Ohio

Columbus.—*Eastwood* receives Rev. J. C. Jackson, Jr., D. D., as its pastor with great enthusiasm. He has supplied the pulpit since last October, and was formally installed March 16 by a council representing most of the churches of Central Ohio Conference. By invitation of the church, its two former pastors, Rev. I. W. Metcalf of Cleveland and Rev. R. S. Lindsay of Geneva, took part in the exercises. A letter was also read from Rev. F. W. Gunsaulus, who for nearly a year was pastor of the mission from which the church was afterward organized. The church occupies a fine location in the growing eastern part of the city. During Mr. Lindsay's pastorate it dedicated the S. S. rooms in a building which, when completed, will cost about $40,000. The church is united and vigorous, and large congregations have greeted the new pastor from the first.

Medina.—Northern Ohio gives up with reluctance Rev. J. R. Nichols to First Church, Marietta. He has served in his old pastorate with conspicuous success for six years, and the church unanimously refused to accept his resignation. But because of the important interests of Congregationalism in Southern Ohio it yielded later. Mr. Nichols preached his farewell sermon March 14, and received 18 new members, nine on confession. During his fruitful pastorate the church received 228 members, 138 on confession.

Burton.—The pastor, Rev. E. O. Mead, is making special efforts during the Lenten season and the spiritual life is deepening. For three months the interest and attendance at prayer meeting have been gaining, and the attendance at C. E. meetings has recently doubled and 10 new members have been received. The last fiscal year closed with all bills paid and more money was given to missions than ever.

Painesville.—The council called relative to the resignation of Rev. P. W. Sinks passed resolutions appreciative of his work in the pulpit, as pastor and as citizen. His pastorate of over nine years was the longest the church ever had. The Sunday evening service, March 21, was a farewell occasion, Methodists, Baptists and Disciples uniting.

Canfield has in the last two years been well sustained and is a spiritual power in the village. Rev. W. T. McConnell, the pastor, supplements his small salary with the income of a jewelry repair shop, in which he works six days a week.

Shandon.—At a recent communion eight persons were received on confession. The Young People's Society has increased in interest and numbers. The resignation of Rev. Frank Foster goes into effect April 1, after a pastorate of a little over four years.

Chester.—The Congregational, Disciple, Baptist and Free Baptist churches have united in a series of union meetings with good results and additions.

Illinois

[For other Chicago news see page 450.]

Chebanse, Rev. J. H. Simons, pastor, has enjoyed seven weeks of special meetings held by the Methodists nearly six weeks, the Congregationalists uniting with them. Then Evangelist Wyckoff spent a week with the Congregational church. Altogether there were more than 60 conversions. Sixteen have already united with the church.

Chicago.—*Ravenswood.* Rev. Charles H. Keays, the pastor, died last Monday morning at about six o'clock, after a short illness with malignant typhoid fever. Mr. Keays has been in this pastorate since 1890, and was ordained in 1882. His former pastorates were Oskaloosa, Io., and Grand Haven, Mich.

Elmwood.—Rev. H. F. Sayles has assisted the pastor, Rev. A. Miles, in services continued seven weeks, with large results. The 26 who have already united with the church are mostly men. Meetings at noon in the coal mines resulted in the conversion of the miners.

Huntley has been assisted for two weeks by Evangelist J. D. Wyckoff, with at least 20 conversions.

Indiana

Michigan City.—*First* has had a quiet interest through the winter. At the March communion nine persons were received to membership on confession, making a total of 104 during the three years' pastorate of Rev. W. C. Gordon. The Young Men's Club of about 50 members has charge of the Sunday evening services and last fall purchased a fine stereopticon. A young people's Bible class has been established recently and the Sunday school is in a flourishing condition.

The Welsh Congregational work in Indiana consists of two recently organized churches, one at Elwood, the other at Gas City. At Elwood there is a good building, erected last year, and a flourishing Sunday school, ministered to by Rev. Richard Powell. At Gas City a church has been organized, but no building has been erected. Rev. M. Hussey is pastor. The attempt has been made to unite the Welsh Baptists and Congregationalists in the church, but the matter is not as yet entirely settled.

Michigan

Detroit.—*First.* Dr. Nehemiah Boynton has undertaken to conduct the weekly study of the S. S. lessons at the close of the Wednesday evening prayer meeting. Many besides teachers will enjoy these hours of study.

Grand Rapids.—*East* has just closed a successful series of meetings, Evangelist Joel Martin assisting. The interest has been deep and conversions are resulting. Mr. Martin begins work with Smith Memorial Church shortly.

Hart.—The pastor, with the aid of Rev. E. J. Burgess, recently gave a stereopticon lecture on Olivet College with over 100 views. The church is indebted to the community for its fine equipment of electric lights.

Port Huron.—*Ross Memorial.* The church and society at a special meeting, March 24, unanimously refused to accept Rev. B. F. Brundage's resignation, and also voted him a period of rest.

Wayland has just dedicated a new modern edifice.

Wisconsin

Madison.—*First* has recently, by a special effort, raised over $4,000 to pay floating and other indebtedness. It has also during the past year raised about $1,000 for Pilgrim Chapel.

Sparta has been helped by a remarkably successful evangelistic effort, Evangelist A. M. Hills assisting. Dr. William Crawford, the pastor, considers the resulting ingathering the largest single addition which ever occurred in his ministry.

Alderly.—Mr. S. G. Ruegg, the pastor, is encouraged by having more men than women in the regular congregations. The pastor was surprised recently by the donation of the proceeds of a social and supper by the C. E. Society and forwarded a share to the W. H. M. S. as a thank offering.

Platteville.—Mr. R. C. Bennett was recentl ordained. He has been an officer of the church fo over 10 years and has been specially devoted to the varied lines of Christian effort, frequently conducting services for the adjacent mission enterprise and for one of the city churches. For a year pas he has been a licentiate of the Beloit convention ministering to five points in the region of Platteville. He now devotes himself exclusively to the ministry and becomes the pastor of the missio

Continued on page 468.

Hood's is the Finest

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THE BUSINESS OUTLOOK

In the world of trade unfavorable factors have of late rather predominated. The movement of merchandise is disappointing and prices received therefor are not satisfactory. Merchants say that if prices for commodities were a little higher, allowing of a greater margin of profit, there would be less reason to complain.

The apathy of general trade is evidenced by the extremely light supply of mercantile paper on the money market, and note brokers have rarely had so little to do. Reports from nearly all sections indicate that collections continue slow. The supply of funds is very much in excess of the demand and monetary rates have lost none of their easy tendency.

The most important event in the business life of the country during the past ten days has been the Supreme Court decision in the trans-Missouri case. This decision upholds the Sherman anti-trust law and declares pooling and traffic associations by the railroads illegal and in restraint of trade. The decision came as a great surprise and resulted in a pretty severe shakedown in the stock market.

The hope of the railroads is that the case of the Joint Traffic Association will be advanced on the Supreme Court calendar, and that when all the facts are known the trans-Missouri decision will be reversed. In the writer's opinion the interstate commerce law should be amended so as to allow the railroads to pool their freight. It has been fully demonstrated that business interests, the traveling public and investors are better served when the roads maintain rates by traffic associations than when they are engaged in cutting each other's throats in a regular "Kilkenny-cat-fight" scramble for business.

The activity in wool continues and purchases of woolens are large in anticipation of the tariff. Cotton goods show no improvement either in movement or price. Iron and steel are inclined to be sluggish and quoted prices are easier. Copper is also shaded a trifle because of light demand. The outlook for general trade and also for Wall Street speculation is a more or less lengthy dull period, or until the tariff discussions are out of the way.

EDUCATION

—— The Antigone of Sophocles was given by the students of Drury College in Baldwin's Theater, Springfield, Mo., March 19, and so great was the demand for seats that it was repeated the next afternoon. The play was given in English, each player translating his own part. The chorus part was given in Bartholomew's translation and Mendelssohn's composition. The translation by the students was strikingly well done, and the rendering upon the stage was impressive. Drury College is the first institution west of the Mississippi to render the whole of a Greek play, and the event has attracted great attention. Prof. F. A. Hall, at the head of the Greek department, is to be highly commended for the enterprise and thoroughness with which the plan has been carried through.

—— The following statistics are significant. They refer to the year 1895-96, were compiled by Professor Schwat of Yale, and have value not only as comparisons between our two largest universities, but also as evidence concerning the choice of studies under the "elective" system. They record the number of hours of instruction given each week in the various studies, and are derived by multiplying the number of class exercises per week by the number of students taking the exercise:

Subject.	Yale. Hours.	Harvard. Hours.
Classics	4.439	2,016
European languages	2,663	5,281
Political science	2,049	2,293
English	2,040	3,903
History	1,916	3,316
Mathematics	1,760	1,013
Philosophy	1,628	1,402
Natural sciences	1,481	2,356
Biblical literature	211	48
Art	76	1,301
Music	46	130
Military science	36	117
Physical culture	11	3
Total	18,356	23,179

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Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$69.89
Previously acknowledged	23,768.29
Total	$23,838.18

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Eighty-Seventh Semi-Annual Statement, Jan., 1897.
SUMMARY OF ASSETS.

Cash in Banks	$306,032.86
Real Estate	1,748,857.41
United States Stocks	1,497,762.50
State Bonds	25,000.00
City Bonds	821,974.81
Rail Road Bonds	1,624,495.00
Water Bonds	83,500.00
Gas Stocks and Bonds	115,925.00
Rail Road Stocks	2,476,595.00
Bank Stocks	311,500.00
Trust Co. Stocks	85,150.00
Bonds and Mortgages, being 1st lien on Real Estate	423,786.71
Loans on Stocks, payable on demand	183,100.00
Premiums uncollected and in hands of Agents	602,866.76
Interest due and accrued on 1st January, 1897,	55,678.34
	$10,362,224.39

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,280,827.00
Reserve for Unpaid Losses and Claims,	735,128.68
Net Surplus	2,346,268.71
	$10,362,224.39

D. A. HEALD, *President.*
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H. J. FERRIS, A. M. BURTIS, *Ass't Secretaries.*
NEW YORK, January 12, 1897.

Continued from page 466.

stations where his work has already been greatly blessed.

THE WEST

Missouri

St. Louis.—*Compton Hill.* A check-room has been provided to accommodate wheelmen.——*Union.* Rev. S. T. McKinney of the Moody Institute, Chicago, has begun work in this difficult field. A reception was tendered him by the church March 26.——The fellowship committee of Congregational and Christian ministers met March 22 and arranged for a second meeting of ministerial and lay representatives of the two denominations at Central Church April 19. It was suggested that a union theological seminary be established in St. Louis. The idea met with favor and will doubtless be further discussed.

Minnesota

Duluth.—*Pilgrim* a few months ago cleared its floating indebtedness and is now in excellent financial condition.——*Morley* is enjoying its new house of worship, but on account of financial conditions has feared that it would lose its present pastor. The people have rallied nobly and are hoping for better times. Rev. W. W. Newell has signified his willingness to preach for the present in Plymouth Church, which is pastorless, caring for both flocks. The removal of many families, with the fact that many of the shops remain closed, has caused Plymouth to abandon preaching services for several months, although keeping up the S. S., C. E. and prayer meeting services.——*Mayflower* has been pastorless for two or three months and feels the hard times, which have caused many of the manufacturing enterprises to close. It hopes to secure a pastor soon.

Clarissa and Bertha are planning to unite under one pastor and are endeavoring to secure Rev. E. N. Ruddock. Clarissa has built a meeting house during the past year and the Bertha church, long practically extinct, has been revived and is preparing to build.

Fertile.—Mr. A. E. Barnes of the Moody Institute closes his work after two years' service. Hard times have weakened the church. The prospective division of Polk County renders the town a probable county seat, in which case growth will follow.

Brainerd.—*First* is without a pastor.——*Second.* Rev. M. B. Bird has been invited to remain another year. The church has progressed during his pastorate and is planning to build a new edifice and to convert the old one into a parsonage.

Pillsbury and Swanville.—The work has greatly revived at Swanville and a subscription has been secured for the pastor's support. There is also a spiritual awakening.

Nebraska

Lincoln.—Temperance day was observed in all the churches March 21. At First Church, in the evening, the Men's Club and the Y. P. S. C. E. united in the interests of temperance and good citizenship. A special musical program was carried out with addresses by two well-known lawyers of the congregation. A temperance symposium at Vine Street attracted an unusually large congregation.

Crawford.—Since Mrs. Caswell's visit last November there has been an active interest in H. M work, and the Homeland Club then organized has been helpful. Though the church membership is small, through self-denial and special effort about $55 have been raised. The pastor, Rev. H. V. Rominger, will preach at an out-station in the vicinity of Crow Butte.

Petersburg.—The house in which the pastor, Rev. Thomas Griffiths, rooms was struck by lightning, and he narrowly escaped death. He received a serious shock, and as soon as he could rouse himself found the clothing in his room on fire. Only his energy and presence of mind availed to save his life.

Holdrege.—During the nearly five years' pastorate of Rev. V. F. Clark, 70 persons have become members and $260 have been paid on the church debt. Mr. Clark has been widely influential in this region, having been clerk of the Republican Valley Association and a trustee of Franklin Academy.

Syracuse has been engaged in a debt-raising campaign. The payments on the parsonage are now nearly completed, and the church expects soon to celebrate its entire deliverance. Rev. E. V. Gardner is pastor. Lincoln Association will meet with this church in May.

Grand Island.—The pastor, Rev. H. M. Evans, has been preparing his people by special sermons and visitations for evangelistic meetings, which are now under way. Later he will be assisted by Rev. J. F. Bacon of Neligh.

David City.—Special evangelistic services, interrupted by the illness of the pastor's wife, will be renewed, Rev. W. A. Schwimley being assisted by Rev. Messrs. W. A. Davies of Linwood and C. J. Sage of Rising City.

North Dakota

Portland.—The revival services conducted by Rev. N. P. McQuarrie have resulted in about 40 conversions. The church has been quickened and the membership will be substantially increased.

South Dakota

Hudson.—Rev. E. W. Jenney has just closed a series of excellent meetings and several of the converts will become members. The church had been working earnestly previous to his coming, nearly every one in the community having been interviewed as to his spiritual life.

Miss E. K. Henry has held four weeks of special meetings at Waubay with good results.——Hetland, which has struggled along without an edifice, is planning to build a $1,000 chapel.——Congregationalists and Methodists are holding union meetings at Elk Point.

PACIFIC COAST

California

Santa Cruz.—The pastor, Rev. J. G. Taylor, addressed the local post of Volunteers of America at its first anniversary. It was a donation party, and the members of the Chinese mission attended in a body and contributed generously. Miss Abbie

Continued on page 469.

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Pinks, finest double bedding sorts in mixtures, 14 col.
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Sweet Alyssum, very pretty for edgings, bright, 12 col.
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Continued from page 468.

Williams, the captain, is a member of an Oakland church.

BENICIA.—The Helping Hand Society, established by the pastor, Rev. Samuel Weyler, is proving an effective auxiliary to church work. Its interesting discussions on the topics of the day have attracted all classes of people, regardless of denominations. Meetings are held monthly.

FRESNO.—The C. E. Society is raising funds for individual communion cups. After years of financial depression this church is beginning to return money loaned by the C. C. B. S. It has also started a parsonage fund.

BERKELEY.—*First* recently took its annual collection for home missions, which amounted to nearly $400. On the same day 25 persons were welcomed to fellowship.

Decoto has been presented with a beautiful communion set by the C. E. Society of Fourth Church, San Francisco.——Two lady evangelists, one a talented musician, are holding special services at Grass Valley.——The C. E. Society of Scquel holds prayer meetings at the homes of those too infirm to attend church.

Denominational statistics for 1896 show 209 churches in the State, of which 77 are in Southern California, with a membership of 17,251, being a net gain of 543. The benevolences of 188 churches amounted to $49,502. One hundred and twenty-eight ministers are supplying 155 churches.

Oregon

CLACKAMAS.—Union services of Congregationalists and Methodists, in which the pastors have been assisted by Rev. R. A. Rowley of the S. S. Society, have resulted in a great spiritual refreshing. Twenty-one persons have joined the Congregational church and the Methodists have shared in the harvest. A delightful feature is the union in this work of persons long at enmity.

Washington

PORT ANGELES.—The labors of Evangelist D. H. Reid at this point have been richly blessed, the seven weeks' meetings having resulted in about 80 conversions and 40 accessions to the Congregational church. Many Christians have also been led to a higher plane of life.

COLFAX, out of regard for the straitened condition of the H. M. S., has decided to assume self-support, a difficult step at this time. It has also voted to express its appreciation of the society's fostering care.

PLEASANT PRAIRIE.—An excellent fellowship meeting was held March 22, the subjects considered being The Country Church, Pure and Undefiled Religion and Woman in the Church.

TACOMA.—*First*. A bicycle club, including both sexes, has been organized for the purpose of holding religious meetings in outlying towns during the summer.

OTHER CHRISTIAN WORK

Rev. Dr. David Gregg, with his wife, formerly of Park Street Church, Boston, sailed for Naples last Saturday. He expects to be absent about six months. He will visit Egypt and Palestine with the party organized by Dr. C. R. Blackall of Philadelphia. The church of which he is pastor, the Lafayette Avenue, Brooklyn, received 103 persons to membership, 73 of them on confession, the Sunday previous to his departure.

BIOGRAPHICAL

REV. HOMER N. DUNNING

Mr. Dunning was born in Brookfield, Ct., in 1827. He graduated at Yale with high honors in 1848, and at the Union Theological Seminary in 1852. His first pastorate, at Gloversville, N. Y., continued nearly thirteen years. He was the first pastor of that church. From 1866 to 1883 he was pastor of the church in South Norwalk, Ct., where he continued to reside till his death last Saturday. He was recognized as a preacher of unusual ability, and supplied pulpits from time to time in Presbyterian churches in New York city and elsewhere, but his later years were mainly employed in literary work. He was a master of Greek, Hebrew and German, and made several translations of works in these languages into English, one of the most noted being a poetical translation of the Book of Job. He wrote extensively for periodical literature. He leaves a widow and two daughters, the elder of whom is the wife of Rev. J. B. Lawrence. He was the sole surviving son of his mother, who is still in good health at the advanced age of ninety-three years.

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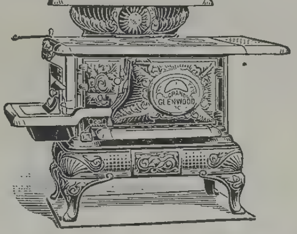

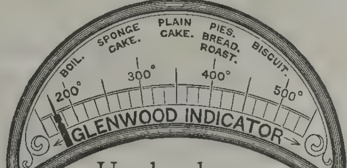

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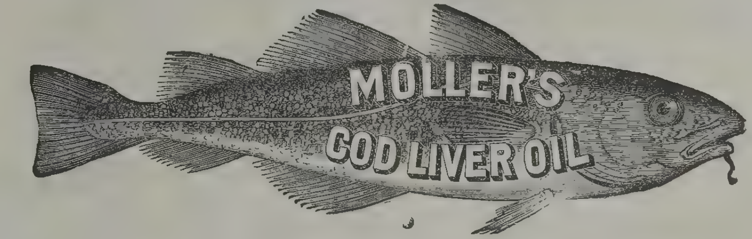

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EASTER DAY.

The Congregationalist's Service No. 10 is perfectly adapted for the use of churches proposing to hold an Easter service in which it is desired that the congregation should participate. This Service has been used very widely and has been a most pronounced success.

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THE BATTLE GROUND OF BIBLICAL CRITICISM.

Many words are wasted in the discussion of minor matters on which students of the Old Testament differ. The most important questions are not those connected with the exact beginning and ending of documents used in the historical books, nor with the time when these documents were brought together. The question of the nature of inspiration is not the vital question. If we can understand what, in substance, the most advanced critics claim, and what their opponents contend against, we may hope to arrive at some satisfactory conclusions from the evidence which both parties offer to prove their positions. The main contentions are briefly set forth in a private letter from Dr. Behrends, whose statements will command the emphatic assent of many Biblical scholars. We take from this letter the following points.

Authorship and date are subordinate questions. Interpretation is still more unimportant. The historical credibility of the general narrative is the crucial problem, and that is more important than inspiration or any other theological doctrine. I take issue, emphatic and decisive, on these points:

1. That the earliest writer in the Pentateuch belongs to the ninth century B. C. This is demonstrably false. The fourteenth chapter of Genesis alone upsets that theory. No critic knows what to do with that chapter. Ewald confessed that it was pre-Mosaic, and the Tell Amarna tablets indicate its ancient and historical character. Abraham is not a myth. That is critically assured. And that one fact makes havoc of the entire theory that the patriarchal history is legendary. Candid criticism must come more and more to recognize Genesis as historical in its great outlines.

2. That Deuteronomy is the literary product of the seventh century B. C., to be located in the time of Josiah or of Manasseh. That contention I fight tooth and nail.

3. That the Levitical legislation is exilic or post-exilic. That is the citadel of Graf, Reuss, Kuenen and Wellhausen, stoutly antagonized by Delitzsch, Dillman, Kittel, Strack and a host of others. Read what Ewald has to say about the Book of Origins in the first volume of his History of Israel. Ewald's Book of Origins includes the Pentateuch document, and he insists that it belongs to the time of David and simply embodies the ritual legislation of the tabernacle. It is a good thing for the critics that Ewald is dead! He was wild in many of his judgments, as time has proved, but in this contention for an early date of the Pentateuch he was massive and convincing.

These are the points which demand attention. They are the Achilles's heel of the destructive theory. Briggs himself hammered them with vigor only fourteen years ago. And the mischief of the theory is that they make the entire recorded history a lie, so that even Hosea is coolly charged with not knowing what he was talking about. No man objects to the most searching criticism. But a criticism which starts with the assumption that the documents are unhistorical and the product of deliberate invention and forgery is entitled to no other consideration than lightning denunciation.

◆

WEEKLY REGISTER

Calls

AXELSON, John, Chicago, to Swedish Ch., Fitchburg, Mass. Accepts.

BREED, Dwight P., to permanent pastorate at Creston, Io. Accepts.

CLARK, Victor F., Holdrege, Neb., to Livingston, Mon. Accepts.

DAVIES, Arthur E , New Haven, Ct , to N. Mianus Ch., Greenwich, Ct. Accepts.

EVANS, John E., recently of Henry, Ill., recalled to Rockefeller. Declines.

GEER, Curtis M., First Ch., Danvers, Mass., to be professor of history and economics in Bates College, Lewiston, Me. Accepts.

HARESNAPE, Wm., to remain another year at Blue Rapids, Kan. Accepts.

HENDERSON, John H., Anthony, Kan., to Averyville Ch., Peoria, Ill.

HERRICK, Edward P., general missionary, Tampa, Fla., to Palm Beach and West Palm Beach; also to Presb. Ch., Wassaic, N. Y. Declines.

HURLBURT, Wallace, Beaverton, Ore., to Freewater. Accepts.

JONES, Carl S., Kalamo, Mich., to Pinckney.

KEMP, Geo. H., recently of Maywood, Ill., declines call to Green St. Ch., Chicago.

KEMP, Wm., Chicago, to Antigo, Wis.

LADD, Geo. E., Yale Divinity School, to Waterbury, Vt. Accepts.

MARGETTS, Henry, late of Sturgeon Bay, Wis., to Tallman, N. Y. Accepts.

MATTHEWS, Newman, late of Puritan Ch., Scranton, Pa., to Randolph, N. Y. Declines.

MURRMAN, Adam, recently of Eureka, Kan., accepts call to Grand Junction, Col.

PRESTON, Riley L. D., Cannonsburg, Mich., accepts call to Bridgeport and Freeland, Mich.

RADFORD, Walter, late of Eagle Grove, Io., to Custer, S. D.

TAGGART, Geo. A., Freewater, Ore., to Tualatin and Beaverton. Accepts.

WALLACE, Robt. W., recently of United Ch., Newport, R. I., to Franklin St. Ch., Somerville, Mass. Accepts, to begin April 4.

WAY, Wm. H., Ogdensburg, N. Y., to Parishville. Accepts.

WYCKOFF, Edwin D., to Prescott, Ariz. Accepts.

Ordinations and Installations

JACKSON, J. C., Jr., D. D., *i.* Eastwood Ch., Columbus, O. Sermon, Rev. Alexander Milne; other parts, Rev. Messrs. W. J. Turner, Washington Gladden, D. D., I. W. Metcalf, R. S. Lindsay, W. MacAfee, D. D.

Resignations

ALISON, Alex. S., Wolverine and Rondo, Mich.

BRAY, Spencer H., Chester, N. J., to take effect May 1.

COOKMAN, Isaac, Rockefeller, Ill.

DAVIS, Wm. M., Welsh Ch., Gomer, O.

EDWARDS, Geo. L., Millington, Ct. Has removed to Colchester.

HARLOW, Reuben W., Verndale, Minn. For the present he will make his home at Park Rapids.

HOWKINS, C. B., Fitch Bay, Que.

LARSEN, Carl J., Montclair, N. J.

PATTEN, Arthur B., First Ch , Everett, Mass., to take effect in June.

QUICK, Abram J., Union Ch., Ludlow, Mass.

RICHARDS, Jehiel S., First Ch., Deer Isle, Me., *renews* resignation.

SJOBERG, C. O., Perth Amboy, N. J.

STANFORD, Peter B., Garrison Memorial Ch., Boston.

SWARTZ, Joel, Steubenville, O.

WALKER, John T., Douglas, Mich., *withdraws* resignation.

WHYTE, Geo. M., E. Troy and Lafayette, Wis., to take effect May 1.

WILLIAMS, B. B., Guelph, Ont.

Dismissions

CLARK, Victor F., Holdrege, Neb. Mch. 23.

HOLTON, Chas. S., Eastport, Me. Mch. 18.

SINKS, Perry W., First Ch., Painesville, O., March 18.

Churches Organized

GREENWICH, Ct., North Mianus, — Mch.

NEEDY, Ore., German, 8 Mch., 27 members

Miscellaneous

SHIPPERLY, Jas., is seriously ill at his home in Margaree, Cape Breton. Many of our readers will join us in wishes for his speedy recovery and return to his field of labor.

STUART, Isambert B , was very pleasantly surprised, Mch. 18, by a reception at the vestry, Alstead, N. H., tendered by friends, who presented him with substantial tokens of their regard.

TAYLOR, Edward, Binghamton, N. Y., will supply the pulpit at Berkshire left vacant by the resignation of Rev. J. J. Hough.

WOMER, Perley P., has been called from Somersville, Ct., to supply at Williamstown, Vt.

For Catarrh — Hay-Fever — Cold in Head
ELY'S CREAM BALM CURES COLD IN HEAD CATARRH ROSE-COLD HAY-FEVER DEAFNESS HEADACHE
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TRADE-MARK

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The committee appointed by the National Council to prepare a new Form of Admission have reported, and their Form of Admission is now printed in convenient form as an 8 pp. leaflet, No. 7 of the Congregationalist Leaflet series.

Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, $2.00

ACCESSIONS TO THE CHURCHES

	Conf.	Tot.
CALIFORNIA		
Bakersfield,	3	3
Berkeley, First,	2	25
North,	2	4
Los Angeles, Central Ave.,	7	7
West End,	—	3
Needles,	3	3
Oakland, Fourth,	5	5
Pilgrim,	5	9
Pasadena, First,	3	4
Perris,	11	15
Redlands,	5	8
San Francisco, First,	—	16
Fourth,	6	8
Market St.,	17	21
Park,	4	5
San José,	6	6
Santa Cruz,	2	6
Santa Rosa,	—	3
Stockton,	—	3
Suisun,	1	3
Ventura,	—	3
COLORADO		
Colorado Springs, Second,	14	21
Littleton,	—	7
CONNECTICUT		
Branford, First,	3	4
East Woodstock,	—	4
Gilead,	2	3
Glastonbury,	3	3
Goshen,	—	3
Hartford, Windsor Ave.,	2	7
Hebron,	3	3
Meriden, First,	42	48
New Britain, Bethany,	7	7
New Haven, Emmanuel,	—	16
Shelton,	1	4
So. Canaan,	17	20
Torringford,	12	12
Weston,	9	9
ILLINOIS		
Aurora, First,	13	20
Bloomington,	5	6
Chebanse,	10	16
Chicago, Bethany,	5	5
California Ave.,	20	25
Central Park,	7	9
Covenant,	9	18
Doremus,	3	5
Duncan Ave.,	9	13
Englewood, North,	6	15
Grace,	8	13
Immanuel,	3	4
Mayflower,	6	11
Maywood,	26	35
Mont Clare,	3	3
Park Manor,	3	8
Pilgrim,	8	13
Porter Mem.,	5	13
Ravenswood,	3	3
Redeemer,	4	11
Sedgwick St.,	7	7
South,	3	11
South Chicago,	14	24
Tabernacle,	8	8
Union Park,	6	6
Washington Park,	2	7
Waveland Ave.,	6	8
Evanston, Asbury Ave.,	2	5
Elmwood,	26	26
Ivanhoe,	13	13
Mound City,	107	107
Princeton,	8	9
Roberts,	2	8
INDIANA		
Elkhart, First,	3	3
Riverside,	—	10
Fairmount,	2	5
Indianapolis, Union,	10	10
Southside,	3	4
Marion,	3	3
Michigan City, First,	9	9
Terre Haute, Second,	23	23
IOWA		
Alvord,	—	4
Charles City,	—	12
Davenport, Bethlehem,	—	3
Doon,	24	43
Dubuque, First,	12	12
Gem Point,	—	7
Larchwood,	—	9
Manson,	9	10
Rockford,	22	27
Sibley,	6	7
Strawberry Point,	—	6
Washta,	40	41
KANSAS		
Jetmore,	—	3
Kansas City, Pilgrim,	25	25
Wellsville,	4	4
MAINE		
Auburn,	6	8
Bingham,	13	13
Calais,	8	8
Houlton,	—	5
Otisfield,	—	4
Portland, Second,	3	6
S. Gardiner,	3	3
Yarmouth,	2	3
York,	8	8
MASSACHUSETTS		
Blackstone,	—	7
Boston, Jamaica Plain,	13	15
Malden, Maplewood,	11	13
Medford, Union,	4	7
Shrewsbury,	3	4
Westboro,	3	11
MICHIGAN		
Deep River,	25	33
Grand Blanc,	—	5
Grand Rapids, Barker,	10	12
East,	5	9
Plainfield,	20	20
Park,	3	9
Irving,	—	20
Middleville,	23	24
Romeo,	2	4
Three Oaks,	28	33
MINNESOTA		
Minneapolis, Lowry Hill,	2	8
St. Paul, Olivet,	—	7
Worthington,	20	20
MISSOURI		
Aurora,	5	5
Kansas City, Olivet,	6	6
S. W. Tabernacle,	6	8
Pierce City,	38	52
St. Louis, Central,	—	5
Compton Hill,	—	4
Immanuel,	—	4
NEBRASKA		
Bertrand, Canyon View Branch,	8	8
Calhoun,	11	12
Chadron,	5	8
Hemingford,	—	3
Omaha, St. Mary's Ave.,	2	7
Verdon,	—	6
York,	—	6
NEW HAMPSHIRE		
Keene, Second,	6	8
Kingston,	7	10
Lancaster,	62	65
Manchester, First,	—	3
Wilmot,	4	4
NEW YORK		
Port Leyden,	3	5
Westmoreland,	11	14
OHIO		
Cleveland, Union,	11	16
Trinity,	12	20
Chester,	—	6
Medina,	9	18
Oberlin, First,	5	14
Second,	3	9
Shandon,	8	8
OKLAHOMA		
Ledford,	—	6
Turkey Creek,	8	8
Weatherman Schoolhouse,	—	17
OREGON		
Ashland,	9	14
Astoria,	4	5
Clackamas,	28	28
Eugene,	5	8
Forest Grove,	5	7
Hood River, Riverside,	14	18
Hubbard,	7	9
Huntington,	30	30
Langell Valley,	14	14
Lexington,	18	18
Lovella,	44	44
Needy, German,	—	27
Ontario,	22	22
Portland, First,	5	11
Hassalo St.,	4	4
Mississippi Ave.,	7	7
Sunnyside,	11	14
Sherwood,	15	15
Spring Lake,	7	7
Weston,	15	15
VERMONT		
Bethel,	4	4
Essex Junction,	5	7
WASHINGTON		
Medical Lake,	10	11
Port Angeles,	60	60
WISCONSIN		
Clintonville,	—	23
Medical Lake,	11	11
Navarino,	—	13
Neenah,	6	14
N. Crandon,	—	9
Park Falls,	—	15
Platte,	—	3
Spring Valley,	—	5
OTHER CHURCHES		
Asbury Park, N. J.,	—	16
Dickinson, N. D.,	3	7
Ottawa, Can., First,	36	36
Providence, R. I., Pilgrim,	8	15
Churches with less than three,	35	63

Conf., 1,639; *Tot.*, 2,412.

Total Conf., since Jan. 1, 5,438; *Tot.*, 10,448.

Marriages

The charge for marriage notices is twenty-five cents.

CAMERON—BALCH—In Lunenburg, Vt., March 16, Rev. A. J. Cameron, pastor at Jamaica, and Miss A. W. Balch of Lunenburg.

GREGORY—RAMSDELL—In St. Louis, Mo., Feb. 25, by Rev. C. S. Sargent, D. D., Rev. Lewis Gregory, pastor of the First Ch., Lincoln, Neb., and Sarah L. Ramsdell.

HEALEY—LITTEL—In Bertrand, Neb., March 11, by Rev. C. H. Huestis, Rev. Frank D. Healey, pastor at Bertrand, and Mary A. Littel of Bertrand.

WINDSOR—CARPENTER—In La Grange, Ill., March 25, by Rev. J. H. Windsor, father of the groom, assisted by Rev. H. A. Bushnell, John E. Windsor and Eliza L. Carpenter, both of La Grange.

Deaths

The charge for notices of deaths is twenty five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HODGDON—In Portsmouth, N. H., Sarah A., widow of Alexander Hodgdon, of Greenland, and daughter of the late Lieut. William Sparrowhawk Walker of Portsmouth, aged 80 yrs.

LEGGETT—In W. New Brighton, Staten Island, N. Y., March 10, Theodora Augusta, aged 12 yrs; March 21, Fanny Wade, aged 22 yrs., and on March 24 Adelaide Lispenard, aged 8 yrs., the beloved children of Rev. Theodore Augustus and Anna Dwight Leggett.

MATHEWS—In Newcastle, Me., March 7, Elizabeth, mother of the pastor, Rev. R. B. Mathews.

MOEN—In Worcester, March 23, Maria Grant Moen, widow of Philip L. Moen, aged 73 yrs., 2 dys.

PIERCE—In Brimfield, March 18, of pneumonia, Rev. Webster K. Pierce, pastor at Brimfield from 1874 to 1884, aged 54 yrs.

STONE—In Brookline, March 22, James S. Stone, aged 80 yrs., 8 mos., 18 dys., for many years a prominent member of the Shawmut Church, Boston.

MRS. EMILY B. W. HILL

Mrs. Hill was the oldest daughter of Capt. Francis and Nancy (Colton) Wheelock. She was born in Sturbridge, July 21, 1816; and in Wilkinsonville, where for nearly sixty years her home has been, she died on the morning of Friday, March 19, at 7 o'clock, aged 80 years and 8 months. She was married to the late Hon. William R. Hill May 21, 1839, and united with the West Congregational Church, Grafton, in 1841, of which church she was a member until the day of her death.

Mrs. Hill during many years of her life was an invalid, and thereby incapacitated for many forms of Christian activity, but in spite of her physical infirmities, and without any fulsome praise, it can be said of her that for the good works and almsdeeds which she did she secured a most enviable place in the affections and esteem of all who knew her. Her soul was full of the spirit of benevolence. In her death the cause of missions and Christian education lost an ardent friend and generous supporter. Deeply interested herself in every good and worthy cause, she sought to stimulate a like interest in the hearts of others. To this fact, and not to her benevolence alone, is due the creation of many a life membership among her friends, both old and young, in our missionary societies, in whose behalf she hoped thereby to gain new friends and supporters. But as of her late lamented husband it was said that "his benefactions were not confined to the more public charities, but were rendered through many a private channel which he himself in his sympathy for the suffering sought out," so, too, could it as truthfully be said of his now deceased widow. Her last act, not long before she died when burdened herself with pain, was to send, in token of her Christian sympathy, a gift to an aged man suffering from a broken limb. She knew the blessedness of giving, she now knows the blessedness of the promised reward and of those loving appreciative words of the Master, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Two children survive her—Miss Caroline W., who through the long period of her mother's invalidism devotedly and unweariedly ministered to her wants, and Mrs. Ellen A., wife of Albert L. Fisher of Fisherville. Also one granddaughter, Mrs. Walter L. Mellen of Worcester, and two great grandchildren.

R.

Too Tired to Sleep.
Take Horsford's Acid Phosphate.

The weariness from brain work and nervous excitement is the most enervating fatigue there is. Horsford's Acid Phosphate quiets the nerves and induces sleep.

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and health making are included in the making of HIRES Rootbeer. The preparation of this great temperance drink is an event of importance in a million well regulated homes.

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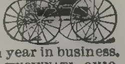

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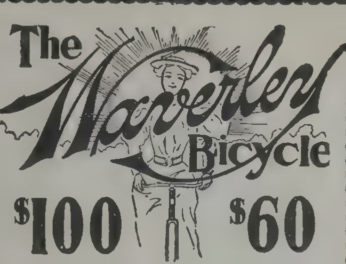

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have been in use and given entire satisfaction. The prefix 1847 on any spoon or fork, wherever bought, guarantees its high quality.

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make **Old Furniture** look like new and transform it into beautiful imitations of choice woods finished with varnish. Anybody can apply them. These are the **original** and **only** perfect Varnish Stains ever produced. If you cannot find them in your vicinity, write **CARPENTER-MORTON CO.**, Boston, Mass., Man'f's.

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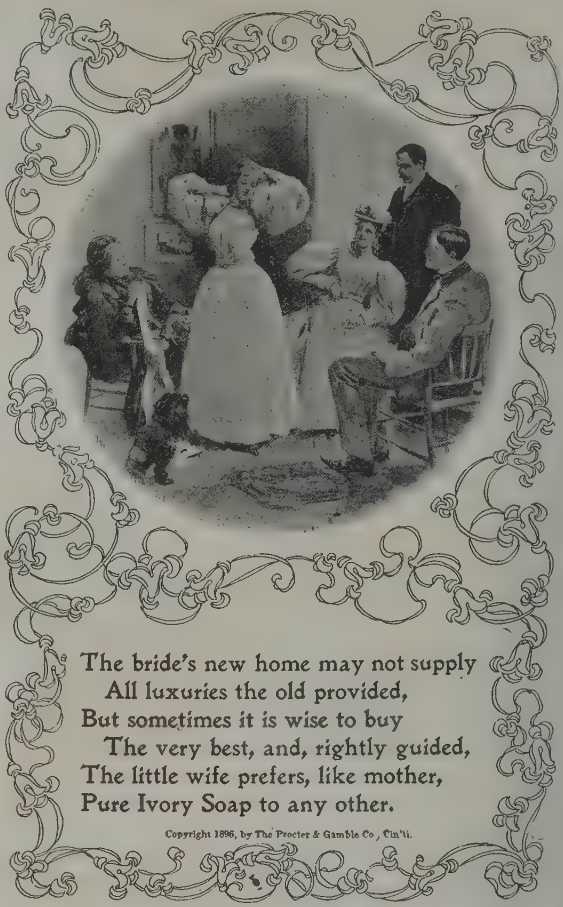

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All luxuries the old provided,
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The very best, and, rightly guided,
The little wife prefers, like mother,
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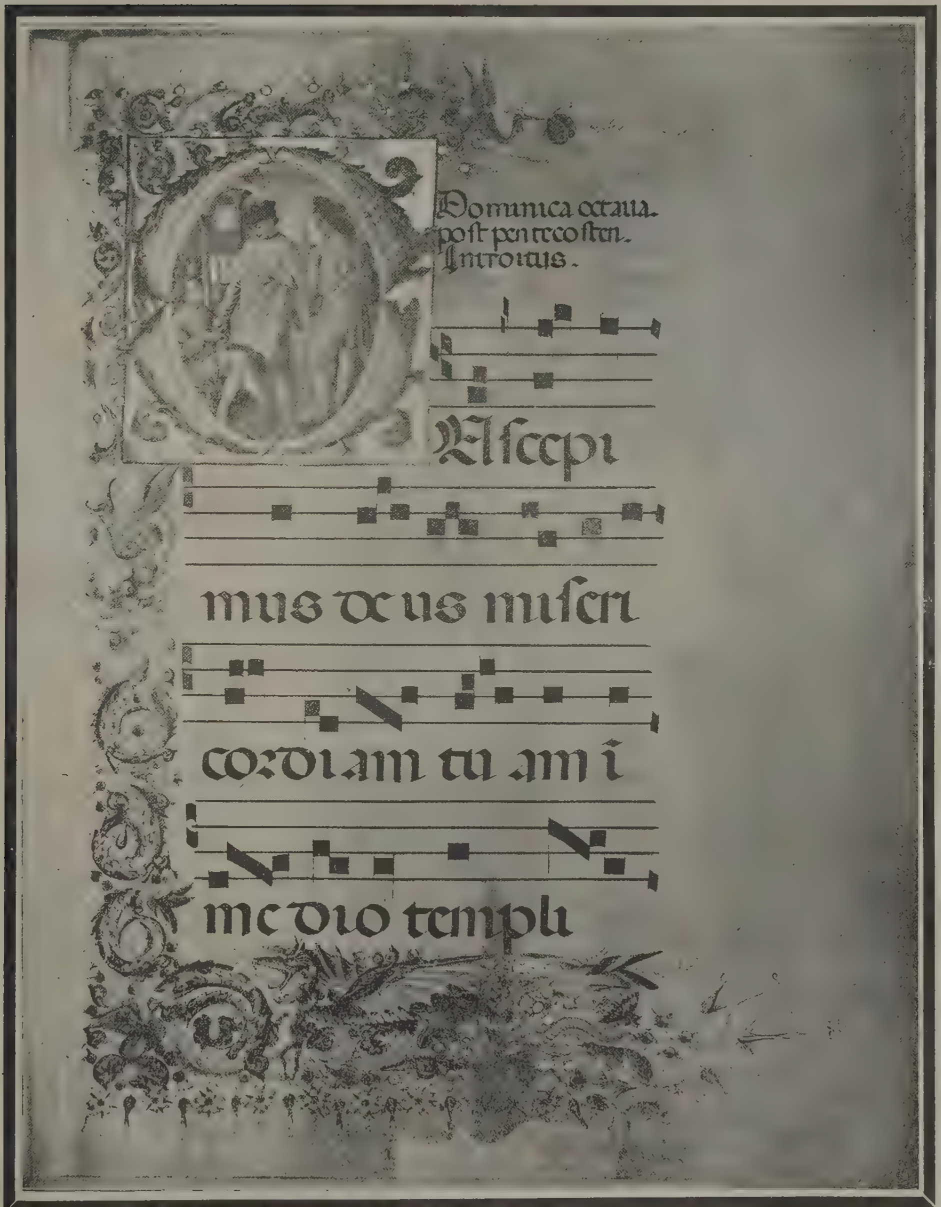
Volume LXXXII *Number 14*

THE CONGREGATIONALIST

Boston Thursday 8 April 1897



In connection with PARABLES IN PICTURES, Part IV., in Home Department.

Give an account of thy stewardship

MORE NEWS ABOUT THE ARMENIAN ORPHANS

A letter from Rev. A. Fuller, D.D., president of Central Turkey College at Aintab, dated Feb. 17, reads as follows.

I have been informed by Dr. Herrick of Constantinople of a grant of 300 Turkish liras made from *The Congregationalist's* Orphans' Fund, to be used at our discretion for the care and education of orphans whose fathers were killed in the recent massacres in our Aintab station. This is a most timely and welcome help and will go a long way in keeping alive and saving from Moslem control and contagion many of these wretched outcasts. By the aid of English friends we have been sending a considerable number of widows and orphans to Cyprus to be cared for there, but the government puts so many difficulties in the way of this work, and the numbers to be dealt with are so overwhelmingly large, that we seem shut up to what we can do here on the ground. It is very gratifying to us to see this spontaneous Christian charity so generously striving to make amends for the horrible cold-blooded indifference of Christian nations. My soul cries a woe against the Powers that are permitting and abetting these unspeakable iniquities.

Among the gifts recently received for the relief of the suffering about us is one which has given us peculiar satisfaction. It comes from unknown friends in Holland and is designated to be expended for the support and education of the children of Protestant pastors who have become martyrs for their faith. What a multitude of suffering ones are sending up their thanksgivings and prayers for blessings upon the unknown friends who are willingly becoming partakers with them in the sorrow of these dark days. Surely the true Church of Christ must be more than ever made one in this furnace. Is it indeed the purpose of these events to weld the followers of our Lord into one living fellowship by this costly flux of blood and suffering? Prominent men from several outlying Christian villages have recently been in Aintab on their way to Aleppo to seek protection from the violence of soldiers sent to collect taxes. In these cases the Christians had been stripped of everything but their bare huts, and now repeated and savage demands are being made for taxes, and methods such as are well understood here, but would scarcely be comprehended in England or America, are freely resorted to in pressing these demands; even money given for bread, if known or suspected, is relentlessly extorted from the hands of the poor.

◆

CHRISTIAN ENDEAVOR NOTES

Some Juniors of Troy, Vt., were so much in earnest in their work that, on being without a superintendent for a year, they organized and carried on meetings by themselves without help for several months.

For more than two years Green Lake, Wn., has had no preaching service, but the society there has kept up its meetings, and 25 conversions among the young people have followed two weeks of special meetings lately conducted by it.

In the east end of the City of Mexico a C. E. Society was started by one who not long ago was a Roman Catholic liquor seller. When drunk he wounded a policeman and was imprisoned. While in prison he read the New Testament and was converted. On coming out of jail he gave up his liquor business, hung Bible texts around the walls of his store and held a weekly meeting in its rear rooms.

At the fourth annual convention of the Fukien societies, held in Foochow, audiences of 750 and 1,000 gathered in the tent on the grounds of the American Board. Reports were given from six Junior Societies and 28 Young People's. Mr. Ling, the first native Christian Endeavorer in China, presided excellently. There were greetings from other Chinese provinces, from Tasmania and from many missionaries, among them Rev. Charles Hartwell, who gave thanks for such meetings on the spot where the first missionaries to China were stoned.

Evangelistic work in every town of their district was planned by a society in Shaingay, West Africa. The district measures 40 miles by 70, and was divided into 22 sections, each containing from 10 to 40 towns. A consecration meeting was held, at which were read Christ's commands to his disciples on sending them out. Like them the workers went out two by two. One of them, a woman 50 years old, walked more than 50 miles to reach the town assigned her. After the work was done two evenings were devoted to hearing reports, and it appeared that 238 meetings had been held, with an attendance of more than 4,500.

On the occasion of Dr. Clark's visit to Fatehgarh he was greeted with a poem of welcome. The mission church was lavisbly decorated with plants and banners, among the mottoes displayed being "India for Christ" and "For Christ and the Church." Two of the mottoes Dr. Clark obtained for use at the San Francisco convention. There will also be used there the gavel and block studded with silver coins which were presented by the Mussoorie local union. At Allahabad two pleasant C. E. rallies and a workers' conference were held, and at Benares, where there are not yet any societies, there were two meetings in the interests of the cause and a reception for all the missionaries of the station, which was held in the quarters of the London Missionary Society.

$1000.00 IN GOLD!

And Prizes that are Attractive to All,
To be Given Away Absolutely Free by

The COLUMBIAN

To further introduce the magazine into new families. **THE COLUMBIAN** today has the largest circulation of any publication in this territory except the Youth's Companion. At our present rate we shall soon pass it. Our last contest for the largest list of words from the nine letters in the word **COLUMBIAN** proved highly successful. The full list of prize winners was published in a recent issue. To further familiarize its name throughout the world we offer hundreds of valuable and attractive prizes to the readers of this and other papers who can form the greatest number of words from the twelve letters in the two words **THE COLUMBIAN.** Don't delay.

Here are samples; the, tan, tea, can, calm, cabin, am, aim, bin, lamb, etc. **Every person who makes a list of fifteen words or more will receive a prize.** You can think up words with the help given you above. The person sending in the largest number of words made from the twelve letters in the words **THE COLUMBIAN will receive $100, the second $50, the two next $10, each, the two next a fine bicycle each, the four next $5 each. the five next a good American watch each, the ten next $1 each.**

SPECIAL! In addition to the above **grand prizes** we shall give away **absolutely free** hundreds of dollars worth of **Prize Budgets** to all who send lists of fifteen words or more. **Prize Budgets** sent, all charges prepaid, same day as lists are received. **Grand Prizes** will be awarded as soon as possible after close of contest, which will be on Christmas eve, and list of winners published in first possible issue thereafter. **Remember,** every contestant sending a list of fifteen words or more will receive by immediate return a **Prize Budget** consisting of book of over **seventy novels** and **stories,** by most popular anthors, a score of late songs, with words and music, a **great collection** of jokes, magic tricks, puzzles, parlor games, cooking and money making receipts, secrets of toilet, How to Tell Fortunes, Dictionary of Dreams. Entertainment for months to come.

To Enter the Contest, you must send **two dimes,** or **25c** in stamps for trial subscription to January 1, 1898, with your list of words. Every person sending a subscription with list of fifteen words or more will receive **THE COLUMBIAN** until January 1, 1898, a **Prize Budget Free,** sent same day list is received, and a **Grand Prize** according to length of list. We guarantee satisfaction or refund money. Any publisher or bank in this city can be referred to as to our reliability. We make these big offers to thoroughly establish **THE COLUMBIAN** as a National Literary success. Make up your list at once and send **two dimes** or **25c** in stamps. Address **The Columbian, 13-17 Otis St., Boston, Mass.**

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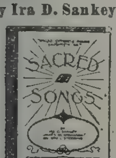

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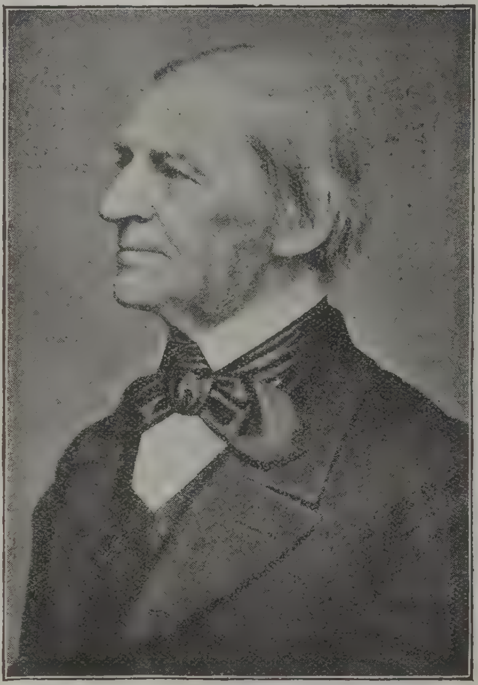

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Emerson indeed likens a library of miscellaneous books to a lottery wherein there are a hundred blanks to one prize, and finally exclaims that "some charitable soul, after losing a great deal of time among the false books and alighting upon a few true ones, which made him happy and wise, would do a right act in naming those which have been bridges or ships to carry him safely over dark morasses and barren oceans into the heart of sacred cities into palaces and temples."

This is precisely what Mr. Warner's new library does in the fine, critical articles which preface the masterworks of the greatest writers.

Think what is here accomplished. In the case of Emerson himself, the general voice has proclaimed his two volumes of "Essays" a requisite for every library. But if we have the wish to go farther and know more of the work of our greatest man of letters, what volume shall we select? There are ten or eleven others to choose from. Looking into Mr. Warner's Library we find that Dr. Richard Garnett, of the British Museum, a life-long student and biographer of Emerson, has written a critique that gives us exactly what we wish to know.

Again, take the case of the man who occupies in German life the same place as the Sage of Concord in American life. All told, Goethe's writings comprise seventy compact volumes. Emerson himself, in one of those delightful letters he wrote to Carlyle, tells how, after years of effort, "he has succeeded in getting through thirty-five," and despairs of the other half! But who, even among those who call themselves well read, have despatched thirty-five volumes of the great German, or even half or third of thirty-five? Nevertheless, we do not like to remain without at least a general and historical view of Goethe's tremendous activity, and, furthermore, if we go beyond "Faust" or "Wilhelm Meister," we are—the most of us—lost in a sea of conjecture as to which of the remaining sixty eight volumes we shall attack.

How happily has Mr. Warner here come to our relief! He has chosen, to prepare the Goethe section for the Library, no less a scholar than Prof. Edwin Dowden of Dublin, the president of the Goethe Society of England. The assignment was most fitting, as no Englishman since Carlyle is so well versed in all that pertains to the great German, none knows better of his strength and power, none better his shortcomings and his weaknesses. Here we have the distilled essence of his criticism, together with Professor Dowden's choice of what is of paramount and lasting value in the legacy Goethe has left to us.

Professor Evans, of Munich, performs for us a like service with Schiller. Prof. Maurice Francis Egan does the same with Calderon Prof. Charles Eliot Norton, of Harvard, with Dante. Professor Santayana with Cervantes. The historian Lecky with Gibbon. Charlton T. Lewis with Bacon, and so on. Never, it seems to us, was so much talent, such an array of eminent names pressed into service for the production of such compact and pregnant exposition and criticism.

It would be a great mistake, however, to believe that the new Library which Mr. Warner and his associates have prepared has to do with nothing but the "classics." Here, for instance, is Dumas the elder. Who is there who has not fallen a victim to the stirring romances of "The Three Musketeers" and their extensive kin? Many of us, when we have once got into their companionship, hardly know where to stop. But we do not want to be misled into reading an immense number of worthless and mediocre stories that Dumas, in the burst of his fame, was led to palm off as his own, though they were in reality the work of others. There never was a more delightful "professor of books" than Andrew Lang, and we doubt if there is any one living who could tell us so much as he has told us in the Library, of what is interesting and what we wish to know of Dumas.

We cross from the field of romance over into that of poetry, and the first name we chance upon is that of Wordsworth, one of the greatest poets who ever lived—no one questions that. And yet what great poet ever left so much fine wheat mixed with so much chaff! Dr. R. H. Hutton, the editor of the London *Spectator*, and one of the sanest and most appreciative of living critics, has chosen for this Library the best of Wordsworth's poetry, and has planned such further journeys through the poet's writings as the reader may wish to take.

And so we might go on. But we think we have made clear to the reader that which struck us so forcibly when we looked into the Emerson section, namely, how finely Mr. Warner has, in his Library, succeeded in satisfying the great want which Emerson there so well voiced—that of a "professor of books." Exactly as the professor of chemistry or physics or astronomy or biology gives the student a view of the whole field of his science, the summary of its achievements, its great names and its great works, so Mr. Warner and his associates have given us the distillation not merely of the whole world's literature, in itself a colossal attempt, but, in addition, its history, biography, and criticism as well. It is only when we grasp its full import that we realize the truly vast and monumental character of the Library. It must assuredly rank as one of the most notable achievements of the century.

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THE CONGREGATIONALIST

Volume LXXXII Boston Thursday 8 April 1897 Number 14

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INDICATIONS are plentiful that next week, which is Holy Week, will be observed more widely than ever among churches of our order. We have already received announcements of special services, and not a few churches are planning to celebrate the communion either on Thursday or Friday. We rejoice in this growth of interest in Holy Week. It means that our churches are laying stronger hold upon associations and anniversaries that have again and again quickened and deepened the life of Christians throughout eighteen centuries. Added proof is thus afforded that the person of Jesus is coming more and more to the front of our thought, that every fact and event connected with his humiliation, sufferings and death is precious as enabling us to understand him better and to walk in his footsteps more worthily.

The Second International Council of Congregational churches throughout the world will, it is expected, be held in Boston some time in June or July, 1899. The executive committee appointed at the last National Council met in this city April 2, and arranged some of the preliminaries of this great forthcoming assembly. Considerable correspondence already has been carried on with the English brethren. It is expected that a steamship will be chartered to bring delegates to this country from Great Britain. A committee was chosen to make the first draft of a program. Many subjects of vital importance, not only to the future of our denomination but of the whole Christian world, press for discussion in such a meeting. If weighty deliverances on questions of greatest interest can be secured from representative preachers and teachers of different countries, and free discussion can be assured, this coming council may be as significant as some that are famous in history. The varied surroundings and experiences of Congregationalists in lands having different governments and widely different antecedents have colored the essential beliefs they hold in common and the principles which they apply to church administration. The comparison, by brethren of many lands meeting face to face, of these views with one another, as affected by the changes of the last ten years, ought to be of signal advantage to Congregationalism.

Do not, at the local associations and conferences this spring, scatter attention over too wide a range of topics. Judging from the reports in our news columns we surmise that the best results of these gatherings follow when discussion is limited to two or three topics or in some cases to one topic. Far better is it to take up some large, vital theme, touching Christian living or Christian activity, and consider it in its various phases, than it is to spend a half hour here and twenty minutes there upon a series of wholly unrelated topics, some of which have probably been beaten over so often that it is hard for the most skillful wielder of the flail to thresh out golden grain.

It can hardly be questioned that interest in the Bible has never been so keen and eager as now. The size of congregations drawn to hear competent discussion of the questions now at issue is one proof. A pastor from New York State said in our office last week that the sermons which he has been delivering touching the results of modern criticism have been attended by congregations of from eight to nine hundred persons. The First Church in Amherst has recently pressed into service three of the college professors and the president, who have participated in a series of Sunday evening services on the general theme, The Modern Bible. Its place among other books, its relation to modern science and its fitness as an ethical guide have been the particular phases treated. The conservative and the progressive positions were fairly outlined, and the large audiences, while made aware of the human side of the Bible, were confirmed in their reverence for it as containing God's revelation of himself in redemption. In this vicinity our pastors are finding a response on the part of their people to their efforts in this same general direction. Dr. Barton of Shawmut Church has made his Bible class so attractive as to crowd the room where it is held, and Rev. H. G. Hale, who began at the Leyden, Brookline, last Sunday a series of sermons on the results of Biblical criticism, was gratified by the presence of a considerable number of persons eager to comprehend the drift of criticism and its bearing upon faith. Dr. Herrick's strong sermon, a week ago, an extract from which we shall print next week, is calculated to reassure the timid. This kind of work, if attempted by our pastors, should be done in the interest of faith, and we believe that the constructive spirit is dominating those who are undertaking thus to instruct their people.

Questions concerning the Bible are really questions about what is revealed of God in the Bible. For that reason, chiefly, discussion concerning its origin and history are so intense. For that reason some theologians are suspicious of any treatment of the Bible which does not find, even in its earliest books, a complete revelation of God. But other theologians believe that difficulties in the way of faith in God which present themselves in the Biblical accounts of creation and of the history of man may be solved by regarding these accounts as clews to new and higher discoveries of God. The idea of personality, both divine and human, is vastly broader and higher than it was among men when the Bible was written. The studies and discoveries of the present age have greatly enriched our conceptions of the personality of God and of his relations with men. The wise preacher will not spend much time before his people in analyzing these conceptions or in combating those which he deems mistaken or imperfect. He will rather rejoice in the fact that God is giving a clearer revelation of himself in this age than in any that is past, will strive for a clearer vision of God for himself, and then, feeling the impress of its energy on his own spirit, will so interpret it to others as to make them rejoice in the presence and power of God. That is the best use which can be made of the Bible in the light of the knowledge of today.

THE INHUMANITY OF CHRISTIAN EUROPE

The duty of man to humanity is the dominant theme of Christians today the world over. It represents a kind of higher patriotism which regards the whole human race as one people. It is proclaimed from thousands of pulpits. It pervades literature. It prompts the highest eloquence of lecture platforms and parliamentary halls. Christian England reverberates with it. Sentimental France pleads for it. Pious Germany prays for it. Catholic Austria affirms it. Emancipated Italy shouts for it. Even autocratic Russia struggles within herself at the mention of man's duty to humanity.

No one travels in Turkey with his eyes open without seeing that her government is a curse on mankind. Fears, feuds and fightings make miserable the councils of her rulers. They are bloodsuckers fastened on the people throughout her dominions drawing from each and all the last drop of blood that can be extracted. Turkey skillfully and systematically represses what Christian nations make it their business to nurture in all mankind as manhood. In her cities there are magnificent palaces for her sultans and their favorites. But one looks in vain through her realm for statues of public benefactors. There are no halls where her citizens could gather to discuss policies of government or mutual obligations. Their few newspapers are emasculated by government censors. Not a book in any language can cross her borders without permission of public officers, most of whom are incapable of any intelligent judgment of its contents. Art is scorned. Education is bound. Freedom is a crime. The tax gatherer is omnipotent. Law is a farce. Turkey has prisons instead of public halls for the education of her people. Instruments of torture are the stimulus to their industries.

Everywhere the contrast is striking between the two sides of her boundary lines. Within, barren fields are stripped of trees which have been taxed out of existence. Without are smiling orchards and waving forests. Within, dismal cypresses shroud unkempt Moslem cemeteries. Without, green lawns surround tombs of the dead as though their kindred honored their memory. Within, palaces contrast with miserable dwellings. Without, the lines which divide classes fade into the signs of thrift which mark the prosperity of the people.

Wherever a nation, however small and poor, has escaped from the clutches of this vampire, it has leaped forward to take its place beside Christian nations and to do its part to exalt mankind. In the seventy years since Greece revolted from Turkey, her ruined villages have risen into prosperous cities, and her patriotism commands the admiration of the world. The little island of Samos, delivered from the hateful Turk, has by contrast become a paradise. Bulgaria and Servia have been made new in twenty years of freedom. Yet every one of the little kingdoms which have escaped from Turkey has done so at great cost of blood and treasure, not because the "Sick Man's" grip was so strong, but because Christian Europe supported him against the rights of humanity.

When Turks wash out of existence whole towns and cities with torrents of Christian blood, Christian Europe expresses its horror, and its governments send notes of remonstrance to the Porte. When whole sections of country are devastated and countless crimes are committed, any one of which, occurring within the bounds of a Christian nation in Europe, would bring swift punishment with widespread indignation, the powerless Powers protest to the sultan. Great Britain is especially prolific in protests, and these little notes of her ambassador, Sir Philip Currie, must fill quite a large pigeonhole in the sultan's desk.

But when the little island of Crete, goaded to desperation, rises at last to free itself from Turkish oppression, the six great Powers, representing more than three hundred million people, crowd their warships round the three hundred thousand Cretans, and command them to submit till the Powers shall decide their destiny. When Greece seeks to help her oppressed neighbor, the Powers threaten and bully her. When seven hundred defenseless subjects of the sultan are murdered by his emissaries at Tokat, the British ambassador addresses to him another note of protest. When a little army of Cretans seek to drive their Turkish oppressors from their soil, the great British warship, the Camperdown, sends from a safe distance its hurtling shells into their ranks.

These six Christian Powers fight for inhumanity against humanity, for the oppressor against the oppressed, because they are afraid that if they give their voice for justice to the helpless they will fail to be just to one another. Rather than risk loss to their territory, they beat back the struggles of Christians outside their territory for righteousness and self-government. It is the sorriest spectacle of the nineteenth century. It will stand as a blot on the history of Christian Europe. But most of all will sons of Englishmen in coming generations blush with shame as they read of the bombardment of Cretan troops by British warships. The British ministry may repel indignantly the charge that their government is an ally of Turkey. But the charge will stand as the truth of history.

SPRING FEVER

In our church life we give it another name, but no one doubts its existence or has failed to discover some of its symptoms in his own experience. It is lassitude, indifference, the drying up of spiritual enthusiasm and the tendency to careless drifting. As work grows hard in April days and there arises in the soul a longing to revert to the type of that frugiverous mammal, without aspirations and without the torment of self-consciousness, which man would be if he had not been made immortal in God's image, so a spiritual weariness often asserts itself with the return of spring. The appetite for Bible study declines. It requires a special effort of the will to meet the engagements of religious work and worship. There are even times when the lower nature in us is tempted to suggest the wish "that we might be like the heathen."

These are the symptoms of that spiritual spring fever which often accompanies the lassitude and depression of the physical form of the disease. It is well to recognize them as symptoms, to assure ourselves that we are not mortally afflicted but only momentarily distracted, and, acknowledging that we are mortal like the rest of men, to seek out the remedy. It does not need a doctor of theology to cure the spiritual, any more than it does a doctor of medicine to cure the physical, form of spring fever. A little patience mixed with faith and common sense will do it.

Spiritual lassitude cannot be cured by abstinence from Christian living, but it may by change of Christian work. If we have worked too much like a machine all winter it is time we introduced a little variety into our lives. If our own line of action is for the moment wearisome, it is just the time to devote a little sympathetic study to what some one else is doing. Fault-finding will intensify our trouble, but cheerful recognition of other men's success will enliven us amazingly. Deep breaths of cheerfulness will purify our life, as deep breaths of air quicken the whole life of the body. Paul and Silas had a fair excuse for spiritual discouragement, but they took to curing it by singing hymns.

Spring fever, whether of the body or the soul, is a proof that for the moment the supply of life runs low. For the moment the tide is at ebb and the sands lie bare. But it would be as absurd to say that the remedy for low tide is to let the sea run further out as it is to say that the remedy for discouragement is to have less of the Christian life. A little patience and the tide will flow again. A little cheerful waiting upon God and the joy of work with Christ shall fill our souls and make us wonder why we ever doubted or despaired.

ABOUT SOME NON-CHURCH-GOERS

It is a prevalent notion that in every large town or city a very large proportion of the population holds itself aloof from the churches. Consequently there is frequent exhortation about the duty of trying to win the non-church-goers. There is some foundation for this impression, but not as much as many suppose. The problem involved is somewhat different.

One of the churches in this city recently has made a careful house-to house canvass of a thickly populated region between the Back Bay and the South End, including many apartment houses as well as ordinary dwellings, with the special aim of learning where the inhabitants attend church and how many are non-church goers. More than nine hundred households were visited, not including those as to which for one or another reason the visit proved imperfectly successful, and the desired information was given readily in almost every instance. Out of this number about six hundred claim to have a definite relation to some denomination, and most of the remainder have distinct preferences and declare that they attend some church occasionally at the least. Many among them probably go to church rarely, but, when they go, they generally attend some one place of worship, and in case of need they call upon its minister for sympathy and service. Those who actually stand wholly aloof from the churches are very few.

Undoubtedly many thus inquired of make

he most in replying of a loose and casual connection with some religious body. They do not like to be regarded as actually indifferent to spiritual things. Moreover, the respectability of a connection with some congregation probably has a certain weight with them. Too much must not be inferred from their responses. Yet it is safe to conclude that those who stand wholly outside of the churches, and who totally lack interest in them, are by no means so numerous as those whose connection with the churches is slight and comparatively powerless. The same thing is known to be as true of other districts of Boston as of the one just specified. Probably it is the fact elsewhere as well as in this city.

Here, then, is a suggestion worth heeding, or rather a fresh enforcement of a familiar suggestion. Much may be done in the way of increasing the interest of those who now pay only superficial or occasional heed to the churches and their work. Most of them do not include themselves among the "unchurched masses" and dislike being thus described. Any appeal which is made to them upon that supposition repels them instead of obtaining a hearing. But judicious sympathetic methods of approach are likely to succeed. And the task of the churches in winning them, difficult although it is at the best, is not so hard as it often is supposed to be. It has conspicuous elements of hopefulness.

THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD

No true or adequate theory in regard to the death of Jesus Christ upon the cross overlooks that as a feature of God's eternal plan for the world. It is impossible for the human mind to grasp the conception of eternity. But we are taught distinctly that God's purpose that the salvation of men should be accomplished by Jesus Christ was neither formed hastily, nor even developed gradually, as the course of the then future human history unfolded itself, so to speak, before his all knowing mind. So far as we can comprehend the facts at all, this divine purpose was present in the divine mind from the beginning.

We can at least understand this truth well enough to perceive something of the solemn earnestness with which the need, the method and the outcome of human salvation eternally have been regarded by our Creator. The death of Christ is the chief event in the history of our race as we look back upon it. It seemed to mean comparatively little when it occurred. Most of the world knew nothing or next to nothing about him until all was over. But its significance has been growing more and more impressive ever since and we cannot say yet that we understand it fully. Probably we never shall grasp the entire meaning of the title, "The Lamb Slain from the Foundation of the World." At any rate, we shall not until we are permitted to draw near to the heavenly throne and to receive divine interpretations and impressions of spiritual truth directly.

But that God should have ordained the sacrifice of Christ thus from the beginning reveals alike the majesty of his character, the profundity of the need of a Redeemer, and the infinite love and mercy of the Son of God, in a most impressive way. We are aware of these facts and they touch our hearts always; but when we think of the plan of God as formed away back before the remotest conceivable past, they acquire new and more impressive significance.

CURRENT HISTORY

The Degeneration of the Senate

Senator Hoar of Massachusetts, in the April *Forum*, denies that the Senate of the United States, of which he is one of the veteran members, is degenerating. He admits freely that the rules of the Senate should be revised so as to punish absentees and curb the eloquence of those who use debate as a club with which to defeat legislation. But he opposes strenuously the theory that State legislatures have proved unfit depositaries of the power of electing senators and that a recourse to popular elections would give a higher grade of men. He affirms that there is less lobbying, less drunkenness, less use of power for personal or party ends and more hard work in the Senate today than there was fifty years ago, and if the Senate is to be compared with the House as an efficient or inefficient legislative body, or if it is to be judged by its compliance or noncompliance with the intentions of the founders of the republic, Senator Hoar insists that it is no more than fair that it should be judged, not by its conduct or its composition at the time when the judgment is to be expressed, but by a review of a whole century of its history.

Senator Hoar is a public servant whose age, career and political ideals are such that it is not an agreeable task to dissent from him. At the same time he is but mortal, and he has been in the Senate so long that his length of tenure there may prevent him from judging exactly where he and his colleagues stand. Certain it is that there are passages in this *Forum* article which reveal that Senator Hoar is sadly ignorant of the grade of men who are criticising the Senate today. He sets up a Mugwumpian, Pharisaical dude as the typical critic, and then proceeds to revile the creature of his imagination. But what has Senator Hoar to say to critics like ex-Mayor Hewitt of New York, Albert Shaw of the *Review of Reviews*, both of whom within a week have affirmed and condemned the Senate's decay? These men are typical of the class with whom the Senate has to reckon. The point which Senator Hoar has not touched is, Do senators secure their seats as legitimately as they used to, and when in them do they legislate for all the people or for the few? The senators may be better mannered, more temperate and less lazy than in ante-bellum days. The point is are they as honest and wide-visioned? A man may have passions and yet be a guardian of the public purse; he may be a boor and yet be a statesman; he may be industrious and yet only an errand-boy for his constituents.

"Dying If Not Dead."

The condition of the Anglo-American arbitration treaty in the Senate is such that the above title is justified. As amended during the past week, under the lead of Senator Hoar of Massachusetts and Foraker of Ohio, the idea of arbitration becomes so attenuated that it can scarcely be dignified with the title of a principle of conduct, and the plan for a permanent tribunal vanishes utterly. Senator Hoar's amendment, which the Senate accepted, reads thus, substantially:

> Any difference which, in the judgment of either Power, materially affects its honor or its domestic or foreign policy shall not be referred to arbitration under this treaty except by special agreement, nor shall any question as to the continuance in force of any treaty which has previously been made. It is further explicitly specified and agreed that all agreements entered into by the contracting parties under this treaty shall be signed by the President of the United States and receive the approval of the Senate by a two-thirds vote before it becomes binding upon either Great Britain or the United States.

This, of course, limits the scope of the treaty to the area originally suggested and always favored by Lord Salisbury. It excludes difficulties growing out of the Clayton-Bulwer treaty as matters for arbitration, and it ties the hands of the Executive in dealing with foreign diplomats. Senator Foraker's amendment calls for a special tribunal for each case.

No date for a vote on the ratification of the treaty has been set, and it does not seem likely that one will be taken soon. The friends of the treaty are growing apathetic and its enemies hopeful. Of the thirty men who can, and it is said will, defeat the treaty, analysis of the list shows that most of them are from the South and West and many of them men just endowed with authority to decide affairs of state. In fact, veteran members of the Foreign Relations Committee of the Senate say that it is amazing the amount of wisdom respecting treaties and foreign policies which men like Rawlins of Utah, Wilson of Washington and Harris of Kansas have brought to the Senate from their experience in dealing with domestic affairs.

British comment on the attitude of the Senate has become more judicial in temper and is satisfied now with pointing out that we are shattering a noble creation of our own. There are Britons who profoundly regret the impending failure, solely because comity with us would have left Britain freer to play her game in Europe and Africa. There are others of nobler mold who deplore the outcome, because it reveals in us less love of peace than they had credited us with.

The New Tariff

In strict accord with the time schedule outlined by the Republican leaders, the Dingley Tariff Bill passed the House on March 31 in essentially the form in which it came from the Ways and Means Committee, 199 Republicans, five Democrats and one Populist voting for it, and 114 Democrats and seven Populists voting against it. Eighteen Populists and three silver propagandists refrained from voting. The bill carries with it as it goes to the Senate a clause introduced by Mr. Grosvenor of Ohio and sanctioned by the Ways and Means Committee—Mr. Dingley dissenting but not opposing—which says:

> That all articles mentioned in the several schedules of this act which shall be imported into the United States between the first day of April, 1897, and the date of passage of this act, and which were not purchased and directed by the owner to be shipped for import into the United States by any citizen thereof prior to April 1, 1897, shall bear the same duties to be charged upon similar articles in this act, and such duties are hereby made a lien upon such articles.

The points to be noted in connection with the above facts are these. Notwithstanding grave doubts respecting the degree of protection demanded in the bill as a whole, and despite dissent from many of its sections, no Republicans thus minded voted against it. Five Democrats from Texas and Louisiana voted for it because it protected local interests. Most of the Populists declined to commit themselves or their party.

The Senate Finance Committee, Senators Aldrich, Platt of Connecticut, Morrill of Vermont, Allison of Iowa and Wolcott of Colorado, intend to take ample time to digest and revise the measure as it came from the House, where it was treated with scarcely more than the mockery of debate. As reported to the Senate by them the bill bids fair to be free from most of those excesses which have brought it into disrepute with men who foresee disaster to the party and prolonged unsettlement of business conditions if it were to be enacted in the form in which it left the House. Once before the Senate it again will become the football of conflicting sectional and sordid personal interests, and the Republican majority is so small that the bill can only pass by paying the price demanded. As for the "retroactive" or "retrospective" section of the bill, probably it will die in the Senate, and if not there then in the Supreme Court. It was put in the bill of the House to frighten importers, and thus decrease the volume of importations pending the enactment of the law.

Legislation, Good and Bad

Senator Foraker of Ohio has introduced a bill permitting pooling by railways under supervision of the Interstate Commerce Commission, which, if it becomes a law, may relieve the railroads of the serious disability which they suffer from the recent Supreme Court decision. Bills calling for the creation of a currency commission, and repealing Mr. Cleveland's recent executive orders extending the area of authority of the Civil Service Law, have been introduced in the House, but if the present intentions of Speaker Reed abide the House has about finished its work for this session, and these bills have no more chance of enactment than the many others that have been introduced. The House is adjourning now three days at a time. On Saturday it sat long enough to agree with the Senate in passing a joint resolution appropriating $25,000 to defray the expense of transporting food to needy residents of famine stricken British India.

The striking success in the lower House of the Massachusetts legislature of the bill which proposes to give to the city of Boston a single legislative chamber makes it almost certain that the Senate will take the same action. If it does, and then the people ratify, the credit for the reform must be given to the Municipal League of Boston, which has patiently educated the public, and to the Merchants' Municipal Committee, which has loyally co-operated with the league, creating sentiment among men who have great influence at the State House. All the while, too, the Common Council by its conduct has been digging its grave.

The summary enactment by the legislature of New Jersey of a law guarding officials and stockholders of corporations organized in New Jersey from statutory liability arising out of the laws of other States is a step showing how wedded that State is to a policy of deriving revenue from corporations, and how zealous it is in protecting those whom other States are trying to tax. The law was enacted to defeat the purpose of laws now passing through the New York legislature. The lower House of this body last week passed, without a dissenting vote, a bill which proposes to tax inherited personal property, so that the State will in some cases receive as high as ten per cent. of the estate given to direct heirs and fifteen per cent. of that given to collateral heirs. If such a law had been in force at the time of Jay Gould's death the State treasury would have been $10,000,000 richer.

Worthy Public Officials

The nomination of Andrew D. White, ex-president of Cornell University, and former United States minister to Germany and then to Russia, as our representative in Berlin, pleases Germany, German-American merchants and all who like to see men of character, culture and experience represent us at foreign capitals. Hon. William F. Draper of Massachusetts, who has been named as minister to Italy, has the means and ability to represent us creditably, and his experience in Congress in the Committee on Foreign Relations will stand him in good stead. The new minister to Japan, Hon. A. E. Buck of Georgia, is a former New England pedagogue and long time Southern Republican politician, but we fear scarcely the man for the place and the hour. The important judicial position of Commissioner of Patents, calling for much ability and character, goes to Hon. Benjamin Butterworth of Ohio. Rev. S. L. Gracey of Massachusetts, formerly United States consul at Foo Chow, China, goes back there. In the State and Treasury Departments the promotions of Mr. Cridler to be third Assistant-Secretary of State and Mr. Howell to be Assistant-Secretary of the Treasury are admirable selections, rewarding deserving men and proving that the Administration intends to prove faithful to civil service reform.

Turkey has declined our request, that she raise the rank of her representative at Washington to that of ambassador, and this precludes our sending ex Secretary of State John W. Foster to Turkey as ambassador, he naturally declining to go as minister. It is still hoped that a way may be found to secure his presence and service in Constantinople, temporarily if not for a full term. An influential delegation, representing the several American missionary organizations and educational institutions at work in the Turkish empire, waited on President McKinley last week to renew their assertion of hope that an able and courageous man would be sent to Constantinople and a self-respecting American policy be formulated at the State Department. Latest reports from Anatolia indicate that our missionaries there are once more in peril of their lives, and need all the protection that the American flag can and should give.

The Discordant Powers

Greece still is open seaward. The threatened blockade has not been ordered, perhaps because the Powers could not agree, perhaps because they knew it meant war between Greece and Turkey and other evils that they could not foresee or forfend. Pressure from royal personages bent on saving King George from the humiliation of defeat or the necessity of abdication, and pressure from money lenders bent on maintaining peace and credit seem to have caused the Powers that were eager a week ago to blockade Greece to cease pressing that as a proper next step. Rather, the idea seems to be gaining, which has been held from the first by many, that it is folly to ask Greece to withdraw her army while Turkish troops remain to slaughter Christians with impunity even under the eyes of Christian troops from Europe and under the guns of the navies of Christendom. For such is the ghastly record of the past week. Nor is that the depth of the infamy. British soldiers have assisted Moslems to loot Christian villages. British shells have been poured into the ranks of Cretan Christians engaged in a gallant assault on Turkish strongholds. In short, the conduct of the representatives of the Powers in Crete has been dastardly.

On the border the Greek and Turkish armies face each other, eager for war. Most of the correspondents assign greater strength of tactical position and better leaders to the Turks. Once war is declared, Greece will plan to do her most aggressive work against Turkey with her navy, but of course this presupposes that the Powers will obey the law of nations and permit her to enjoy the right of dealing with her enemy as she chooses.

There are some reasons now for thinking that Russia is hoping that war will break out. If she has completed arrangements to localize it and confine it to Greece and Turkey, if Servia, Bulgaria and Macedonia have been touched with Russian gold, if Turkey realizes that she must prepare for disintegration, but slowly and under Russian direction, then Russia's persistent aggressive policy against Greece since the conflict opened can be interpreted as consistent with her long cherished aims.

The British Ministry has announced its intention to join with the Powers in blockading the Greek ports if it shall seem necessary, and the Liberals have announced their decision to test the sentiment of the House of Commons on this policy.

NOTES

April 16 will be Fast Day in Connecticut.

Colorado has just abolished capital punishment.

Johannes Brahms, who died in Vienna last week, was one of the greatest composers of music of all time. His erudition was vast and his ideals lofty. Of his varied work his chamber music will live longest probably.

The Congregational Record and New Hampshire Journal has no patience with Senator Gallinger of that State for his attack on a civil service tested by and based on merit. It says of him:

> Senator Gallinger has seen fit to declare that civil service reform is a monumental humbug. If there is such a thing as monumental humbug in public life today, it is closely associated with the statesmanship which has the effrontery to stand before the people and in their alleged interest attack the most beneficent reformatory movement in the public life of our time.

The German Reichstag's vote rescinding the legislation excluding Jesuits from the empire shows how Germany's policy is changing under the young emperor. It still has to be ratified by a higher legislative tribunal before it becomes effective, but it shows how the tide is running. For a picture of the sad degeneration of Germany under William II. Professor Davidson's *Forum* (April) article is reliable. Naught but barren results in literature, art and religion can follow such an era of crass materialism and militarism as now is to be seen in Germany.

While senators ridicule arbitration as a method for settling international difficulties, diplomats and working men resort to it more and more. Our dispute with Mexico respecting certain claims made by our citizens arrested by Mexican officials in the lower California boundary is to be settled by the Argentine Republic's minister to Spain, acting under authority of a treaty ratified in 1848; and last week President Seth Low of Columbia

University settled a dispute between rival trades unions in New York city which threatened to cause a strike of serious proportions.

The floods in the Interior, extending from the Red River headwaters to the delta of the Mississippi, which cover whole counties in some of the Southwestern States and imperil life and property throughout the entire Mississippi Valley, demonstrate the insufficiency of the levee system and appeal loudly for a new method of dealing with the Father of Waters and his feeders. Preservation of the forests at the headwaters will do much to prevent floods, and those Western senators who are clamoring for a rescinding of President Cleveland's order setting apart so much of the Western mountain timber districts will do well to take broad, far-sighted views of their constituents' real interests.

Our Australian correspondent elsewhere refers to a confederation convention to be held about the time of his writing. It adjourned last week, having provided for a two-chambered federal parliament, free trade between the states of the federation, an executive to be appointed by the queen, and a Federal Supreme Court. These are but meager details cabled from Adelaide. Just what has been done and how far the action of the convention is binding remains to be disclosed by later advices. Unquestionably the idea of federation within the British empire grows apace, and Great Britain only has to discriminate in favor of her colonies to bind them even closer to her. Possibly German and American competition will force her to do so some day.

The prohibitory laws of New Hampshire suffered no detriment at the hands of the legislature, which has recently closed its biennial session. As in the past, persistent endeavors were put forth to weaken them, especially by seeking the repeal of the so-called "moiety" clause, which gives the private prosecutor of liquor cases a portion of the fine to reimburse in part for expense of suit. Some temperance men advocated it, deeming it a temptation to some to do it for the gain. If they had carried the day it would have greatly pleased the liquor sellers as the expense of individual prosecution would be likely to deter from undertaking it if it must be borne entirely by the prosecutor. As it was, a good majority saved the clause to the great advantage of the cause of temperance. An attempt to pass a local option license law and as well a law to license pharmacists under stringent conditions also failed. The temper of the legislature made manifest the fact that the people of the State are not yet ready to take any backward step in the cause of temperance. It is to be regretted that a stringent law against selling cigarettes to minors, which passed the House by a large majority, was killed in the Senate.

IN BRIEF

Easter issues are in order and ours will be forthcoming next week, with no less material than usual specially pertaining to this recurrent anniversary. A special article from Rev. Charles Cuthbert Hall, D. D., the newly elected president of Union Theological Seminary, stories by Mrs. Spofford and Charlotte M. Packard, a meditation by Mrs. Sangster and several other contributions will be permeated with the Easter thought. The issue will contain timely articles also upon topics of current interest. Mr. Morris of our staff will describe the Washington of today from the architectural and educational points of view, and we shall print a second article by Dr. Behrends, in which he expresses his mind regarding the responses which have been drawn forth by his article of March 11.

Closer economy and wiser generosity will bring in better times.

Rev. Dr. Charles Ray Palmer, who is supplying the Kensington Church, London, is drawing large congregations. The *British Weekly* has discovered his "touches of quaint humor."

The *Home Missionary* changes from a monthly to a quarterly. Many will regret that its visits are to be less frequent, but *Congregational Work* will do its best to fill the larger place thus made for it.

As beautiful as merited are the tributes to the late Dr. Kincaid in the April *Home Missionary*, beloved of all who knew him. Mrs. Sangster's poem is fragrant with personal appreciativeness. She has been a neighbor of the Kincaids in Brooklyn for many years.

The $74,000 plus interest which the town of Plymouth and the Pilgrim Society received last week from the estate of the late J. Henry Stickney of Baltimore should enable those charged with responsibility for guarding sacred shrines and relics to put their property in first-class order.

They are talking favorably in Scotland of Rev. James Denney for the vacant chair in the Free Church College. His American friends who heard him lecture at Chicago Seminary in 1894, or who met him elsewhere West and East, would be glad to see such a deserved honor fall to him.

Really, friends in the Universalist churches, even admitting that heathen nations need no gospel of salvation for the next world, only $4,000 a year for foreign missions would seem to indicate that you are about as well satisfied in view of their present condition as you are with your faith in their eternal welfare.

Lovers of Henry Drummond will not be without authoritative interpretations by his friends of his theory of God and human history. Rev. Dr. John Watson (Ian Maclaren) is to contribute an article on him to *The North American Review*, Rev. Dr. James Stalker will write in *The Expositor*, and Dr. Robertson Nicoll in *The Contemporary Review*.

Dr. Buckley of the New York *Christian Advocate* has been taking a run southward and sharing with the readers of his paper his piquant observations upon men and things at one of the Florida resorts. He heard Dr. E. B. Webb preach and says that the sermon "thrilled the congregation." When Dr. Buckley praises a sermon it must possess both pith and power.

For years the children of the Sunday schools of Brooklyn have paraded on a given spring day. It has degenerated, as many schemes originally wise do; so that this year not a few of the schools are refusing to participate. Among them are the schools of the Tompkins Avenue Church, the teachers and pupils agreeing that to perpetuate the custom would be unwise for them.

Men who have sworn to execute law in Maine have so ignored their oaths that the Christian Civic League has come into being. The *Christian Mirror*, commenting on the situation, says, "The non-enforcement of the prohibitory law in the State and its baneful influence upon political life in Maine have made the late celebration of the birthday of its author almost farcical."

A trolley line will soon cross the Nile from Cairo to the Pyramids. It will pass by the magnificent new museum now being built not far from the site of the Boulak Museum. There the mummies of the great Rameses II. and other kings who reigned before Moses will lie in state. Would they have wanted their carcasses to be preserved if their prophets had foretold that they would some day be stared at by visitors from an unknown land, arriving in electric cars?

Zion's Herald has the following very interesting item of news:

> A steamboat has been placed on the River Jordan, which makes the journey from Jericho to Tiberias—that is, from the Dead Sea to the Lake of Galilee—in about seven hours.

Jericho is in the Jordan plain, some five miles from the river and considerably farther from the Dead Sea. The distance from the Dead Sea to the Lake of Galilee in a direct line is about sixty-five miles; but the river, because of its windings, according to Baedeker, is three times as long. Between these two points its greatest fall is forty feet to the mile. A steamboat running up that stream at the rate of twenty-eight miles an hour, starting from a landing place five miles from the river, would offer great attractions to the tourist. Can this be a modern miracle?

Another great parliament of religions is announced, to meet in Delhi, India, next year. The Pittsburg *Dispatch* says that a Hindu editor, who has type representing the printed characters of almost every known tongue in the civilized world, has printed the invitation in various languages and "scattered them broadcast over the face of the earth." This must have been quite a task for our Hindu *confrère*, but perhaps the circulation of his paper is so large that he only needed to make use of his subscription list to cover the face of the earth. At any rate, according to the *Dispatch*, the call has been sent to every minister of any prominence in America, and many have replied that they will be there. We wish merely to add, to avoid unnecessary correspondence, that all those going from this vicinity who expect to attend the parliament, so far as we have been advised, have already secured pulpit supplies for the full term of their absence.

Mr. William T. Ellis, associate editor of the *Golden Rule* for the last two years, leaves Boston next week for Philadelphia, to become assistant editor of the periodicals of the Presbyterian Board of Publication. His new chief is Rev. J. R. Miller, D. D., the well-known writer of excellent devotional literature. Mr. Ellis will have special charge of *Forward*, the young people's paper published by the Presbyterians. His work on the *Golden Rule* has told in many departments of that paper and his signature of an article has been sufficient to secure it a reading, while his bright way of putting things has been equally evident in much of the unsigned editorial matter of the paper. When such a man leaves our local circle of religious editors we always have two regrets. The first is due to the fact that because of the steady pressure of daily work we have seen so little of him, and the second is that we have no association which brings the quill drivers of the religious press of Boston together now and then. When shall we unite in consummating what everybody with whom we have conferred heartily favors?

Authors like Mr. Howells and Mr. Charles Dudley Warner, and clergymen like Rev. Dr. D. H. Greer of New York city, stand sponsor for an effort to secure $50,000 as an endowment for the education and support of Helen Keller and her inseparable companion and loyal teacher, Miss Sullivan. Half of the amount already has been raised, and other contributions may be sent to Edward King, Esq., 80 Broadway, New York city. Possessed of the sense of touch only, through it Helen has struggled upward, so that, despite her almost overwhelming disqualifications, she is a student of very unusual promise, speaking English, French and German, writing a good hand and operating a type-writer accurately. Her spiritual powers are such that she may almost be said to have a virgin soul, and Mr. Warner, writing about her not long since, referred to her with reverence because of her comparative impeccability, not hesitating to place her next to Jesus in her revelation of what soul-beauty may be. Surely such a person should be put beyond want or thought of material needs.

STAFF CORRESPONDENCE

FROM NEW YORK

City Farming

One of the plans which the friends of the poor have started here and made some progress in—indeed, the most sanguine of them claim that it has grown out of the experimental stage—is that of "vacant lot farming." Sharp-eyed people entering or leaving the city by rail in the spring will see little plots of land along the outskirts laid out into beds of early vegetables, etc., some of which show signs of careful cultivation, promising good crops. On most of these are rough little shanties, the rude home of a "squatter sovereign" and his family, allowed by the owner of the plot to live there, till the soil and sell or consume the crop as a compensation for guarding the property against intruders, fence stealers and loafers generally. Some of these men labor also as porters, doing the heavy work in the owners' stores down town.

Of these lots here and there one is put by benevolent owners at the disposal of the Association for Improving the Condition of the Poor, for use in the enterprise named above. It selects an honest man, poor but willing to work, helps him to secure implements, seeds, fertilizer, etc., instructs him when needed, sets him, his wife and children to work, helps him to sell his produce, keeping him and his from street begging or worse, and so teaching them industry, self-reliance, frugality and self-support. In East Brooklyn and Long Island City the plan is worked on a larger scale. In the last named suburb, through the generosity of the late William Steinway, the society has the use of 140 acres of good land, on which it has employed about that number of families at farm labor. Of course the results are as various as are the characters of the employed, but on the whole they have been such as to encourage the friends of the plan, who see in it one promising method of fitting many of the non-producers here to earn their living by farm work, and gradually getting them away from city temptations to the broad acres of the West.

Medical Inspection of Schools

A new and important step has been taken jointly by our board of education and that of health, for preventing the spread of contagion through the school children and for the better preservation of their health. A corps of 150 competent physicians have been appointed medical inspectors of schools, whose duty it is, in conjunction with the teachers, to keep close watch of the pupils showing signs of imperfect health, and specially of contagious disease, and to promptly take efficient measures for curing them and preventing their spread. A set of properly stringent rules for teachers concerning the matter has been printed, carefully guarding them against unreasonable complaints or want of co operation on the part of parents and family physicians who may be vexed by their required reports to the inspectors, or their summary dismissal from school of pupils with contagious disease or offensive want of cleanliness. The timely wisdom of the new movement appeared from the very first day's inspection, when of 4,255 pupils examined 140 had to be excluded until cured. Among these diseased pupils were found cases of diphtheria, measles, mumps, croup, scarlet fever (one case), contagious eye diseases, chicken pox, various skin diseases and plenty of heads abounding in something besides knowledge. The president of the health board believes that the new movement will go far to stop contagion and will greatly lower the city's death rate.

Brooklyn Progress

The constant complaints, well or ill founded, of delays in the postal traffic between New York and Brooklyn bid fair to cease ere long. Contracts are made with a pneumatic tube company, which has rented from the bridge trustees the privilege of crossing thereon, for the transmission of mail matter between the two post offices in three minutes and a half. The two tubes will have a transmitting power of 200,000 letters an hour each way, the propelling power being compressed air.

Then those wide-awake Brooklynites found out another economic use for compressed air, viz , as a modifier of the coming summer climate. It is claimed to be more efficient, more easily managed and far cheaper than ice. Another company is formed to compress the air, introduce it into storage and refrigerating warehouses in which compartments will be let to those whose goods must be kept at a certain temperature. When so tested the company purposes by laying pipes to introduce the cooling air into stores and private houses, so that families that summer in the city, having delicious coolness "laid on" at will, like their water and gas, may at a trifling expense enjoy the comforts of home along with the refreshing air of the mountains or the seashore, and smile at their fashionable neighbors penned in seven by nine hot summer hotel rooms at the rate of ten dollars a day for each sweltering sufferer.

Personal

Dr. Storrs is taking a well-earned rest from Sunday evening services, and the pulpit of the Church of the Pilgrims has been filled by such preachers as Drs. John Hall, Lyman, McLeod and Hartranft, to be followed by Drs. E. B. Coe and Charles Cuthbert Hall until May 9, when Dr. Storrs will take the pulpit again.

The latest supplies of the Broadway Tabernacle pulpit have been Presidents Stryker of Hamilton College, Raymond of Union, Hartranft of Hartford Seminary, and Dr. W. L. Phillips of New Haven. Clearly the church is not suffering for lack of the very best preaching nor of appreciative audiences, but it needs on all accounts a settled pastor.

Rev. John Brittan Clark, fully recovered from his bicycle accident, has returned from his vacation in southern California, and preached in his Lee Avenue (Brooklyn) pulpit April 4.

Dr. Lyman Abbott addressed the City College students, March 30, on their Selection of a Calling for Life, telling them that the making of money was not the chief end of man, and that what they may do is not so important as is the spirit in which they do it. Dr. H. A. Stimson gave a lecture before the Young Women's Christian Association on What Is Worth While? By invitation of Commander Ballington Booth, Dr. Virgin preached last week before "the Volunteers," thus emphasizing the closer relations of that body to the churches, as distinguished from the Salvation Army. Dr. Virgin's Pilgrim Church now heads in membership the Congregational churches of the city. Of the fourteen churches the membership of twelve, omitting the Welsh and Spanish, is 2,982. Of these the Pilgrims number 764, and the Broadway Tabernacle, since its contribution to the new Manhattan, has on its roll 730.

Dr. George F. Pentecost and family arrived from London by the Mohawk, March 30, and were received by a committee of his new Yonkers charge, before whom he preached his first sermon April 4. His installation is expected to take place on the 30th. HUNTINGTON.

FROM AUSTRALIA

A Federal Stir

Six years ago a convention was held for the purpose of framing a federal constitution for Australasia. The convention fulfilled its office in this respect, that it framed a constitution, but the Draft Bill in which it was embodied never received the assent of the several colonies, and the work of constitution making is—or very shortly will be—once more in hand. The last convention was really a parliamentarians' convention, and quite ahead of public opinion. On the present occasion, to remedy this defect, the members of the convention will be elected by the constituency which votes for the popular house in each colony. Each colony becomes one constituency, and every elector in each colony has to vote for ten men.

Outstanding Colonies

By the time this reaches you the convention will have met and adjourned. Unfortunately, it will not quite represent the Australian concert. It does not pretend to represent the Australasian concert. It seems to be recognized that New Zealand is too far off to participate in federal action, and without her no Australasian movement is complete. Of the colonies on the Australian continent, Queensland and Western Australia are standing out, though it is hoped that they may come in at a later stage. From the mainland Victoria, New South Wales and South Australia go into the convention and "the tight little island" of Tasmania will also send delegates.

Alien Labor

What keeps Queensland out of the convention is probably the fear that united Australia would speedily make a clean sweep of the system of colored labor, upon which the Queensland sugar plantations are worked. The Australian democracy are in earnest about keeping Australia for the white races, and the employment of Kanakas in the Queensland sugar industry is viewed with no favor by the rest of Australia.

A Cardinal as a Candidate

There was a fear among federationists that the federal cause will suffer more from the apathy of the electors than from anything else. This fear is likely to be removed by the announcement of Cardinal Moran as a candidate for a seat in the convention. It has been replaced by a fear that the election may be conducted on the issue of Protestantism *versus* Catholicism. Towards this undesirable end the Orangemen are helping. The Orange ticket, as a rule, finds little favor with Congregationalists. They hold that no civil disabilities should be imposed on a man because of his religion, and claim that the cardinal, like all other aspirants for office, should be judged solely on the ground of his fitness or unfitness for the post he seeks to occupy.

The Women's Vote in New Zealand

It will be surprising to many to know that the effect of womanhood suffrage in the two colonies which have it—New Zealand and South Australia—has not been to affect materially the position of political parties. The Prohibitionists in New Zealand hoped much from it, but were defeated at last election. The returns came out thus: for licenses to continue, 139,249; to be reduced, 94,226; no licenses, 98,103.

A Socialistic Experiment

Some years ago, at the instigation of socialistic propagandists, some hundreds from different Australian colonies went out to found a "New Australia" in Paraguay. The settlement was speedily rent by internal dissensions, and the last news is that ten married couples who went out from Queensland are applying to the Queensland government to bring them and their forty children back again. Peace and plenty do not result from Australian attempts at socialism.

Australian Notions of American Affairs

No election for the presidency has ever excited such an interest in Australia as that which resulted in the return of Major McKinley. There seems to be a general feeling here that the issue was not really between gold and silver, but between order and anarchy. It is difficult for us at this end of the world to understand the tremendous energy which you have put into the discussion of the silver question. It may appear strange to you, seeing that this is a silver producing country, that the question of bimetallism has really never taken any hold of our people's minds. Now and again an enthusiastic bimetallist has appeared, preaching up his peculiar doctrine, but his words have fallen like fire on ice. The enthusiasts of bimetallism have simply perished of neglect.

Petersham, N. S. W. W. A.

CURRENT THOUGHT

AT HOME

Prof. H. H. Swain of the University of Wisconsin, writing in a discriminating manner in the *Kingdom* on The Department Store, says: "It is true that all changes in the progress of industrial society work hardships to individuals, and it is by no means certain that the public who reap the advantages of the improvement ought not to make good the injury done to those who are displaced. When a community is benefited by the building of a railroad it may well afford to buy out, and even pension for life, a stage driver who cannot compete with the railroad; but to propose that the community forego the advantages of improved communication for year after year, because a stage driver might thereby lose his occupation, would be on a par with the plan to tax department stores out of existence. . . . To tax department stores out of existence would not only destroy the business of many people and increase materially the cost of living to thousands of others, but, on the other hand, it could not give assurance of business success to a single retail dealer."

The *Christian Work*, which inclines usually to conservative, though not reactionary, views, concludes an editorial on Biblical Criticism thus: "While holding firmly by the Bible as containing God's revelation of himself, let us be careful not to claim for the Book more than it claims for itself. Nor let us condemn such reverent and careful critics as Luther, Dorner, Neander, Hengstenberg, Willis J. Beecher, Dr. William R. Harper and others, some of whom have so grandly helped us, and some of whom are still helping us to a better and clearer understanding of the divine Word. Rather it becomes all students of the Bible to maintain an attitude of perfect fairness, to welcome light from any quarter, while resting sure in the knowledge that as a spiritual guide, as a revelation of God's will to man, the Bible is unassailable."

ABROAD

Prof. A. S. Wilkins, reviewing in *The Critical Review* Strong's Christian Ethics, says that the whole argument of the book is "that the *church* should resume its functions of discipline." Professor Wilkins points out that "'discipline' is a meaningless term unless it implies penalties for its infraction. . . . If he means that Christian teachers are to hold up a high standard of duty for Christians as such, *quis negabit?* If he means that the church has a right and a duty so to control its members as to secure by the infliction of penal measures (such as temporary or complete expulsion) that they shall not live by secular standards, then he is claiming for it a function for which it has neither the officials, or the processes, or the criteria. Conduct flagrantly inconsistent with the Christian profession is a different thing, and of that we are not speaking; but a general lowering of the moral tone, resulting in a falling short of the full demands of the Christian life, can never be dealt with otherwise than by an inspiration of spiritual force, and then no discipline will be needed."

IS IT NOT THE GULF STREAM

BY REV. D. N. BEACH, D. D., MINNEAPOLIS

Dr. Behrends's article, disclaiming ecclesiastical censure, standing for liberty and a voice of loving solicitude rather than of hurtful alarm, will find many responsive hearts. Those even whose point of view is quite different from his will honor him for it. May such an one say how the question which the article raises looks to him?

The newer religious thinking, in its truer exponents, beholds the same God, the same omnipotent Saviour, the same new-creating, life-giving Spirit, the same light-bringing and renovating Scripture, the same sinning, needing race of man, the same mighty redemption, the same church with its divinely appointed means thereto, and the same realities of life, death, the judgment and the world to come, as did the older thinking. The facts alter not. It only sees these facts in larger lights. It feels bound to walk in the light of the ampler knowledge which is now ours, and of that quickened insight which the Spirit gives.

1. Scripture is not less to it. It is more. But Scripture appears not to be *ab extra* any longer, but an intrinsic thing. God is speaking to every man. He hath not left himself without witness. The same Spirit which opens the reader's mind opened the writer's mind, so that the revelation is a continuous, vital thing, not a book thing. Names do not frighten the new temper, whether French, Dutch, German, Scottish, English or American. The same thing which made Scripture possible, and its response in men's hearts possible, would, according to all analogy, construct Scripture gradually, with much reworking, and vitally rather than wordily; to which inherent probability modern criticism (doubtless most faulty and only tentative as yet) adds its confirmation, as a measureless relief to reason and to one's sense of the general law underlying God's relation to human intelligence.

A parent's self-revelation to his child is never complete or adequate, even when his child is fifty, but still strives to make its meaning completer to the last. How much more the heavenly Parent's! In such a light one lifts the Book and kisses it, and listens to it in its vitality, its naturalness and its divine incompleteness, and yet sufficiency, with quite a new sense of its sacredness and obligation. Its words are hardly words any longer, but spirit and life the rather. There is an eddy about all this, of fear, and even temporary error, as in the disturbed and perilous currents running at Key West, but beyond is the warm, majestic sweep of the Gulf Stream, bringing warmth and life to the newer Bible study and Bible heeding.

2. To the truer representatives of the new temper the Trinity, likewise, is not less but more. In fact, so deeply does its underlying truth appeal to that temper that here is perhaps the most solemn realm in which that temper moves. Witness, for a noble and typical illustration, that doctor of our own Congregational communion each one of whose books strikes a nobler note, Rev. George A. Gordon. From the earliest of his maturer work this great doctrine, as with his revered master, F. D. Maurice, has been primal. As he once said to the Boston ministers, he offends both his Unitarian and Trinitarian friends by his insistence on this truth, with all that it involves in so many directions.

But because the Trinity is so much to the new temper it is very ill content with any grasp of this doctrine yet had, feels that its terminology is bungling and misleading, and would appeal to all earnest souls in whichever camp anew to exploit this great field. Here, too, necessarily, will be Key West eddies, but beyond is the Gulf Stream of a profounder and more living sense of the Triune God.

3 The new temper, moreover, has a no less deep sense of man's lost estate, just in so far as he shuts out God, than had the older thinking; nor a less deep sense of him who is mighty to save; nor of the church, the sacraments, etc., as means of redemption. It has, in fact, a deeper sense, because this whole range of truths has, to the new thinking, passed out into larger ranges.

Man, to its mind, is lost no longer from arbitrary causes, as in the old hamartialogy, but from his constant impulse to separate himself from God—a far more fearful thing—which deepens the lines of anxiety on the thoughtful brow of the newer thinking.

Jesus is mighty to save, likewise, to its thought, in no forensic or ritual way, as with the older soteriology, but in virtue of his vital, present power to lay hold on men's hearts and in virtue of his absoluteness. This is not the "moral influence" theory, as ordinarily apprehended; it is the dynamic, living, omnipotent Jesus theory.

The means of redemption, too, to its conception—church, sacraments and vastly more—have their power no longer as implements, but as the terms in which are expressed intrinsic and living processes in human bosoms, the power of love, of imagination, of feeling, of will and of much besides.

The eddies around these more practical newer conceptions are perhaps the most violent, a sort of Key West and Hell Gate joined, but beyond is the deep sea and the warm bosom of the Atlantic from Hatteras to the Orkneys, bringing to realms otherwise frigid a life as of the tropics.

4. Finally, to the last things the newer religious thinking brings no light mood. Here are the transcendent, untried mysteries. Scripture has awful passages about them. These passages are not more awful

than their counterparts in the persistently sinning and unloving life of multitudes of men, and than in our often-felt incapacity for worthy immortality. But these passages are not the only ones on this subject in Scripture, nor is this to which I have alluded a complete and final account of the content of the human heart in this regard. Moreover, there is that humanity which occupied this globe for many thousands of years prior to historic man, through whose anguish historic man became possible.

Also, there is the question of the divine absoluteness and of that justification of itself which it must needs make, not indeed to our limited intelligence and sense of right, but to its own. In the face of these alternatives the new temper fears, indeed, but also solemnly and reverently hopes. Nor does the process lessen a sense of sin and of its awful consequences, but deepens the same, doctrinaire allegations to the contrary notwithstanding. Eddies are here too, veritable Key Wests and Hell Gates (not to pun), but in the two poles of truth here comprehended are the possibilities (already growing actual) of a Gulf Stream for the most frozen Arctic regions of our humanity.

I hesitate to offer these paragraphs in response to the noble but sorrowful tone of the great Brooklyn preacher; but for many a year these themes have occupied me likewise, and, in the room of fear and foreboding, I entertain an inexpressibly tender, profound and living hope, as when

The dawn waketh,
And the shadows flee.

OTHER RESPONSES TO DR. BEHRENDS

SPEAK FOR YOURSELF

What Dr. Behrends says may be true in the latitude of Brooklyn, but we cannot think it is true of our churches as a whole. Virgil makes Æneas say concerning the Greeks, "From one learn all," but we are not willing that even the "Greater New York" shall stand for the whole country in theology. It may be that our brightest thinkers are in Brooklyn, but while these men are speculating between three and four thousand pastors are doing faithful work for the Master in our churches.

Our acquaintance with the churches has been mostly in our villages and smaller cities, and here both pastors and laymen are evangelical in doctrine and would repudiate such statements as Dr. Behrends makes. It is related that when the family of Dr. Lyman Beecher were overturned in a carriage Mrs. Beecher said, "We should be thankful we are not hurt," but the Doctor replied, "Speak for yourself, speak for yourself." So we would say to Dr. Behrends, Speak for yourself and Brooklyn if you will, but do not for our pastors and churches as a whole, which we believe to be as orthodox and faithful as any body of churches in our land. EVARTS.

WHITHER

After perusing one or two of the "responses to Dr. Behrends," undoubtedly representative of the position of a large number of Congregationalists, these questions arise:

For "substance of doctrine," how much would one lose by leaving his accustomed place in an "evangelical Congregational" church and attending the "First Congregational" (Unitarian) church of the same town? As one whose parents were "converted" from the Unitarian belief to the old faith which Congregationalists have long believed was "once delivered to the saints," and who was trained by them in the same faith, but who hopes he has always been ready to accept a better when found and proven, I am compelled to believe that "substance of doctrine" has something to do with the spiritual life. The history of liberalism in New England is not reassuring, I fear, as to the future of Congregationalism if it is to be re-established upon ground so fully occupied historically by those of the Unitarian and other liberal faiths.

Doubtless the pastors referred to would be able to state some particulars of divergence of their theology, as stated in these articles, from that of the historic liberal wing of Congregationalists. But it is to be feared that the layman of ordinary intelligence would fail to discriminate thus.

In the consideration of any question as to endurance of the Congregationalism referred to in these articles must we not inquire whether it has now, and is to have in the future, any distinctive articles of belief in common with other evangelical denominations which shall impart a greater virility than pertains to churches of more liberal and negative doctrines? Was there ever a time when the prayer was more fitting or its necessity more urgent, "Help thou my unbelief"? PILGRIM.

A LAYMAN'S PERPLEXITY

I am not a professing Christian, but am one of those for whose need, in part, churches are organized and preaching maintained, and I think that the older I grow—I am on the shady side of fifty now—and the more preaching I hear, the less I know about the Bible. When I read it at home it seems to me wonderfully clear and plain and precise in its statements. It is expressed in such direct and simple language that it does not appear to need any explanation nor apology. But when I go to church I find by the preaching, which is, I suppose, according to the new and advanced thought, that the Bible is not the book I thought it was, is not the sacred book that my saintly old mother believed it to be when she forbade my reading any other book on the Sabbath.

I learn through modern preachers that the Bible account of the creation of the world in six days is not correct—needs explanation; that the account of the creation of Adam and Eve needs explanation also. Evolution has something to say about that. The fall of Adam and Eve should not be understood as written. Our ministers can't let that go without an explanation or apology that takes all the snap out of it. The story of Jonah and the whale is not literal, but contains a moral lesson which needs to be explained by some wise minister who knows all about whales. Most of the miracles, if not all, must have some explanation or toning down. Even the divinity of Christ himself and his miraculous birth get a new interpretation under the new thought, and the doctrines of atonement, expiation, etc., are so muddled and obscured that the longer I listen to modern preaching the less faith I have in the Bible and the less respect for the preaching.

If the Bible is not to be taken as written, if a man cannot sit down and read it trustingly and with faith, what is it good for to him? Must he get a minister to explain it to him as he would get a lawyer to explain an intricate legal document, and, if so, whom shall he select among Congregational ministers? Where is the "firm foundation" we sing about sometimes in church? Sermons like some of Dr. Abbott's, more than all other influences combined, have unsettled my old-time unquestioning faith in the Bible.

E. A. S.

THE GOSPEL COMPATIBLE WITH THE NEWER THOUGHT

The question as to the direction of movement is most vital with reference to the young men who are entering the ministry. As one who was but recently a student, and deeply interested in watching the thoughts of his fellow-students, I would like to give one answer to Dr. Behrends's question.

That there are movements of thought in our day which compel a new grappling with theological questions none can deny. The doctrine of evolution has become an axiom in scientific classrooms. Historical methods are being applied to every department of investigation. Greatly multiplied materials for a scientific exegesis have been brought into service. A new philosophy and a new psychology have been born. These things are here. That they should compel a readjustment of our theology is not strange. Woe be to the denomination that ignores the problems that they raise. The question is, Are those who are facing these problems men of earnest consecration? Have they had enough experience of the power of the gospel to lead them to make that central?

My experience would lead me to answer, yes. I have seen too much of the intensity of the search after light to doubt that young men in the seminaries are in earnest, and that they hold the gospel of Christ dear. The question is as to how to make its truths vital to themselves and to their hearers who are thinking the new thoughts of the age. Instead of doctrines being evaporated into forms of logic and figures of speech, there never was a time when forms of logic and figures of speech weighed so little. If the doctrines of the Trinity and the atonement have suffered eclipse, it is precisely because men have come to see that in the past they have been too much only forms of logic and figures of speech. The logic must be translated into life, the figures of speech must yield up the truth they embody, or they will be brushed aside as of no present value.

As to Wellhausen and his theory, the case is certainly serious if that theory reduces the Old Testament to "a mass of fables and forgeries." For it is difficult to find an Old Testament specialist in Germany, Holland or Great Britain who does not own some sort of allegiance to Wellhausen. In this country the Old Testament teachers in at least three Congregational seminaries own a like allegiance, while there are men of like mind in Baptist, Presbyterian and Methodist seminaries. Every day the theory gains new adherents. But never was the Old Testament so passionately loved, never was it found so inspiring and hence so inspired a book, never did it tell so much of God, never was it so full of Christ as to those who have learned to look at it with the aid of Wellhausen and his theory. That that theory reduces the Old Testament to "a mass of fables and forgeries" no loyal Wellhausenian would for a moment admit.

Brethren, don't raise the cry, "Back to Westminster." Westminster is Calvinism, pure and simple. Was not that matter settled when the Boston council refused on Burial Hill longer to call the Congregational churches of this country Calvinistic? Dr. Behrends misinterprets the movements he discovers. No creed can live in its letter. Each period of intellectual ferment must reinterpret the truth of Christianity in its own terms and by its own methods of thought. Let us be thankful that Congregationalism does move with the flood, and is not caught in an eternally revolving eddy.

Emporia, Kan. W. H. WALKER.

ANOTHER WESTERN OPINION

I am sure I speak for hundreds of pastors in all this region when I say that there is no cause whatever for such a note of alarm. We have the highest respect for Dr. Behrends's ability and judgment, but are sure that he cannot put his finger definitely on his men, with possibly the rarest exception, in the Mississippi Valley. Inspiration, atonement, incarnation, the fall and the other doctrines of which he speaks are all more vitally believed not "as figures of speech" than ever before by all the younger men in the Congregational ministry of my acquaintance.

Minneapolis. JOHN A. STEMEN.

Plague-Stricken Bombay

By Rev. J. E. Abbott

How the plague, or the bubonic fever, as it is more specifically called, came to Bombay, and from whence, is a mystery. It began in a section of the city called Mandvi in August last, though it was not until the middle of September that it was officially recognized as an enemy to be fought with the weapons of science. Our municipal government was rather slow in moving, but at last commenced to act under a fire of conflicting advice and criticism. Some advisers said it was a filth disease, due to the bad drainage, the unsanitary habits of the people and the crowded, ill-ventilated houses. Another theory was that it was connected with grain, as Mandvi is the chief center of the grain business, and grain is stored in large quantities in the basement and lower floors of the houses. Dead rats were found in great numbers, seemingly proving that the grain was tainted. The grain theory was, however, soon disproved, and the poor rats, ants and bugs were charged with the crime of spreading the plague; but the rats have succeeded in proving their innocency—they, like men, are not the cause but the victims of the plague, working through causes as yet unknown.

Five months have passed and medical men are still in the dark as to its true cause and its method of spreading. In the midst of such conflicting theories our civic fathers had to gird up their loins to do something, for an indignant public was behind them with a sharp broomstick. That we are not as clean as we ought to be was evident to eye and nose, and so the cleaning process began and has continued up to the present moment with ever increasing intensity. The cry of segregation was raised. Our civic fathers determined to be brave, necessary authority was speedily obtained from government, and then began a reign of terror in Bombay. Those attacked at this time were Jains and high caste Hindus. A case of plague being suspected, in came the medical officer, the low caste policeman and the army of sweepers, the lowest in the social scale. The sick were forcibly removed to the infectious hospital, the infected clothes were burnt, the rooms limewashed and disinfected.

These sanitary measures trampled on every social and religious instinct of the high caste Hindu. Their houses were defiled by the cleaning process, their sick friends turned over to the tender mercies of strangers, and altogether it was more than the Hindu could bear. It immediately led to the secreting of plague cases and violent opposition to the authorities who came to carry off their sick. To add to the terror that this activity of the municipality, in the name of science, began to cause, the blacklegs of the city saw their good opportunity. Donning the uniform of some municipal servant, they began in open daylight to seize people on the street, charge them with having the plague, and forcibly pretend to take them to the plague hospital until they purchased their relief by the gift of money. The most absurd rumors also spread abroad, such as that her Majesty the Queen was angry at the recent defacement of her statue, and had ordered five hundred men to be cut open and their livers sent to England. Some who had seen the buboes of patients lanced at the hospital became eyewitnesses to the fact that the doctors were cutting out their livers. The great exodus that began at this time was due, among the ignorant people, not to the fear of the plague, but of the mysterious energies of the municipal officers and the doings of the blacklegs, who were confounded with them. The law soon dealt severely and summarily with the blacklegs; the municipality withdrew their order for segregation, allowed the sick to be cared for in their own homes, and contented themselves with limewashing and disinfecting in the cases of deaths reported to them.

This weak method proved fine soil for the plague to grow in, and, instead of being confined to the locality where it originated, it began to spread far and wide. In houses where it got a foothold whole families began to be swept away, and the exodus of people now fleeing from the terror of the plague crowded trains and steamers to their utmost capacity. Store after store closed; all who could obtain leave left for the country, until finally in panic workmen of all sorts deserted their employers, and today, with half the city gone away, the streets are deserted and business almost hopelessly paralyzed. It is true we have never looked so clean as we do today; limewash has been used unstintingly, until we look like rows of whited sepulchers. The smell of carbolic powder and sulphur fumes fill the air—healthful they may be, but suggestive of many horrors. Feeling that the hands of the municipality needed strengthening, the government of Bombay has stepped in in the last three weeks and has increased the stringency of sanitary measures. More hospitals have been opened and better equipped for the cure of patients. Some of the best experts are here investigating and advising. Professor Haffkine, the well known bacteriologist, is inoculating against the plague, and Professor Yersin is soon expected with his anti-toxine, so that, while the plague is still raging with terrible activity, we seem to be doing what we can to subdue our foe with all that energy, science and money can do.

Daily record of the number of plague cases and deaths is reported in the daily papers, but these figures are unreliable. The secreted cases are believed to be many. The deaths from the plague are, therefore, better ascertained from the total number of deaths from all causes. By subtracting the average number of deaths for the past five years for any particular week from the total number of deaths from all causes for that week, the remainder represents the probable number of deaths from plague. For example, the usual number of deaths per week is about 500. Now the total is about 1,700. It has been as high as 1,900. At its highest point, therefore, we have had as many as 200 deaths from plague each day. At present the total is about 140, with a downward tendency, a hopeful sign that as the warm weather approaches it will be greatly reduced or disappear. Red rings are painted on the houses where deaths occur. Tenement houses with from one to fifteen rings are to be counted as one casually passes through the streets. The total estimated number of deaths from plague is about 16,000 from August last.

The Hindus, being the most numerous, have suffered the most, especially the low castes, who live in crowded and ill-ventilated houses. But the plague has attacked the rich and well-to-do as well. Mohammedans and Parsees have also been great sufferers. Europeans have been comparatively free from it, and of these the pure born have been exceptionally free. Native Christians have suffered much, but it should be noted that this applies only to Roman Catholics. They include the Portuguese from Goa and the descendants of the forced converts to Christianity, who do not conform to sanitary laws. Of Protestant native Christians only eight have died of the plague. Of these five belonged to the Church of England, one to the Methodists and two to the Free Church of Scotland. The above is worth noting, as government statistics make no distinction between the Roman Catholics and Protestants. A distinction, however, ought to be made, for the habits of life of the two vary in many important particulars.

As to the moral effect of the plague, it is ascribed by Hindus and Mohammedans to the judgment of God for the prevailing irreligion and sin. When the sins are specified they are such as neglect of ceremonies and the like, rather than the breaking of God's moral law, but that God is angry is almost the universal expression. Prayers, sacrifices and other propitiatory rites have been offered by the different communities, in the hope that God, or the gods, will be appeased and be pleased to remove the plague. On our Christians it has had a sobering but healthful effect. Many without neglecting their duty have been able to leave the city and put their families out of danger.

Those who have had to stay have had to face the possibility of attack at any time and probable death. Neighbors on all sides have died—in the case of one family fifteen on one side of them, four on the other. The fact that the angel of death thus passed them by has filled their hearts with a new sense of God's mercy, and this has in many cases quickened their spiritual lives. To the honor of the Protestant Indian Christians it ought to be told that though Hindus, Mohammedans and others have deserted their posts, I have yet to learn of a single one of these Christians who has run away from his bounden duty. They have faced death manfully, and who shall say that God has not rewarded their faithfulness by the security of their lives?

What is before us only God knows. We look with concern on the coming back of those who have fled from the city, driven back by the famine. But we know that the God who rules is a God of love as well as judgment. We hear each day of heart-rending scenes, we talk of but little else, as the sadness of the times fills every one to overflowing. The deserted streets, the funeral dirge, the red rings on the houses, signs of death, the smell of disinfectants, the fumes of sulphur, remind us at every step that death is amongst us. But Christian hearts are not disturbed with fear, for the living God, in whose hands we are, is kind and loving beyond all our conception, and faith in him enables us to translate the apparent evil into what must be for good.

That Christians over the world are praying for us we know, and the sympathy of many has opened their purse-strings to help those whom the plague may leave needy and hungry, and the prayers of God's people seem like a protecting wall around us, but it is not for ourselves that we have much concern. We would that the providence of God now manifested in India by famine and pestilence may result in helping this people to come nearer to God and know him better in the love he has manifested through his redeeming grace.

Bombay, India, February.

A man charged with drunkenness in the Jefferson Market Court of New York city recently justified his act by declaring that he obeyed the teachings of the Bible. Being challenged by the magistrate to prove his assertion, he was handed a copy of the Scriptures, and read aloud Prov. 31: 6, 7. He was promptly discharged. But if the judge had been more familiar with the authority on which he based judgment, he might have found abundant warrant for committing his prisoner by quoting Prov. 20: 1 and 23: 32. This judge, however, is not the only man who has based his creed on isolated passages of Scripture selected with interested motives.

In and About Chicago

The Moody Meetings

Probably there is not another man living for whose coming to Chicago all the ministers of the city would strive to make special preparation. Yet this has been done heartily, even enthusiastically. It was done because everybody here believes in Mr. Moody, in his sincerity, in the earnestness of his purpose and in his ability to do good to those who hear him. Even his presence in the city stimulates to greater activity in Christian service many who do not hear him. Sunday sermons and prayers made reference to Mr. Moody's coming. Monday morning the ministers in their various gatherings spoke of it and prayed over it. Congregationalists gave up the whole morning hour to a consideration of what we are to expect from these meetings and of the way in which we can most certainly secure a blessing from them.

Tuesday morning, long before the hour for Mr. Moody's arrival, the Auditorium was packed with an eager, yet reverent, mass of humanity. Thousands vainly strove to gain entrance. So it has been each morning and each afternoon. Mr. Moody must have spoken to as many as 12,000 persons each day. If his aim was to reach Christian people and arouse them he has succeeded. From the members of our churches, irrespective of denomination, he has received a royal welcome. All are disappointed that his stay here has been so short. But he does not feel that his physical strength is equal to a protracted campaign, and his hope is that the work, now well begun, will go forward under other leaders and in the different churches without interruption. He will not be wholly disappointed, although the results will be less than he anticipates. There is but one Moody, and it is useless to attempt any transfer of his power to any other leader.

Death of Rev. Charles H. Keays

The ministers were shocked to hear as they gathered Monday morning that only a few hours earlier Rev. Mr. Keays of Ravenswood had entered into his everlasting rest. Few of them knew that he had been ill. He was robust in his appearance and while a hard worker was always careful of his health. Two weeks ago he had a slight attack of pneumonia, which developed into typhoid fever of a malignant type in which the brain and nervous system were especially affected. Mr. Keays became pastor at Ravenswood in 1890. He was a brilliant writer and speaker and was greatly beloved by his congregation. Very modest and shrinking, he took little part in ministerial gatherings, but was universally esteemed for his ability and devotion to his church. He was born in Ontario, Can., March 8, 1858. He leaves a wife and three little boys, the eldest only thirteen years of age. He was educated at Magill College, Montreal, and in the theological school connected with it. He had pastorates in Michigan at Oxford and Grand Haven, in Iowa at Oskaloosa, whence he was called to Ravenswood. While he excelled as a sermonizer he did not neglect his pastoral work. He was a fine organizer. While reckoned among the more liberal of our ministers, he was thoroughly evangelical and was especially happy in the thought that after years of preparation he was about to see large numbers in his parish converted. The funeral was on Tuesday. Rev. J. B. Silcox of the Leavitt Street Church, a long time friend, made the chief address. The body was taken to Hamilton, Ontario, for burial, where Mrs. Keays will permanently reside.

The Young Woman's Christian Association

This association has just observed its second anniversary. The public gathering took place March 28 in the Fourth Presbyterian Church. The address was given by Miss E. K. Price on the work which the association has already accomplished. She never fails to impart a great deal of her own enthusiasm to her audience. The association is out of debt, and has increased in numbers in two years from 66 to 700. It has a library of 500 volumes, the current periodicals, well furnished parlors and a good gymnasium. It has made arrangements to furnish instruction in music, modern languages, Latin, elocution, stenography, dressmaking, cooking and physical culture. There are lectures on various topics at least once every week. Mrs. N. H. Blatchford is the efficient president.

Birthday of a War Nurse

To residents in Chicago "Aunt Lizzie," Mrs. Eliza Aiken, for thirty years the missionary of the Second Baptist Church, has been a familiar figure. Into how many homes she has carried the light of the gospel, and into how many hearts she has brought the peace that follows a sincere faith in the Saviour! But the years have not tarried for her any more than for others. A few evenings ago her friends to the number of 2,500 gathered in the audience-room of the church she had so faithfully served to celebrate her eightieth birthday. The room was decorated with flowers, muskets and flags as a reminder of her work during the war as a nurse. Few were permitted to speak with her or to take her hand, for she is in feeble health and the public exercises were somewhat extended. They consisted of music, prayer and addresses. Dr. E. P. Goodwin, whose parish covers almost the same territory as that of the Second Church, brought a neighbor's congratulations. The Baptist Boys' Brigade of the church furnished the guard of honor. At the close of the festivities Mrs. Aiken was able to utter a few words of affectionate greeting and to express her thanks for the present she received. The demonstration in her honor was such as is accorded to few women in any walk of life.

A Singular Arrest

While Rev. Paul Nelson, pastor of the Danish-Lutheran Church on Dearborn Street, was visiting in his parish, a couple of zealous policemen set upon him, arrested him and carried him, in spite of his protests, to the station, where, refusing to consider any of his statements, or to permit him to send for any of his friends, or to go to his home, of which he gave the number, they kept him all night. They said that he was a "clever crook" and should not escape them. Through the aid of *Tribune* reporters his friends were made acquainted with his situation, and on their appealing to the inspector of the district he was released and the representatives of the law sternly rebuked. As Mr. Nelson refuses to prosecute, nothing will be done in the matter, although a good many men who labor among the poor in neglected quarters of the city would feel safer if they knew that such men as these were not allowed to remain on the police force. The inspector compelled them to apologize to Mr. Nelson.

The Humphrey Bill

This bill has been delayed by the parties having it in charge till after the election for mayor and alderman has taken place. As will be remembered, this bill proposes to put the control of our streets, so far as their use for street car purposes is concerned, into the hands of commissioners appointed by the governor, and to this extent deprive us of the privilege of home rule. It need hardly be said that the city is in arms against the measure. If the bill passes, the street car magnates will have the control of our streets for half a century at a merely nominal rate, and at a cost to us, therefore, of many millions of dollars. Those who know the situation prefer to trust our common council, corrupt as it often is, rather than the method now proposed. It would seem as if there ought to be some way to prevent the legislatures of the States from robbing the cities of their natural rights.

The University Convocation

The exercises were held April 1 in the Auditorium. The room was full, although it had been crowded twice before during the day to hear Mr. Moody. Lady Aberdeen was the star of the occasion. Her address was unpretentious and sensible. She recognized fully the advantages of university training, expressed her belief that there is no danger that women will be injured by making use of them, but at the same time asked if the best use of them had been made. She believes that the present is in some sense the age of woman, but she would not have women discharge duties without recognizing their relation to men, or discharge them in such a way as to relieve men of their obligations. She spoke as one who has never enjoyed the advantages of a university training and therefore as one who, while prizing them highly, is yet able to look upon them from the outside and without prejudice.

President Harper made no announcements of large gifts to the university during the last quarter. The annual expenses of the institution are now $703,215. The number of students for the quarter just closed was 1,131. The average increase year by year thus far has been 15½ per cent. So far as possible the government of the university has been put into the hands of the students. A high sense of honor among them is cultivated. Valuable prizes are offered for excellence in debate and increased attention is to be given to excellence in composition and elocution. The university believes that its faculty should determine to what extent its students shall devote themselves to athletics. It will be independent in this respect and will not allow itself to be governed by any outside dictation. Regular courses of instruction have been given Sunday mornings both in the Old and in the New Testaments. The president has himself given the course in the Old Testament. Students are allowed a small credit for regular attendance. The experiment has worked so well that it will be continued. In all respects the university is prosperous. The four biological buildings will soon be finished. University extension, if less successful than had been hoped, has made reasonable progress.

George E. Hooker, once in our active pastorate but now serving society and Christ by study and life at the Hull House, Chicago, has an excellent article on the problem of street cleaning in the April *Review of Reviews.* He pleads for the abolition of the contract system with all the frauds on the taxpayer and wage-earner which it fosters, and points to results in Toronto and New York as proof of the superiority of the system which makes the city a direct employer, gives to the street cleaner a fixed living wage, and establishes ethical relations which are defensible.

Just why the Presbyterians gather for their assembly at Warsaw, Ind., is understood, probably, only by those who have an esoteric knowledge of the motives which guide the governing body of that church in its choice of places. We presume that the Indiana city will prove a satisfactory gathering place and inasmuch as no heresy trials are to constitute an enlivening feature of the gathering we take it that a presumably ultra conservative theological environment will not prove a make weight in discussion. It may prove an advantageous point for the organization of excursions to the Mammoth Cave and to the region devastated by the Mississippi floods. The date of convening is May 20, 1897, and the sermon is to be preached by last year's moderator, Dr. Withrow.

The Home

THE QUEST OF THE ARBUTUS

For days the drench of noiseless rains,
Then sunshine on the vacant plains,
And April with her blind desire
A vagrant in my veins.

Because the tardy gods grew kind,
Unrest and care were left behind;
I took a day and found the world
Was fashioned to my mind.

The swelling sap that thrilled the wood
Was cousin to my eager blood.
I caught the stir of waking roots
And knew that life was good.

But something in the odors fleet,
And in the sap's suggestion sweet,
Was lacking—one thing everywhere
To make the spring complete.

At length, within a leafy nest,
Where spring's persuasion pleaded best,
I found a pale, reluctant flower,
The purpose of my quest.

And then the world's expectancy
Grew clear. I knew its need to be
Not this dear flower, but one dear hand
To pluck the flower with me.

—Charles G. D. Roberts.

The providential meeting between Dr. Grenfell, the Christian physician in her Majesty's service, and little Pomiuk, the suffering Eskimo child, is paralleled in the dramatic interview between the Chinese viceroy and his youthful countrywoman, as described by Miss Butler. The young lady, only eighteen, is a third generation Christian, her grandfather having been a convert, and therefore her feet are not bound, although she belongs to a social circle where the girls can wear shoes only two and a half inches long. Her simple faith is reflected in the naïve and idiomatic admission, concerning her meeting with Li Hung Chang, that she "understands how God has the arrangement made before already." What a commentary on the breaking down of conservative social customs in the Middle Kingdom that this young lady should be chosen to represent her nation at the Council of Representative Women to be held in London in 1898!

Let no one fail to read Mrs. Cook's earnest words on Fashionable Gambling. The fact that a test case of "progressive whist" in Waltham was submitted to the courts and the judge, himself a card-player, decided that prize whist is gambling settles the legality of this form of amusement. But it has also its ethical side, which appeals especially to Christian women. Horace Bushnell's famous phrase, "The expulsive power of a new affection," applies to things secular as well as things sacred. "I the Lord thy God am a jealous God" is as true at the edge of the twentieth century as when thundered from the summit of Sinai in the early history of the human race. These brief years of earthly existence are a sacred trust and for the use or misuse of time we must give account. Amusements innocent in themselves, if they steal away our hearts and minds from our Master and his claims upon our service, become a snare of the adversary. Even when there are no prizes in whist-playing a familiarity with gambling methods is often a bond of union between respectable young people and the professional gambler, or at least with those whose company is a dangerous temptation to the inexperienced.

FASHIONABLE GAMBLING

BY MRS. JOSEPH COOK

The Woman's Christian Temperance Union, as leaders in a much needed reform, have once more earned the thanks of those conservative Christians who have viewed with alarm that menace to deep spiritual life and interest in things which pertain to Christ's kingdom in the modern rage, not only for card-playing, but playing for prizes, which the women of the Temperance Union denounce as "fashionable gambling." There was protest even in the ranks of the Union, on the ground that "many Christian women thought it no harm to have card-playing as an evening amusement in their own homes," and that there were mutterings of discontent is evinced by animated discussions after the meeting broke up and the remark that "before long the W. C. T. U. would try to set the hour of retiring at night and rising in the morning."

These criticisms show how widespread is the evil and how deep a hold it has on Christian women. No one can visit various cities and towns to meet the women of the churches in the interest of missions, as it has been my fortune to do to some extent, without hearing of the absorption of many Christian women in card-playing, and this, not simply as an "evening amusement in their own homes," but good, honest daylight hours are squandered in this way. No wonder that only one-sixth of the women of the Congregational churches are interested in missions and that five-sixths are utterly indifferent and affirm unblushingly that "they haven't the slightest interest in missions."

In view of the importance and immensity of the work there is to be done for the salvation of our own country, and for millions of our contemporaries who have never heard of Christ, it seems incredible that there is this ever-increasing host of Christian women who feel at liberty to waste their time in what our Puritan forefathers would call "vain recreation."

I think it was Catherine Beecher who said that she was going to postpone card-playing until she got to heaven! If it really would add greatly to her happiness she could take it up in that world, but in this she thought she could use her time to better advantage.

It requires not a little moral courage and strength of character for a young woman to set her face and use her influence against such a popular idol of the hour. You can spell it either way you please—*idol* or *idle*. But have Christians in this most favored land become so pleasure-loving and self-indulgent that they cannot do as much as this for His sake? There may be a certain amount of social scorn and even ostracism, but the sense of making some sacrifice for the Master will give a deep and sweet serenity of spirit undreamed of before.

And how do Christian mothers dare to engage in such a questionable amusement with any expectation of keeping their sons away from the gambling tables? Only yesterday I heard the story of a mother remonstrating with her son, who had been winning money at poker. His only reply was to point significantly to a pair of vases on the mantel and say, "Mother, how were those vases obtained?"

"O," said the mother, somewhat embarrassed, "those were prizes I won at whist."

"Very well," said the son. "You play for prizes. I play for money. The principle is the same."

It is needless to add that the mother decided then and there to quit her "fashionable gambling." May this latest crusade of the Woman's Christian Temperance Union receive a hearty and outspoken "God-speed" all along the line!

PARABLES IN PICTURES

IV. THE UNJUST STEWARD

BY ESTELLE M. HURLL

Again we turn the pages of our old illuminated missal until we pause at length upon one of unusual beauty, at the service for the "Eighth Sunday after Pentecost." The introit—or opening anthem—is from the Forty-eighth Psalm, beginning at the ninth verse. It is a little difficult at first to identify the quaint Latin text with the familiar words, "We have thought of thy loving kindness, O God, in the midst of thy temple." After some study we make it out: *Suscepimus Deus misericordiam tuam in medio templo.*

These few words are spread out into four lines, with the accompanying score written in the queer musical notation of mediæval ages. These are inclosed in an arabesque scroll of the most fanciful design. Every curve contains some entirely unique conceit. A tiny caterpillar crawls on the first leaf at the top and a sturdy frog brings up the rear at the end of the scroll. Curious birds with swan-like necks and long, pointed beaks appear here and there, no two alike. Finally a splendid winged dragon stretches his length across the bottom of the page, his scaly neck encircled by the arm of a naked baby figure standing beside him. A border of delicate, starry flowers finishes the whole.

The initial in the upper corner encircles a tiny illustration of the parable of the unjust steward. If the letter bears but a faint resemblance to an S, we have to remember that Liberale shaped it to admit his miniature! The subject was chosen from the lesson of the day, which is found in Luke 16. As an art subject the parable of the unjust steward is seldom treated. The only other instance I happen to know of is a picture in the Berlin Gallery by Schiavone, companion to a picture of the Laborers in the Vineyard. Being long and narrow, it is supposed that the two once formed the sides of a *cassone* or chest. It was probably a money chest because both parables refer to the payment of money. It is a curious coincidence that the two parables thus classed together in art are also classed together by exegetists as the most obscure in our Lord's teaching. In the picture before us we have no suggestion of a higher meaning—it is simply a deftly painted scene of a steward's office.

The workmanship is so exquisite that we linger with delight over the tiny details—the jars and pitchers seen in the outer room, the pen which the steward hands to one of the debtors. The attitudes and gestures are very expressive, the grouping admirably done. Altogether we have in this finger-nail sketch a story as completely and beautifully painted as if on a great canvas.

A REMARKABLE MEETING WITH LI HUNG CHANG

BY CLEMENTINA BUTLER

The father of the young lady mentioned in this sketch has the distinction of being the first Christian Chinaman to take the first and second degrees in the national competitive examinations. It is the custom, on the attainment of this degree, to publish a "yellow book," which tells the family history and the honors which may have been brought to it by any of its members. In this case, in addition to her father's attainments, the book recorded the fact that an uncle, who was first lieutenant in the Chinese navy, lost his life in the battle of Port Arthur.

A little over a year ago the daughter came to this country, intending to remain a few years for study, to fit herself to do work among the women of her native land. She entered one of our seminaries, and her simplicity and charming manner, together with her beautiful Christian spirit, won hosts of friends. With deep regret she gave up her studies here and returned to China at her father's command, as he had betrothed her, according to Chinese custom, to a young Chinaman of good position, who had been educated in Scotland. Providentially her passage was taken on the very steamer which Li Hung Chang selected on his return to his native land. The rest of the story must be told in her own language, in a letter written to Miss Sites, the friend who accompanied her to America.

"We stopped for an hour at Victoria, just on account of Li. Many Chinese came on board to greet him. They all knelt before him to show their respect. One man brought along his little boy, only four or five years old, and when he knelt he was so cute everybody admired him. Li is very sensible, and just dresses and acts like any Chinese gentleman. I rather like him. He don't put on any airs, as I thought he would."

The next day she writes: "Such a wonderful thing has happened. How I wish you were with me when the great man Li walked past your little girl, and turned and looked at her with a real 'grandpapaly' expression! Immediately after he sent his interpreter to inquire who I am, where I came from, how long I have been abroad, what school I enter, etc. This man cannot talk our Foochow dialect, so he went and brought Mr. Lo, the Foochow secretary. We had quite a little talk, for, although he was a stranger and a Chinese *man*, I was so happy to again meet some one who could speak to me in my own dear native dialect. I went down to our cabin and got the "yellow book," which you remember I packed in my trunk. Mr. Lo took the book in to Li and came back, saying his Excellency wished to look it over, and was much interested to find I am the daughter of a titled man."

The diary letter continues the next day: "O, my heart is still jumping and my hands still trembling. Just come down from Li's room, you know! This morning he sent out the word, wants to see me at ten o'clock. Well, I want to tell you about the little affair in his room. As soon as he sent for me I come down to our cabin and put on my pretty silk suit and asked Miss Hartford (the missionary with whom she was traveling) to go up with me. When we came before him I knelt down real low, but the dear man, he rise from his seat, come and assist me up, and, bless you, he want to shake hands with me and we did! We sat down, while he asked me all about the family from father down to little sister Sa Muoi. He asked me how old I am, who is my English teacher, I told him you. After many more questions Li said he wished to appoint me to represent our dear China in the World's Congress of Representative Women, to be held in London in 1898. Just think! Your little girl having something to do with the Chinese Government! . . . The reason Li wants me to go is because he read my father's yellow book and he know who I am—my father's daughter and my uncle's niece. But I think it is most of all because I am your little girl. You taught me the English, brought me to America and sending me back at this time give me the chance to meet Li.

"He gave me three big books, histories of the World's Congresses, to keep. I am so glad to have something from him, such a great man, next to our emperor. I am glad, too, he has given me such an honor to carry home. I think father will be very pleased; you know he care so much for honors and this is from our government. I understand how God has the arrangement made before already and he put me on this trip with Li and is going to use me to shine for China. Don't worry about your little girl should be proud or anything like that, but she will learn to be more meek than ever from her Jesus, her Master. I tell you it will be a great change for China on account of Li's visit to America and England. Why should China send a woman to meet with 'Representative Women of the World'? I thought Chinese Government shall never have anything to do with women, and now so soon this new way is opened for the poor girls and women to be accounted side by side with men."

This appointment was the result of a request made to the viceroy by Lady Aberdeen that he should send a representative to the coming congress. Even if something should occur to prevent this young lady from filling the position, the encouraging fact remains that this greatest man of the East was so favorably impressed with her character and attainments—the result of Christian training—as to select her for this honorable position. This is a most welcome incident to encourage those who are laboring to elevate the women of China. It is not probable that he had ever before shaken hands with a Chinese woman, and his action in doing this and rising from his seat to welcome this young Christian woman are remarkable evidences of his favor and appreciation.

During the interview it was decided that Dr. Hü King Eng, the first Chinese woman to study medicine in this country and to practice in her own land, should go to London to accompany this young lady. The letter continues: "Li commanded me to learn Mandarin thoroughly and to keep up my English also, because he desires me to go to Peking to see him just before we go to London in 1898, also when we come back we must carry the report to him at Peking, and then he will present us to the empress of our China. I trust the Father for all things and for this also. O, in some way you must help me! I know our work is getting greater and greater, so we—you and I together—must work to save this nation. And by and by, when we are through in this world, we will go to see our Heavenly Father, who is the 'Lord of Lords' and 'King of Kings,' and hand in hand together report our work before his throne. I think we are called to help and save China. He wants us to work; therefore it is his will to make Li notice and have something to say to your loving little girl, Marguerite."

In spite of her admiration for American ideas she is still a loyal Chinese, and writes: "The viceroy is not going to stop in Japan, and I am glad!" In another letter she says, "I was perfectly well on the board ship across the Pacific Ocean, and never had any seasick at all. We enjoyed being with the great man, Li Hung Chang."

There are many of these bright young Chinese girls in the different mission schools, and this occurrence strengthens our faith to believe that as they are fitted for usefulness One greater than Li will open doors of opportunity for gracious service for the King of Kings.

EQUAL TO THE EMERGENCY

BY FLORENCE HULL WINTERBURN

Many persons who perform their ordinary duties in an admirable manner become confused and helpless when some accident upsets the usual household routine. The more regular and unvaried their lives are the more apt they are to grow selfish, mechanical and timid, and as heroism consists in absolute forgetfulness of self, they are rendered incapable through their very liking for the ease and pleasantness that comes from order and quiet, for the sacrifices demanded by emergencies. One must have a warm, full-pulsed heart to be able at an instant's notice to tear down some laboriously constructed household altar in order to furnish material needed by a sufferer. Only a nature intrepidly affectionate and devoted could wrest the best linen sheets from the spare bed to make bandages, throw a sealskin jacket—nothing else being at hand—over a maid whose dress is on fire, or stand and see a burglar rob the safe of cherished jewels and family silver, without uttering a cry that would be fatally exciting to the sick husband, asleep in an adjoining room.

These are but typical instances of the opportunities for moral heroism life is continually furnishing. It is to be hoped that there are few young persons, even at that period which is admittedly most careless and indifferent, so self-absorbed as a girl I saw lately pass upstairs on her way from school, right by the open door of a room in which lay an aged relative nearly dead from a fall without an inquiry or an exclamation. That is a sort of self-command one scarcely desires to emulate. Preferable by far is the devotion even of the nervous, excitable creature, in whose judgment there can be little reliance placed, but who is to be depended upon for a sort of desperate courage at a critical moment and for an unhesitating sacrifice of self.

For it is, above all, the sacrifice of self that is needed in times of danger. Emergencies call for more than the doing of one's duty, unless, indeed, one have an exalted conception of duty. The calculating nature, however conscientious, will fail, but "love never faileth."

To unite calculation with generosity is to combine wisdom with love, and in the calm time that precedes storms this is what we ought to aim to do. There is such a thing as getting ready for the unexpected, and indeed the best way to avert disaster from our house is to have everything prepared for accidents. It seems sometimes as if there were really "a spirit of contrariness in events." For if you go upon a journey with arnica, adhesive plaster and restoratives nobody gets hurt, while the first time you leave these things at home you are sure to wish for them. Lock the pantry window twelve nights and it is probable that there is nothing there to tempt a tramp, while on the thirteenth night, when you have forgotten to turn the bolt, there will be cold roast fowls and pies for Sunday's dinner.

"Eternal vigilance is the price of safety," but who can be eternally vigilant? And since one cannot—since untoward events are certain, sooner or later, to throw the nicest provider out of balance—what can save us from the state of dismay or frantic alarm that will render us useless in time of need? Self-possession can be cultivated and is, nowadays, in schools and colleges, by "accident drills." But even the best schools are narrow, while life is broad. There is always an unexpected quantity in each coming day. Tomorrow may be doomsday. How are we to be ready for it? Let us always be ready with that greatest of all qualities—the power to lay down our life for our friend. So we may win the safety we are not too anxious over, for "he that loveth his life shall lose it."

OUR FLOWERING TREES AND SHRUBS

BY JOSEPHINE E. CRAGIN

A few quaint lines of Longfellow's repeat themselves over and over to me these days of early spring, when all nature is awaking to new life. Nature herself, in the guise of a kind old teacher, is represented as calling to the child, the learner:

> "Come wander with me," she said,
> "Into regions yet untrod;
> And read what is yet unread
> In the manuscripts of God."

Perhaps research in no branch of God's handwriting brings fuller reward than the study of our New England flowering trees and shrubs. To gain the greatest pleasure from them some knowledge of their haunts and habits is essential, as most of them remain in blossom but a brief time, and we may lose much by not seeking in the right time and place.

Allusion only can be made to a large group of the earliest to appear, the catkin-bearing trees and bushes, but they are objects of great beauty, laden with clusters of swaying, pendulous aments in delicate lines of sober grays and browns, with a suggestion of crimson and, as the blossom matures, of yellow. This class includes the oaks and birches, the willows, poplars and alders, the lowly, fragrant sweet fern and, one of the most interesting among them, sweet-gale, which must be sought on the banks of a water-course, often leaning far over, as if to admire its own grace and beauty, and sending far out over the water with every breath of wind great clouds of pollen, like purest, finest gold dust.

The vision of a spice-bush, or benzoin, in blossom on a sunny April morning is one not to be forgotten. The clear, pure yellow, like a bit of sky at sunset, gives it the appearance of being aglow with light, and if, as I have seen it, growing on a small island just beyond reach—for it likes the low-lying meadow lands—its charm is enhanced. It is to April what witch-hazel is to October. Sometimes the dried and powdered berries are used for spice, and in our latest war the leaves were substituted for tea.

Its relative, the sassafras, blooms a little later, having also small, yellow and fragrant blossoms. Its uses are manifold, every part being utilized in some practical manner. The berries are so eagerly sought by birds that few are left to ripen. Not only is it useful and beautiful, with its odd, mitten-shaped leaves, but historic. The aromatic roots formed part of the first cargo ever exported from Massachusetts, and it is said its fragrance reached Columbus and enabled him to persevere and convince his mutinous crew that land was near.

The white, flat-topped clusters of the wayfaring tree appear in May, and the creamy white of the red-berried elder, whose brilliant scarlet berries are the earliest of all fruits to ripen. There is not much fear that the shad bush, with sweet, snowy masses of bloom, will be overlooked. The pear shaped edible fruit ripens in June, giving another name, Juneberry, while still another, serviceberry, was given because the Indians gathered and used such great quantities of the fruit.

The cherries follow quickly and add greatly to the beauty of the landscape—the close-growing clumps of chokecherry, its numberless round spikes of pure white lighting up roadsides and fence corners, the slender wild red cherry, whose petals fall so soon, while a wild black cherry tree in full blossom cannot be surpassed for elegance.

It is noticeable that most May blossoming shrubs are white flowered. Rhodora is a bright exception—rhodora, sung by Emerson, "rival of the rose." Patches of the vivid color adorn rocky pastures and lanes, giving a wonderful charm, like a bit of brightness in a somber picture.

By and by it will give place to lambkill, one of Thoreau's favorite flowers. "Small, ten-sided, rosy-crimson basins," perfect miniatures in form of the larger kalmias, gems of beauty, growing side by side with inconspicuous but fragrant wax myrtle or bayberry. In our great-grandmother's days the small gray berries were carefully gathered and the tallow extracted for candles. I think they must have retained some of the sweetness which these crushed leaves exhale.

Wild roses enliven these pasture lands in early summer, perfect flowers of purest pink, well-deserved favorites of artist and poet. The pale green, drooping tassels of moosewood, and racemes of mountain maple, the scarlet and yellow of the various kinds of larger maples, early develop into the curious "keys." These inclose the winged seeds which the winds are soon to distribute far and wide. The winds are our great natural seed sowers, doing their best to replace the forests which man relentlessly destroys.

The two chief sources of all true knowledge are education and inspiration. Education is development of the personal powers; inspiration breathes into man new truths. You may educate one through all his years, yet if you teach him nothing new he has been but little favored. Education is conservative; inspiration is progressive. Education is timid; inspiration is daring and brave.—*D. O. Mears.*

Closet and Altar

Your life needs days of retirement, when it shuts the gates upon the noisy whirl of action and is alone with God.

The true fast is the making of an emptiness about the soul that the higher fullness may fill it.

We know that we are made in the image of God because we cannot in our best moments accept any standard but this—of perfection to be sought after through eternity; the grandeur of our being is that there will always be something beyond for us to seek. —*Lucy Larcom.*

Even men have felt, when they suffered supremely in submission to God, that their submissive souls sprang into freer sympathy with God and understanding of his plans; what then must it have been for him who was God, self-clouded in humanity for a while, when, submissive to the Godhood in his suffering, the cloud broke from him and the long exile was finished, and the divinity of the Son swept through the encumbrance of the human life and laid itself close to the divinity of the Father.—*Phillips Brooks.*

O God, O kinsman loved, but not enough,
  O man with eyes majestic after death,
Whose feet have toiled along our pathways rough,
  Whose lips drawn human breath;

By that one likeness which is ours and thine,
  By that one nature which doth hold us kin,
By that high heaven where sinless thou dost shine,
  To draw us sinners in;

By thy last silence in the judgment hall,
  By long foreknowledge of the deadly tree,
By darkness, by the wormwood and the gall,
  I pray thee visit me.

—*Jean Ingelow.*

It is easy enough for us to bring our palm branches to the church today. It is easy enough to shout our hosannas, to sing our hymns and swell his worship; but are we owning him as King of men? Are we giving his throne a place in our hearts? Are we taking his precepts into our lives? Is he our King, King of that kingdom which is within? If not, he is weeping as truly on this Palm Sunday morning, sad in the midst of all the homage, as he was on the first one we are commemorating. If he is, then he is receiving it as truly as when his disciples in their sincerity shouted, Hosanna.—*Reginald H. Howe.*

O thou, who comest from Edom, glorious in thy apparel, traveling in the greatness of thy strength, who speaketh in righteousness, mighty to save, graciously behold thy people who call upon thee. In all our affliction thou wast afflicted and the angel of thy presence saved us. Thou who didst tread the winepress alone, when of the people there was none with thee, see now the travail of thy soul and be satisfied. To thee, sacrificed for us, do we here and now in thy presence and in the week of thy Passion present ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee, beseeching thee so to strengthen us by thy grace that we may both follow the example of thy patience and also be made partakers of thy resurrection, who art with the Father and the Holy Ghost, one God, world without end. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

29. CHARADE

The princess, Anne of Cleves, was ne'er called fair,
E'en by her spouse; and so the FIRST, allied in part
To her, she only would allow to share
The smallest particle of space in her warm heart.

The politician hustles, far and near,
That, like the sportsman, he may get the NEXT or TWO;
And of the people's censure feels no fear,
Provided his base "tools" prove to his orders true.

The LAST e'er fills a high and valued place,
And voices well the cause of Country, Heart and Home.
To find the WHOLE you'll need a world-wide race
To run, and e'en to earth's far-off extreme to roam.

NILLOR.

30. ANAGRAMS

The following anagrams, when resolved, form the names of fourteen poems by a great English poet, and the initials of these poems give the author's name: 1. All Fires Dry Me. 2. Valor's New Door. 3. I Am Fat. 4. Quiet Cares. 5. Ho, Ned Crane. 6. Is Pun Fodder. 7. Them Is Noted. 8. In A Lee. 9. Loosing an Ant. 10. I Win the Nig. Doll. 11. Why, As You Make. 12. Dame Sears. 13. Dye, Tom Moore! 14. No Rome.

MYSTICALIA.

31. ENIGMA

I clasp the soft, the slim, the fair;
In fairy fêtes I take a part;
And jeweled crowns with kings I share,
While planets move within my heart.

Some good folk will not have me near,
Yet I may boast a friend or two;
Though tales of bloody strife, I fear,
When I'm about, are all too true!

Around the world, from place to place
I run, yet never reach a home;
But then [said he of Cæsar's race]
"All good roads lead one on to *roam* [Rome]!"

MABEL P.

32. MYTHOLOGICAL ANAGRAMS

OUR RAA ushered in the morning fair;
CHAS LELI in the JARTON war took part;
T. OSCAR immortality did share
With LUXLOP, whom he loved with all his heart.

The goddess of the groves was IFO NEAR.
RICH BADSY was a monster—one of two
Who filled the hearts of mariners with fear.
SAM RUPY and HIS BET were lovers true.

SLY SUSE, adversely driven from place to place,
By OPPELENE at last was welcomed home;
POCCLYS were workmen of a giant race;
SEER SUP from direful fate saved DAN DE ROAM.

M. H. DOW.

33. ARITHMETICAL

How would you divide 348 into seven parts so that the first part is two greater than the second, two less than the third, twice the fourth, one-half the fifth, the square of the sixth and the square root of the seventh?

F. L. S.

34. ENIGMA

I'm found in bright but not in fair,
In fragment, too, though not in part;
Part of a plough, though not the share,
And "Tangles" hugs me to his heart.

I'm always nigh, though never near;
In figures found, though not in two;
I help to fright, but never fear;
I'm always right, though hardly true.

Within a range, but not in place;
I share a dwelling far from home;
I gallop hard, but never race;
Though always strange I never roam.

A. B. C.

ANSWERS

26. Hidden tangle.

27. 1. Charles Dickens. 2. Miss Warner. 3. T. B. Aldrich. 4. F. W. Farrar. 5. Flora Shaw. 6. Mrs. Stowe. 7. Miss Alcott. 8. Chas. Dickens. 9. M. and C. Lee. 10. Miss Alcott. 11. Chas. Dickens. 12. Chas. Dickens. 13. Sophy May. 14. Kate Douglas Wiggin. 15. Susan Coolidge. 16. Mrs. Champney. 17. Miss Yonge. 19. Rebecca Harding Davis. 20. Mary Mapes Dodge. 21. Margaret Sydney. 22. Elizabeth Stuart Phelps. 23. Mrs. Whitney. 24. Mary Wilkins. 25. E. Cumings. 26. Thomas Hughes. 27. Daniel DeFoe. 28. Mrs. Burnett. 29. Mrs. Ewing. 30. Jacob Abbott. 31. Mrs. Wiggin. 32. Alfred Tennyson. 33. W. C. Bryant. 34. Jane Austen. 35. Thomas Hood. 36. Chas. Dickens. 37. Alfred Elmer. 38. Chas. Kingsley. 39. Chas. Dudley Warner. 40. Sir Walter Scott. 41. W. M. Thackeray. 42. Wm. Wordsworth. 43. Mrs. Browning. 44. Wm. Motherwell. 45. W. M. Thackeray. 46. Lew Wallace. 47. Robert Browning. 48. E. A. Poe. 49. Henry James. 50. Jacob Abbott.

28. 1. Vile, live, evil, veil. 2. Leap, peal, pale, plea. 3. Deal, lade, lead, dale.

More specimens of the best of the *bouts-rimés* tangles are given this week. For No. 32, which is thought to be in some respects the best, the prize is awarded M. H. Dow, 39 Sixth Ave., Cleveland, O.

◆

A SUNDAY FOR BRAIN WORKERS

Frank R. Stockton urges the necessity of brain workers taking an additional rest day during the week, for the reason that all the exercises and observances proper to Sunday are merely a continuation of his ordinary labors. But he does not advocate that the brain worker should give up his Sunday. He says:

> He has as much right to his religious privileges as any one. But he also has a right to a day of rest, and this Sunday does not give him. . . . It is the want of this day of rest which has so great an influence in the early breakdown of the head worker. Clergymen, lawyers, writers, and many other classes of brain workers, find themselves victims to nervous exhaustion and similar disorders when they ought to be in the prime of their vigor, and this, in great measure, because they are deprived of a true Sabbath. The teacher fares much better, when, in common with his scholars, he has a holiday in the week.
>
> We would not interfere in the slightest degree with the institutions or customs ordained by society and religion. We would not favor the passage of any social decree which would give the brain worker a perfect immunity to play tennis, to go fishing, or to work in his garden, or at his turning lathe, while his neighbors were at church or at Sunday school. We do not wish him to be set apart as a social invalid, allowed to do things that others must not do, and to be excused from duties which others are expected to perform. He does not wish to be thus set apart, and, in most cases, would not avail himself of these privileges if they were offered him. As a rule, he has as strong religious instincts as any one else, and wishes to go to church with his neighbors. Who would care to be hoeing beans in a straw hat and old shirt and trousers while the Sunday bells were ringing and his neighbors in their Sunday clothes were walking churchward past his garden? And how even less pleasant would it be, bait-smeared and sunburned, and carrying a string of fish, to meet these good people, in long procession, coming out of church. Would a special privilege put one at his ease? To the respectable brain worker, who desires for himself and family a good position in society, such exceptional and peculiar privileges would give no pleasure, and, consequently, would do no good. He wishes to work among his flowers and his vines when other people are working among theirs, and he can only enjoy outdoor sports and indoor exercises at such times when his friends and neighbors also think proper to enjoy them. He wants one day in seven when he can give his brain the rest and his body the exercise that they need, and this day cannot be Sunday. He must have a Sabbath which shall fall on a week day. Head workers who have their times of labor under their own control should think seriously of this matter, and consider whether or not their brains are obeying the commandment, "Six days shalt thou labor." It is a matter of grave importance if one wishes to work profitably during a natural life.

◆

The great emotions are not meant to come to us daily in their unqualified strength. God knows how to dilute his elixirs for the soul. His fine, impalpable air spread round the earth is not more cunningly mixed from pungent gases for our hourly breath than life itself is thinned and toned that we may receive and bear it.—*Mrs. Whitney.*

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The Conversation Corner

DEAR CORNERERS: Having dispatched (in an innocent way) all the *Pets* of a general character last week, I intended next to attack the "stack of black cats," and otherwise colored members of the feline race, about whom their fond owners have from time to time written us. But to my dismay when I went up into the composing-room on the proper day to see if the proof was all right I found it was *not* all right, for D. F.'s blue pencil had made a long mark to show how much must come out if those two sledfuls of pets went in. That excluded the strangest pet of all. Here it is, with other letters which will be surely cut of date before we get through with those cats!

You remember that a few weeks ago (Feb. 11) the horned toad was up for discussion and inquiry was made about that California boy who sent us the original specimen, which we named *Callie-Ollie*.

POMONA, CAL.

Dear Mr. Martin: I still live in California. I will send you a horned toad that you can keep—*warranted not to run away.*

OLIVER C.

Remembering our experience in 1889, we opened that box with great care—but he didn't jump out at all. He was finely stuffed and mounted on a card. He is just four inches long from the tip of his horned head to the tip of his spiny tail. *Phrynosoma cornuta* sits on my mantel in state—and he is handsome! I just showed him to a boy who came in to get some Newfoundland stamps. Our Cornerer's card says that he has a Wood Working Establishment, "Caliifornia Curios," etc., and a local paper says that he was awarded a diploma for the best display of lathe work. I have the impression that he was a New Hampshire and Massachusetts boy, who went out there for his health, but I am not sure. (By the looks of his photograph he must have got what he went for!)

So many of our members are interested in Nantucket, either as visitors there, or as descendants from its early settlers, I will quote from some of the letters following our Nantucket page (of Jan. 28).

NANTUCKET.

My Dear Mr. Martin: Thanks for full account of "the shearing." You will be glad to hear that I am connected with all those old families and that I am descended from the Coffins through the Starbucks! Thomas Macy was my sixth great-grandfather in five different lines; Thomas Barnard, Tristram Coffin, Richard Gardner and Nathaniel Starbuck were all my sixth great-grandfathers. The "haul-over" which you mention visiting is no more. In a recent heavy storm the ocean cut a channel to the harbor at that point, so that the upper part of the island is cut off from the main part and become a separate island.

JULIA B.

DORCHESTER, MASS.

Dear Mr. Martin: I was very much interested in the article about Nantucket. Tristram Coffin was an ancestor of my papa, whose home was at Martha's Vineyard. I go there every summer to see my grandma. There is a blind man down there named Daniel who does all sorts of errands. He goes all around the town with a bell to let the people know if there is to be an entertainment or an excursion. He is called the "town crier." I enjoy the boating at Edgartown. I can row a boat with two oars. Gay Head is at the extreme western part of Martha's Vineyard. I spent the night there at an Indian's house. The Indian woman had a little "Indian pig," who was afraid of me. The clay cliffs of Gay Head are noted for their beautiful colors. When moist the clay is easily cut.

HELEN C.

I wonder if Helen is right in using "who" in the last sentence but two. *Who* is usually understood to refer to persons and *which* to animals and things, but occasionally exception is made in favor of *who* when it relates to the nobler animals. But I think the line ought to be drawn this side of a pig!

This is from a more distant State:

. . . That article will call up many responses in feeling if not in words, for those who are Nantucket-born never lose their interest in the quaint old island. I well remember the old shearing times. I don't think there was anything like it in the country. Extra steamers would be put on to bring the crowds from the continent. For months previous the boys and girls would save every penny they could for "shearing money." A little way outside the great sheep inclosures were erected several large refreshment tents, in which everything eatable and drinkable was sold. There was no restriction of prohibitory laws then, and gambling in different forms was as open as day. There was a large springboard platform for dancing, and "blind Frank," whom I well remember, would saw away on his old fiddle, as only he could do. There were lots of whale ships then, and the returned whalemen with their best girls would make things lively on the platform. In the forenoon we boys would engage with the owners to catch their marked sheep and carry them to the shearing tents, and thus earn some money to spend in refreshments. Between you and me, it was there that I drank my first glass of wine, which eventually led me to a whaler's life and to regrets unspeakable that my mother never lived to hear from her wayward boy.

Perhaps the gentleman did not intend me to print this, so that if you chance to meet him at the C. E. Convention in San Francisco this summer, you need not tell him that I have done so! I copied it to show that there is a sad side of such scenes, which seem so jolly. On the whole, I do not believe those old-fashioned festivals, as "shearing," "musters," and the like, were half as enjoyable as our modern modes of recreation by vacation trips to the seashore or the mountains. (I always except Nevada prize fights, which are worse even than Spanish bull-fights, by as much as a man is better than an animal!)

LANCASTER, MASS.

Dear Mr. Martin: Apropos of your remarks in the Nantucket Corner, allow me to quote the old lines which I have heard there, containing some of the old names of the town.

The Rays and Russels coopers are,
The knowing Folgers lazy;
A lying Colman very rare,
And scarce a learned Hussey;
The Coffins, noisy, fractious, loud,
The silent Gardners, plodding;
The Mitchells good, the Barkers proud,
The Macys eat the pudding.

E. F. M.

Is this lady a Mitchell or a Macy, or descended in five different lines from all the rest? If some of the adjectives seem rather uncomplimentary, we must allow something for the necessities of rhyme, and remember that in a few generations the various elements in combination ought to make well-rounded character!

Mr. Martin

CORNER SCRAP-BOOK

The Kaiser Children's Great-Grandmother is Queen Victoria, as stated over their picture in the Corner of March 11, but she is not their great-grandmother "twice over" as was also there stated. This was not the mistake of the C. children who wrote about them, but my own mistake, which has been kindly corrected by a lady in Springfield, a lady in Saratoga, a lady in Michigan and the wife of a well-known doctor of divinity in Chicago. The mistake came from confounding two brothers of nearly the same name. One was Frederick Christian Augustus; the other was Frederick Christian Charles Augustus, both princes of Schleswig-Holstein-Sonderburg-Augustenburg. The latter married Princess Helena Augusta Victoria, daughter of Queen Victoria. Seeing that Wilhelm married a daughter of Frederick Christian of Schleswig-Holstein, "I said in my haste" that "I suppose you know," etc., without stopping to know that I didn't know it myself!

I will take it all back now, and inform you that, according to my best knowledge and belief, Friedrich Wilhelm Victor Albert (that is, Wilhelm II., King of Prussia and Emperor of Germany, himself a grandson of Albert Francis Augustus Charles Emmanuel, Prince Consort, and Alexandrina Victoria, Queen of England and Empress of India) married Princess Augusta Victoria Frederika Louise Theodora Jenny, daughter of the aforesaid Prince Frederick Christian Augustus and Adelaide Victoria Amelia Louise Marie Constance. That is, it was her uncle and not her father who married Princess Helena! I have called her father *Prince* Frederick, but "I suppose you know" that when King Christian IX. of a new dynasty succeeded Frederick VII. (in 1863) as king of Denmark, under whose rule these duchies Schleswig-Holstein had been, this Prince Frederick suddenly appeared at Kiel (the terminus of the famous canal) and proclaimed himself Duke, under title of Frederick VIII. A short, sharp and decisive war was waged between Austria and Prussia on one side and Denmark on the other, resulting through Bismarck's diplomacy in the dispossession of the Duke and the making of Holstein-Schleswig Holstein a part of Germany. So it was afterwards (in 1881) considered a very amicable arrangement to have the future Emperor William marry the daughter of the dispossessed Duke.

More Royal Cousinhood. As a matter of fact, I think the Kaiser children are related in a second way to the Queen of England, although I cannot at this moment verify my "think," and I must be careful about stating anything to you keen-eyed Cornerers which has not been amply confirmed and corroborated! But was not the brave and beautiful Queen Louise, mother of old Kaiser Wilhelm, a kind of cousin to the Duke of Kent, Victoria's father? Certainly Charlotte, the wife of George III., and Duke Charles, the father of Louise, both belonged to the Mecklenbug-Strelitz set!

You say that is a long time ago and does not concern us. But it is of special interest now to remember that George I., "king of the Hellenes," is a son of Christian IX., king of Denmark (who was son of another Duke Frederick of Schleswig-Holstein-Sonderburg-Glücksburg!), and so a brother of the Princess of Wales and also of Dagmar, Dowager Empress of Russia and mother of the reigning Czar. Then King George's wife, Olga, is daughter of the Grand Duke Constantine, brother of Alexander II. of Russia, and his son, the Crown Prince, married Kaiser William's sister. Besides, "I suppose you know" that Nicholas II., the Czar, married Princess Alice of Hesse, granddaughter of Queen Victoria, and that the Queen's son, Alfred, Duke of Edinburgh, married the Grand Duchess Marie, the daughter of Alexander II. and aunt of the Czar. The importance of these "double-and-twisted" relationships is in the hope that they might prevent England, if not Russia and Germany, from continuing in the support of the Great Assassin, who is the relative of nobody and enemy of everybody, as against the plucky king of Greece, who is, as Mr. Gladstone says, "a David, facing six Goliaths"—facing them in the interest of freedom, right and Christianity against despotism, oppression and barbarous persecution!

L. H. M

The Sunday School

Lesson for April 18 *Acts* 11

GENTILES CONVERTED AT ANTIOCH

BY REV. A. E. DUNNING, D. D.

Next to Jerusalem the most important city in the history of the primitive church was some 300 miles north of it—Antioch in Syria. No event since the gift of the Holy Spirit at Pentecost is so important in that history as this at Antioch. Here was formed the first church which was called Christian, and into which Gentiles were received without becoming Jews. The three topics presented in this chapter are:

I. *Salvation for the Gentiles.* It is difficult for us to understand the excited feeling with which the Christian Jews at Jerusalem must have discussed the act of Peter admitting Cornelius into the church. Hardly a dozen years before the townspeople of Jesus had sought to kill him because he hinted that such a thing was possible [Luke 4: 29]. The unrecorded steps may be imagined by which the disciples at Jerusalem came to admit that "to the Gentiles also hath God granted repentance unto life." But among significant things connected with this movement are these:

1. It began through the death of Stephen. Luke repeatedly points to that as the starting point of new growth for the church. That tragedy sent Philip to preach in Samaria, and Peter to Lydda and Joppa and through the plains of Sharon and thus to Cæsarea, where he met Cornelius. It sent missionaries through Phœnicia and Cyprus and Syria [v. 19]. Few men have done so much good in their lives as Stephen did in his death, over which devout men made great lamentation. If they had known what was to result from his death they would have rejoiced in it. What seems the greatest calamity may prove to have been the greatest service of those who have consecrated their lives to do the will of God.

2. This movement was carried forward by unknown men. Their names are not given in the Bible. "Men of Cyprus and Cyrene" first began "preaching the Lord Jesus" to Gentiles. The church had not sent them to do this. Probably they had no idea what was to come of it. They just seized the opportunity to tell of the new religion in which they were so much interested.

Some of the most significant movements in Christian history have begun through men simply doing for the love of Christ what lay at their hand. Luther declaring that men are justified by faith, Tyndale translating the Bible into English, the Pilgrims sailing for the new world, were building far better than they knew. To do well what we find to do for Christ, without a thought of fame, may be to find the most important place in history.

3. This movement was sealed by the divine approval. No bishop set these men apart for their work. Probably the church at that time would not have permitted them to preach to Greeks had its consent been asked. But "the hand of the Lord was with them." That is the best test. The Salvation Army was treated with contempt when it began. It has proved its genuineness, in spite of much which provokes criticism, by the fact that "a great number that believed turned unto the Lord."

II. *The mission of Barnabas to Antioch.* He also was from Cyprus and knew something about the Greeks at Antioch and the men who were preaching to them. The church at Jerusalem showed its willingness to be guided by the Holy Spirit by sending this informed and impartial man to investigate the work at Antioch. Too often, when the churches feel called on to pronounce judgment on new movements, they choose investigators whom they expect will prove that the Holy Spirit confirms the opinion they already hold. This they call defending the truth.

Barnabas was a typical evangelist. He spoke to what was best in men and expected an answer. Of course, he got it. He laid emphasis, not, as too many evangelists now do on how bad his hearers were, but on how good they might become through faith in Christ. He saw the grace of God in the new life of the believing Greeks in Antioch. He saw also that their faith and purpose needed strengthening. He was filled with the Holy Spirit. He believed in the sincerity of their conversion. His exhortations were earnest and confident. Not only were believers confirmed, but many others became believers.

Barnabas was the discoverer of Paul. Several years had passed since the young rabbi had visited Jerusalem, had been regarded with suspicion by the brethren and had found a friend in Barnabas. Probably most of them had forgotten him. But now, when a great revival was in progress at Antioch and Barnabas could not do all that was required, he went to Tarsus and made diligent search for Saul. He found him and persuaded him to come and join in the missionary work.

We owe a greater debt than we realize to the discoverers of great men. Who knows how much the world owes to the schoolmasters of Milton and Shakespeare? It is quite possible that Paul would not have appeared in New Testament records had it not been for Barnabas. Who remembers the name of the man who one day laid his hand on the shoulder of John B. Gough and called him to his splendid ministry for temperance? It may be that some now within the influence of pastors and Sunday school teachers unknown to fame have capacities for usefulness far beyond the faith of their teachers.

III. *The ministry of Saul in Antioch.* He had had a splendid education when he was converted, and already had become a prominent leader in the Jewish Church. The whole world was waiting for the gospel. Yet six years at least passed before he began to appear as a missionary, and three of these he spent in absolute retirement in Arabia. He never expressed regret for the use he made of those years. Is the need of haste now so much greater that young men cannot spend time for adequate preparation, but must take short cuts into the ministry because impelled to do so by the Holy Spirit?

Saul was willing to begin his ministry under Barnabas, although far better equipped for it than he. For a whole year he labored at Antioch as a teacher, though very little is said about it. But under his ministry there the new principles which Christ had taught [Matt. 28: 19; Acts 1: 8], but which his disciples had thus far failed to apprehend, came to be distinctly recognized. Before that time outsiders had regarded disciples of Christ as only another sect of the Jews. Perhaps they had hardly thought of themselves in any other light. But now that a church had been organized in Antioch of those who were not Jews a new name was necessary to distinguish them. They were called Christians—those who belong to Christ—and this name they have borne ever since. Under Saul and Barnabas at Antioch the Christian Church first took an independent place in the world.

These Gentile Christians soon showed their breadth and nobility of character by a practical expression of their love to their Jewish brethren and their faith in the oneness of the church. They anticipated the needs of their fellow-Christians in Judæa whom they had never seen. They gave "every man according to his ability," and sent their gifts by Barnabas and Saul to the elders at Jerusalem.

The church at Antioch was the door through which Christianity passed out of Judæa into the world, the place where the church first realized the sentiment of human brotherhood, the point at which it claimed for Gentile nations an independent entrance into the kingdom of God. The student who masters this lesson will have found the key to much that would be otherwise obscure in the Acts and Epistles, and will have discovered the spirit of Christianity which is universal, conditioned only on loyalty to Christ.

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PROGRESS OF THE KINGDOM

A CYCLE OF CATHAY

(Parallel with The Congregationalist's May Topic for Missionary Meetings.)

General Grant, after visiting China, said he realized that while progress in the Mississippi valley might be that of the avalanche, in the valley of the Yang-tze it could be only that of the glacier. The aptness of this comparison cannot be questioned, but as we review the last sixty years in the Celestial Empire we find abundant evidence that China is moving as surely and steadily as, if not more rapidly than, a glacier, and that the breath of God is melting the icy fetters of a venerable and conservative civilization.

Protestant missions in China may be divided into three stages. The first, from 1807, when Dr. Morrison went to Canton and Macao, to 1842, was a period of preparation. The pioneers waiting without the impenetrable wall might well have echoed the despairing cry of a mediæval Roman missionary: "O Rock, Rock, when wilt thou open!" In 1842 five ports became accessible, and then came the second or "treaty-port period of restricted beginnings." It was not, however, until 1860 that existing treaties were made, opening the interior to missionaries, and the third stage, one of general aggressive work, did not actually begin until 1865.

As a heading for this article we have appropriated the title of Dr. W. A. P. Martin's interesting new book. From the prelude to China's first war with England to the present time is, roughly speaking, about sixty years, the length of a Chinese cycle. This is a convenient period for tracing the growth of Christianity and Western civilization in China, since no extensive missionary operations were begun until the close of the so-called Opium War. How radical a change has been wrought in the attitude toward foreign nations is set forth in the statement of Dr. Wells Williams, that when in 1833 with two other Americans he arrived at Canton they were reported to the authorities as foreign devils who had come to live under Chinese tutelage; but in 1874, as secretary to the American embassy at Peking, he accompanied the minister when he presented his letters of credence to the Emperor Tungchih and was received with perfect equality!

Let us glance at some of the results of this half-century or more of missionary effort. In the year 1843 there were six Christian converts in China. Now there are over 500 organized churches, with about 60,000 communicants and 100,000 adherents. As early as 1839 the American Board sent Bridgman to this field, the pioneer of its present force of 117 missionaries and 295 native laborers in its four Chinese missions. Shanghai and Tientsin are strategic centers for the operations of many large missionary societies. Within the imperial city of Peking are several strong stations. The China Inland Mission alone has between five and six hundred workers preaching the gospel in the once inaccessible interior provinces. Scotch and Irish Presbyterians are making numerous converts in Manchuria, Mongolia has been invaded by James Gilmour of the L. M. S. and a Norwegian missionary is now lifting the banner of the cross in Urga, the home of 10,000 Lamas, the religious center of the whole of Mongolia. Isolated outposts on the borders of Thibet and in other far western provinces are prophecies of the time when a line of mission stations shall be established from Tientsin to Urga in Mongolia, from Shanghai to T'aochow in Kan-suh, from Canton to Lungchow in Kuongsi and Langson in Annam.

Steamers, telegraphs, railways and other accompaniments of civilization to be found in the empire were introduced under the pressure of war, actual or imminent. With what reluctance these innovations were made may be seen from the fact that when, about 1860, the first wire in the empire was stretched from Shanghai to Woosung by an English merchant it was demolished by a mob with the connivance of the authorities. A year or two later the first railway was opened at Shanghai by an English company. Finding no other way of injuring the enterprise, the Chinese authorities promptly purchased the plant and destroyed it. China's appreciation of Western learning and skill, however, has marvelously increased since the recent war with Japan. Railroad lines are now being projected from the large cities to distant border towns. Numerous industries are springing up, such as the mining of coal and iron, cotton manufactures, flour mills, match factories, etc. A military school under German instructors to be established in Nanking and a naval college under English supervision opened in the same city indicate the desire of the Chinese to avail themselves at last of Western science in warfare. It is interesting also to read in the current *Missionary Herald* that Dr. Wing, a graduate of Yale University, has been recently ordered to Peking to discuss with the Foreign Office the practicability of establishing a national banking system. Yung Wing will be remembered as one of three Chinese youth from a mission school in Hong-Kong brought by Dr. S. R. Brown to this country to be educated. It was he who conceived the idea and became the leader of the "educational mission" which brought 120 Chinese lads to the United States fifteen or twenty years ago. He afterwards held the position of secretary of the Chinese legation in Washington.

Li Hung Chang has convinced the world that China can produce leaders who will bear comparison with the great statesmen of any nation. No less prominent in his own land is Prince Kung, who for the past thirty-five years has represented the Manchu race as Viceroy Li has represented the Chinese. The prince is the son of one emperor, the brother of a second and the uncle of the present ruler. The chapter in Dr. Martin's book entitled Notable Mandarins describes several other eminent men of rank, and is well worth reading. The Dowager Tszehi, who after a regency of nearly thirty years is still the greatest power behind the throne, deserves a word of admiration. Even a Christian woman might not be able to bear the strain of having to share the regency for many years with another wife of her imperial husband. "It is not a little to their praise that they reigned together more harmoniously than the joint kings of Sparta or the joint emperors of Rome," writes the author of A Cycle of Cathay. The course taken by these two representative Chinese ladies during the great famine in Shansi shows a Christlike sympathy with their subjects unsurpassed in the annals of any nation. Learning that the cost of the meats for their table was seventy-five dollars a day, they announced that they would eat no more flesh food while their people were starving, and ordered the money thus saved to be paid into the relief fund.

One of the most hopeful indications of a lessening conservatism is the new regard for enlightened educational methods. Numerous mission schools have long been laying foundations and sending forth hundreds of Christian youth. Some, like the North China College of the American Board, have developed from modest boarding schools into representative institutions of higher education. A progressive step on the part of the government, several years ago, was the founding of the Tungwen Imperial College in Peking, with Dr. Martin, a Presbyterian ex-missionary, as president and a corps of Western professors. The prime object of this institution is to train young men of rank for the public service, especially as agents of international intercourse. Among its students all nine grades of Mandarins, except the first, are represented. The teachers chosen to give English lessons to the emperors were two of its alumni. The war with Japan has given an impetus to schools for Western learning. From the *North China Daily News* we learn that the Peking Government has recently issued instructions to the various viceroys and governors to establish schools for teaching the English language and Western sciences in all the principal cities of the empire. China, it is said, in order to keep herself on terms of equality and in touch with the great Powers of Europe, "must educate the masses and encourage inventive genius and foreign learning among her people." Dr. Henry Blodget is authority for the statement that the Chinese are enlarging their college for Western learning in Nanking and, not content with this, are opening another institution of high grade in the same city. Three similar schools are to be opened in Hangchow and one in Suchow.

One dark page cannot be overlooked in reviewing the past few decades in China. It has been truly said that "if the first stage in the recent history of missions was their toleration by edict and the second the recognition of their legal status by treaty compact, the systematic attempt to crush them out by mob violence may be regarded as a third stage." Since 1870 there have been twenty or more anti-foreign—not altogether anti-mission—riots, culminating in the massacre at Kucheng. The causes and circumstances of recent riots are too well known to need reviewing here. It is a comfort to be able to turn our thoughts to the great spiritual awakening throughout the country which has characterized the past year, and to read such joyful letters as appear in the *Missionary Herald* from month to month, telling of eager listeners, earnest inquirers, converts steadfast in persecution, churches assuming self-support. No country in the world has greater possibilities than China, and nowhere else has the Christian Church such opportunities. The words of John Angell James, "China for Christ though it take a thousand years," should be the watchword for redoubled effort and enthusiasm.

Sources of Information.

A Cycle of Cathay, by Rev. W. A. P. Martin, D. D.

The Outlook in China, by Rev. Henry Blodget, D. D., in *The Missionary Herald* for April, 1897.

Letters from the Missions in recent numbers of *The Missionary Herald* and pamphlets on China, published by the American Board.

Chinese Characteristics, by Dr. A. H. Smith.

Congressman Barrows of the Massachusetts Tenth, after sixteen years' service as editor of the *Christian Register*, now resigns that post, to take up service for society in a sphere where we are sure he will be equally serviceable. Already his voice has been heard protesting against reactionary legislation. In laying down his pen and symbol of authority Mr. Barrows says some things about religious journalism and its changes which deserve to be quoted, and pondered over. He asserts that "in these years [1880–1896] modern journalism has grown more exacting. Religious weeklies feel the new stimulus and the new demand as certainly as they are felt in secular journalism. . . . The later period of business depression . . . has been a hard one for journalists everywhere when the simple physical basis of support is considered." Of his able colleague, his wife, he says, generously and truly, "Without her constant and unfailing help, her practical ability, her wise counsel, facility and inspiration, the work which has been almost an unbroken joy would have been too great a burden." But especially notable are his words to his fellow-editors of the religious press. Emerging from the smoke of conflicts, in which he says he has tried to "strike hard for principles, but to avoid personalities," he sets forth the rule respecting controversy which is more and more dominating the religious press today and differentiating it from that of earlier eras. Of course now and then a specimen of the old style is seen, such as *The Interior's* recent attack on Dr. Lyman Abbott, but the profession as a whole is realizing that it has a higher duty than to hurl epithets.

Literature

BOOK REVIEWS

THE LIQUOR PROBLEM

Readers of *The Century Magazine* and *The Forum* during the last eight years will remember a series of papers on sociological subjects written by Prof. R. T. Ely, Dr. C. W. Shields, Prof. W. M. Sloane, Pres. Seth Low and others. These gentlemen, known as the Sociological Group, in 1893 enlarged their number to fifty and concentrated their attention on the liquor problem in the United States. Four sub-committees were appointed to study and report upon different aspects of the drink problem, *i. e.*, its physiological, legislative, economic and ethical aspects. The sub-committee on the legislative aspects has made a report, which is published under the authority of the whole committee, in a volume called The Liquor Problem in Its Legislative Aspects. Its authors are Messrs. F. H. Wines and John Koren. Presidents Eliot and Low and Mr. J. C. Carter are the sub committee under whose direction the authors made their investigation and now offer their report.

The most careful and impartial study has been made for several years of the liquor problem in Maine, Massachusetts, Pennsylvania, Indiana, Iowa, Missouri and South Carolina, and the results of the whole are embodied in this volume. Several different systems for the regulation of the liquor traffic were found to have been put in operation, but with substantially similar results. The degree of success attained in prohibiting or regulating the business of course has varied in different States, and at different times within the same State, but the general impression received by the reader must be that substantially the same conclusion is indicated everywhere. This, however, the reader is left to infer for himself to a large degree. The investigators and the committee do not hesitate to utter their own convictions, but they confine themselves to the different fields examined, and we have noticed no attempt to formulate a general conclusion or to recommend any particular policy as universally applicable. But it is an inference inevitable to unprejudiced minds that prohibition, although occasionally successful in certain localities, especially in the rural districts, cannot be said on the whole to have accomplished any important beneficial general results.

In Maine, for example, despite the denials of some advocates of the policy, liquor drinking seems to be practically as unrestrained as anywhere else, and one result of prohibition almost invariably has been found to be the creation of a disregard for law and a disposition to evade or defeat the law, and even to perjure one's self recklessly for that end, which are quite as demoralizing to a community as drinking itself. The varieties of the license system also are open to more or less objection, some of them seeming to work well for a time, others to be more fruitful of evil than of advantage; and we do not see what opinion an intelligent and fair-minded reader can form at present beyond this, that the problem is as yet unsolvable in any thoroughly satisfactory manner, but that on the whole the license system may be so operated as to produce less evil than absolute prohibition. Yet there are many exceptions to such a statement as this, and we await the supplementary reports of the other sub committees with much interest, hoping that when they appear the combined result may be a mine of information and suggestion which shall point to some definite and evidently hopeful policy for the successful restriction, if not the entire abolition, of the liquor traffic. Meanwhile the authors of this book are entitled to credit and gratitude for their thorough and useful service. [Houghton, Mifflin & Co. $1.25.]

CHRISTIANITY AND IDEALISM

Dr. John Watson, professor of moral philosophy at Queen's University, Canada, has written here a striking volume—one of the early issues in a series projected by the Philosophical Union of the University of California. It is a natural sequel to its author's earlier work, Comte, Mill and Spencer. Psychologists and philosophers will appreciate it. It is a study of the Christian ideal of life in its relation to the Greek and Jewish ideals and to modern philosophy. No attempt is made at a complete presentation of the development of religion, but this is outlined in a general yet sufficient way. The development of the Christian ideal is examined as suggested by the synoptic gospels in the light of modern criticism. Purely doctrinal topics are avoided, and attention is concentrated upon the utterances of Jesus himself.

His attitude to the Jewish law and to the Messianic hopes of his countrymen is outlined effectively, and his opposition to the legalism of the Pharisees in suggesting a conception of righteousness consisting in active efforts for the uplifting of the soul. It is pointed out that he taught the immortality of man, basing it on belief in God and the essential identity of the divine and the human natures; gave a new interpretation to the conception of the kingdom of heaven as a spiritual community and to the belief in a final judgment; and taught that faith is that openness to light which is reason in its purest form. In considering the relation of modern idealism to the Christian ideal, the author goes even deeper into the discussion of his subject, raising objections to positions taken by many eminent thinkers, and concluding that the ultimate conception, by means of which existence must be explained, is a self-conscious and self-determining principle, and that, when the relation of the world, and especially of man, to the absolute is investigated, it appears that idealism is in essential harmony with the Christian ideal of life as held by Jesus, even though it appears to differ somewhat from popular Christian theology.

The evolutionary theory seems to be accepted, as contradicting the doctrine of the fall of man, and some of his other positions are opposed to some of the most generally accepted beliefs of the Christian Church. The doctrine of the atonement, for instance, defined as God's offering up his Son in man's stead, thus reconciling infinite justice with infinite mercy, is termed highly artificial and the production of conflicting ideas. And it is objected that sin and crime are not identical and that God is not a judge. There are elements of truth in these positions, but they do not embrace the whole truth. The author's object, however, is in harmony with Christian aims, and the tendency of his book will be to promote Christian thinking rather than to discourage it. [Macmillan Co. $1.25.]

RELIGIOUS

Life After Death and the Future of the Kingdom of God [Charles Scribner's Sons. Imported. $3.50] is a work by Bishop L. N. Dahle, translated by Rev. John Beveredge. The author is a bishop in the Norwegian Church and has been a missionary in Madagascar. He now has the whole charge of the missionary work of the church to which he belongs. His endeavor in this work has been to make a concise statement of the teachings of the Bible in regard to life after death. His work is written in a clear and natural manner, so that ordinary readers can take advantage of it, although it is scholarly in method and substance. It impresses the reader with the conviction that little can be known positively about the future life, that the Almighty designedly has left the human race substantially in ignorance on the subject. The author believes in an intermediate state, but does not seem to accept the theory that those in the intermediate state have bodies. He holds to the mutual recognition therein of believers. He regards Hades as neither for believers nor unbelievers, but for non-believers, that is, those to whom Christ has not been made known in this life. The theory of a future probation finds in him no support, and he only ventures to hope, although his hope is evidently strong, for the salvation of unbaptized children. Antichrist in his view is some particular person, and he discusses the many different theories as to who Antichrist means, concluding that he has not yet appeared, but will do so as the leader of the last bitter conflict against the kingdom of God before the Lord's advent. Future punishment he regards as being both literal and eternal, and the future home of the blest is to be this earth, entirely renewed and made holy. These hints at the positions which he takes indicate the character of the teachings of the book, and, as we have already said, they are presented in a scholarly, practical and reverent manner.

Dr. Alfred Cave's *Introduction to Theology* [Charles Scribner's Sons. Imported. $4.50] appeared first some ten years ago and was received with much favor. Its bibliographical lists, which were prominent features, were appreciated especially. The work has now been brought down to date and reissued and is a scholarly study of its subject from the standpoint of the essential nature of religion. It offers a scientific treatment of a singular and unique class of facts—the facts of religion. It is not, however, a complete exposition of its subject, but is systematic, consistent, well matured and valuably suggestive. The bibliographies under each head have been, of course, much enlarged for this edition and will prove a great convenience to all theological students. The book deserves hearty commendation.

Out of the Cain Life Into the Christ Life [F. H. Revell Co. $1.25] is by Rev. Henry Ostrom, an evangelist. It contains certain discourses or addresses evidently used by him in his evangelistic labors. They are practical and earnest appeals intended to quicken piety and to lead the unconverted to Christ. Free use is made of illustrative material and they are good examples of evangelistic preaching.——*Possibilities* [F. H. Revell Co. 75 cents] contains eight sermons by Rev. J. G. K. McClure. They have the best characteristics of good preaching, simplicity, terseness and spirituality.

From a Cloud of Witnesses [Curts & Jennings. $1.00], by D. W. Clark, contains over 300 tributes to the Bible by men of more or less eminence, most of them distinguished, all of them sufficiently thoughtful to render their opinions worth quoting. The most of the material thus gathered is impressive and the work is thoroughly indexed and many a minister will find it suggestive and be glad to quote from it occasionally.——*The Babe of Bethlehem* [H. L. Hastings. 50 cents] is by H. L. Hastings. It is a long rhyme, printed in the form of prose, about Christ's infancy and childhood, and the love of Christ for children. It is clear and its rhythmical flow will please many childish hearers.

BIOGRAPHICAL

The autobiography of the late *Rev. Julian M. Sturtevant, D. D.* [F. H. Revell Co. $1.25] has been edited by Rev. Dr. J. M. Sturtevant, Jr., and a closing chapter has been added. Its subject was for half a century one of the most eminent and useful men in Illinois and the neighboring West. He is one of the men who may be said to have acquired a national influence. As a preacher and an educator, and especially as a pioneer in education at the West, his services were invaluable. He was a distinguished Congregationalist during the latter portion of his life, and always previously in sympathy with Congregationalism, and his wide circle of remaining friends will enjoy this story of his career, and it will inspire many others to Christian and fruitful living. Dr. Sturtevant, Jr., has supplemented the autobiography proper happily, and the book doubtless will find a wide welcome.

A somewhat similar presenting of personal and editorial material is found in the autobiography and memoir of *Charles Force Deems, D. D., LL. D.* [F. H. Revell Co. $1 50], by Rev. E. M. Deems, Ph. D., and Dr. F. M. Deems, Ph. D. Dr. Deems was well known in educational circles, and as pastor during the later years of his life of the Church of the Strangers in New York city, which he himself gathered and built up. He was a somewhat conspicuous figure in Southern life before the war and in Northern circles since the war. He possessed a vivacious and energetic temperament, was a scholar and at the same time even more a man of affairs, served as a Methodist pastor and also as a college president, being actually the head of Greensboro College, North Carolina, and being invited in vain to the presidency of one or two other colleges, and was one of the founders of the American Institute of Christian Philosophy. He was a man of many friends, of fine spirit, considerable attainments and abounding activity, and his own account of his life, supplemented carefully by his sons, makes a readable and valuable volume.

A different sort of biography, but equally interesting, is the *Sister Martyrs of Ku Cheng* [F. H. Revell Co. $1.50], which contains a memoir and letters of Eleanor and Elizabeth Saunders, by Rev. D. N. Berry. These sisters were Australians by birth, who went as missionaries to China, and who had hardly begun their missionary services when they were murdered with other missionaries by Chinese marauders. The bland indifference to dates which characterizes many biographers renders it difficult to find out exactly when they did die, but it seems to have been about six months ago. The value of the two young ladies to the missionary service was of the slightest, simply because they had no opportunity to more than make a beginning, but their personal characters were lovely, their consecration was deep and their example most noble. This book is actuated too much by the intensity of friendly admiration, nevertheless it is a good piece of work and abundantly worthy of being read. Its strength lies in the vividness of the accounts of missionary life contained in the letters which they sent to their mother and other friends. They were bright girls, and their religion was an inspiration to all who knew them, and, humanly speaking, they deserved a better fate.

Rev. Dr. M. G. Cramer, ex-minister to Denmark and Switzerland, and a brother-in-law of General Grant, is the author of *Ulysses S. Grant, Conversations and Unpublished Letters* [Eaton & Mains. 90 cents]. Of course the author enjoyed opportunities for intimate, although apparently not frequent, conversations with General Grant and other members of his family, and this little book contains reminiscences, extracts from conversations, etc., from the point of view of a devoted relative. He bears the strongest testimony to the integrity and loftiness of General Grant's character and aims, and draws a telling picture of the general's patience under trial, freedom from the disposition to push his own interests, exalted patriotism and warm sympathy with the Christian religion. Without adding very much to the public knowledge of General Grant, it does contain some passages which are fresh, and it will intensify the popular respect and admiration for General Grant's character.

THE APRIL MAGAZINES

In the *Bibliotheca Sacra* Prof. G. F. Wright, in the Paradoxes of Science, establishes strikingly the fact that science cannot throw stones at religion on the ground of paradoxical statements, a truth which, as Professor Wright observes, at once clears the field of a great mass of current objections to Christianity. Prof. Henry Morton furnishes a paper on The Cosmogony of Genesis and Its Reconcilers; Prof. C. W. Super enforces ably the truth that there is no national stability without morality. A timely and interesting article is that by Dr. R. DeWitt Mallary in answer to the question Is the Recognition of the Church Year by All Christians Desirable? He takes the affirmative strongly. The Ideal of Church Music is discussed by Prof. Edward Dickinson, and Prof. J. M. P. Metcalf has a pleasant paper of special interest in its way on the Tell-el-Amarna Letters, the significance of which the world hardly has begun to appreciate. Mr. Z. S. Holbrook also supplies a vigorous review of Dr. Lyman Abbott's volume, Christianity and Social Problems. The Sociological and editorial departments are well filled and in breadth of range and strength of treatment the number certainly is equal to the best in its past history.

The *Atlantic* [$4.00] never was abler than at present. A third edition of the last issue was called for and this one should be no less popular. Dominant Forces in Western Life, by F. J. Turner; Mark Twain as an Interpreter of American Character, by C. M. Thompson; The Nominating System, by E. L. Godkin; Mercury in the Light of Recent Discoveries, by Percival Lowell; and A Century of Anglo-Saxon Expansion, by G. B. Adams, are the most serious. But half a dozen others in lighter vein are equally admirable in their respective ways. The place of the Contributors' Club is filled, and much more agreeably in our judgment, by bright papers from Bradford Torrey, Frances Courtenay Baylor and Mary Hartwell Catherwood grouped under the new title Men and Letters.

In *Lippincott's* Captain Charles King, U. S. A., is the author of the complete novel. Ray's Recruit is its name. Among the other contributors are Alice Morse Earle, whose topic is Matrimonial Divinations, Emily P. Weaver who gives A Glimpse of Old Philadelphia and F. P. Stearns who treats of Goethe in Practical Politics. It is a good number.——*St. Nicholas* [$3.00] offers its usual tempting variety of amusing and readable papers, bright pictures, etc., and such graver, although thoroughly entertaining, articles as Dr. Harold Wilson's Seeing and Believing, Lieut. J. M. Ellicott, U. S. N.'s, The Lights That Guide in the Night, about lighthouses, and F. W. Wendt on The Jungfrau Tunnel. It is admirable from cover to cover.

The Magazine of Art [Cassell Publishing Co. $3.50] has for its special subject—under the heading Our Rising Artists—Mr. George Harcourt and His Work. His portrait and examples of his skill are exceedingly interesting. Fashion in Art, by Fernand Khnopff, is discussed, with a striking illustration. The Royal School of Art Needlework, Emil Gallé and Art at Nancy, the Collection of Mr. W. C. Quilter, M. P., and a third paper dealing with the modern English masters are conspicuous features of this number. The Royal Academy elections are announced, and Notes and Queries and the Chronicle of Art are entertainingly and instructively supplied. Certainly the publication abundantly deserves its popularity.——The *Cassell Family Magazine* [$1.50] has a striking article called With a Camera in the Clouds, an account of a balloon voyage from Paris to Argen. The Poet Laureate at Home supplies pictures of the present English poet laureate and of his home and some account of his life. Various other interesting papers make up an admirable family magazine.——The *Quiver* [Cassell Publishing Co. $1.50] supplies stories, sketches, poetry and publications selected with a view to their fitness for Sunday use, as well as general reading, and this, too, is eminently interesting and commendable.

MISCELLANEOUS

A new volume is out in the Story of the Nation series. It is *British India* [G. P. Putnam's Sons. $1.50], by R. W. Fraser. It is well studied and carefully written, not too long to be enjoyable, nor too much condensed to contain the substance of what common readers desire to learn. The main facts in regard to the rise of the East India Company, French efforts to gain a footing in India, the establishment of British supremacy and the maintenance and increase of British power, together with its result thus far, are all described with sufficient fullness and in an agreeable manner. Certain chapters, such as those on the relation of Afghanistan to India and on the famous Indian mutiny, are exceptionally interesting and the author's portrayal of the characters and histories of Lord Clive, Warren Hastings and others are impartial and able. It is something of a surprise to find so little in the book about Lord Canning, but the fact itself may be intentional and significant. The book is one which, although intended and adapted to be read, also may be reserved for use as a book of reference.

Prof. I. C. Russell in his work on *Glaciers of North America* [Ginn & Co. $1.90] offers what he modestly terms a reading lesson for students of geology and geography. He points out that the study of glaciers no longer need be, nor is, confined chiefly to those in Switzerland, and that North America supplies, in many respects, the best opportunity for such study yet made successfully available. His book is not only scientifically instructive, but contains much in the way of description and illustration which is of interest to a wide circle of readers untrained in science, although, of course, it is intended pre-eminently for scientists and is most fully to be appreciated by special students. But it abounds in material of general interest.

Messrs. Silver, Burdett & Co. have published Prof. H. A. Howe's *Elements of Descriptive Astronomy*. This is a text-book for students who have some knowledge of elementary algebra and plane geometry and who purpose to make themselves to some extent familiar with the kindred science of astronomy. Its illustrations, quite as much as the statements of the text, impress the reader with the great advances which have been made in astronomical study, and, technical though it be, no one can examine it without realizing what a fascination the study of astronomy comes to exert over those who master its rudiments sufficiently to be able to pursue it with some degree of ease.

NOTES

—— The Century Co offers a prize of $150 besides smaller ones for the best answers to a set of 150 questions dealing with a wide range of topics.

—— In the deaths of William T. Adams, "Oliver Optic," and Mrs. Margaret J. Preston, American authorship has lost two of its most widely-read representatives.

—— The *New England Magazine* has an interesting article upon its predecessor of the same name, which was started in 1831 but died at the end of the ninth volume. It was an important publication in its day.

—— The tasteful list of the publications of the Congregational Sunday School and Publishing Society—in which a number of portraits of authors are included, together with brief characterizations of its books and other information—is a new proof of the wisdom of the managers.

—— The Thursday Fine Arts Club of this city has given $200 to the Public Library to be used for the benefit of the Fine Arts Department. A good example. The money probably will be used in purchasing platinotype reproductions of works by Burne-Jones, Watts and Rossetti. The library also has received from the children of the late Dr. B. A. Gould, of Cambridge, some 700 volumes and over 3,000 pamphlets of a scientific character, largely relating to the Argentine Republic.

—— A great work on Oriental ceramic art, an exhaustive history of the subject, is in progress. Already seventeen years of labor have been expended upon it. The collection of Mr. W. F. Walters of New York, containing more than 4,000 specimens and doubtless the finest ever made, is used for illustration. Mr. Walters is supervising the work and the cost of preparing the edition of only 500 copies is expected to be $500,000. It will be in ten imperial folio volumes, the text being supplied by Dr. Bushnell and the notes and introduction by W. M. Laffan.

For Books of the Week see page 501.

In and About Boston

Gathering the Fruits at Berkeley Temple

Berkeley Temple is celebrating this week its seventieth anniversary, the evening of each day being set apart to some special topic or feature. On Sunday Dr. C. A. Dickinson preached an anniversary sermon recounting many interesting circumstances connected with the organization, which began as Pine Street Church and has passed through many striking experiences and several evolutions.

On Sunday afternoon a reunion communion service was held to which former members were invited, and in the distribution of the elements members of former boards of deacons participated with those now in active service. In the evening addresses were made by Rev. Messrs. A. E. Dunning, Morton Dexter, Lawrence Phelps, W. E. Barton and S. L. Loomis, and by Messrs. F. O. Whitney and S. B. Pratt. On Monday evening a Sunday school service was held.

An interesting service was held in the church as a part of the Sunday school quarterly review on the last Sunday in March. It was not impromptu in character. The teachers and superintendents began in the fall to plan and to labor for definite spiritual results. An atmosphere, created by the special evangelistic and temperance services during the first two months of this year, aided in accomplishing the ends sought. No apparent or direct results, however, seemed to come to the school from these services. Few of the pupils attended any of the special meetings.

The lessons for the quarter were the texts for earnest, personal application of the truths to the spiritual needs of the pupils. On the second Sunday of the year, when the lesson was upon the Holy Spirit's Descent, an expression was taken, by rising, of all who desired to have the Holy Spirit's power. A large number expressed such a desire. On Jan 31 a census was taken of each class in the four departments above the primary, including the ages from nine to twenty-one, and the adult department. Cards for each scholar were handed to the teachers, worded as follows:

> I accept Jesus Christ as my Saviour. I will confess Christ and will endeavor, so far as I can, to live a Christian life.
>
> Church Member. { Yes.
> No.

Upwards of 100 were signed and returned with the word yes or no erased. Fifty cards were signed by non-church members. Upon each succeeding Sunday during February and March one or more cards have been signed as the result of a conference with parent or teacher, or a longer consideration of what it meant.

The teachers followed up the work by calling, by prayer and by personal conversation until the last Sunday of March, when a second step was taken to test the strength of purpose of the young converts.

After three-quarters of an hour of opening and class services the entire school assembled in the large vestry. The sub-primary and primary departments occupied fifteen minutes with song and blackboard review, and then the lessons for the quarter were briefly summarized by the superintendent. The superintendent of each department, in turn, was asked if any were ready to confess Christ before the school to invite such to stand in front of the platform. Then followed a moment of quiet but noble action, when from the senior department more than twenty young men and women stepped forward, accompanied by their teachers. Then from each of the intermediate and junior departments twenty-five or thirty also came forward, accompanied by their teachers. It was an impressive sight to see such a company of youth stand, completely surrounding, several rows deep, the large platform, upon which were seated the primary departments and the pastor, Dr. Dickinson, Miss Nellie G. Jerome, State superintendent of Junior C. E., and Mr. W. N. Hartshorn, chairman of the S. S. State executive committee. The superintendent addressed a few words of greeting, exhortation and advice, the company repeating the above confession. The pastor, deeply moved by the unusual sight, with difficulty expressed his appreciation of the work of the teachers and his joy at the results. That this was only a second and definite step in their voluntary decision to confess Christ and endeavor to live a Christian life, as well as the importance of becoming members of the church as soon as such a step commended itself to the good judgment of parents and teachers, was plainly stated. Miss Jerome addressed a few words to the Juniors and Mr. Hartshorn led in prayer. All joined in singing "Nearer, my God, to thee" as the seventy returned to their classes.

The Park Street Council

Contrary to our usual custom we print below the resolutions of the council last week Thursday, which declared the pastoral relations between Rev. I. J. Lansing and Park Street Church dissolved. We do this to prevent misapprehension. The statement in the *Transcript*, for example, that the council omitted the usual recommendation of the retiring pastor is misleading and is likely to do injustice to Mr. Lansing. The council said as much to recommend the minister to the churches as to recommend the church to the ministers. The council recognized the fact that the church had been disturbed and hindered in its work by serious internal differences extending over a considerable time. The council was not officially informed of the history of these differences, and did not feel called on to discuss at length or pass judgment on them. Its result was drawn up with the purpose of stating only facts on which all could agree, and thus securing as near an approach to unanimity as possible. Its statement distinctly affirmed its confidence in Mr. Lansing's Christian character and soundness in the faith held by Congregational churches. His standing in the ministry is not affected by the result. The mind of the council was to recognize recent disturbances in the church only so far as to regard them as past and to wish both church and pastor prosperity in their future service in the kingdom of Christ. The resolutions read as follows:

> The council, having listened to the records of Park Street Church and Society concerning the resignation of the pastor, Rev. Isaac J. Lansing, under date of March 10, 1897, and the action of the church at the meeting March 16, and of the society March 18 accepting the same and providing for a mutual council to dissolve the pastoral relations, approves the action of the church and society and hereby declares the pastoral relation dissolved.
>
> We testify concerning the pastor, Rev. Isaac J. Lansing, that he is an able preacher, a forceful and effective speaker, an industrious student, sound in faith and of unquestioned Christian character.
>
> We tender our good wishes to this church, with its noble history, its excellent equipment and location, praying for its prosperity and peace. We trust that its members will stand together in united and faithful service, and that they may soon have the guidance of another pastor whom we shall heartily welcome to our Christian fellowship.
>
> We pray that pastor and people may forget those things which are behind and seek for those things which are before in such ministry and service as will best promote the interest of the kingdom of Christ on earth.

The Boston Seamen's Friend Society

The longest chaplaincy of the Seamen's Friend Society is that of the present incumbent, Rev. S. S. Nickerson, the fifteenth anniversary of whose entrance upon that office was fitly celebrated last week Thursday evening at the seamen's rooms on Hanover Street. After a reception refreshments were served, and following a program of interesting exercises was enjoyed. About 300 members of our city churches and many sailors were present, besides over 100 members of other churches in the vicinity. The young women gave excellent service, and the women's auxiliary rendered valuable assistance. Its president, Mrs. F. O. White, conducted the devotional services. Dr. Alexander McKenzie gave an address on The Outlook, and Mr. A. H. Hardy, son of Mr. and Mrs. Alpheus Hardy, whose interest and efforts have strongly supported the society, gave a reminiscent address of the organization from its beginning to the present time. Thereafter Captain Nickerson was presented with an onyx clock, and he received many congratulations on the success of his labors. Choral selections were a pleasing part of the service.

The Seamen's Friend Society was founded in 1827, and has had in all eight chaplains. During the last decade and a half the total attendance at the rooms has been nearly 500,000, of whom 200,000 were sailors. The requests for prayer made during this time were more than 7,000, and 3,669 sailors have signed the pledge.

Dean Hodges of Cambridge on Socialism

For nearly an hour on Monday the Boston ministers gave close attention to the witty, eloquent and wise address of Dean Hodges on Christian Socialism. That they appreciated it was proved by the bursts of applause which punctuated it, and the hearty thanks voted him at the close of the meeting. He began by a little description of the career of Mr. Houghton of the Park Street publishing firm, saying that he was a business man with idealistic tendencies, and he emphasized the fact that these tendencies were essential to a pastor, who should see in his parish not a field for labor but a force to be used in furthering the kingdom of God. He must see in every city slum, behind the doors of the tenement houses, as great possibilities as were behind the closed senses of Hellen Keller a few years ago, who now is about entering Radcliffe College. The great tragedy of city life is the waste of talents and material in the people submerged in poverty and ignorance. There are two groups who work for the betterment of mankind—the individualists, who believe that only by one helping one can the problem be solved, and the socialists, who believe that by legislation and changed conditions all evils will be done away. Dr. Hodges said that these forces were interdependent, and that just as in walking one stands on one foot and then on the other, so the world has advanced by both these methods, and having stood on the individualistic foot since the days when the invention of powder and printing made the poor and ignorant able to compete with the well-to-do and educated, so now it is getting ready to put forward the socialistic foot, and whether we like it or not socialism is coming.

Un-Christian socialists claim that by better laws, higher wages, better houses, etc., social conditions can be improved, but Christian socialism, while admitting the need of all these things, asserts that they can be made effective only by the co-operative spirit which is fostered by the religion of the Lord Jesus Christ. Dr. Hodges then described the condition of the poor in England fifty years ago and the efforts of Maurice, Kingsley and Hughes to arouse the conscience of the English people. They were prophets teaching an idea, which we are still learning. It means first the need of a better knowledge, and then the need of a better spirit. The Levite in the parable had knowledge. He went and looked at the wounded man, probably asked him the regulation socialistic questions, his name, number of his children, time he was hurt, number of robbers, etc., "and when he had filled out his beautifully prepared blank he went on to Jericho to report the case to the Associated Charities." He had knowledge enough but he needed the right spirit. We must approach the men we would uplift in the spirit Christ had in mind when he said, "Inasmuch as ye have done it or done it not unto one of the least of these ye have done it or done it not unto me."

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 12, 10 A. M. Speaker, Rev. C. F. Carter. Topic, The New Psychology and Religion.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

HAMPDEN ASSOCIATION meets, April 13, at the Y. M. C. A. Building, Springfield, Mass., morning at 9.30, and afternoon at 2.

THE SIXTY FIFTH ANNUAL MEETING of the Congregational Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston, on Tuesday, April 20, 1897, at 4 P. M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers and for the transaction of other business. All life members are entitled to vote; also, five delegates duly attested by credentials from every State association, conference or convention of Congregational churches, and one such delegate from each Congregational church annually contributing to this society. GEORGE M. BOYNTON, *Secretary.*

TRIENNIAL CONVENTION, CHICAGO THEOLOGICAL SEMINARY.—The constitution of the Chicago Theological Seminary provides that in the year 1858, and every third year thereafter, it shall be the duty of the Board of Directors to call a convention in Chicago, Ill., for the purpose of electing directors in the place of those whose term of office is about to expire, and for the purpose of transacting such other business as the interests of the seminary may require. And in order to keep the seminary in vital union with its constituency the directors, in calling such a convention, shall invite each local association of the Congregational churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico, to appoint each one delegate to represent the churches of such local associations.

Local associations which have a church membership of over 1,500 shall be entitled to elect one additional delegate for every 500 church members. The associations shall be asked to provide for the traveling expenses of the delegates, who are expected to report back to the bodies by which they are elected the condition of the seminary

The convention shall consist of those thus invited, also of the Board of Directors and the members of the faculty. In accordance with this requirement of the constitution, the Board of Directors have called such a convention of delegates, as above indicated, to meet on Wednesday, April 21, 1897, at 10 o'clock A. M., in the lecture-room of the Union Park Congregational Church. By order of the Board of Directors.

Chicago, March 25, 1897. G. S. F. SAVAGE, *Secretary.*

P. S. Delegates who expect to be present will please send notice beforehand to H. C. Chester, 81 Ashland Boulevard, Chicago, Ill.

SPRING STATE MEETINGS

Additions or changes should be sent at once

Florida,	Daytona,	Tuesday, April 13.
Arizona,	Prescott,	Wednesday, April 14.
New Jersey,	Philadelphia, Pa.,	Tuesday, April 20.
New Mexico,		Wednesday, April 21.
Tennessee,	Louisville, Ky.,	Wednesday, April 28.
Oklahoma,	Oklahoma,	Thursday, April —.
Missouri,	St. Louis,	Tuesday, April —.
Kansas,	Ottawa,	Thursday, May 6.
Indiana,	Kokomo,	Tuesday, May 11.
Illinois,		Monday, May 17.
Iowa,		Tuesday, May 18.
Massachusetts,	Worcester,	Tuesday, May 18.
Michigan,	Saginaw,	Tuesday, May 18.
Ohio,	Sandusky,	Tuesday, May 18.
New York,		Tuesday, May 18.
South Dakota,		Tuesday, May 18.
Pennsylvania,	Ebensburg,	Tuesday, May 25.
Rhode Island,	Newport,	Tuesday, June 1.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

We trust that that Western community which, after a long period of discord, has become sufficiently harmonious to hold union meetings, will hereafter dwell together as brethren in unity.

The pastor who cares for that field in the Sunflower State which is 78 miles long and comprises nine preaching stations must be a veritable circuit rider. We hope he has a bicycle.

The brother who traveled forty-five miles through Kansas mud to attend an association meeting must have had a strong sense of either duty or privilege—perhaps both.

Evidence of increasing cordiality between the Episcopal and Congregational denominations comes from various sources, notably Minnesota and Illinois.

From such an immense undertaking as is contemplated by a Hartford church as to its church building great advantages must be expected to accrue.

Each revival season emphasizes the fact that the more thorough and earnest the preparation the more blessed the results.

More reports of successful joint revival efforts this week add testimony to the benefits resulting from such plans.

A California pastor has hit upon a bright plan for ascertaining what subjects are sure to interest his people.

The benefits of a New Jersey church extend in other directions beside the spiritual.

Golden anniversaries have been frequent of late.

Of Special Note

A large ingathering for an infant home missionary church in Iowa.

An earnest civic movement in a New England prohibition State.

Thousands reached by gospel wagon work in an Eastern city.

A strong Boston suburban church finds a new leader.

Three prospective churches in Minnesota.

Good reasons for hope in an Ohio church.

A MAINE SEMI-CENTENNIAL

On a golden day the golden anniversary of the Central Church, the youngest of the three in Bangor, was celebrated. The meeting house was profuse in floral decorations. In the afternoon an expectant congregation gathered to hear a historical address of the beloved former pastor, Rev. G. W. Field, D. D. After introductory exercises the pastor, Rev. J. L. Penman, spoke of many letters received, and read that of Dr. Samuel Harris of Yale Divinity School. Then in his reminiscences Dr Field said the church had its inception in the warm hearts and strong wills of Professor Shepard and Deacon E. Adams. The motive in the organization was distinctively missionary, to attract the humbler classes and non-church-goers, services being at first held in a hall. In 1853, the present edifice was dedicated. The early growth of the church was continuous and healthy, and the ideals held up in the beginning were carried out in the conduct of the Sunday school, the efforts to do city missionary work and the support of foreign missionary work. Dr. Field paid tributes to former pastors and members. He also alluded to the changes in theological belief, and welcomed the return to the simple Christianity of the New Testament. In the evening the lecture rooms were decorated and thrown open for a reception to the members of the church, and also the pastors and officers of the city churches generally, the seminary faculty and many former members of the church. Orchestral music and refreshments were pleasing features.

W. F. Shepard, M.D., in behalf of his sisters, brothers and himself, presented the church with a fine portrait of his father, Dr. George Shepard, nearly life-size and elegantly framed. He also gave some interesting personal reminiscences of his father. Professor Sewall responded in behalf of the church.

A MICHIGAN SEMI-CENTENNIAL

The celebration of the first half-century of the Ann Arbor Church will long be remembered by those who shared in it. The church owes its beginning largely to the anti-slavery sentiment of its founders, who 50 years ago determined to leave the Presbyterian church of the city, whose pastor then was a man of Southern birth and sympathies. But the relations of the two churches have always been friendly and the present Presbyterian pastor responded on behalf of the other churches at the anniversary supper.

Greetings from the neighboring churches were given by Dr. H. P. DeForest of Detroit, who recalled how much Congregationalism owes to Rev. L. S. Hobart, the first pastor of this church. President Angell, who presided in his customary felicitous manner, called out Dr. Nehemiah Boynton, and read letters from former pastors. Saints and heroes of the church were canonized, none more so than Deacon Lorrin Mills. Prof. W. H. Ryder of Andover, pastor here for 11 years, preached Sunday before a crowded house.

The Sunday school, organized the same day as the church, observed its semi-centennial by appropriate services, a brief address being given by one of the two superintendents who have guided its affairs for 40 years. In the afternoon the church communed around the Lord's table and enjoyed memories of those who have gone before. In the evening, before a congregation that filled the house, the present pastor, Rev. J. W. Bradshaw, D.D., who is about to enter upon the 10th year of his successful ministry, gave an inspiring historical survey of all the various departments. Of the original 42 members three were present at the celebration. The church has grown to a membership of over 400. To the patience and devotion of Rev. H. L. Hubbell, D. D., in 1867 was largely due the building of the new and beautiful house of worship. Before his coming the life of the church had several times been in the balance through adverse circumstances and rapidly changing pastorates, but during the past 25 years the church has enjoyed continued prosperity, with a united membership.

SPRING ASSOCIATIONS IN THE SUNFLOWER STATE

The meetings already held in Kansas have been occasions of rare interest and spiritual inspiration. Heroic devotion to the Lord's work, warm fellowship, missionary enthusiasm and a consciousness of abounding Christ-life in the hearts of delegates and ministers have been the leading characteristics. One delegate drove forty-five miles over muddy roads to attend. The preaching, the fraternal conferences on home missions, the addresses on missions, Sunday schools and education, the soul-stirring reports from the fields and the plans for still more giving and serving by these frontier churches quickened joy and faith in every worker's heart.

At Wichita Association in Arkansas City the opening sermon on Consecration, the discussion of The Place that Christian Missions Should Hold in the Twentieth Century, the report from Fairmount College, a deeply interesting woman's hour and the singing of students in the Chilocco Indian School, with a telling address in behalf of his race by Mr. Dagnette, in whose veins Indian blood flows, were impressive features.

At Great Bend the Arkansas Valley Association received a hearty welcome by the church which in 1893 entertained the General Association. The occasion was rich in intellectual and spiritual enjoyment. Early Recollections and The Vacant Pulpit Between Pastorates were among the themes.

Eastern Association at Olathe considered How Can We Further the Interest of Foreign Missions, Ideal Service of Ministers and Laymen and The Duties of the Christian Citizen.

Central Association at Chapman opened with a timely paper on What Is the Bible? and a sermon by Rev. J. E. Kirkpatrick. Preparation of Children in the Sunday Schools for Church Membership was the ably handled theme of Supt. W. L. Sutherland, and Miss Maddocks, dean of the Woman's Department of Washburn College, spoke effectively on The Christian College as a Missionary Force. The farewell prayer and testimony meeting showed how great a spiritual uplift the meeting had brought to many hearts.

Southern Association met at Severy. The opening sermon, by Rev. W. H. Walker, gave the welcome spiritual keynote for the session. Southern Kansas Academy, Washburn College and Giving were prominent themes. Hon. Warren Finney read an able essay on Congregational Limitations of Liberalism in Theology, taking the position that adherence to the fundamental principles of Christian truth and faith is essential to genuine Congregationalism.

THEOLOGICAL SEMINARIES

Bangor

A church trial was held in the chapel, April 2, by the students, Professor Beckwith acting as moderator.——The Bond lectures closed March 31. The large attendance of the public throughout the course showed that the effort to make them available to all was appreciated.——Members of the Senior Class have been engaged the past few weeks in candidating in various New England fields.——The class in sociology engaged in a free discussion of socialism last Friday.

Andover

A memorial service was held April 1 for Egbert S. Ellis, a recent graduate from the seminary, who went as a missionary to Armenia ——Dr. Alexander McKenzie has begun a course of lectures on pastoral theology to supplement Professor Churchill's course in homiletics.——President and Mrs. Harris tendered a *musicale* to the students last Friday evening.——Professor Moore has given the first of a series of lectures on The Pastor's Relation to the Methods and Results of Historical Criticism.——Courses in social ethics and introduction to Jewish literature were completed March 31.——Professor Taylor will continue the course in Old Testament introduction.——Rev. J. S. Chandler of the Madura mission addressed the Society of Inquiry March 25. ——Professor Hincks is lecturing on the Johannean teaching.——On account of Professor Ryder's absence lectures have been omitted the past week in the courses on Matthew and Romans.——Electric lights are being put into the chapel, the library and the dormitories.——G. H. Baker was Senior Class preacher.

Yale

Among the special lectures last week were: The Christ of Early Art, by Professor Hoppin; The Eastern Question, by Prof. A. M. Wheeler, and The Worship of Demeter at Eleusis, by Dr. Arthur Fairbanks.——The Missionary Society was addressed at its last meeting by Sec. A. F. Beard of the A. M. A. ——Messianic Literature was the subject at the Biblical Club last week.——At the Semitic Club Professor Curtis read from the Pirqe Aboth.——The Leonard Bacon Club debated That the system of contract labor in prisons should be abolished. ——The Commencement speakers have been selected by the faculty from the 10 Seniors who have delivered addresses before the school during the year: Austin Rice, H. F. Rall, S. Knapp, Jr., and C. C. Merrill.——The new catalogue is just issued. The students number 100. Special lectures announced for next year are Pres. W. J. Tucker of Dartmouth, who will give the Lyman Beecher course; Prof. John Bascom of Williams on The Recast of Faith; Rev. C. C. Tiffany, D. D., archdeacon of New York, subject to be announced, and Rev. G. W. Knox, D. D., on The Influence of Eastern Thought upon Western Theology. The Lyman Beecher lecturer for 1898–99 will be Prof. George Adam Smith of Glasgow. Professor Stevens offers a new course for Juniors in apologetics. The course known as the American Lectures on the History of Religions will be given next year by Prof. T. K. Cheyne of Oxford on the Religious Thought and Life of Israel after the Exile. In 1898–99 the lectures in this course will be by Prof. Karl Budde of Strassburg. The Fogg Scholarship Prizes are offered to the Junior Class, and the Downes Prizes for hymn and Scripture reading to the Middle and Senior Classes.

CLUBS

Quebec.—The Montreal Club met March 26. After dinner had been enjoyed, Rev. T. S. McWilliams opened the discussion of The Christian in Practical Politics, claiming that a robust Christianity is needed to cleanse them. Rev. D. S. Hamilton declared that the enfranchisement of women would contribute toward this end. Messrs. R. Stanley Weir, E. Ohlen, S. P. Leet, Charles Cushing, R. W. McLachlan, A. M. Murphy and a number of others joined in the discussion.

NEW ENGLAND

Boston

[For other Boston news see page 496.]

Previous to the regular program of the Superintendents' Union last Monday night, the members had the pleasure of greeting and hearing briefly from Rev. G. R. Merrill, D. D., of Minneapolis, who preached at Park Street Church Sunday. Thereafter a consideration of Successful Methods of Stimulating Bible Study was taken up. The speakers were Messrs. E. W. Branch and M. F. Davis, who outlined respectively the training school for Christian service of Bethany Church, Quincy, and the normal class of Phillips Church, South Boston. Both organizations are in large, active churches, and have attained marked success.

East Boston.—*Maverick* is a free church, sustained by the free gifts of those who attend. Last Sunday was the beginning of the financial year, and pledges enough were received to meet the current expenses of the coming year, which is the best showing for 20 years. In connection with the fact that during the past 16 months 63 families of the congregation have left East Boston, and during the past year 58 members have moved out of town, the outlook was quite a surprise to the church itself. Dr. Smith Baker is pastor.

Mt. Vernon heard with much pleasure last Sunday evening Mrs. Ballington Booth upon her work in prisons. She had spoken earlier in the day to the convicts in the State Prison at Charlestown.

Allston. Another slum worker, Miss Meredith Brown of London, who has been heard at Bethany Chapel, Brookline, and elsewhere in this vicinity lately, spoke for Rev. J. O. Haarvig last Sunday evening.

Old South. Last Monday night the Old South Club observed "the red letter night," the ladies sharing in a pleasing evening. Dr. and Mrs. G. A. Gordon and Mr. J. D. Ball, the president, received. The address was given by Mr. A. L. Hatheway on The English Drama in the Age of Elizabeth. The Old South Glee Club sang and there were also instrumental selections.

Massachusetts

Brookline.—*Harvard* is making its new organ please and educate a wider circle of persons than even its own large congregations embrace by giving a series of four Saturday afternoon recitals. They are largely attended. Dr. Thomas preached last Sunday evening on the Turkish question.——*Leyden.* The subjects of Rev. H. G. Hale's current Sunday evening lectures are: April 11, The Mythology, the Fiction and the Poetry of the Old Testament; April 18, The Histories and Law Books of the Old Testament; April 25, The Prophecies of the Old Testament; May 2, The Histories and Epistles of the New Testament.

Cambridge.—*First.* Dr. McKenzie has so far recovered from his accident as to be able to occupy his pulpit and to resume his other duties, which have practically suffered but little break.

Somerville.—*Franklin Street*, without a pastor for over two years, will now enter upon a new period with Rev. R. W. Wallace of Newport, R. I., whose acceptance of the pastorate was read last Sunday after he had preached the sermon. Active work will be at once taken up.

West Somerville.—*Day Street* unites during April 11–16 in revival services with the Third Universalist Church, services being held in both meeting houses. The preachers are to be Rev. Messrs. G. W. Bicknell, D. D., Alexander McKenzie, D. D., C. E. Foster, F. O. Hall, R. A. Vose and Peter McQueen.

Melrose.—*First* recently called Rev. Thomas Sims of Toronto, Ont., and last Sunday his acceptance was read. The engagement is for three years, beginning the first of May.

Newburyport.—*Belleville.* The many friends of Rev. Dr. D. T. Fiske, senior pastor, will regret to learn that he has been seriously ill with the grip and bronchitis, with threats of pneumonia. His 78th birthday was March 29. Mrs. Fiske also is ill with the grip.——The third anniversary of the Brotherhood of Andrew and Philip was celebrated the evening of April 1 with a largely attended social. A delightful address was given by Rev. G. A. Hall of Peabody.

Middleboro.—*Central* is observing its 50th anniversary this week, beginning Sunday, when large numbers were present at the exercises. The pastor, Rev. R. G. Woodbridge, gave a historical address. The church began with 32 members. Since then 712 persons have been received, and the present membership is 339. The church is free, and derives its support from voluntary offerings. A service largely of song was held Sunday evening, the pastor speaking briefly. The program for the week includes the annual roll-call, a banquet, with addresses, and on one day addresses on local topics and reminiscences.

Palmer.—*Second.* The semi-centennial was celebrated, April 1, with exercises afternoon and evening. The address of welcome was by Rev. F. E.

Jenkins, the pastor, and Rev. G. M. Gerrish of Thorndike gave the greeting from the mother church. Rev. F. S. Hatch of Monson spoke for the churches in fellowship. A historical address was given by O. P. Allen. The first pastor, Rev. Thomas Wilson of Waterville, N. Y., gave an address. All the former pastors were present except one. A letter of greeting from Rev. Pleasant Hunter, D. D., was read. Rev. B. M. Fullerton, D. D., spoke on The Pastor's Burdens and Joys, and Rev. Lyman Whiting, D. D., contrasted the pastorate of 50 years ago with the present. The Layman at Work was the theme of Rev. Dr. H. W. Pope.

North Wilbraham.—The pastor, Rev. H. B. Mason, was ill for six months previous to March 1, and plans for work in the church were seriously interfered with. But the attendance and membership of the Sunday school has increased, and the Sunday evening service is in charge of the Y. P. S. C. E. The benevolences last year amounted to $235.

North Brookfield.—Under the guidance of the pastor, Rev. J. L. Sewall, the Young Men's Club has been studying civil government, and recently visited the legislature and a number of public buildings in Boston. The district representative has taken interest in the idea, and has lectured before the club. A mock town meeting, on a recent date, was a special event of much instruction.

Ludlow.—*Union.* Rev. A. J. Quick has resigned after six years of labor here. The church has grown during this time, and the labors of his wife have been felt, especially in the Sunday school.

Northampton.—*Edwards.* The contract for the new organ, to cost $6,400, has been awarded to George S. Hutchings of Boston.

Dalton.—The Y. P. S. C. E. has added to the chapel collection another picture of a former pastor, Rev. William R. Terrett, D. D., now professor in Hamilton College. Cottage prayer meetings are being held. The pastor, Rev. G. W. Andrews, has been giving a series of lectures Sunday evenings on The Johns of History. The pastor's project, a workshop for the boys, has been carried out and a room below the dining-room of the chapel is utilized. The S. S. home department has contributed $20 to the Seaman's Friend Society for a loan library. The congregation has pledged $100 for the support of a general missionary in Berkshire County. The benevolences of the church last year were $4,486.

Maine

Ellsworth Falls.—Since last summer a special effort has been made to secure a new building. A mass meeting resulted in raising $1,600, besides the $500 already in hand. In November the new house was started, and this spring it is finished. The cost, including furnishings, will be $5,000. The location is central, the house has lecture-room and auditorium, the latter being 34 by 34 1-2 feet and finished in hard pine. The windows are of stained glass. Rev. E. L. Hunt is pastor, to whom much of the recent success is due.

Waterville.—The Christian Civic League of Maine was formed with enthusiasm March 29, and 35 cities, towns and plantations from 16 counties were represented. A permanent organization was formed with Principal G C. Purinton of Farmington president. The address of the evening was by President Hyde. Rev. J. G. Merrill and others also spoke.

Thomaston.—Union meetings began the last week in February, Evangelist Gale and Rev. T. P. Williams assisting in leading and singing. The largest hall in the place has been filled and much attention has been aroused. Many cards have been signed and the meetings continue.

Auburn.—*High Street*, for the first time in 20 years, is entirely out of debt and has assets valued at about $400 outstanding. This condition is largely due to the success of the weekly envelope system.

At the semi annual meeting of the trustees of the Maine Missionary Society it was voted that $1,000 be the limit of the amount to be expended upon the summer (or student) work among the churches. This is less than a third of the amount usually expended. The work of the lady missionaries was highly commended in a resolution adopted.——The Year-Book statistics are being distributed to the churches.——Rev. C. S. Holton has finished work at Eastport after a five years' period.——Mr. G. H. Woodard of Bangor Seminary will supply at Princeton on alternate Sundays for a time.——South Paris recently had a good meeting on the Maine Missionary Society, with Rev. W. G. Puddefoot, Secretary Hatch and others as speakers.

New Hampshire

Concord.—*South's* new year-book, just issued, shows for 1896 total benevolent contributions of $2,727. Current expenses were $6,587, and the cost of chapel and furnishings was $14,615. Twenty-nine new members were received to the church, 10 on confession, a net gain of nine, making the total 462. On Children's Sunday Bibles were given to 19 who had previously been baptized.——*First.* The formal resignation of Dr. F. D. Ayer was read from the pulpit March 28, to take effect Sept. 12.

Vermont

Waterbury.—Mr. G. E. Ladd, recently called as pastor, is a native of Woodstock, a graduate of Williams College and is now completing theological study at Yale Divinity School. After his college course he taught three years in Robert College and is a son-in-law of the founder of that institution, Dr. Cyrus Hamlin.

Rhode Island

Providence.—*Free Evangelical.* Old Colony Days was the name of a Pilgrim festival much enjoyed for two evenings. Historic tableaux, colonial curios and a Pilgrim kitchen made up the entertainment.——*Plymouth.* Rev. S. H. Woodrow lectured upon The New Woman for the benefit of the Endeavor Society of the church last week.

Connecticut

Hartford.—*Pearl Street* is planning to remove its edifice to Farmington Avenue. A canvass is in progress in regard to the matter. The building is constructed of Portland brownstone, with a spire 212 feet high made entirely of stone. It is proposed to take the building down, mark each stone, and rebuild about a mile and a half west of the present site, which it has occupied since 1851. The cost of removal is estimated at about $35,000. The new location is near the Asylum Hill meeting house which is over-crowded and unable to accommodate all the Congregationalists on the hill.——*Fourth.* The church has secured the services of Evangelist L. B. Greenwood to labor for a week or more beginning April 19. Evangelist H. J. Gillette of this church made 2,376 calls and received 1,711 office calls last year. He conducted 415 religious services, besides a great deal of other missionary effort and found work for 58 persons. The repairs and enlargement of the edifice and chapel will cost about $15,000. Nearly $11,000 had been subscribed for the new house and permission will be obtained to use this amount. The church had quite a shortage during the year.

Naugatuck Valley.—An unusual revival spirit has prevailed throughout this valley. At Torrington two seasons of evangelistic services were held with gratifying results. At Woodbury also a special series of meetings did much good. The Swedish Congregationalists in Naugatuck have held revival meetings, the local pastor being assisted by other clergymen of his nationality.

Torrington.—A recent revival has been the most fruitful of any for years past. Large accessions are expected in addition to the number who have already joined the church this year.——*French* has effected its organization and officers and deacons were elected. The report of the treasurer shows a balance of $50 on hand with all debts paid.

Greenfield Hill.—At a special meeting to consider the organ question, it was voted to provide the balance necessary, $400, by subscription, and canvassers were appointed. Mrs. Bartram has provided for eight stained glass windows to be placed in the meeting house. Others will be put in by the parish.

Putnam.—A balance of $140 remains in the treasury, notwithstanding repairs and improvements, the putting in of memorial widows, and the expense incidental to the pastor'a three months' absence. Last year was the most prosperous of the society. Rev. F. D. Sargent is the pastor.

Waterbury.—*First.* A large Men's Guild has been formed with the editor of the leading paper as president.——*Second* at its last communion numbered over 1,000 members, making it the largest in the State and placing it among the first few in New England.

New London.—The late Mrs. B. P. McEwen left to the C. H. M. S. $8,000, the Woman's Board $2,000, the A. M. A. $1,000 and after a number of personal bequests and $1,000 left to the Memorial Hospital the residue goes to the American Board.

South Manchester.—The Sunday school in the Bunce district has outgrown its present quarters. Another room will now be secured. A cash donation from the First Church at West Hartford has been received and was greatly appreciated.

Winsted is just now enjoying rather unusual activity in church building and improvement.——*First* is adding largely to its building fund now well advanced.——*Second* is raising money for repairs to the extent of $10,000 or more.

Greenwich.—The receipts of a recent novel entertainment, $160, will be used in improvements on the chapel. Rev. Dr. R. T. Hall has been enjoying a two weeks' vacation in Florida, part of the time conducting the Chautauqua.

Meriden.—*First.* Of nearly 200 S. S. scholars who took the first examination on the last quarter's lessons, all showed great proficiency. The use of Testaments instead of quarterlies is producing favorable results.

Huntington, at a recent meeting, voted to use the legacy left by Miss Lucinda Gould to pay the church debt of $250, build a kitchen in the basement, paint the parsonage and make other similar improvements.

New Haven.—*Humphrey Street.* Rev. and Mrs. F. R. Luckey, now in Florida recuperating from an attack of the grip, will be home in time for Easter. The assistant pastor, Rev. E. P. Armstrong, supplies the pulpit.

Weatogue.—The loss of the chapel is serious, since there is no suitable place for holding the meetings. A residence is now used and a new chapel will probably soon be erected.

The church at Watertown has been incorporated.——Southbury loses one of its most influential members in the death of Deacon Sherman Tuttle, aged 84.——Harwinton has just lost its oldest member by death at the age of 93.——The spire of North Church, Bridgeport, has been declared unsafe and will be rebuilt.——Rev. W. H. Phipps of Prospect has been confined to the house with the prevailing malady.——Rev. John De Peu has preached his farewell sermon at Norfolk and moved to his new charge at Bridgeport.——Cheshire has voted for the free pew system another year.——Derby Endeavorers have contributed over $25 for the Armenians.

MIDDLE STATES

New York

Olean is about to lose its pastor, Rev. J. H. McKee, who started the enterprise in 1888. During his ministry 130 members have been received, 76 on confession. A fine edifice in a central location, with parsonage adjoining, have been secured. The church is thoroughly organized for work, is at present in a specially promising condition, and, while its people are of moderate means, they have contributed generously towards local work, remembering at the same time the regions beyond. The church has the reputation of being the most spiritual in the place, and has attended to temperance and educational work. The pastor has held since 1891 the position of regents examiner of schools, is president of the County Bible Society and a prominent officer in two organizations for scientific research. He is much beloved by his people, and leaves because of the heavy strain of new work.

Gloversville.—On the evening of the last Sunday of March a memorial service was held in honor of the first pastor, Rev. H. N. Dunning, who died the previous day. He was pastor from 1852 to 1864, and may be said to have laid the foundation for the church's subsequent work. His influence as an educator was also marked. The present pastor, Rev. W. E. Park, preached a sermon in memory of his predecessor, characterizing him as an exhaustive reader, a careful translator, a poet and an able linguist.

Buffalo.—*Fitch Memorial*, under the lead of Rev. L. G. Rogers, has kept a reading-room open every night during the winter, with occasional entertainments and debates. The Lehigh Railroad shops are in the neighborhood, and the church uses these means to interest the men employed. Evangelist H. E. Gurney has been assisting in this field, also at Sloan. In this latter field a praiseworthy effort has been made to supply food and clothing to the poor.

Berkshire.—Rev. J. J. Hough concluded a pleasant 12 years' pastorate March 28. A feature of the closing service was the reception to the church of four young men on confession from one class in the Sunday school. Dr. Hough, who has been in broken health for some time, plans to take a year's rest with hope of regaining his health. The pulpit supply is arranged as stated last week.

Harford, which has sent forth some fine workers, has been without preaching for some time, and is now enjoying special services by Rev. Lemuel Jones of the H. M. S.

New Jersey

Jersey City.—*First.* The Men's Club displays increased activity and is growing. It provides for certain Sunday evening services, and the assistant pastor also gives stated stereopticon sermons. A new feature in the consolidated churches is a mutual benefit club. It pays $5 a week to sick members and a benefit of a dollar from each mem ber to the heirs of any who die. Candidates for admission to the club must be temperate, healthy and of good moral character, but need not be members of the church. Dues are 25 cents a month and there are no salaried officers. The new order is a feature in both branches of the church. Rev. L. F. Perry, assistant pastor in the First Church of Montclair, supplies the Tabernacle pulpit the fourth Sunday morning of each month.

Woodbridge.—Fifteen new members were added to the membership last month, 14 on confession. New stained glass windows, a gift to the church, have been put in the house of worship. Two are memorials to Mr. and Mrs. Ezra M. Brewster, who were among the founders and who died about a year ago. The pastor of late has been using the stereopticon with considerable success in the evening service. The pictures do not determine the discourse, nor are they named or described, but are chosen simply to bring out strongly certain points.

Haworth is not yet able to support a pastor, but it is earnestly carrying on the work of the church through its lay membership. Once in two months Rev. William Walton supplies the pulpit and administers the communion. Other Sunday mornings adult male members in turn read published sermons. An active Young People's Society has charge of the evening service. The Sunday school numbers about 40 and the home expenditures of the church amount to about $500.

East Orange.—The envelope contributions for the financial year just closed amounted to over $1,300, which sum is supplementary to the pew rentals. A $50 share in the A. M. A. Jubilee Fund has just been raised. The pastor, Rev. F. W. Baldwin, D.D., is about forming a class for the study of questions connected with church membership.

Westfield.—The last Sunday in March the last of a series of special musical services was given by a chorus and orchestra. Arrangements are made for five special Lenten services in Passion week, to be conducted chiefly by outside ministers.

Closter.—The pastor has instituted a series of evening meetings for young people. They are held at his house and are called "social literaries," combining entertainment and instruction.

THE SOUTH

Tennessee

Oakdale.—A new church was organized March 26, with 11 members. A sermon was preached and an after meeting held at which a number of those present asked prayers. A pastor is soon to be called.

THE INTERIOR

Ohio

Rockport, a near suburb of Cleveland, has had a successful year under the lead of Rev. C. W. Rice. At the close of the annual sermon Sunday morning, March 28, the large congregation remained for a special testimony meeting, and many members spoke. The Fulton plan of benevolence has been adopted. The new parsonage has enabled the church to have a resident pastor. Attendance at church and Sunday school has substantially increased, and an earnest revival brought a number of new members. The Endeavor and Ladies' Aid Societies are vigorous and active. A year ago the church was much disheartened, now there is a hopeful spirit.

Columbus.—*Eastwood.* Dr. J. C. Jackson comes to this church from the Methodist denomination where he has served as presiding elder and as pastor of some of the strongest churches in Central Ohio for the past 21 years. For fourteen years he has lived in Columbus, having been at two different times pastor of the same church, one of the strongest in the city. At the installation services an address of welcome was cordially made by the pastor of Broad Street Methodist Church, the leading church of its order.——*First.* Rev. Washington Gladden, D.D., defended in a recent sermon Dr. Lyman Abbott against criticisms made on him because of his sermons on the Bible. Dr. Gladden declared that Dr. Abbott had stated the positions generally held by Biblical scholars, and deserved the thanks of believers in the Bible for so doing.

Illinois

[For Chicago news see page 486.]

Normal.—Rev. G. H. Burgess, who has been preaching here nearly three years, was recognized as pastor March 30. The council was called on account of certain rumors about the pastor's orthodoxy and gossip as to his habits. The examination indicated his thorough soundness and a rare thoughtfulness of mind. Charges as to habits affecting his usefulness were proved to be without good ground. The council therefore, in spite of a protest signed by representatives of seven families, felt itself warranted in publicly recognizing Mr. Burgess as a minister worthy of complete confidence. It felt, also, that since the grounds of opposition were wholly removed, the protestants would soon enter into hearty fellowship with those who had always believed in Mr. Burgess and enjoyed his ministry. The sermon was preached by Dr. E. F. Williams of Chicago.

Galesburg has just held a union service in which the Episcopal church joined, the rector preaching.

Indiana

Elkhart.—Union meetings have been in progress, led by Evangelist C. H. Yatman, churches in the center of the city of different denominations joining. Rev. F. E. Knopf, pastor of the First Church, has been elected a member of the School Board.——*Riverside* now has 44 members, and a Sunday school of 75. A hose house, loaned by the city, is used for services. A church building will be erected immediately. Rev. M. J. Duryea is pastor.

Fairmount's annual meeting showed a good degree of interest, nine having been added to the church, congregations having greatly improved during the pastorate of Rev. Levi White and a fine choir of 16 voices being organized. An effort to meet the diminished grant of the H. M. S. was undertaken April 1.

Michigan

Grand Rapids.—The Anti Saloon League of Michigan had a great day March 21. The pulpits were given up to the advocacy of the work, and it is fully expected that this day will bear good fruit in uniting parties and creeds in an effort to maintain law and order.

Calumet.—The Boys' Brigade observed its second anniversary March 26. Supper was served, and a company drill and music formed a pleasant entertainment.

Representatives of the State Y. P. S. C. E. have voted to raise among the societies $500 for the C. H. M. S. debt.

Wisconsin

Brodhead.—Evangelist J. R. Pratt has closed a successful series of union meetings at this place. Baptist, Methodist, Presbyterian and Congregational churches joined in the work. About 70 persons have declared their purpose to live Christian lives.

Eagle River celebrated its 10th anniversary April 2. Mrs. Todd, the pastor's wife, has been laid aside from active duty for several weeks on account of a fractured ankle.

THE WEST

Iowa

Primghar.—The retiring pastor, Rev. J. C. Stoddard, who has been with the church about six years, has seen the membership increase more than fourfold, a house of worship built and then rebuilt to double its seating capacity, and the church outgrow its need of H. M. aid.

Britt.—Rev. J. C. Stoddard, late of Primghar, begins his pastorate here with a series of revival meetings and an ingathering of 24 persons to membership.

Gaza, the youngest in the sisterhood of Iowa churches, recently received six persons on confession, making the membership 39.——In connection with recent revival meetings at Hampton, conducted by Evangelist Cordner, there were about 150 hopeful conversions.——Special meetings are now in progress at Oskaloosa under the leadership of Evangelist Hartsough.——Rev. H. H. Long has begun his third year of service at Bondurant and Linn Grove.

Continued on page 502.

Is your Brain Tired?
Use Horsford's Acid Phosphate.

Dr. T. D. Crothers, Supt. Walnut Lodge Asylum, Hartford, Ct., says: "It is a remedy of great value in building up functional energy and brain force."

Spring

Those unsightly eruptions, Humors

painful boils, annoying pimples and other affections, which appear so generally at this season, make the use of that grand Spring Medicine, Hood's Sarsaparilla, a necessity.

The accumulated impurities in the blood cause very different symptoms with some people. The kidneys, liver and bowels are overmatched in their efforts to relieve the clogged system. Dizzy headaches, bilious attacks, failure of appetite, coated tongue, lame back, indigestion and that tired feeling are some results.

From the same cause may also come scrofula, neuralgia, sciatica or rheumatism.

All these troubles and more may properly be called "Spring Humors," and just as there is one cause, a cure is found in just one remedy, and that is Hood's Sarsaparilla.

Hood's Sarsaparilla purifies the impure blood, enriches blood which is weak and thin, vitalizes blood which lacks vitality. Thus it reaches every part of the system.

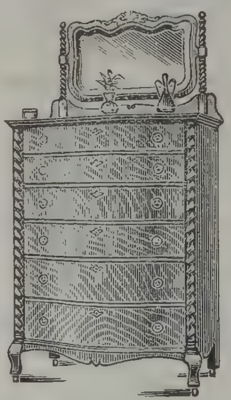
For your Spring Medicine—to prevent or cure Spring Humors, take

Hood's

Sarsaparilla The best—in fact the One True Blood Purifier. Get only Hood's.

Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.



THE RIGHT ONE.

If you get the right kind of a Chiffonier there is no limit to the comfort which you can extract from it.

It may take you forty five minutes to go through our assortment of over 400 new styles. But it will be a wise investment of time. You will then secure exactly what you require. Your comfort for a dozen years depends upon a wise choice now.

We make the measurements of closets, drawers, etc., in careful accord with the uses to which they will be put. There are drawers for shirts and underwear, others for stockings and neckwear, others for studs and jewelry, and so for every need.

The pattern here shown introduces one of our new patterns. They are extremely decorative. The mirror is 20 x 14 inches, and the drawers are about 32 inches wide.

Dust-proof finish; extra stout casters; patented easy-running drawers; polished brass mountings. Our prices are the lowest in this city.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK

The events of the week have been somewhat more encouraging, although trade itself revives very slowly. Perhaps as hopeful a feature as any is the fact that in retail lines the demand is picking up. It is always a good indication when the retail business takes on more life, for it helps to clean the counters of supplies and opens the way to orders on jobbers and manufacturers.

There is no question that general trade is better than it has been. Men are better employed, and more money is in circulation as a result. There are no speculative or boom features to the improvement, which is decidedly fortunate. It is steady and gradual—so gradual, in fact, that men will not appreciate the full change from depression to prosperity. In the industries iron and steel continue low as to prices. The demand for these products is not up to expectations.

Cotton goods also remain quiet, but there are signs of a freer movement in these during the next succeeding weeks. The greatest activity continues in wool and woolens, and prices have scored another advance. In the leather and boot and shoe trades there is a very fair business doing. Prices are a trifle firmer, and good authorities claim that the Leather Trust must be making money.

In the stock market there is no particular feature. The late scare seems to have subsided, and people are gaining sufficient courage to hazard the opinion that everything is not going to the bad just yet. In the writer's judgment the late shaking down which securities have had furnishes an opportunity to buy stocks at prices which ought to show good profits before long. Boston finds it difficult to let copper stocks alone, and predictions are freely heard in brokers' offices that another upward movement in them is impending.

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BOOKS OF THE WEEK

Roberts Brothers. Boston.

THE MOUNT. By Philip G. Hamerton. pp. 213. $2 00.

A WILLING TRANGRESSOR AND OTHER STORIES. By A. G. Plympton. pp. 244. $1 25.

Silver, Burdett & Co. Boston.

LIFE IN ASIA. By Mary C. Smith. pp. 328. 60 cents.

Lamson, Wolffe & Co. Boston.

THE POMP OF THE LAVILETTES. By Gilbert Parker. pp. 191. $1.25.

Copeland & Day. Boston.

THE FALCON OF LANGEAC. By Isabel Whiteley. pp. 227. $1.50.

United Society of Christian Endeavor. Boston.

WEAPONS FOR TEMPERANCE WARFARE. By Belle M Brain. pp 102. 35 cents.

Charles Scribner's Sons. New York.

CHRISTIAN WORSHIP. Lectures by C. C. Hall, D. D., E. C. Smyth, D. D., and others. pp. 338. $1.50.

COREA THE HERMIT NATION. By William E. Griffis. pp 492. $2 50.

IN THE SIXTIES. By Harold Frederic. pp. 319. $1.50.

IN THE VALLEY. By Harold Frederic. pp. 427. $1.50.

SETH'S BROTHER'S WIFE. By Harold Frederic. pp. 405. $1.50

THE LAWTON GIRL. By Harold Frederic. pp. 472. $1 50.

AGRICULTURE IN SOME OF ITS RELATIONS WITH CHEMISTRY. By F. H. Storer, S.B. 3 vols. pp. 620, 662, 679. $5.00.

Harper & Brothers. New York.

EASTER BELLS. By Margaret E. Sangster. pp. 143. $1.25.

THE MISTRESS OF THE RANCH. By F. T. Clark. pp. 357. $1.25.

THE AMERICAN CLAIMANT. By Mark Twain. pp. 545. $1.75

THE WELL-BELOVED. By Thomas Hardy. pp. 339. $1.50.

D. Appleton & Co. New York.

THE AURORA BOREALIS. By Alfred Augot. pp. 264. $1.75.

FROEBEL'S EDUCATIONAL LAWS FOR ALL TEACHERS. By James L. Hughes. pp. 296. $1.50.

SCHOOL MANAGEMENT AND SCHOOL METHODS. By Joseph Baldwin, LL. D. pp. 395. $1.50.

Macmillan Co. New York.

JEREMIAH. *The Modern Reader's Bible.* Edited by R. G. Moulton, Ph. D. pp. 238. 50 cents.

Authors' Pub. Co. New York.

SCARLET OR WHITE? By Willis Mills, M. D. pp. 172. $1 00.

F. A. Stokes Co. New York.

THE THREE RICHARD WHALENS. By James K. Reeve. pp. 231 75 cents.

Funk & Wagnalls Co. New York.

CHRISTIAN CITIZENSHIP. By Carlos Martyn. pp. 224. 75 cents.

C. W. Bardeen. Syracuse.

ART EDUCATION THE TRUE INDUSTRIAL EDUCATION. By W. T. Harris, LL. D. pp. 77. 50 cents.

PAPER COVERS

Longmans, Green & Co. New York.

ANSWER OF THE ARCHBISHOPS OF ENGLAND TO THE APOSTOLIC LETTER OF POPE LEO XIII. ON ENGLISH ORDINATIONS.

Open Court Pub. Co Chicago.

HOMILIES OF SCIENCE. By Dr. Paul Carus.

D. Appleton & Co. New York.

PERFECTION CITY. By Mrs. Orpen. 50 cents.

Rev. Peter Roberts. Olyphant, Pa.

THE FUTURE LIFE. Eight Sermons. By Rev. Peter Roberts.

MAGAZINES

January. AMERICAN ANTIQUARIAN.

February. LEND-A HAND.

March. FISHERMAN.—NINETEENTH CENTURY.—CHAUTAUQUAN.—PULPIT.

April. BIBLIOTHECA SACRA.—PALL MALL.—McCLURE'S—PREACHER'S.—PHRENOLOGICAL JOURNAL.—ST. NICHOLAS.—LIPPINCOTT'S—HARPER'S.—SCRIBNER'S—AMERICAN KITCHEN.—CENTURY.

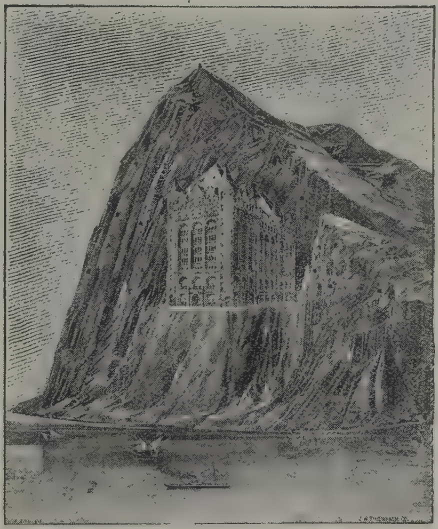
EXPERIENCE proves the merit of Hood's Sarsaparilla. It cures all forms of blood diseases, tones the stomach, builds up the nerves.

HERE is an opportunity for intelligent housewives to earn prizes by their wits—something more than "pin money." The Van Camp Packing Company of Indianapolis, Ind., the enterprising manufacturers of Van Camp's Boston Baked Pork and Beans (prepared with tomato sauce), have decided to offer $1,000 in 147 prizes for recipes which they accept for their new cook-book, describing methods for using their baked pork and beans either alone or in combination with other food products. The prizes are divided into one of $100, two of $50, four of $25, 140 of $5 each. The competition closes May 1, which gives ample time for thought and experiment. The awards will be announced July 1. Every recipe must be accompanied by a trade mark cut from a label of a can of Van Camp's Baked Pork and Beans. Their cook-book, Bean Cookery, will be mailed for the asking. Six cents will secure a sample can of pork and beans.

HALL'S
Vegetable Sicilian
HAIR RENEWER
Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.
R. P. HALL & CO., Props., Nashua, N. H.
SOLD BY ALL DRUGGISTS.

GRANULA packages 25 cents. "THE PERFECT HEALTH FOOD" Specially suitable for invalids and children. Sample Book of Recipes FREE. GRANULA CO., DANSVILLE, N. Y.

8% Municipal Warrants Safe as bonds and pay much better. Write for details. ROBT. E. STRAHORN & Co., Equitable Building, Boston.



THE PRUDENTIAL
... HAS ...
Assets, $19,541,827
Income, $14,158,445
Surplus, $4,034,116
Insurance in force, $320,453,483
Protects over half a million homes through nearly 2,500,000 policies.
The youngest of the great leaders of the Life Insurance Companies of the world, THE PRUDENTIAL, furnishes Life Insurance for the whole family. Premiums payable weekly, quarterly, half-yearly and yearly.
FIVE YEARS STEADY SWEEP ONWARD

	Dec. 31—1891.	Dec. 31—1896.	Increase in 5 years.
Assets,	$6,889,674	$19,541,827	$12,652,153
Surplus,	1,449,057	4,034,116	2,585,059
Income,	6,703,631	14,158,445	7,454,814
Insurance in force,	157,560,342	320,453,483	162,893,141
Interest Earnings,	290,348	825,801	535,453

$1,260 OF ASSETS FOR EVERY $1,000 OF LIABILITIES.
The New (Industrial weekly premium) policy of The Prudential is profit sharing. Write
THE PRUDENTIAL INSURANCE COMPANY OF AMERICA
Home Office: Newark, N. J. JOHN F. DRYDEN, President.

Continued from page 500.

Minnesota

MINNEAPOLIS.—*Lyndale.* Work at the mission is developing, and over 20 persons are desirous of uniting in an organization which probably will be a branch of this church. Rev. M. A. Stevens is preaching there, and the work seems promising. ——*New Brighton.* Revival meetings have been held, Rev. C. W. Merrill of the Open Door Church assisting, and a number of persons have signified their purpose to begin a Christian life. The opening of the packing houses have brought several families, which give new strength to the little church.

WINTHROP.—At Cornish, an out station, meetings have been held by Rev. C. A. Ruddock, with the assistance of Evangelist Okerstein. A number of conversions resulted, and it is proposed to organize a branch church to be connected with Winthrop. Mr. Ruddock preaches at several out-stations and greatly needs an assistant.

WINONA.—The Southern Minnesota Ministerial Association met in Dr. L. L. West's study March 30 with full attendance. A paper by Rev. W. H. Medlar of Wabasha on Dr. Behrends's questionings and the host's exposition of The Social Message of Jesus called forth animated discussion.

AUSTIN, Rev. C. E. Wright, D. D., pastor, unites with other churches in meetings, beginning April 6, under the lead of Evangelist C. N. Hunt. He conducted a successful series here about four years ago, as a result of which over 100 members were received.

HIBBING.—Work is developing in this mining town under Mr. R. W. Watt of the Moody Institute, and the formation of a church in the near future is proposed. General Missionary Fellows is working at other points on the Iron Range.

Kansas

VALENCIA.—In 1893 this rural church in Shawnee County was organized with two preaching points, six miles apart. A building was erected at one of these points, which was called Plymouth. It was decided March 10 to organize a separate church at the latter station, to be known as Plymouth Church. The new organization started with 10 members and will probably have as many more soon. Meanwhile Valencia prospers, and both churches will continue to be served by the same pastor.

JETMORE.—Presbyterians and Methodists have joined Congregationalists in a series of meetings which has just closed. Union services have never before been held here, having been prevented hitherto by animosities. Several remarkable conversions occurred during these meetings, and the cottage prayer services, held daily, will be continued weekly throughout the year.

FORD AND FOWLER.—This field in southwestern Kansas is 78 miles long and comprises nine preaching stations, with a membership of 85, all in charge of one pastor. A deacon of Ford Church renders efficient help in conducting services at some of the stations. Twenty-seven conversions have occurred on the field in 10 months.

SEDGWICK has been enjoying a gracious revival, the meetings being conducted by the pastor, Rev. P. C. Burhans. During the three months ending March 1, 30 new members were received, and 10 more are soon to unite. The pastor also preaches at a country point.

Garnett is working unitedly and progressively, but is gathering funds to pay an indebtedness of $350 before engaging a pastor.——As a result of revival meetings, conducted by Rev. T. H. Gourley, in Twelve Mile church, 21 members have recently been received.

Nebraska

FREMONT.—Rev. W. H. Buss signified, March 28, his intention of terminating his relations with the church at a comparatively early day. The announcement caused much surprise and deep regret among his people. Mr. Buss has been the esteemed and efficient pastor here for nearly seven years, during which the church has made progress in all elements of true success. He has also been prominent in State work, being a director of the Nebraska H. M. S. Every effort will be made by his people to induce him to remain.

CAMBRIDGE.—Union meetings, which had aroused widespread interest in both churches and in the town, closed March 27. Twenty persons are already pledged to unite, most of them adults.

LEIGH, through heroic effort and sacrifice, last year maintained self-support, and March 21 made a generous contribution to the work of the C. H. M. S.

North Dakota

CARRINGTON.—A $1,000 parsonage has been built and paid for, except a loan from the C. C. B. S. Also about $250 have been expended in repairing the meeting house. The pastor's salary is promptly paid.

NIAGARA.—Rev. N. P. McQuarrie has been holding special meetings, which have awakened considerable interest. The reduced appropriation from the H. M. S. will seriously cripple the work.

PACIFIC COAST

California

SANTA ROSA.—Rev. L. D. Rathbone is preaching a Sunday evening series on Napoleon, Washington, Watt, Shakespeare and Newton. These characters were selected because in response to his inquiries the people gave them as their choice of the greatest heroes in war, statesmanship, invention, poetry and science.

PETALUMA.—A semi-annual meeting has just been held, with reports of all branches of work. Special encouragement was found in the Sunday school, which during the last half-year has doubled its membership and added a normal class.

LINCOLN.—The Methodists and Congregationalists have made arrangements for a series of bimonthly union Sunday services. The Epworth League and C. E. Society also join forces on these evenings.

LOS ANGELES.—*West End* has recently received two beautiful windows for its new edifice, now in process of construction. The church has decided to use individual communion cups.

OAKLAND.—*First.* The Busy People's Bible Class is to have three lectures by Prof. T. F. Bacon of the State University on The Bible, the Source of Religious Knowledge.

Supt. L. L. Wirt of the S. S. and Publishing Society is aiding Rev. J. A. Milligan in special services at Porterville in behalf of ranchmen.——During the

Continued on page 503.

"Sanitas"

Disinfecting Fluid destroys the microbes of

Scarlet Fever	**in 2½**	**minutes,**
Typhoid Fever	**5½**	"
Diphtheria	**4½**	"
Consumption	**5**	"
Asiatic Cholera	**6**	"

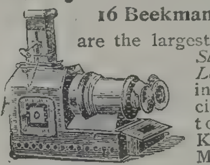
Tests made by Dr. A. B. Griffiths, F.R.S., F.C.S.

"How to Disinfect," an illustrated book giving practical instruction for disinfection in everyday life and during cases of infectious illness, sent free.

The American & Continental "Sanitas" Co. Ltd.
636 to 642 West 55th St., New York City.

Riley Brothers, (Bradford, Eng.)

16 Beekman St., New York.



are the largest manufacturers of *Stereopticons, Magic Lanterns and Views* in the world. Agencies in Chicago, Boston, Chattanooga, Kansas City and Minneapolis.

Everything in the Lantern business furnished. **Special Lanterns and Slides** for all purposes sold and loaned on easy terms. Send for free literature.

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BRANCHES—BOSTON: 36 Bromfield St. CHICAGO: 196 La Salle St. KANSAS CITY (Mo.): 515 East 14th St. MINNEAPOLIS: 23 Washington Ave. So. CHATTANOOGA: 708 Market.

GET Whitman's INSTANTANEOUS Chocolate Pure, wholesome, convenient—made in a jiffy—*NO BOILING.*

Gilchrist & Co.

WINTER STREET, BOSTON.

LADIES', MISSES' AND CHILDREN'S

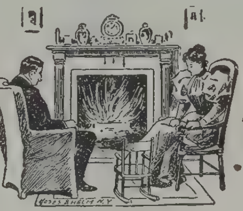
Tailor-Made Suits, Coats, Capes.

Every garment we show is new in style, new in color and material. The workmanship is unexcelled. The prices we assert to be the lowest named by any house in the business.

Bicycle Suits in all styles of Divided and Circular Skirts from **$3.98** up to **$20.00.**

A Vacancy

In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed. That is why every mother ought to have at her elbow a bottle of : : : :



Adamson's Botanic Cough Balsam

It never fails to cure Croup if taken at the first symptom. Usually it cures after the disease has made considerable progress. But it is wise to keep a bottle on the shelf all the time.

This good remedy also cures Coughs, Colds, Pneumonia, Bronchitis, Asthma, Hoarseness, Whooping Cough, Influenza and all diseases of the breathing organs. It *cures,* remember.

Large Bottles,	75c.
Small Bottles,	35c.
Trial Size, -	10c.

At all good drug stores.

Made only by F. W. KINSMAN & CO.,
Wholesale and Retail Druggists,
6th Av., cor. 39th St. and 4th Av., cor. 25th St., N.Y.

Continued from page 502.

illness and absence of Rev. F. N. Greeley of San José the women of West Side Church provided a handsome chair for the pulpit.

Washington

ROSALIA has added to its membership several substantial people. The pastor, Rev. C. W. Campbell, has established an office, to which he has invited men for personal conversation, and a number of conversions have resulted. With the help of his young men he is now building a parsonage, where he will continue this personal work.

PLEASANT PRAIRIE dedicated a pretty and comfortable house of worship March 21, General Missionary Walters assisting. This is the third edifice which Rev. Jonathan Edwards has built on his large field within three years. All these have been dedicated free of debt.

WEEKLY REGISTER

Calls

BARTLEY, Wm. T., Andover Sem., to Salem, N.H., where he has been supplying.
BENTON, Adoniram J., Quasqueton, Io., to Dickens and Harmony. Accepts.
BOYER, Virgil O., recently of Pacific Sem., to Harmar Ch., Marietta, O.
BOUTON, Tilton C. H., to remain for a year at Henniker, N. H., where he has been supplying. Accepts.
BRINK, Lee A., to Hope Ch., W. Superior, Wis., where he has been supplying. Accepts.
BROWN, Robt. E., Meadville, Pa., to Lakewood and Ashville, N. Y.
BURNABY, Sidney A., Southbridge, Mass., to Pilgrim Ch., N. Canaan, Ct.
CUSHMAN, Chas. E., Argentine, Kan., to Russell. Accepts.
ELLIOTT, John H., asst. pastor Central (Presb.) Ch., Rochester. N. Y., to South Ch., same city. Declines.
GANLEY, Wm., Bangor Sem., to Lowell, Vt. Accepts, to begin work the last of May.
HARDY, Wm. P., San Rafael, Cal., to Vernondale. Accepts.
HOLBROOK, Fred. C., Wayne, O., to Lakewood Ch., Cleveland. Accepts.
JOHNSON, Ansel E., Yale Sem. to H. M. work in California. Accepts.
JONES, Richard, recently of Highmore, S. D., to Myron. Accepts.
KINEZR, Addison D., late of Perry, Io, to Lyons. Accepts.
KNODELL, Jas. R., late of San Bernardino, Cal., *withdraws* acceptance of call to Tabor, Io.
LYON, F. Emory, accepts call to Sun Prairie, Wis., in connection with post-graduate studies at the State Univ.
McDERMID, Duncan, Cambridge, Mass., to Edgartown. Accepts.
McGEEHON, Selden E., Richmond, Me., to Hartland, Vt.
MATTHEWS, Newman, Puritan Ch., Scranton, Pa., accepts renewed call to Randolph, N. Y.
MITCHELL, Fred G., Riley, Kan., to Netawaka. Accepts, and has begun work.
MOORE, Philip H., to remain a fourth year at Saco, Me. Declines.
OSBORNE, C A, to Lake Geneva, Wis., where he has been supplying. Accepts.
PHELPS, Lawrence, associate pastor at Berkeley Temple, Boston, Mass., to Bristol, R. I., for one year.
RADFORD, Walter, late of Eagle Grove, Io., declines call to Washta.
RICHARDSON, Chas. A., to Louisville, Kan., to remain for a year from Mch. 1. Accepts.
ROBERTS, Owen W., to the permanent pastorate at New Rockford, N. D., where he has been supplying.
ROGERS, Alfred H., Mound City, Ill., to Plymouth Ch., Kansas City, Mo. Accepts.
RURING, Victor H., Oberlin Sem., to Highmore, S. D. Accepts.
SIMS, Thos., Toronto, Can., accepts call to First Ch., Melrose, Mass.
SKINNER, David E., Nora Springs, Io., to Primghar. Accepts.
WATT, J. Craig, McGill College, Montreal, accepts call to Gardner and Rose Valley, N. D.
WELSH, John W, Newton, Kan, to Powhattan and Comet.
WOMER, Perley P., Somersville, Ct., accepts call to Williamstown, Vt.

Ordinations and Installations

BURGESS, Geo. H., *rec. p.* Normal, Ill., March 30. Sermon, Rev. E. F. Williams, D. D.; other parts. Rev. Messrs. J. M. Campbell and C. W. Hiatt, D. D.

Resignations

BARNARD, Isaac D., Altoona, Kan.
BELL, Thos, Plymouth Ch., Scranton, Pa., to take effect in July.
FAY, Rollin B., Westford, Vt., to take effect in May.
HUSSEY, Matthew, Welsh Ch., Gas City, Ind.
LEPPART, David, Huntington, Ore., to resume evangelistic work.
McCLEARY, Owen L, Owen's Grove, Io.
REITER, David H., Vicksburg, Mich.
SANDFORD, Wm. B., Parkersburg, Io.
SARGENT, Geo. W., Bellevue, Io., after five years' service.

Dismissions

LANSING, Isaac J., Park St. Ch., Boston, April 1.

Churches Organized

OAKDALE, Tenn., 26 Mch., 11 members.
TORRINGTON, Ct, French, 20 Mch.
VALENCIA, Kan. (near), Plymouth Ch., 10 Mch., 10 members.

Miscellaneous

CAMERON, Alick J., and his bride, were given a reception Mch. 24, by their parishioners of Jamaica, Vt. Among the gifts were a silver tea service, with table, and a purse of money from the W. Townshend church.
CLYDE, J. P., Yale Sem., will supply at Parkersburg, Io., during the summer.
DADA, Edwin P., Hemingford, Neb., has temporary charge of the church at Columbia City, Wn.
DOUGLASS, Francis J., late of Ames, Io., is supplying at Washta.
EMERSON, Jas C., who has recently accepted the pastorate at Deerfield, N. H., has been obliged to retire from active work temporarily, and has gone to southern California in search of health.
FREY, T. Arthur, of Biddeford, Me., is planning a four months' tour in Europe, and expects to sail in May *via* Gibraltar to Genoa.
GRAY, Thomas, a Washburn graduate and now in Chicago Seminary, will be acting pastor at Alton, Kan., and adjacent points for four months from May 2.
MILES, Milo N., of Iowa City, the veteran Congregational minister of the Mississippi Valley, is hale and hearty at the age of 90. Three days before his last birthday, he preached a clear and vigorous sermon on the moral and religious changes of the last nine decades. On his anniversary the ladies of the church gave him a reception at the home of his daughter.
RAWLINS, Geo. E., a Methodist minister, of Spokane, Wn., has joined the Congregational fellowship.
SINKS, Perry W., First Ch., Painesville, O., has been engaged as temporary supply by Euclid Ave. Ch., Cleveland.
SQUIRES, Prof. Wm. H., of Hamilton College is supplying at Oriskany Falls, N. Y.
STRONG, Frank P., Chicago Seminary, will be acting pastor at Stafford and Plevna, Kan., for four months, from May 2.
TITUS, Herbert R., Vergennes, Vt., is about to sail for Liverpool on a three months' European tour.
WHITE, Austin B., recently resigned at Escondido, Cal., and his wife have gone to Los Angeles, which is to be their home.

OTHER CHRISTIAN WORK

A mission training conference for presidents and chairmen of committees of C. E. and other young people's societies of Boston will be held at Union Church, April 19, Patriot's Day, from 3-9 P. M. with supper served between sessions. Among the special participants are W. L. Amerman, president, New York city C. E Union, Rev. H. P. Beach and R. E. Lewis.

◆

OUR ARMENIAN ORPHANS' FUND

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$40.75
Previously acknowledged	23,838.18
Total	$23,878.93

Easter Vases.

Beautiful designs in glass and porcelain.

Also Plant Pots and Pedestals, from English, French, German, Chinese, and American potteries.

New designs of Wedgwood Ware Ferneries for table decorations.

New Plant Pots and Pedestals, costing from the lowest priced up to the most expensive.

New Cathedral bent glass Lamp Shades for fine Lamps.

Intending buyers will find our new importations in the DINNER SET DEPARTMENT, the Glass Room, and the Art Pottery Rooms attractive; and we are not undersold if we know it.

Jones, McDuffee & Stratton Co.,
China, Glass, and Lamps,
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DRY GOODS,

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One of the most successful branches of our business. Every facility for filling orders promptly and satisfactorily.

WE DELIVER ALL GOODS *FREE OF CHARGE* TO ANY ADDRESS IN THE FOLLOWING NAMED STATES: New York, New Jersey, Connecticut, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Pennsylvania, Delaware, Maryland; also in Washington, D. C., and when the amount purchased is $10.00 or over, we prepay express charges for Illinois, Indiana, Kentucky, North Carolina, South Carolina, Ohio, Tennessee, West Virginia, Virginia, Wisconsin, Michigan and Iowa.

We do not issue a catalogue, but will at all times cheerfully furnish samples or price of our goods.

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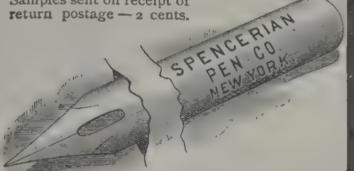

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WEAR LONG ALWAYS USED
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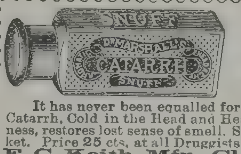
If you are Planning to Build our Books of Designs and Plans will help you. They are filled with up-to-date Designs and home building ideas

Our Little (1897) Book "Artistic Home Designs" shows many BEAUTIFUL HOMES, also designs for laying out, beautifying grounds, etc Sent for 10 cents, if you name price of house you will build.

GEO. F. BARBER & CO., 47 Gay St., Knoxville, Tenn.



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CURES CATARRH

It has never been equalled for the instant relief of Catarrh, Cold in the Head and Headache. Cures Deafness, restores lost sense of smell. Sixty yrs. on the market. Price 25 cts, at all Druggists or by mail postpaid.
F. C. Keith, Mfr., Cleveland, O.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No 76 Wall St, New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Church Position (Music). An Organist and Director, of year's experience, desires a church position. Best of testimonials. Address W. G. Reynolds, 624 Selby Ave., St. Paul, Minn.

New York Shopping Agency. Purchasing of *every* description done free. Superior advantages offered. House furnishing a specialty. Will chaperon people when in town on shopping expeditions. For circular and references address manager, Mrs Kimball, 172 West 95th St., New York.

A Congregational Minister, in middle life, seeks employment as a competent bookkeeper, cashier, correspondent or general office hand. Would be valuable help in a publishing house, or as assistant librarian. Moderate salary. Highest references. Address, Anxious, care *Congregationalist*, Boston, Mass.

FOR SALE OR RENT.—In Royalton, Vt., within five minutes' walk to churches, schools, postoffice and railroad depot, a large, fine house, containing 14 rooms, mostly hardwood finish, furnace, large cemented cellars, running spring water, barn with 5 stalls, all in good repair, including half an acre of land Will be sold for half its cost. Apply to A. W. KENNEY, Lakewood, N. J.

POULTRY AND FRUIT FARM.

30 acres. Keeps five cows and pair horses. Choice fruit; attractive cottage, stable, hennery, etc., all good. Only $1,200; $550 cash, balance $100 yearly. See Chapin's Illustrated Farm Book, postpaid by CHAPIN'S FARM AGENCY, 4 Herald Builing, Boston; or apply to G. F. KEITH, opp. station, Bridgewater, Mass. (27 miles south of Boston).

Blake Bell Foundry
Established in 1820.
Successors to WM. BLAKE & CO.
Manufacture bells of every description, single or chimes, of Copper and Tin. Address
BLAKE BELL CO., Boston, Mass.

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, APRIL 2

Mrs. C. H. Daniels presided and, reading 1 Peter 1: 3, spoke of the "living hope" to which Peter frequently refers. Tokens of hope, the foliage and fruit of past service, appear in the great awakening noted in many mission stations—in the college and boarding school at Marsovan; in Marash, where some are making gifts to the church in memory of friends whom they have lost, and a brother in one of the out-stations prays, "We thank thee, O Christ, for taking our homes and giving us more of thyself"; in Harpoot and vicinity, Mr. Ellis, just before his death, having visited a little town where twenty-five were received to the church and sixty more were to come a little later; in the Shaowu field, 250 miles up the Chinese river Min, where hundreds of inquirers are reported; in Inanda, Esidumbini, Umvoti and other stations in the Zulu mission, where backsliders have been making confession and many have begun the new life. In view of all this the church at home is not coming up to its privileges and needs to be reminded of the promises of God.

Mrs. Schneider read extracts from a sheet of "News Notes" from Aintab, giving a review of the religious work in that city during the last fifteen months, reporting as one of the immediate results of the massacre and pillage of November, '95, a marked increase in church attendance, the difficulty of getting across the city and the fellowship of a common suffering having in the case of many obliterated denominational lines, so that Gregorians and Protestants have met together and a double service has frequently been held in the same church. Audiences on Sunday and during daily services for special seasons have run up into thousands and it has been a time of great spiritual uplifting and quickening. Mrs. Schneider also gave a few facts from Dr. Schneider's journal at Aintab published in the *Missionary Herald* for November, 1848, showing how small were the beginnings from which present results have grown. In this same *Herald* an editorial upon the financial condition of the Board and the necessity of liquidating the debt and the danger of retrograding if the Board only attempts to keep stationary has a familiar ring.

Tender allusion was made to Mrs. Edwin Bliss of Constantinople, whose burial in the Newton cemetery on the previous day had been attended by several of her co-workers in Turkey, all ready to testify to her lovely spirit and constant service. Miss Mary B. Daniels represented the Osaka station of the Japan mission, and making a comparison of missionaries' trials in Japan and Turkey drew a lesson of the need of more patience with uninteresting people. Reference was made to the missionaries in India whose names had appeared upon the calendar for the week, Miss Bruce of Satara being assigned to Friday. Mrs. Thompson, Miss Means and Mrs. Abell led the petitions which closed the interesting hour.

BIOGRAPHICAL

REV. CHARLES ELLIOTT HARWOOD

Mr. Harwood, pastor of the church at Cranberry Isles, Me., died at Orleans, Mass., March 30, aged fifty-five years. He graduated from Amherst in 1865 and from Andover in 1869, was ordained and installed at Orleans, Mass., in 1871, where he continued until 1881. He engaged in home mission work in Nebraska for some years, returning to Maine in 1890, having charge of the church at Presque Isle until 1892. At the time of his death he was settled over the church at Cranberry Isles, and was doing noble work.

REV. I. FAYETTE PETTIBONE, D. D.

Dr. Pettibone, one of the missionaries of the American Board, died at Rockton, Ill., March 21. He was born at Stockholm, N. Y., March 24, 1824, graduated from Union College in 1849 and Andover in 1854. He went to Turkey in the service of the Board in 1855, remaining there until the breaking out of the Civil War, when his sense of patriotism impelled him to come home and enlist. At the close of the war he returned again to the mission field, where he remained until 1893, when his health failing he returned to this country.

MRS. ELIZABETH HOLMES PORTER BLISS

Few women missionaries have become more widely beloved than Mrs. Bliss, who died at Amherst March 30. Her husband was the late Dr. E. E. Bliss, with whom she went to Turkey under the American Board in 1843. There, from Constantinople as a center, they made their influence felt far and wide, devoting themselves to all phases of missionary work with tact, fidelity and success. Dr. Bliss died in the harness in 1892, but Mrs. Bliss did not return to this country until last July, going directly to Amherst to make her home with her daughter, the widow of Langdon S. Ward, for so many years treasurer of the American Board. Two of Mrs. Bliss's daughters died in Turkey. Her son, Rev. W. D. P. Bliss, a graduate of Amherst in 1878, has been prominent as the rector of what was known for some time as The Church of the Carpenter, in Boston.

EASTER is now one of the annuals in the crockery shops, and the display of Easter vases for presentation mementos is a feature in the stock of Jones, McDuffee & Stratton's, whose store is one of the attractive shops.

APRIL WISDOM.—Be sure that your blood is pure, your appetite good, your digestion perfect. To purify your blood and build up your health, take Hood's Sarsaparilla. This medicine has accomplished remarkable cures of all blood diseases. It is the One True Blood Purifier. Hood's Sarsaparilla has power to make you well by purifying and enriching your blood, giving you an appetite, and nerve, mental and digestive strength.

Easter Millinery

Your New Easter Hat will be

Charming, Becoming and Stylish

If designed and made by our incomparable artists. Imported Hats, if you wish—beautiful creations by famous Paris and London Milliners—they're here for your inspection.

Prices the lowest possible for work of superior excellence.

Fine Flowers, the best display to be seen in Boston! Unsurpassed assortment of Ribbons, Laces, Straw Braids and Ornaments.

WM. S. BUTLER & CO.,
Millinery, Dry and Fancy Goods,
90 to 98 TREMONT ST., BOSTON.

EARN A BICYCLE

600 Second Hand Wheels. *All Makes.* GOOD AS NEW. $5 to $15. New High Grade '96 models, fully guaranteed $17 to $25. ***Special Clearing Sale.*** Shipped anywhere on approval.

We will give a responsible agt. in each town **free use of sample** wheel to introduce them. Our reputation is well known throughout the country. **Write at once for our special offer**

N. C. MEAD CYCLE CO., Wabash Ave., Chicago, Ill.

The Standard of Excellence

The average woman cannot discriminate justly between machines, so far as their mechanical construction is concerned, but she can always wisely judge their work.

ALL THE ESSENTIAL QUALITIES OF A FAMILY SEWING-MACHINE ARE MOST PERFECTLY COMBINED IN . . .

SIMPLICITY— so it can be easily adjusted, and won't get out of order.

SPEED— so that it will do the most work with the least effort.

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SINGER WORK IS ALWAYS GOOD WORK.

This is why Singer Machines maintain their supremacy all over the world, making the Singer trade-mark a reliable guarantee of perfection. . . . .

THE SINGER MANUFACTURING CO.

OFFICES IN EVERY CITY IN THE WORLD

EASTER DAY.

The Congregationalist's Service No. 10 is perfectly adapted for the use of churches proposing to hold an Easter service in which it is desired that the congregation should participate. This Service has been used very widely and has been a most pronounced success.

100 copies, with music, 8 pp., 60 cents, postpaid.

Less than 100 copies of *one number* 1 cent each.

THE CONGREGATIONALIST, Boston.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 18–24. Different Kinds of Death and the Conquest of Them. 1 Cor. 15: 50–58.

From the earliest times the thought of the world has been disposed to discriminate between the perishable and the imperishable part of a man. The fact of death for the body, sooner or later, has been recognized, sometimes after severe but fruitless opposition to it, sometimes with stoical indifference, sometimes with the calm resignation which faith in a loving Heavenly Father induces. But through all these different ways of looking at the death of the body has run a little silver thread of hope, developing with the Christian into a strong cable of assurance that the soul would survive.

Aside from the revelation of Christ we are not much better off than the ancients as respects our understanding of this great matter. It is true we can stave off death better than our fathers could. Modern medical science works wonderful cures. Better general conditions tend to a greater longevity. We are not wholly at the mercy of our foe, but when we stop to reflect we know that in due time we shall be obliged to yield to him. So perhaps we might as well make over to him in advance our bodies, this framework of tissues, muscles and nerves, caring for them, to be sure, as vigilantly as we may while they are yet ours, but prepared to surrender them when God deems best.

It is possible, however, practically to defeat death by cultivating within us the nature upon which he has no claim. If an abundance of hope, faith and love reside in our hearts, if heavenly aspirations and intuitions are cherished and exercised, if we allow ourselves to become partakers of the divine nature, then we are building up a force within us which can laugh at death. Have we not seen invalids, dying men and women, in whom the spiritual was so strong that it seemed as if death were only a gentle messenger sent to release a tremendous power from the grasp of a framework which fettered it? Think of Professor Drummond on his deathbed, singing with the sweet confidence of a simple Christian faith, "I'm not ashamed to own my Lord." It is inconceivable that so precious a thing as a Christlike character can be annihilated by the accident of death.

THE CHURCH PRAYER MEETING

Topic, April 11–17. The Lamb Slain from the Foundation of the World. Ex. 12: 1–15; Is. 53; John 1: 29–37; 19: 28–30; Luke 24: 25–35.

Christ's sacrifice the culmination and the beginning of history. God's purpose, of which our lives are part.

(See prayer meeting editorial.)

FOR EVERY PAIN OR SORENESS, use *Pond's Extract. Avoid cheap and worthless substitutes.*

HENRY GAZE & SON, LTD , the tourist agents, so well known to our readers, announce on the back cover of this issue a series of delightful tours to Europe. These tours include most all of the places in the Old World visited by tourists, so that any one desiring to spend a limited or extended time abroad can secure accommodations in a select party which will cover the points of interest most desired by him. They also issue individual tickets to any part of, or around, the world.

TOUR TO WASHINGTON AND OLD POINT COMFORT.—Tuesday, April 20, delightful tour to Washington and Old Point Comfort *via* Royal Blue Line; three and one-half days in Washington; trip to Mount Vernon; one day at Old Point Comfort and Fortress Monroe; visit to Philadelphia; privilege of stop over in New York. Every detail first-class; $29.50 covers every expense. May 4, tour to Washington with five days at the national Capitol; rate $27. For illustrated Itinerary call on or address A. J. Simmons, N. E. A., 211 Washington St., Boston.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR ECKSTEIN	Cincinnati.
ATLANTIC BRADLEY BROOKLYN JEWETT ULSTER UNION	New York.
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WHITE LEAD is like a great many other articles offered for sale; some good, some bad. (See list of the brands which are genuine, or good.) They are made by the "old Dutch" process of slow corrosion. Avoid getting the other sort by making sure of the brand.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

$60 Waverley Bicycles

We Save Cost of New Tools.

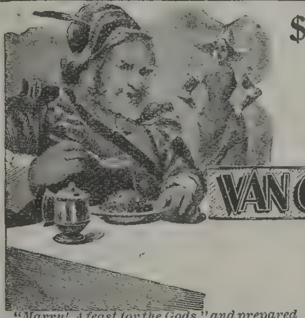
By continuing into 1897 the manufacture of 1896 Waverleys, bringing them fully up to date wherever required, we save to the buyer the cost of expensive machinery, and so can furnish these matchless bicycles at $60. They have no equal at their price.

The Most Advanced Type of Bicycle Construction.

1897 Models Sell for $100

Catalogue free from us or the dealer.

INDIANA BICYCLE CO., MAKERS OF WAVERLEYS, INDIANAPOLIS, IND.



"Marry! A feast for the Gods," and prepared in five minutes.—Merry Wives, Act 2, Scene 2.

$1,000.00 in 147 Prizes

1 of $100, 2 of $50, 4 of $25, 140 of $5 each,

will be given July 1st, for recipes we accept for using our Pork and Beans, alone or in combination with other food products. A trade mark cut from label of can must accompany every recipe. Competition closes May 31. Our cook book, "Bean Cookery," free to all who answer this ad.

VAN CAMP'S BOSTON BAKED PORK AND BEANS

Prepared with Tomato Sauce.

Is a delicious, satisfying dish for all occasions. A meal in itself. Equally good hot or cold. In three sizes—at leading grocers, or send 6c for sample can or postal card for free booklet.

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Save Money.

Make Home Attractive.

CAMPBELL'S VARNISH STAINS

make **Old Furniture** look like new and transform it into beautiful imitations of choice woods finished with varnish. Anybody can apply them. These are the **original** and **only** perfect Varnish Stains ever produced. If you cannot find them in your vicinity, write **CARPENTER-MORTON CO.**, Boston, Mass., Man'f's.

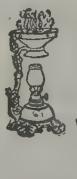
BUY

your paint from the manufacturer.

"FERINITE"

COTTAGE COLORS

are the best in the world and guaranteed. Most durable and beautiful. Send for sample card and price list to THE TAYLOR PAINT & OIL CO., 38 Burling Slip, N. Y.



Vapo-Cresolene

Cures While You Sleep,

Whooping Cough, Croup, Asthma, Catarrh & Colds.

CRESOLENE when vaporized in the sick room will give immediate relief. Its curative powers are wonderful, at the same time preventing the spread of contagious diseases by acting as a powerful disinfectant. Harmless to the youngest child. Sold by druggists. Descriptive booklet with testimonials free.

THE VAPO-CRESOLENE CO., 69 Wall St.

SCHIEFFELIN & CO., New York, Sole Agents.

"A fair face may prove a foul bargain." Marry a plain girl if she uses . . SAPOLIO

Marriages

The charge for marriage notices is twenty-five cents.

HADDEN—MEARS—In Beloit, Wis., Mch. 30, by Rev. G. R. Leavitt, D. D., Rev. J. W. Hadden of the lower Kickapoo Valley Home Missionary field, Crawford Co., Wis., and Persis Mears of Beloit.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BANCROFT—In S. Boston, Mch. 17, Alonzo Bancroft, aged 76 yrs., 9 mos., 13 dys. Burial at Rindge, N. H.

BOWMAN—At Chelsea, April 5, Ebenezer Bowman, aged 66 yrs., 2 mos., 23 dys.

BURBECK—In Denver, Col., Mch. 27, Edward C. Burbeck, aged 51 yrs. Burial at Bradford, Vt.

DIXON—In Atwood, Kan., Mch. 4, Anna L., wife of Rev. J. J. A. T. Dixon, pastor at Atwood, aged 66 yrs.

KENDALL—In Dunstable, Mch. 26, Susanna Taylor, widow of Deacon Chiler Kendall, aged 94 yrs., 10 mos. and 12 dys. For more than seventy years a consistent member of the Congregational church.

KIRKLAND—In Benzonia, Mich., Mch. 15, Rev. Elias E. Kirkland, aged 84 yrs. He was one of the pioneer preachers in Northern Michigan.

NIMS—In Sullivan, N. H., Mch. 25, of pneumonia, Deacon Augustus F. Nims, aged 53 yrs.

RICHARDS—In Shawnee, Okl., Mch. 24, of paralysis, Rev. Samuel Richards, D. D., aged 62 yrs. He was a close student and faithful pastor.

MRS. AUSTIN H. NORRIS

Mrs. Mary E. Norris, wife of the pastor of the Second Congregational Church of Torrington, Ct., was called home on the morning of March 25. Beginning her day's work as usual, long before its close she entered into rest. Her early home was in Northfield, Ct., where in 1874 she married Mr. Norris and went directly with him to missionary work in Michigan. The churches in Farwell, Clare, Ada, Richmond, Owego and Ithaca know what an effective assistant she was. When her husband became general superintendent of home missionary work in Michigan she continued her service in the church in Lansing, being especially active in Sunday school work. Thence the family removed to the historic parish of Torringford. Here young Mills was reared, who was one of the original band who knelt by the haystack to give themselves to foreign missions. Here was brought young Oobookiah, the Sandwich Island convert. It was fitting that Mrs. Norris should end her days amid such surroundings, for she was an enthusiast in both foreign and home missionary work, giving in toil and money most generously. She was also an earnest member of the W. C. T. U., and active in parish work. She was a bright, cheery woman, endowed with the gift of song, fully consecrated to the work of Christ. her Master She leaves, beside her husband, three children, one son and two daughters, all of whom are fitting for college.

HON. HENRY F. SANBORN

Mr. Sanborn of Epsom, N. H., died of heart disease at his late residence in Princeton, Mass., on Friday, March 26. He was born at Epsom on Feb. 26, 1819, and was a brother of Gen. John B. Sanborn of St. Paul, Minn., who together with two sisters, Mrs. J. G. Pearson and Mrs. H. D. Smith, survives him. In his earlier years he fitted himself for and spent two years at Dartmouth College, when the confinement of a student's life compelled him to abandon his professional career and return to the farm. He lived on Sanborn's Hill, on the farm which has descended from father to son in his family for 150 years, until in 1882 he sold it to his brother and sons and removed to Princeton, where he resided until his death.

A man of lofty character, sterling integrity and rare intellectual power, he commanded the respect and esteem of his fellow-citizens wherever he lived.

During his residence in Epsom he was repeatedly elected selectman of his native town, was chosen representative in 1855 and was twice elected to the Senate of the State of New Hampshire when that body consisted of but twelve men. In his later residence in Princeton he was chosen a member of the school board and has been for many years treasurer of the trustees of the Goodnow Memorial Building. In his earlier life he taught the old Center School in Epsom, and many a man traces to the inspiration of his presence and character the origin of his ambition and success. Nor did he fail to inspire the members of his own family with some of his worthy ambitions and marvelous energy. He leaves surviving him his beloved wife, Eunice Davis Sanborn, who has been his daily companion for more than fifty years, and their three children, Hon. Walter H. Sanborn of St Paul, Minn., United States circuit judge for the eighth judicial circuit, Hon. Edward P. Sanborn, a member of the city council of St. Paul and the law firm of John B. & E. P. Sanborn, and Mrs. Hattie A., the wife of Dr. William B. Cogswell of Stratford, Ct. Though not unmindful of the earthly honors which fell thickly upon him, his faith and hope through all the years of his active and useful life were in Christ and he died, as he lived, a faithful and trusting Christian.

HENRY CORNELIUS HAYDEN

Mr. Hayden died in Newtonville, Feb. 4. That place had been his residence for many years. His home was always a hospitable one, and as in his early manhood he was prosperous in business, he was able to gratify his generous impulses by often entertaining his friends and neighbors. He knew the art of being a host, because he genuinely enjoyed making others happy. He and his wife were original members of the Every Saturday Club, formed in 1870, and he was its first president. His literary tastes were cultivated and active, and he contributed much by his productions to the pleasure and profit of the club. A volume of his poems has been published, which is highly valued by those possessing it. These poems touch some of the deepest springs of human experience.

Mr. Hayden suffered severe business losses through the great fire in Boston in 1872, from which he did not recover. But in his struggles with adversity which followed, his patience, perseverance and Christian spirit won the admiration and devotion of his friends. In adversity, as in prosperity, his life was unselfish, and he was constantly devising means to lighten the burdens and brighten the lives of others.

Mr. Hayden's spiritual life characterized his sympathies and prompted him to Christian service of great value to the Congregational church, of which he was a member. He was for several years superintendent of the Sunday school and a deacon of the church. He was a willing and generous giver as long as he had means to give. His counsel and help were highly esteemed by the pastors with whom he served and by the congregation. The funeral services bore evidence of the esteem in which he and his family were held. Though the day was exceptionally unfavorable, a large audience assembled, and his pastor, Rev. J. M. Dutton, paid a tender and earnest tribute to his character and life as a Christian gentleman. The church and community have been blessed by having him so long among them, and they revere his memory.

The number of churches using individual communion cups is steadily growing larger. Inquiries concerning their use come to us every week from those who are considering the subject. We have yet to hear of a church which has adopted them going back to the use of the common cup. We believe it will not be many years before the common cup for all at the Lord's table will be as rare as its use at family tables.

A SINGLE LINE.—A great many helpful hints may be found in the advertisements of the Paine Furniture Co., which appear in this paper from week to week. A single illustration in their announcement in this issue will show better what we mean. In speaking of the 400 different styles of chiffoniers which they now have on exhibition, they very frankly say that it may take you forty-five minutes to examine so many different styles, but they add the wise injunction that it is a good investment of your time, since your comfort for a dozen years may depend upon the expenditure of these forty-five minutes today. This is sound, practical common sense.

SALT RHEUM

Most torturing and disfiguring of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. ☞ "How to Cure Salt Rheum," free.

FALLING HAIR Pimply Faces, Baby Blemishes, Cured by CUTICURA SOAP.

4 These competitions will be conducted monthly during 1897

First Prizes, each of $100 Cash	$ 400
20 Second Prizes, each of $100 Pierce Special Bicycles	2,000
40 Third Prizes, each of $25 Gold Watches	1,000
Cash and Prizes given each month	$3,400
	12
Total given during 12 months 1897	$40,800

HOW TO OBTAIN THEM. Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with Number of the District competitor lives in. The districts are as follows:

NAME OF DISTRICT.

1 **New York City, Brooklyn, Long and Staten Islands, and New Jersey.**
2 **New York State** *(outside of N.Y. City, Brooklyn, Long and Staten Islands).*
3 **Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.**
4 **The New England States**

SEND THIS TOP PORTION

$3,400.00 GIVEN AWAY EACH MONTH IN CASH. BICYCLES AND WATCHES FOR SUNLIGHT SOAP WRAPPERS

The Bicycles are the celebrated **Pierce Special**, 1897 Pattern, m'f'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First-class Nickle Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

LEVER BROS., LTD.,
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RULES. 1. **Every month during 1897,** in each of the four districts, prizes will be awarded as follows:

The 1 Competitor who sends in the **Largest Number** of coupons from the district in which he or she resides will receive **$100 Cash.**

The 5 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Pierce Special** bicycle, price $100.00.

The 10 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's Gold Watch, price $25.00.

2. The Competitions will **Close** the **Last Day** of **Each Month** during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.

In the selection of food care is exercised to secure the best. No attempt is made to disguise, by flavoring in cooking, the taste of decayed meat or vegetables. Why not this same care in the selection of Cod Liver Oil?

Peter Möller's Cod Liver Oil

is kept free from contamination and all impurities during process of manufacture—hence it is free from all disagreeable taste or smell so common in Cod Liver Oil.

Ask for Peter Moller's Oil, and see that the bottle—a flat, oval one—bears our name as agents. Notice the date in perforated letters at bottom of the label.

Schieffelin & Co., New York

REDUCED FROM $25 TO $10

This Most Wonderful Treatment Now Within the Reach of All.

Circulars, Testimonials, etc., Free.

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General Agent for the New England States.

Here's Hope! BRIGHT'S DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

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SOUTH DAKOTA LEGISLATION

Strong interest has been felt in the biennial session of the legislature just closed. For the first time in the history of the State the Populist party had the governor and a safe working majority in both houses. For the first six weeks the absorbing topic was the senatorial controversy. The Populists were unable to agree upon Senator Kyle or an alternative candidate. Finally the Republicans threw their vote for Mr. Kyle, as the safest and most conservative Populist candidate, and effected an election. When chosen to the Senate six years ago Mr. Kyle was financial secretary of Yankton College, and earlier had filled several Congregational pastorates. In various sections of the State many men of many minds on political questions express confidence in his integrity of purpose.

Another question of absorbing interest has been the temperance legislation to take the place of the prohibition statute recently repealed by popular vote. The outcome is a stringent high license law giving local option to towns and cities. The annual license fee of $300 is equally divided between the county and State. The town cannot levy less than $200 and may levy $600 additional for local uses. Twenty-five voters in a town can secure the consideration of the question of license *versus* no license at any spring election. There are the usual provisions concerning sales to minors and drunkards, and Sunday closing; gaming is forbidden, also screens, tables and chairs. The strict enforcement of the restrictive features would no doubt abate the liquor evil in towns that have failed to enforce the prohibition law. A railway law was also passed, modeled on the lines of the Iowa statute. Passenger rates are reduced to three cents a mile and the railway commissioners are given power to fix reasonable freight rates. Hitherto the position of railway commissioner has been a sinecure involving little service.

The tremendous snowfall east of the Missouri River has cut off communication with the capital during most of the session. The train which brought the legislature away from Pierre at times passed between snowdrifts on either side of the track fully four feet above the tops of the cars. H. K. W.

◆

PREGNANT SENTENCES FROM HENRY DRUMMOND

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As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the fellowship and companionship of Christ.

Many men would be religious if they knew where to begin; many would be more religious if they were sure where it would end. It is not indifference that keeps some men from God, but ignorance.

As the supernatural becomes slowly natural, will also the natural become slowly supernatural, until in the impersonal authority of law men everywhere recognize the authority of God.

If science is to begin to recognize religion, religion must at least end by recognizing science. . . . No man, no man of science even, observing the simple facts, can ever rob religion of its due. Religion has done more for the development of altruism in a few centuries than all the millenniums of geological time.

The visible is the ladder up to the invisible; the temporal is but the scaffolding of the eternal. Then when the last immaterial souls have climbed through this material to God, the scaffolding shall be taken down, and the earth dissolved with fervent heat, not because it was base, but because its work was done.

The amount of spiritual longing in the world—in the hearts of unnumbered thousands of men and women in whom we should never suspect it, among the wise and thoughtful, among the young and gay who seldom assuage and never betray their thirst—this is one of the most wonderful and touching parts of life.

◆

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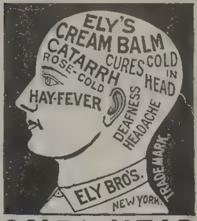

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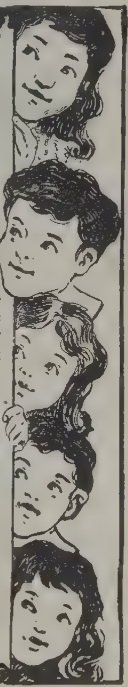

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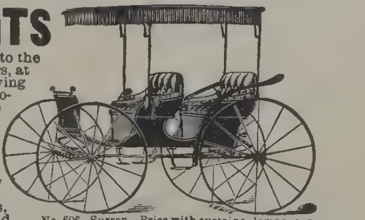

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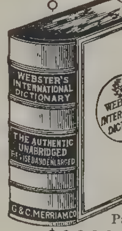
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THE CONGREGATIONALIST

Volume LXXXII Boston Thursday 15 April 1897 *Number 15*

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THESE Easter days give new emphasis to the divine assurance: "Precious in the sight of the Lord is the death of his saints." They make the death of our beloved less a shadow on our lives, more an opening through which other world glory streams out on our paths. That was a day of supernatural gloom in which our Saviour hung on the cross. But the second morning after forms transfigured with light anticipated the dawn, standing beside his empty tomb. What is there now to fear in death, since he proved that he had life in himself, and said, "Because I live, ye shall live also?" Has not he promised, "If a man keep my word he shall never see death?" Dr. Kincaid, lying on the brink of the other world a few weeks ago, said: "I did not think it possible; this is sinking into the arms of God. Nothing troubles me." That is what Christ has done for our friends in their dying, whose death is precious to us and to him. That is what he will do for us. We need not fear death any more. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Those who are trying to label John Watson, D. D., with the tag of heresy should read his recent address to clergymen on the Positive Note in Preaching, in which he laid down the propositions that preaching has too largely lost the positive note; that a preacher ought to be positive, and positive about the right things and in the right spirit. What are the right things? "Revelation—that God has spoken to us in the evangel; the deity of Christ—that Christ is the Son of the Father in a sense which can be asserted of no other man; redemption—that Christ by his sacrifice does deliver the human soul from the power of sin; the Holy Ghost—that God ministers grace to the soul by his indwelling Spirit; the life to come—that there will be another life with moral distinctions." Is he a Unitarian? Hear him say, "It is evident that Unitarianism has done its work and has no promise of life. Its strength did not lie in the denial of our Lord's deity—no religious body can stand on a negation—but on its affirmation of God's Fatherhood. . . . It is impossible for the preacher to speak unkindly of those who have kept the Master's commandments so perfectly, but it is also impossible for him to make any concessions to their negation, as the deity of Christ is the very heart of our faith." Note that he says "deity" not "divinity."

Professor Harnack's recently published conclusions concerning the early dates of the books of the New Testament are most welcome. We have always believed that the positions he holds on these points are correct. Several of our contemporaries point to the great weight given by his eminent scholarship to the statements they have so ably and consistently defended. At the same time they point out how utterly unreliable is Professor Harnack on other points concerning which he differs from their views. This shows how well defined are the limits of scholarship in theological and Biblical studies.

The eastern committee, appointed by the American Board to take measures to increase contributions, invited corporate members in Boston and vicinity to a lunch at the Bellevue Hotel last Thursday, and proposed some plans which were discussed at length. It was agreed that certain steps should be taken which may better be described after their usefulness has been tested by experiment. The committee was deeply in earnest, and their feeling was shared by the members of the Prudential Committee and the other guests. If the receipts of the Board should continue through the year to fall off at the rate of the last seven months, there would be a debt of not far from $100,000. This, with the further retrenchment made necessary, would mean nothing less than the destruction of some very important missions; and, after the successful effort to lift the debt last year, another heavy debt would operate disastrously on the churches at home. There are some encouraging signs to relieve these anxious forebodings, but much self-sacrifice at this time is required of those who value the giving of the gospel to their fellowmen in other lands.

As a means of quickening and fostering the spiritual life, Quiet Days, or Retreats, as they are called, are coming slowly into more general use. These are devotional meetings extended through one or two days and conducted by men whose experience, as well as natural ability, has given peculiar fitness for the service. Originally a tradition of the church, they now are being adopted by an enlarging circle of earnest men and women whose efforts in behalf of the good of others draw heavily upon their spiritual reserves. The Quiet Day observed last week by the men and women connected with Boston's social settlements and described on page 528 was a period of deep significance, not only for the large number present but as indicating the essentially religious character of the social settlement movement and the growing need which those engaged in it feel of nourishing their own spiritual lives, as well as their philanthropic motives, at the fountain of all strength.

A word of caution is needed against a too hasty generalization in regard to the accumulation of wealth which is becoming common. Some people seem to believe that a large fortune cannot possibly be gathered righteously. We have seen the statement more than once that "a man cannot make a million dollars honestly." A little reflection ought to convince any one that this is untrue. Doubtless the number of large fortunes due in part at least to disregard of the obligations of religion and honor is considerable. There may even be comparatively few such accumulated by strict integrity. Yet to declare that to become very rich righteously is impossible is a manifest overstatement. Some men have a genius for money-making and also are providentially afforded exceptional opportunities. Some have special success in ordinary business. Others invent highly remunerative improvements in machinery, or something else necessary to the world. We never have heard it claimed that Dr. Pearsons, for example, has made his evidently considerable fortune unhandsomely. Nor does any one, so far as we are aware, accuse Mr. Edison of having become worth a million or more, as is alleged, by wronging anybody else. They who succeed, however, need to be specially watchful lest they fail to use wealth as creditably as they have won it. If they forget that God merely has intrusted it to them as stewards, both they and their children may become the worse for it.

A Sabbath observance society sends us a circular requesting us not to post letters on Saturday afternoon or Sunday, and not to send letters requiring answers at such a time that they will reach their destination on Saturday, for the reason that we ought not to invite replies which may be sent by Sunday mails. It is by such impracticable nonsense as this that many who are in sympathy with Sunday, temperance and other reforms are kept from giving support to reform movements. They are reasonably unwilling to unite themselves with persons whose want of judgment tends to make righteousness appear ridiculous. Fortunately, there are organizations through which intelligent men and women may labor to promote public morals, and one of their duties is to see that these organizations do not fall into the control of those whose well-meant efforts weaken the causes they want to help.

"The ceaseless rattle of religious machinery," is Dr. W. S. Rainsford's expression for a considerable portion of church work that lacks the guidance and power of the divine commission. Judging by the recent sermon from which this sentence is taken, the rector of New York's most famous institutional church is fearful lest the paraphernalia and machinery essential to carrying on many of our modern forms of church activity will reduce Christian service to a monotonous and perhaps fruitless grind. It is significant that such a note of warning came from a man who has been so vigorously championing the institutional idea. We do not infer that he has altered his conception of the duty of the modern church to the world, but he evidently desires to have the church in its new work and many organizations retain the beauty and the power of a spiritual gospel. That is what is desirable everywhere, be the church in city or country, be it institutional, family, or of no distinctive type.

No object lies so near the hearts of some Christians as that of bringing Jews to believe in Christ. Some even have adopted the national pride of the ancient Jew and believe that his race is to be gathered again in Palestine, and that he is to govern the whole world from Jerusalem. With such romancing we have no sympathy, though we rejoice over every Jew who is made a genuine disciple of Christ. But we invite attention to the fact that very little real success has attended efforts to Christianize Jews. Some professed proselytes from that race have done a good business in collecting funds, ostensibly for that purpose, with the same spirit in which their ancestors once took spoil from the Egyptians. We are periodically solicited for funds to carry on a wonderful mission among the Jews in Jerusalem. To those who have investigated that matter it does seem wonderful that such a humbug should gain credence and money. The most prominent missionary among the Hebrews of New York, a widely known Jew, has been proved to be a gambler and otherwise utterly unworthy of confidence, though in spite of evidence of these facts he has been supported by some of the foremost Christian ministers of that city. The moral of these and other similar incidents is not that all efforts to convert Jews should be abandoned, or that all converted Jews should be distrusted, but that the business end of such work would better be in the hands of Christians who will render accurate accounts of receipts and expenditures.

CHRIST IN THE RISEN LIFE

Jesus alone among founders of great world religions made explicit promises of activity in behalf of his disciples after his own death. The teaching and activity of Confucius, Gautama, Mahomet, ended with their removal from earth's life. The teaching and activity of Jesus, according to his own word, were only raised to a higher plane by his resurrection. Death with him was not an end. It was merely the completion of an earlier stage of his activity, the beginning of a larger life to be spent in the service of his church. He was not raised, like Lazarus or the widow's son of Nain, to die again. "But he, because he abideth forever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

Our Easter joy is joy in the risen and ascended Lord, who is still touched with the feeling of our infirmities. On earth he was our high priest by sacrifice. In heaven he is our high priest by service. After his triumph over death our Lord spent but a few days with his disciples. He confirmed their faith, he taught them out of the Scriptures, he gave them their commission. Then he departed to his work and expectation in the heavenly life, and left them to their tasks and trials with the promise of the presence of the Paraclete. The lesson and the hope of Easter time are not complete with the angel's message or the meetings of the disciples with their risen Lord. They pass on by the ascension and the coming of the Spirit to the experience of the church militant and of the church triumphant.

Already, before that first Easter morning, our Lord had made a beginning of the work of his heavenly life. That malefactor who had confessed him on the cross found him waiting at the gate of paradise with welcome and direction. He had already gathered the nucleus of the church on earth, he began now to gather the nucleus of the church above. He makes men sharers of his triumph who have been sharers of his suffering. Martyrs and confessors as they passed away from earth found welcome and direction and took their places in the growing body of the church above. To every Christian the joy of his presence is the goal of life and death. To depart is to be with Christ, and "it is very far better" to the believing soul.

In our Easter rejoicing we are too apt to leave this thought of our Lord's heavenly activity out of the account. We see him risen, gracious in dealing with faint-hearted and unbelieving disciples, but the thought of Easter as the beginning of his glorious age-long work escapes our vision. We remember the promise of his presence with his church on earth, but we forget his activity in behalf of every individual disciple in the resurrection life. This earthly experience is but a fraction of our immortal destiny. The best joy, the abiding peace, the untroubled intercourse with friends, the steady and fruitful activity are all beyond, in the many mansions where Christ is preparing a place for us. He shall receive us. He is already making provision for us, there as well as here. The sense of homelessness which we feel sometimes in our earthly dwellings will be forever at an end when we go home to him.

Our Lord's work in the risen life concerns both worlds. In the spiritual realm he is preparing a place for us, confessing before his Father and the angels those who have confessed his name on earth, preparing the redeemed for new and joyful activities and responsibilities. On earth he is preparing all things for his coming and his judgment. The forces of wickedness which he suffers, the activities of good which he crowns, wars and rumors of war, the researches, discoveries and conjectures of students, the unrest of men and the dreams of enthusiasts—all help in preparation for his coming.

The risen Lord is the returning Lord. Death has no more dominion over him. The triumphs of evil cannot overcome his patience. The changes of the nations cannot hasten or retard his triumph. To prepare his people, both by their life on earth and by their resurrection life, for that great consummation is the purpose and occupation of our risen and ascended Lord. His humiliation is forever at an end, though the humiliation of his church on earth continues. His glory is, however, established. But he is not content until he makes us sharers of that glory—one with him in loving service as in his earthly life he was one with the Father who had sent him.

O chime of sweet Saint Charity,
Peal soon that Easter morn
When Christ for all shall risen be,
And in all hearts new born!
—*Lowell.*

PRESERVE THE FORESTS

The preservation of the forest cover on the hills in which streams rise is of the utmost importance. It holds the floods in check like a great sponge, and lets the moisture drain out at a gentle, steady rate for a long time, keeping up the needed supply during the weeks when the rainfall is scanty or absent. The great destruction of life and property now going on in the valleys of the Mississippi and Missouri Rivers helps to make impressive the consequences of stripping the timber from the regions about their headwaters. Some one has said that for every tree thus cut down in Minnesota a life is lost in Mississippi. Many of the destructive floods which are becoming so frequent, even at the East, could be prevented, or greatly lessened, by a proper management of the forests along the streams. On the other hand, the periodical drying up of many rivers heretofore furnishing abundant water power is undoubtedly due to the reckless cutting down of the forests about their headwaters.

For this reason alone the action of President Cleveland in February last, in accordance with the recommendations of the Forestry Commission, was of great importance to a large area of our country. He issued a series of proclamations setting apart thirteen new forests reserves, aggregating over twenty million acres in South Dakota, Montana and States west of the Rocky Mountains. Reservations which had already been made aggregate about eighteen million acres.

Unfortunately the Government has permitted settlers, miners and others to cut timber on public lands for various purposes, and, under cover of such permission, a great amount of timber has been stolen, in addition to a vast amount lawfully appropriated by private parties. But under the President's proclamations the cutting of timber by unauthorized persons on the reserved lands was punishable by fine and imprisonment.

Hence the new proclamations aroused intense opposition in the States where the reserves were made. Telegrams and letters poured in upon Congress to undo this "wrong." The Senate, on Feb. 28, added to the sundry civil bill a paragraph restoring to public entry all the land set apart by the proclamations. The House proposed, instead, that the Secretary of the Interior be given power to regulate the cutting of timber on all forest reserves and to sell such timber, and that the President be empowered to modify or vacate any order creating a forest reservation, a power he does not now possess. To this last provision, only, the Senate agreed, and in that form the bill passed. But, inasmuch as it met with a pocket veto, the bill failed to become a law, the forest reservations still stand, and no one has any authority to alter or abolish them.

What is now needed most of all is a law to administer and protect these reserves. The American Forestry Association has labored long and earnestly to promote a proper understanding of the forestry question, and has been ably seconded by many State forestry associations. It has sought to make the public clearly understand that forestry means, not the isolation of the forests, but their utilization. Forestry regards the forest as a perpetual crop, to be harvested year after year and made to pay a handsome revenue, without any danger of extermination. A forest can, in fact, be improved and made more valuable by a judicious use of the ax.

The task of the forester and the object of forest management are, in the main, to obtain a continuous supply of a given amount of useful wood from the smallest area possible and with the least expenditure of energy and money.

This is the owner's view of the matter. The community or the State has also to consider the effect of a properly managed forest upon the water supply of the adjoining country, upon the protection of farm lands from the wind, upon the checking of evaporation and upon the beautifying of the landscape. That the latter is a consideration of real money value does not seem to be realized by those who are stupidly allowing many attractive mountain regions (notably the White Mountains) to be ruined by the ax of the wood pulp manufacturer and the all-devouring furnace of the charcoal burner.

The efforts of all friends of forestry throughout the country should now be directed towards securing for the forest reserves a wise and enlightened management, so that not only may the water supplies be conserved and the forests kept from extermination by fire and timber thieves, but a permanent revenue to the Government from this source insured. There is no doubt but that in Congress a desperate attempt will be made to undo the work now accomplished. The ten Northwestern senators are strongly urging that the reservations be abolished. But they are not likely to carry the Government with them to that extent. An amendment has been proposed to the sundry civil bill, now pending in the Senate Committee on Appropriations, providing for a thorough survey of the forest reservations, and for regulations for administering them in a rational way. It is known that a large number of senators favor this proposal. This is the opportune time for concerted and vigilant action on the part of those who are interested in substituting a rational and equitable system in place of the selfish and unscientific cutting of public timber which is now going on at so rapid and destructive a rate.

I say to all men, far and near,
  That he is risen again;
That he is with us now and here,
  And ever will remain.

And what I say, let each this morn
  Go tell it to his friend,
That soon in every place shall dawn
  His kingdom without end.

—*Hardenberg.*

WHY PRAY FOR OTHERS

Referring to a recent article in *The Congregationalist* where a man dated the beginning of relief in business trouble from prayer offered for him at a meeting which he was to have attended and did not, will you allow a question which has troubled me much before as well as now? Would not God have given him the relief unless his friends had interceded for him; and if not, why not? I have been used to tracing a likeness between an earthly and a Heavenly Father in treatment of children, and I cannot help the feeling that if, when in trouble and deserving relief, I am not likely to get it unless a brother asks my father to grant it, I have a rather capricious and unjust father. If I deserve it and it is best for me, I ought to have it in any event. If I do not, am I more deserving because others ask for me, or is it best for me because of their asking? C. B. H.

The question of this correspondent has doubtless perplexed many of our readers, as it has perplexed ourselves. The experience of fatherhood helps us to understand God. Christ said, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Why should not he give good things just as freely to those who don't ask him? Christ did not answer this question. Therefore we cannot answer it.

But of this much we are sure. The only knowledge of God as our Father comes to us through the Bible. Nor does what we know of fatherhood reveal to us all that is to be known of God. If, then, we accept what the Bible reveals to us of him in this character we shall accept what it further reveals to us of his disposition and will.

Everywhere in the Bible we are assured that God hears and answers prayer. Its refrain is, "The righteous cry, and the Lord heareth and delivereth them out of all their troubles." He invites prayer: "Call upon me in the day of trouble: I will deliver thee." "Pray one for another," is also a divine injunction. Holy men did this, as recorded in the Old Testament and in the New, and their prayers were answered. Moses prayed for his people, and God gave him his request. Job prayed for his friends, and God promised to accept his prayer. Christ prayed for his disciples. He prayed for others besides: "Neither for these only do I pray," he said, "but for them also that believe on me through their word." He told his disciples to pray for others. He intimated to Peter that he would have been lost, but said, "I have prayed for thee." When Peter was in prison "prayer was made without ceasing of the church unto God for him," and he was delivered. See our comment on that incident in this week's Sunday school lesson, page 535.

Paul often asked others to pray for him, counseling the churches that they should pray "with all perseverance and supplication for all saints, and for me." He spoke earnestly of his continual prayer for others. He recognized "intercession for the saints according to the will of God," and we are assured that Christ "ever liveth to make intercession" for those who come unto God by him.

These are only specimen instances of what everywhere appears in the Scriptures which reveal God to us. If we had not them, but had some idea of God as acting like a human father, we might perhaps expect that he would provide for all his children what they need, without any reminder or attention from us. But the God revealed to us in the Bible evidently commands and expects us to pray for others, and promises to answer prayers thus made in faith. Therefore we go to him with requests for our friends, knowing that we make these requests with very imperfect knowledge of what is really best for them, but rejoicing in every evidence that through our common Father we have brought blessings into their lives.

The Lord is risen indeed.
He is here for your love, for your need;
Not in the grave nor the sky,
But here where men live and die;
And true the word that was said,
"Why seek ye the living among the dead?"

—*R. W. Gilder.*

THE GOOD NEWS OF THE RISEN CHRIST

Surprise was the chief emotion in the hearts of the disciples when they first realized that Jesus had risen from the dead. But surprise, although probably they did not soon cease to wonder at the resurrection, was dominated at once by delight at being able to see, hear and associate in some measure once more with him whom they supposed to have gone from them forever. They must have been surprised afresh by the ascension. They did not grasp the real significance of either until afterwards. But the resurrection was a cause of true and lasting joy to them, because they were taught by it that somehow Christ was mightier than death. All which he had taught them received new emphasis because the teacher had so proved his divine power.

To the believer the memory of the resurrection is joyful, not only because it was fitting, beautiful and unspeakably gratifying as an event in Christian history, but also because it is the pledge of our own future rising. It establishes that concerning which all human hearts crave definite knowledge—the fact of a future life. It is evidence not to be disproved. The risen Jesus was the real, true Jesus, yet not exactly as they had known him. He displayed new powers. He evidently had experienced some radical change in body. As clear to them as the fact that they saw him and talked with him once more was the additional fact that he had entered into a new and wonderful existence, the beginning and a little of the characteristics of which he permitted them to see for their encouragement.

This is the great reason why the news of the resurrection of Jesus always has been, and always will be, deemed good news. It proves the life beyond the grave. It is one of the cornerstones of the gospel. It is a relief to every burdened heart, and an inspiration to every worker for the Master.

◆

CURRENT HISTORY

The Enforcement of Law

Scarcely a day passes that sections of society, dissatisfied with the enforcement or non-enforcement of law, do not organize to bring about less or more activity and conformity to duty by public officials. Hence the multiplicity of law and order leagues and personal liberty leagues in this country. This implies that our public servants have too little regard for their oaths, that they assume legislative as well as executive functions, and either read into or out of the law such provisions as they intend to enforce or ignore. That society is alert and constantly attempting to compass its ends and incarnate justice is a sign of health, but it is lamentable that there should be so much need to compel executive officials to execute law.

How large a place this task of watching officials has come to assume in the life of society today may be inferred from the situation here in Massachusetts at the present time. Investigating committees are now probing into the administration of the State militia, the Boston Police Commission and one of the largest life insurance companies of the State; while the Grand Jury of Suffolk County has just reported indictments of fifteen men serving the city of Boston as contractors, and an investigation of the recent explosion at Boylston Street and Tremont Street is under way, attempting to determine responsibility for the gross carelessness that caused that horror. It is true that this condition of affairs is not creditable, and that the work of investigation entails much expense of time, labor and money, but far better investigation, exposure and punishment than condonation and worse states of incompetency and venality.

The People at the Polls

The results of Rhode Island's State election and St. Louis's and Cleveland's municipal elections indicate that there the Republican party is still strong enough to win. The results in all the cities East and West, however, plainly show that voters are growing more and more independent and discriminating, and are refusing to accept the nominations forced on them by men who dominate the State machines. This is seen in the action of the citizens of Providence, R. I., Cincinnati, O., and Chicago, Ill., last week, being especially marked in the last two cities. Cincinnati, which gave Mr. McKinley a large majority, has elected a Democratic mayor and dethroned a disreputable Republican boss, by name Cox, one of Senator Foraker's lieutenants. The result in Chicago, while deplorable for its immediate effect, will bring about good in the end. Mr. Harlan's remarkable campaign as an independent candidate has given him a position as a leader which, if he acts wisely, will make him inevitably the candidate of the reform forces when the reaction from Mr. Harrison's "wide open" policy comes. A man who, self nominated, can rally 66,858 voters around him on a platform demanding civil service reform, municipal revenue from franchises and execution of all laws has a future if his personal character will bear investigation.

Much is said about the anti-Republican outcome of the spring town and municipal elections, as proof of a reaction against the party for its new tariff, its failure to give currency reform, and the delay of business prosperity. There is a measure of truth in this, but it has been exaggerated by those who, like Mr. Bryan, already see victory in 1900 perching on the banners of silver Democracy. President McKinley's appointment of three commissioners who are to visit Europe and prepare the way for an international bi-metallic conference, is the second step of the Administration toward redemption of the party's pledge. The commissioners, Senator Wolcott of Colorado, ex-Vice-President A. J. Stevenson and Senator Charles J. Paine of Massachusetts, are all bi metallists.

The Flood of Waters

President McKinley and Congress have come to the relief of the farmers, planters, merchants and sojourners in the lower Mississippi Valley. The President set forth the situation in a terse message, showing that the disaster was great, that local authorities were unable to cope with the crisis, and that precedent favored such relief from the Federal Treasury. Congress, within two hours, had set aside $200,000, and this is already doing its mission of beneficence under the supervision of the Secretary of War and his subordinates. Memphis is the center of relief operations, and food and medical supplies will be the chief relief given. Of course there can be no attempt to do much more than this. Later, Congress will have to appropriate funds to repair damage wrought on Federal works, but the vast burden of the damage will rest on individuals and the States. How vast that burden will be may be inferred from the statement issued by the Department of Agriculture. It refers only to territory south of Cairo, Ill., while north of that the damage has been scarcely less great.

The total area under water April 6 was about 15,800 square miles, of which 7,900 square miles was in Mississippi, 4,500 square miles in Arkansas, 1,750 square miles in Missouri, 1,200 square miles in Tennessee and 450 in Louisiana. This region contained in 1890, so far as can be determined in view of the somewhat indefinite boundary lines of the flood, a population of 379,685. The flooded districts contain, it is estimated, about 39,500 farms. The value of these farms and implements is about $65,000,000.

What effect the flood will have upon the crops of the present season depends upon the length of its continuance and the practicability of wheat planting after the subsidence of the flood. The entire region under water on April 6 produced last year about 370,000 bales of cotton, valued at close on $13,000,000, over 11,000,000 bushels of corn, worth about $3,400-000 and wheat, oats, potatoes and hay worth over $800,000 more.

Fortunately, as we go to press, the floods seem to be subsiding.

The Greater New York Charter

Mr. Theodore Roosevelt's appointment to the place of Assistant Secretary of the Navy will give Mr. Long an assistant whose executive ability has been tested in many important positions and whose technical knowledge of matters which he will have to consider is far from meager. In fact, Mr. Roosevelt has made a study of the naval history of this country, and has always kept well informed respecting the latest developments of our naval structure. Whether he will prove to be a tactful and obedient subordinate remains to be seen. His departure from the New York Police Commission will remove from it its most pronounced personality and valiant foe of corruption, but Mayor Strong now has another opportunity to select a man of the same type who nevertheless may do a work which Mr. Roosevelt could not. His brave veto of the Greater New York charter, last week, was a surprise even to his best friends, who feared that the fact that he as one of the commission that drafted the charter and assented to it as a whole would make him feel that as mayor of New York he must also assent to it, notwithstanding the amount of evidence and solid argument against its ratification which have been marshaled since the people have had an opportunity to analyze and weigh the result of the charter commissioners' labor. If the legislature, obedient to the orders of Mr. Platt, re-enacts the charter, notwithstanding Mayor Strong's veto, then Greater New York will presumably come into being on Jan. 1 next. But it will do so with a body of law pronounced by experts as defective in many vital particulars, and sure to create an incalculable amount of litigation.

Our Foreign Policy

Spanish concessions respecting the release of our citizens captured in Cuba have lessened the tension. Our navy is still being used to watch Cuban filibusters, and the Administration is practically following the policy of Mr. Cleveland in this matter. General Rivera, the captured Cuban leader, will not be shot; hence, the Senate's resolution on this subject was needless.

The selection of Hon. J. W. Foster and ex-Assistant Secretary of the Treasury Hamlin as special commissioners to negotiate with Great Britain respecting the regulations which ought to govern both nations in capturing seals in the Bering Sea shows discrimination on the part of the Executive. They know the details of the controversy and the technical matters in dispute as no other two men in this country, and they have decision of character. The latter may be called for, for the issue is a grave one. Lord Salisbury and Mr. Olney differed radically, and both countries may soon wish that an arbitration treaty were in existence instead of dangling, as it were, in mid-air, too attenuated to fall to ground.

Japan has ordered immigration to Hawaii stopped for a time, but she also has sent two men-of-war to Honolulu. We shall soon have two there also. That the situation is critical there is no use in denying. Our Government must move soon and decisively or see Hawaii pass out of our hands, and that would be a blunder of gravest import to Hawaii and to us. Mrs. Dominis is still in Washington, and her latest scheme is said to have for its object inducing the United States to oust President Dole from his place and give the people an opportunity to decide between her and him as president of the republic.

No consideration of the general situation can ignore the fact that all of these problems must be settled for us, nominally at least, by a Secretary of State who is senile. Factional fights also are preventing the selection of a first Assistant Secretary of State, on whom he must lean.

Our Representative in Turkey

The fact that Turkey refused to elevate her representative to this country to the rank of ambassador has prevented our changing our representative there from minister to ambassador. This fact together with President McKinley's desire to avail himself of Hon. John W. Foster's ability in other positions of influence has made it improbable that Mr. Foster will represent us in Constantinople, though in certain contingencies he may still go. President Angell of Michigan University may be selected for this important place, and if he is it will be an excellent appointment. His experience as a diplomat when representing us at Peking and his ability and sterling character would insure such action by him as would satisfy all Americans.

The War in the East

On Friday, April 9, bands of Greeks crossed the Macedonian border and attacked Turkish outposts near Grevena, and from that time to this there has been desultory fighting in Macedonia. Greece disowns this action, and places responsibility for it upon "irregular" bodies of troops, members of the Greek national, revolutionary society. Turkey asserts that the Greek invaders were regular troops, and that Greece should assume responsibility for the aggression. But as we go to press war has not been declared, and formal orders to advance have not been given to either nation's army. The situation, however, is most grave, and few expect to see a collision averted.

If left to themselves the outcome of a fight between Greece, the Hellenic peoples of Turkey and the Turk would be difficult to forecast, for each has elements of strength and weakness. But the Powers have served notice on Turkey and Greece that neither can expect to reap the legitimate fruits of victory. Whether this mandate will survive the strain of actual war is doubtful. Most observers of the situation laugh at the "concert," which has failed so lamentably in dealing with the specific Cretan problem, and is quite as weak inherently when it comes to face the larger problems that will arise when once war begins. Germany is the marplot whose influence now is weighing heaviest against a peaceful solution of the problem, and she is goading Turkey on now that Russia and Greece have become less belligerent. Assuming war, how will the Powers align themselves? Will Greece be forced, as it were, to fight with hands tied to her side? These are insoluble problems now. Some signs there are that Great Britain, Italy and France are drawing nearer together, as they should by all affinities of forms of government and love of liberty. Naturally this, if true, will throw the three empires together.

It was thought certain at one time that a revolt against Turkey would begin in Macedonia if Greece assailed her there, and that allies for Greece would spring up in the Balkan states. But this is doubted now. However, if blood once flows, and race and religious hatreds are aroused, the end no man can predict. Greece will enter upon the contest secure of the sympathy and benison of Christendom, popular if not official; and Turkey with the hope in every Christian breast that her day as a European Power has set.

NOTES

"Tuft-hunters" can prepare to entertain the king of Siam. He started Occidentward last week.

The citizens of British Columbia are petitioning the Canadian parliament to exclude Japanese immigrants.

Governor Bloxham of Florida, in his inaugural message, condemns lynching, and suggests legislation which will remedy grievances that cause, even though they do not justify, lynchings.

Who indorses the act of Boston's police commissioners authorizing the Chinese theater to open Sunday evenings? What if they do agree to give the proceeds to the Emergency Hospital?

The United States Supreme Court will not reconsider the question of railway pools legality under the Sherman anti-trust law until October. As yet the railways have not begun the rate war that was threatened.

The Earl of Stanhope, an impecunious Tory peer, has protested against the transfer of William Bradford's manuscript to this country. He wishes a *quid* for the *quod*, and thus illustrates the mercenary spirit of the tradesmen whom earls usually affect to despise.

The decree of the sultan of Zanzibar abolishing slavery, and promising compensation to all who suffer by this decree, if holding slaves legally, is a long step forward toward the betterment of conditions, not only on Zanzibar, but on the continent from whence its slave market victims come.

The death of Hon. D. W. Voorhees, United States ex-senator from Indiana, removes a typical Western Democrat. His best service to the country was his loyal support of Librarian Spofford in securing from Congress the legislation which authorized the construction of the splendid new Congressional Library.

The annual report of the New England Watch and Ward Society, just made, says:

> We know no reason for changing the statement we made in our report a year ago, viz.: "In our opinion there is neither a faro bank, a roulette game, a lottery office, nor a poolroom in Boston." This is a condition which exists in no other great city, a condition which we were told fifteen years ago by the police could never be secured, and to attempt which would be only to do harm.

So much of lubricity in our literature and art is due to French influence that any movement to purify French life will profoundly influence our life for the better. Hence such a debate as was held in the House of Deputies last week is to be heralded with joy. It showed that the responsible officials, members of the ministry, realized the desperate need of reform, censorship and purgation, and that they intend to enforce old and enact new restrictive laws.

Until all the facts are in, and the defendant's counsel have had an opportunity to summon witnesses and produce evidence, the public should suspend judgment respecting the guilt of Gen. A. P. Martin, of the Police Commission of Boston. His conduct as commissioner has made enemies for him among the brewers, gamblers and brothel-keepers of Boston, and none would rejoice more if their efforts to secure his removal from his position should succeed. His mind must have frequently reverted, during the past week, to those Proverbs of the Hebrew sage which describe the agony and shame which wayward and unfilial sons bring to parents.

IN BRIEF

Our readers will discover the wealth of material relating to Easter which this issue contains, as well as other editorial and contributed matter bearing upon themes of current and vital interest. One who reads the helpful Easter articles and poems by well-known authors will certainly be put in a mood to profit more by the public services of next Sunday. Forty-eight pages of such an issue certainly constitute a course in reading of no small proportions or consequence.

Christendom's Holy Week may help to make your individual life holy. Are you open to its blessed influences, or are you too busy, too cumbered with care?

The kinetoscope record of the Corbett-Fitzsimmons prize fight is said to be a dismal failure. The sun, as it were, veiled its face with shame, and refused to be *particeps criminis*.

Overriding our native instincts of humility, our publisher insists that we call attention to the special opportunity for securing the volume Congregationalists in America. Particulars are set forth on our advertising pages.

The Church Building Society gives notice of a special meeting to elect a president in place of Dr. H. A. Stimson, who declines reelection, not from any lack of sympathy with the work, but because he thinks it for the best interests of the society.

The serious, crucial question which genuine, liberty-loving Britons are turning over in their minds now is the one propounded by Rev. Dr. John Clifford: "Are we governed by the loan-mongers of Europe or by the three emperors, or are we governed by ourselves?"

The Cumberland Presbyterian justly protests because the contractor erecting the national Government's building on the exposition grounds at Nashville, Tenn., persists in defying the State law against Sunday labor and claims exemption because engaged on a Federal job.

A shrewd way of advertising by a magazine is to publish an article against current beliefs respecting the inspiration of the Bible, and then to send anonymous postal card requests to ministers to mention the article and give their opinions on it. But most ministers are shrewd enough to read between the lines.

Hugh Price Hughes says West London now is what Paris was twenty-five years ago, the center of vice for those men who while in civilization are not of it. He adds that it will never change until law makes it quite as wrong and dangerous for a man to solicit for lust as it is for a woman to solicit for bread.

All too brief cable messages respecting the discussion in Durham Presbytery relative to Ian Maclaren's orthodoxy or heterodoxy seem to indicate that the presbytery has no patience with the charges, and that men stand ready to roast Dr. Kennedy Moore on the same spit on which he proposes to roast John Watson, if he persists in pressing his charges.

It is one of our most conservative ministers who writes us thus concerning his appreciation of Professor Drummond: "His Ascent of Man is the most comforting volume I ever read. It makes spiritual existence so inferentially certain." So to old school and for new school men alike did the beloved and lamented Scotchman bring a fresh and reassuring sense of the reality of their faith.

President Harper appears in a new rôle. The University Baptist Church of Chicago has just elected him superintendent of its

Sunday school. Notwithstanding the burden of other duties, he is willing to add this to them in order that he may have the opportunity of putting into practice his theories of teaching the Bible. The experiments which he makes will be carefully watched.

Mrs. Mary Baker Eddy, founder of the Christian Scientists' organization, has issued a statement to be read every Sunday in all the churches of that denomination, that the Bible and the Christian Science text book, of which she is the author, are "uncontaminated or fettered by human hypotheses and *authorized* by Christ." Will any Congregational church after this declaration issue letters of recommendation to its members to join that body?

The article in the Home Department signed Argand is so cheering in its conclusions and so convincing in its analysis of facts that we must remove the basket by which this Argand burner is screened and declare that the writer is Prin. C. F. P. Bancroft of Phillips Academy, Andover. All who read the article will be glad that now and then he ventures outside of his educational field and roams about among the important interests of woman's kingdom.

Mr. Moody, in a talk at Chicago recently said that which many Christian laborers need to heed:

> The day of rest is a necessity. I look forward to my Friday. I used to think because I was engaged in God's work that I could work seven days in the week, and I was older at thirty than I am now at sixty. I had not the spring or the vigor I now have.

One of the most ardent advocates of Sabbath observance this country ever had, weakened his physical strength and moral power by incessant toil seven days in seven.

Justice Brewer has given the Yale theologues some sensible counsel, as our report of his lecture shows. He evidently enjoyed the rare opportunity of talking back to the pulpit. Concurring with him in most of the other points he makes, we should take issue with his assertion that ministers ought not to write their sermons, a rule which he certainly has not always followed in his addresses before religious bodies. We believe this was the main contention in Mr. Blaine's celebrated address before the Boston Congregational Club some years ago, set forth, if we remember correctly, in a carefully written and elaborate paper.

It is a graceful and appropriate tribute to its late pastor, Rev. F. S. Adams, which the church at Reading is paying each Sunday. Mr. Adams, who had been with the church for seventeen years, was buried less than a month ago and since his death his people, not feeling that they can yet bear to see another in the place he was wont to fill, have drawn a white ribbon across his chair, while on his open Bible at the desk at which he stood to give to them God's message there lies a wreath of flowers. This expression of love and loyalty has deeply touched the ministers who have supplied the pulpit since Mr. Adams's passing on, as well as all who have seen it.

Dr. Lyman Abbott said of the story of Jonah swallowed by the fish: "Christ gives his personal sanction to the account of this miracle, which, more than any other in the Old Testament, has been subjected to criticism and even ridicule. We must either accept the Old Testament history of this miracle or believe that Jesus was a deceiver or was himself deceived." But that was a good while ago, when he was writing a commentary on the gospel of Matthew. At present he believes that the story of Jonah is fiction; and probably he would be as ready as any one to use this change of belief as an illustration that no good teacher regards himself, or wishes others to regard him, as infallible. No doubt, too, his change of opinion serves to make him more patient with those who now stand on the ground which he occupied not so very long ago.

Our recent allusion to the new minister in Drumtochty did not take into consideration all the facts relating to the ecclesiastical condition of the little Scotch village which Ian Maclaren has immortalized. We are indebted to Mr. Clifton Johnson, the well known illustrator, who spent several months in Drumtochty last spring, for the following completer statement: There are three churches in Logiealmond (Drumtochty), the Auld, the Free and the United Presbyterian. The latter two are next-door neighbors and the U. P. Kirk is just over the garden wall from the Free Kirk manse, where Dr. Watson used to live, but, curiously enough, the U. P.'s and their church are never mentioned in the Drumtochty stories. Last summer the minister of the little U. P. congregation was called to Glasgow and this Rev. Mr. McOuat is now to come in his stead to the Glen. It is, of course, the minister who occupies Dr. Watson's old pulpit in the Free Kirk who would be regarded critically by lovers of the novelist. This is Rev. David Tod, a genial and thoroughly able man. Few would bear comparison with Dr. Watson better than he.

A circular came to us last week calling attention to the Easter (Sunday) edition of one of the nasty metropolitan journals, and particularly requesting our notice of the fact that it had been commended by many New York clergymen, among them one of the best known Congregational clergymen of the city. We do not believe he sanctioned the use of his name in any such way, but if he did then Rev. Heber Newton's remarks on this subject are commended to him. Dr. Newton says:

> If the clergy can be made to appear as contributors to these papers, there is thus given a sort of ecclesiastical offset to the onslaughts of libraries, clubs and the ignorant populace in general who, not being moral teachers, cannot be expected to distinguish between the right and wrong of journalism. I, for one, have not felt like helping in this attempt to ward off the just attacks of an indignant public. It has not seemed to me that any possible good that could come from my thoughts, as expressed in the columns of these papers in their present condition, could offset the harm that would follow from this personal indorsement of these sheets. A column of sermon talk does not seem to me an antidote to many columns of pure sensationalism and nasty gossip and prurient scandal and brutalizing reports of brutal exhibitions. Spirituality and sensationalism, piety and pruriency, virtue and vulgarity, do not seem to me to make a good compound.

Editor Gilder of the *Century* spent the Holy Week of 1896 in Jerusalem and in the current number of his magazine has written a striking article upon the events of the week, dwelling particularly on the miracle of the Greek Fire. He questions if there is anything in all Christendom more beautiful and at the same time more blasphemous. Graphic, indeed, is his description of the contests of the various sects of Christians as in the presence of Christendom's most sacred shrines they vociferate loudly, and even lay hands upon one another as they frantically strive for precedence. The scene inspired Mr. Gilder to compose on the spot a poem entitled The Anger of Christ, which will surely take rank with his very best. Yet, after all, Mr. Gilder was not among those who are disillusioned by the sorrowful sights of modern Jerusalem. Keenly aware, as a man of his sensitive nature would be, of the filth, degradation and superstition everywhere evident, nevertheless he says:

> In the old days, as now, there were lepers and misery; then, as now, there was a city beautiful, worthy of love and tears; then, as now, there were goodness and brutality, envy and hypocrisy, and many a faithful heart. Jerusalem, Syria, this Ottoman empire—yes, and the un-Christian Christian world—need a Redeemer now as then, a Prince of Peace. All this comes upon one here with new and tremendous force.

CURRENT THOUGHT

AT HOME

The Biblical World (April) discusses at length the book of Jonah, concerning which it says: "As a matter of fact, there is no single piece of literature in the Old Testament which is more artistic in its form, more pedagogical in its method, or more logical in its thought." On another important point it asserts, "To make the whole fabric of Christianity hang upon a single thread, and that the interpretation of a book which has been the source of difficulty through all the ages, is, to say the least, unwise."

Prof. Earl Barnes, of Leland Stanford, Jr., University, in the *Journal of Education* describes some of the evils that are apparent now in our system of public school instruction, as the result of the necessary, but unsatisfactory, compromise on religious instruction: "In the first place, it tends to leave uncultivated the truest and finest instincts of childhood. Children are naturally religious. Left to themselves, they tend to develop a religion of their own. Intellectually, they demand a great first cause and constantly sustaining power. Emotionally, they demand a nature warm at the heart with love and sympathy. For the God and Christ and Mary and the prophets, who filled this craving in children's souls in the past, we are substituting patriotism, the flag and Abraham Lincoln and nature studies. This is all good, but we need something more. Even the love of humanity cannot satisfy the heart of an emotional boy of twelve. The second evil lies in the fact that our children are growing up ignorant of the Christian theology. . . . To leave a child without these fundamental conceptions is to leave him without the key to much of modern history, literature and art. . . . It is like trying to teach a boy Greek and Latin, at the same time keeping him ignorant of mythology."

ABROAD

The last volume of the proceedings of the Society for Psychical Research contains two valuable papers on Hypnotism and Hypnotic Phenomena, by Dr. J. Milne Bramwell. He says that, in his opinion, the cure of disease is by far the most important field of action for hypnotism, and testifies to personal knowledge of removal of pain; the habit of sleep restored to those suffering from insomnia; many functional diseases cured which had long resisted other forms of treatment; obsessions and painful memories blotted out; dipsomania, kleptomania and other vicious habits corrected and many functions of organic life, which were performed imperfectly or painfully, restored to their nominal condition. He affirms that the hypnotized person has a far-reaching power over his own organism, which the non-hypnotized person does not possess; and that "this increased power carries with it no penalty, and implies no interference with volition; and that the subject can reject, as readily as when awake, suggestions contrary to his moral sense."

Rev. Dr. John Clifford, Hugh Price Hughes and many other of the British Nonconformist leaders have not scrupled to go forth on recent Sunday afternoons and address mass meetings in London squares called to protest against British participation in the coercion of Greece. *The Christian World* calls attention to this as a significant phenomenon. "Those who can look back even a quarter of a century must know that in their youth the idea of a pious minister taking part in a Hydepark political demonstration on a Sunday would have seemed a contradiction in terms. A Sunday political platform and piety seemed mutually exclusive. It would have been as easy to imagine an Archbishop of Canterbury dancing a skirt dance in his robes on the stage of a variety theater."

A Verse in Luke

An Easter Story by Harriet Prescott Spofford

It has happened better with that Betty than you might have expected. Well, and it was a weary while she had my admonitions. But my mistress had aye a soft spot for the hussey, and it was she put her in the way of some advantages, and she's lady's maid in a grand family. But there's room yet.

We are up here ourselves too. For when my master found himself looking at the universe with other eyes after little Jo was so near stepping out into it, he had experiences of his own, and he is the preacher in a church—tut, tut, you could set the little old meeting house down in its front porch—and those blue lightnings of his eyes blaze out every Sabbath Day over folk that might as well count the stars in the sky as count their money.

But I was cast in my own mold, and I let the master think as he would; and I stayed the same, call it just what you will, that I was when I left my people down Bras d'Or way—whether I was born the odd one, or whether it was along of the old Gaelic grandfather a-speculating and searching the mist. I had been teaching the school down there—the dame school, to be sure. As if that Betty should—but when there's so much more outside my learning or Betty's or the master's, what does it come to? And as soon as they've one thing sure there's another turns up and puts it to open shame. And so it's the training more than the learning. And I trained them. Betty knows how. But there were some of the little towheads—well, I was never the one to regret the night we had the dispute about the outlook of the babies after death, and I shook the dust off my feet. Then was the time I happened on my mistress, and I've been her faithful care-taker, the dear lamb, from that day till this. "Dear," she says to me, "dear, you've a pride of intellect"—that's my spirit of controversy—"yet I doubt but your heart's fixed on the Almighty Love." So I go to the meeting with the best of them, and my silk gown rustles behind; and I sit at the head of the family pew and my mistress sits by the door, and I have my hands full with those sawnies—well, I'd call them impish—they're the twins, you know—if they weren't the master's very own, the thread and the thrum of them. "Why don't you take the bread?" they says to me one day of the communion. "Who would take the bread where you be?" I says. "And I've bitter bread of my own by token." But that's neither here ner there, for, as I was saying—but an old woman let's her tongue loose over a cup of tea, and it green as leeks—Betty's just left the place, and it's she was telling of Miss Provoost, she that's of the big house where Betty is in service, so she is.

It's not as if I hadn't been knowing to the most of it, this many's the day. For when I went on my mistress's errands down to the Felonies and such like spots, claiming the care of a policeman, very like, for myself, I'd be meeting her on the stairs where, with every third one gone and the post leaning, it was not pleasant for the two of us to come together. But her sweet face then always seemed to me like a shining candle in a dark place—a bonny face, fair, O yes, so fair, and the rose burns on the cheek, and there's a white forehead, with the hair that's neither gold nor copper color curling round it; and the eyes there are like stars in a midnight sky, so blue are they, and so bright and so dark, and there's a mouth like a red crushed flower; and it's all atop of a swan's throat and a tall queen's shape, with shoulders to hold a child's head.

I was down in the Three Deeps when I saw her come in the first time. She was wearing a gown of the dark green cloth with the linings of pale canary silk showing, and a great green hat and feathers, and a bunch of yellow primroses under her chin, and she was carrying a dirty little beastie of a boy in her arms regardless—as if she could ever be clean again! The carriage, she had Mrs. Van Cortright's carriage—she's the lady's sister, is Miss, and of the family, and the purse she has of her own was but enough to buy her pretty gowns and pay for her fooleries, though many's the family would take it for riches had they that same—the carriage, I say, had run over the boy, and perhaps the rogue saw his account in it, for he made such a to-do, and he no more hurt than the back of your hand, that she'd fetched him home, if it's home you call such places. And as she went up stair after stair, "Mind the third step, miss, a rat'd tip it!" he cries out. "And that's a broken board may let you down to"—never mind where—he cries again. And she picked her steps along the filthy hall-ways and through the passages that smelled like sewers, and into the top room, where they slept and worked and ate and cooked, when they cooked at all. There was no fire there then and the day was bitter. And she saw as she stood, too, the dark room beyond, with no window, where a woman lay, with no one to do a hand's turn to the fearful sore on her. And she waited, trembling, looking at them a minute; and she dropped the boy and just burst out crying. I'd gone after, having my own business. "Don't ye now, miss," says I, "don't ye cry, dear."

"O!" says she, "O, I never dreamed of anything like this! People—children"—

"Hush, now, hush!" says I. "They don't know they're so bad off. You'll be making them sense it, for, see, the back grows to the burden."

But directly she had herself in hand; and she looked about, and she asked outright questions, and they answered them, for the tears were still standing on her lovely cheeks. And she followed the mother into the dark room—I'd brought down the old linen, and I'd been by way of taking the mother's needle while she dressed the other woman's sore. "O!" Miss Frances cried again, as she stood there trembling. "To think that I've spent years learning how to play a tune, and have never learned how to do such a thing as that!" And she never minded the awfulness of the smell, but she kissed the poor woman, whose big, hollow eyes opened in dull wonder, and she emptied her pocket-book and broke her bunch of flowers among them. But it wasn't the money, it wasn't the flowers—it was the kiss, it was the tears. "I tink de loidy's stuck on us," said the little bit beastie she'd run over. And it was by way of good fortune I went with her when she got into the carriage again; she'd offered me the seat. "They're my own people!" she cried. "The children of my Father, same as if they were my own flesh and blood! And I've let them suffer like this while I was dancing!"

"Dancing is all very well in its way," said I. "It'd be a poor world with no dancing in it." And the moment the door slammed she fainted dead away.

That was the beginning of it. And the very next day she went to a great doctor and he took her to a hospital to learn; and at first, by some special arrangement, she went every morning and about her usual ways here and there afterward. And then Mrs. Van Cortright going over for the London season, Miss Frances stayed altogether at the hospital, except for such outing as she took down in the Felonies and at the Three Deeps; and she was quick and all on fire, like one possessed, and she learned the whole duty of nurses that year. Myself, as you know, I've always had my own way of looking at the miracles, but I saw a miracle wrought that day down in the tenement house. I saw Frances Provoost convicted of sin and forgiven, and filled with love, and experiencing all, well, the best, there is of religion in one minute.

That Betty came over one day in the fall, with more airs about her than a full-rigged ship. You'd have thought Victoria had sent for her to Windsor Castle while she was over seas with Mrs. Van Cortright. "And there's fine goings on over at our place," says she. And I wanted to hear what she had to tell that day, so that it wasn't in me to frown on her gossiping as I was used to do. "Our Miss Frances is all high for going as a nurse, and my lady won't hear to it." They'd been visiting with the nobility. "My lady," says that Betty, "my lady won't hear to it. 'You?' she says. 'My own sister? what nonsense! I always thought you had a level head, Frances. It's all a fad, and it'll ruin you! When you come to your senses Brinckerhoff will have come to his.'

"'O, Brinckerhoff!' says Miss Frances.

"'Why not Brinckerhoff?' cries Mrs. Van Cortright. 'He's a nice fellow, a charming man, well born, well bred, well educated, worth a dozen millions and in love with you.'

"'I am not sure that I am in love with him,' says Miss Frances.

"'You wouldn't let that interfere, I hope,' says Mrs. Van, quite stiff, and as if Miss Frances had said something indelicate.

"'Yes, I should,' says Miss Frances.

"'Frances,' cries the other then, 'you wouldn't let all that money go out of the family!'

"'There is more money than belongs to it in the family now,' says Miss Frances, sorrowfully.

"'I am not aware of any money in the Van Cortrights' possession that has not been acquired in an honorable manner,' says Mrs. Van, O, so topping, I do assure you.

"'What right have we, what right have I, to all this comfort, this luxury, this pleasure—and those others with nothing, with less than nothing!' cries Miss Frances, looking round her, and dipping both her hands into the great bowl of orchids and letting them stream off her fingers. Brinckerhoff had just sent them to her.

"'O,' says her sister, 'if you're coming to that I can't follow you. The right of possession, I suppose. I've no sympathy with socialists and anarchists and altruists and all those. I don't pretend to know better than the Lord who gave it to us and didn't give it to them!' I thought Mrs. Van rather had her there," says that Betty.

"Then the next time you've a toothache don't you do a thing to improve matters. The Lord gives it to you," says I.

"Well," answers Betty, "you needn't be so previous. I ain't said I wasn't on Miss Frances's side. Mrs. Van Cortright had come into Miss Frances's room all dressed for dinner. She had on one of the gowns we got in Paris. It was the one the queen of Portugal wanted when she saw it at Worth's, and we stood out for it ourselves."

"O, Betty, Betty," says I, "and you the little bound girl from Bra' d'or!"

"Well, I am bound to you still," says Betty, slyly. "If I wasn't I wouldn't take so much from you, and I in my position! But any way, there was a big emerald cross a-blazing on her breast, and every stone in it worth a fortune. She looked down to lay it straight with her twiddling white fingers. 'You can have one just like it, and a thousand times finer,' said she, 'if you will.'

"'I couldn't wear it,' said Miss Frances.

"'Couldn't wear it?'

"'It would be of no use to me,' said Miss Frances. 'I couldn't wear it that way when I remember whose feet were nailed to it.'

"'I declare, Frances, you're growing too morbid to live! You don't really tell me you hold by that antiquated story?' says Mrs. Van, bridling like anything.

"'All of it,' says Miss Frances.

"'How long since, may I ask?'

"'O, it came over me one day like the summer lightning, Jule. And I saw it, I felt it, O, just as if heaven opened! It isn't as if we weren't brought up in it, Jule.'

"'Do you mean to say,' sings my lady, 'that you believe the Maker of all this universe, if it had a maker, left it to take care of itself while he came down and lived and died here?'

"'O, yes,' said Miss Frances, quite pale, and drawing in her breath. 'And if he did how could I bear to make myself fine with the thing that gave him mortal agony?'

"'And if he didn't?' says Mrs. Van.

"'Then, if he was only a man whose soul thought out, whose life lived out, the ways that give us all our peace and pleasure, and who was willing to die rather than not help us, and did die for love of us, could I wear at dining and dancing as a bauble the thing that tortured him, on which he died?'

"And there's something in that, now ain't there?" says Betty.

"O, Betty, Betty," said I, "did I bring you up for this, with all my admonitions!"

"O, well," Betty answered, tossing her head, "when you tell me where to find you yourself, it'll be time o' day! 'And if there never was any such person at all?' says Mrs. Van. 'The idea, the ideal, remains,' says Miss, 'and lifts us whenever we sacrifice to it.' And my faith," says that Betty, "she shows whether it has lifted her or not! But as for Mrs. Van, 'I declare,' says she, 'your liver must be dreadfully out of order! You're getting to be a candidate for the mad house. I'm glad Van Cortright wasn't of your way of thinking when he bought the emeralds.' They didn't know I was there—I was in the dressing-room cleaning some lace. 'But if you're so bent on doing good,' says Mrs. Van, 'you had better think whether you can't do more good with Brinckerhoff's money than with your own little income,' says she.

"'Christ gave himself,'" said Miss Frances.

I was down in the region of the Felonies again, where I went doing a bit of work for the mistress, mayhappen, when I felt like, and I saw what Miss Frances meant. When I went in she was dressing a deep knife cut on a woman whose drunken husband had stabbed her in his frenzy and been so sorry for it afterward that she almost wished he hadn't done it, since it was going to let her out. Well, I finished my errand, which was in another room, and stepped round to the alley where there was a man dying of consumption. I minded him the last time I was by—he in a cellar that reeked with the damp and slime. But Miss Frances had been there, and the place was dried out and his bed had been changed. "I'm quite another man," says he, "since she began to come. I doubt but I'll win through after all." And he with the last breath waiting to gasp on his lips. But she'd given him that cheer. I came across her again presently, where she'd come back to give the woman with the fever the drops she was to have every two hours and not a soul to see to it; and I went about with her a little, she pressing me in, for her hands were full that day, and it was raw and sloshy and coming on to storm, so that the world looked dreary. She had medicines for a cough to leave here, and a couple of oranges for an ailing girl there, and an apple for a good child; and there was a bedridden old body to bathe further up; and the long, tangled hair of a woman that was in delirium to comb out and braid, that she might perhaps lie down in comfort; and it was a bitter hour we spent together while she gave the ether to a poor creature dying in convulsions, and brought peace out of all that writhing horror. The roughest of the gang loafing there stepped out into the street or touched their hats now to Miss Provoost, I saw as she went by. They'd come to look at her as a divine providence. They all felt what was this she was doing. Perhaps they didn't know when it would be their turn or their wives' to need her.

We stayed a half-hour or more in the place where she had brought home the boy she'd run over. He was the boy she had the apple for, and she had peppermints for a mumbling old grandmother there was there; and she took care of the woman that was still alive in the dark room—I let her; I couldn't. She had set up a reflector there to brighten it a bit. And she showed the little ten-year-old girl who did the work how to make the porridge tasty; she'd brought the groats, and she sipped some of it herself. I couldn't have swallowed in that room. But I saw what she was doing; it was a sort of sacrament, for the mother had looked at her askance at first, and she was winning her to friend and wiling her, it may be, from the drink in which she would burn up the sense of her trouble, while she sewed and sewed and sewed, and another child threaded the needles. The father was doing time somewhere—he had never done anything else, I mind me. She had brought the boy a picture-book once; he had his hands fine, I saw, and she held him on her knee. "O, no!" she said to the mother, "I'm not at all a missionary. I'm not good enough. And I have hardly anything to give in charity. I'm just a nurse. I've learned how, and I am going round to do only what there is no one else to do."

"Yes," says my mistress, when I told her, "she is breaking the alabaster box."

Well, well, it seemed as if she felt life was not long enough to make up for the time she had lost. In one place we sat down and let a nurse there was there of her providing go out for a breathing spell, and here there was a scalded child to bandage, and here there was a face raw with the king's evil, for word of her seemed to pass in the air. And when it came to the woman with the cancer, and she opened it and was cleansing it and dressing it, "Heart of me!" I whispers. "How ever can you do it? It goes against me just to see it."

"She has to feel it," says Miss Frances. But I must go out on the fire-escape and breathe, I was that faint and sick. "And what are you doing it for?" I cried, when we got outside and turned our steps homeward. "I began it," she said—half under her breath it was—"for the Lord, for the love of the Lord, but now I think sometimes I am doing it for the love of them."

"That's the way I like to hear you talk," says I. The folly of me! She looked at me a moment. "I have heard Betty speak of you," she says—that Betty! "And do you know there is a saying you bring to mind for me? 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

Me? Well, well—still I can't say that it wasn't myself brought things to a point, for all. For I was telling Betty of the risks she ran down there with the ill-smelling fevers, and maybe the small-pox, and dear knows what. And that tongue of Betty's is a fire; and so it was that Mrs. Van Cortright had it pat, and was reproaching her sister for the danger she was putting all the household in, through the distemper she might any day bring home. "Then," said Miss Frances, gently, "that ought to settle it. I can conclude the matter of the house down there. I can buy it and renovate it; it was a fine old mansion once. And I can live there with my maid and my three nurses—they are as interested as I."

"What in the world are you talking about?"

"And I've found it hard for some time," Miss Frances went on, "to spend the first half of the days down there and be fit for the last half up here with dinners and operas and"—

"Then why do you do it? Well, I'm thankful to say you haven't the money for this crazy scheme, and I won't let Van Cortright give you one penny!"

"Yes, my own income is enough for that exactly. And I don't doubt that when I've made the settlement down there money will begin to flow in, and I can have other nurses, and help so many, soul and body"—

"Frances, you will disgrace us! Every one will think you are gone mad!" cried Mrs. Van Cortright.

"And many of them said, He hath a devil and is mad," answered Miss Frances.

"Frances," then Mrs. Van Cortright said more gently, "do you really think you could leave us, and all this pleasantness and sumptuousness? Don't you love it?"

"O, yes!" sighed Miss Frances.

"You would never have a fresh rose from year's end to year's end."

"Unless you brought it to me."

"I never should. I would wash my hands of you. I would never see you again!"

"You think so now, Jule, but you would. Very likely you would come down and help me sometimes."

"Don't lay any such flattering unction to your soul. I wouldn't. The idea! And you would never go to the theater, of course, nor the opera. Ciel! Never to hear Manon again! Never to have another dress from Felix! And you love pretty gowns, you know you do!"

"Yes," said Miss Frances.

"And to go afoot. You love horses, Frances!"

"Yes," said Miss Frances again.

"And Newport in summer, and the sea. And the yacht, Frances! And the camp in the deep woods—why, what are you thinking of? To give them all up! And O, the hot weather, the sweltering hot weather in town! The horrible nights when they are sleeping on the sidewalks and in the gutters down there in the Ghetto, and every one is dumb with suffering"—

"I can suffer with them."

"What good is that going to do them! And love," persisted Mrs. Van, "you are counting it out! You don't know what it is! Brinckerhoff loves you—you could love him. In a year's time you would laugh at this brief insanity. Just think what you are giving up—a whole life—home, husband, children"—

"O, you mustn't, Jule! You make me waver. You tempt me!" cries Miss Frances, by that Betty's word of mouth. "You take me up into a high mountain, and O, it is a low moun'ain! For I do love these things and the thought of them. And I love you, O, all of you! And you mustn't cast me off because I see things differently. You must help me, even if our ways part"—

"Betty!" cries the madame then. "Is that you in there? That tiresome lace—will you never have it cleansed?" And she shuts the door in her face.

"It was like the drop-curtain in the theater," said Betty.

"O, Betty!" says I, "and you to say that!" though I won't say there wasn't a twinkle in my eye.

"Do you suppose," says that Betty, the face of her! "that I didn't spot you the other night at Shoreacres, crying for all you was worth?"

"I went to see if it was fit for you to see, Betty," says I, "and Mr. Jo."

"Mr. Jo was up in the gallery with a parcel of the Polytechnic fellers," says that Betty.

"I'll have to look into that!" says I.

I was down at the Three Deeps presently again myself; for some of the dresses of those trimmers of ours, yes, the twins, I'd thought might come handy there. "Wot's dis de loidy was givin' us about a day called Easter?" says the boy down there, the limb that was at the start of all this upset—Billy, his mother called him, but I'd noticed the little rats in the streets called him Cully. "Cheese it, Cully, the cop's comin'!" they cried when he'd jumped into the fountain basin with his clothes on, that dreadful hot day I'd come back to town for a book of the master's.

"Easter," says I, "comes the day but one after tomorrow. Miss Frances will tell you it's the best day of the year."

"Yip," said he, "de best day er de year's any day de loidy comes down ter de Tree Deeps! Dat's me size."

"Is it de day dey gives tings?" asked the girl I was fitting the gown on.

"Hully gee, if 'twas," said the boy, walking round the room on his hands, "I know wot I'd take in mine. I'd have de loidy—she's a peach—come an' live down here where I could do de jobs fer her every blame day, you bet yer sweet life!"

"If I'd heard my Jo swear that way," says I, for it's not all his words I've given you, "I don't know what I'd do."

"A song and dance," says Cully.

Betty came over, after Mrs. Van Cortright's grand musical morning. "I guess its settled," says she. "There's been a lawyer drawing up a deed about a place down there in the Felonies. And I guess it came about this way," says she. "You see Mrs. Van told me I might hear the music, and I was down, and behind the curtain, and I thought I'd lose my breath with the violets festooned in great bunches there, till Thomas let down a window. And there was a settling of silks and chiffons, for the singer was coming, and just before the silence I heard Mr. Brinckerhoff's voice close by. He was standing, tall and dark and handsome, with that spark he has in his eye, leaning over Miss Frances—and there's nothing you can compare her to but just a great, blooming rose—and he was holding her fan, and 'twas plain in his eyes, his smile, his voice, that after his way he worshiped her. 'Never!' he was saying. He was speaking low. 'Let my wife waste herself on the creatures of the slums? Never!' And just then the singer began to sing; and let me tell you I never heard music before! Sweet, sweet, sweet, clear as flutes, voices falling out of the sky, far, far off! And I saw the face of Miss Frances where she stood, and it seemed as if it must be the face of one of those singing voices. And I says to myself, Larks, says I! And you'll see!" says that Betty.

I did It was a clear, blithe morning, with scents of the earth blowing over the city from I don't know where; and I'd have known it was the Easter, even hadn't the streets been so still and the bells swimming on the air, by the high, white light and the sweet fresh smell of the weather. They say, with all the rest that they say, that the sun gives three leaps for joy when he rises on Easter morning. It's my opinion he leaps for joy every morning, except when he looks into the court of the Three Deeps. He couldn't leap for joy looking in there. But, to be sure, he never does! I'd gone down there on the errand of the mistress again. And saving for one broken lily in the hand of a little brown ragamuffin there was no sign of the day down there, and, Sunday or Easter, all the same to them, there was the low thunder of the sewing machine in this room, and the tapping of the last in that, and the scrubbing of the board in the other, as I went by, and all the vile smells were coming out strong, and there was the roar of a fight in the alley, and a dead man—O, well, there's some of us too delicate to hear about the way others have to live—and die.

And I can't say but it hurt me, it hurt me hard, to think of this pretty creature who had every joy there is in life for her own if she chose, coming down here to live in the reek and the filth, and only going about from one fever bed to another the day long and the night long. A costly sacrifice it was. But, O, they needed her, the poor wretches, they needed her! And all at once something filled my eyes, and I longed and ached for a moment, not for the poor wretches, but for myself, that I had no such mighty love as that for which I might joy to make sacrifice. "Yes," said my mistress, when I told her once, "it was the Easter time, and the Lord was rising in your heart, I think."

However, that's neither here nor there. But I toiled up those tilting, shaking stairs in the dark and the dirt, and I came to that upper room where the woman sewed and the little girl threaded the needles and the old grandmother mumbled, and Miss Frances was there before me, in the dark room, binding the last bandage with its cool salve about the poor creature there who was to hold out but a day or two longer. The boy Billy was standing on his head. "Easter's here, an' we'se blowin' of it in!" says he. "We'se got her—de loidy! She's come ter stay, see? Say, dere ain't no stringin' in it! Hope I may never kick a copper if she ain't a-takin' me wid her ter mind de crack!"

The place was clean, the mother was sober, the boy's face was shining. "Easter," mumbled the old grandmother, some chord touched in her memory of a better day, it may be, "the Lord has risen." Well, some say God made the world in six days, and some say he made it in a thousand ages, and I say anyway God made it. And perhaps the Lord would have risen down here in the Felonies if Miss Frances hadn't come there. But anyway Miss Frances came, and the day of the Lord came with her. The Lord had risen.

Miss Frances stepped softly out of the dark room, folding off the apron she wore over the gown that was the color of a plum—she always wore down there the colors to take the eye. Small blame to her if she knew that beauty makes its way—and she looking like a flower! And after a little we went down the stairs, where I always felt to take my life in my hands, and which she was to climb so many a hot day and black night! And we came out on the street, where the sun and the blue sky and the smell of the grass in the air from far-away fields seemed, beside the place we left, like the fore court of heaven. And I saw her face white with the light behind it. "There is so much suffering in the world," she said. "And to be set apart to relieve any portion of it, what a fellowship is that!"

"Then you've settled to it, Miss Frances," I asked.

"O, yes," she said.

"And if you find yourself regretting when the dour days and nights come, with the pain, the poverty, the tiring of it, the unlovely folk?"

"No," she said, "no. They are our Lord's, the poor. He must feel more tenderly to them than to the fortunate, the happy—as a mother feels to her lame child. When I go through the dark streets at night I often feel a great, sweet presence walking with me."

"There's a grand verse in Luke, Miss Frances," whispered I, "that says when you have left home for the kingdom of God's sake, you"—

"O, it is true!" she cried. "Shall receive manifold more in the present time."

"And in the world to come life everlasting," said I.

But for my own part, I don't know, I don't know.

The First Day of the Week

By Rev. Charles Cuthbert Hall, D. D.

I wish to say something about preserving the Easter spirit in our daily life. In every week of our life there stands one day, which all persons agree is unlike the other days of the week. It is the first day. But while all recognize a distinction in the first day of the week, all are not agreed as to the nature of that distinction. To some it is a financial distinction; the banks and the exchanges are closed. To some it is physical; rest for a tired body and mind, more time to sleep and to go out in sunshine. To some it is social; more time to see one's friends. To some it is restriction; a dull, tiresome day, hedged in by church customs. To some it is traditional solemnity; the Sabbath of Sinai reproduced in theory, the objective point being to keep the day holy by stopping ordinary occupations.

It is far from my purpose to discuss these different views of the first day of the week. I would simply state what I believe to be a true view. Sunday is a tradition in every life; in some lives a dull and spiritless tradition, in some lives a frivolous and idle tradition, in some lives a noble and exalting tradition. Our feeling toward Sunday is largely determined by our sense of the meaning of Sunday. If there is in us a broad, clear and constant sense of the meaning of the day, our feeling toward it must bend to a corresponding animation, affection and intelligent delight. To keep Sunday merely because our fathers kept it, or because family sentiment and public sentiment approve it, is to permit thought to tarry far beneath the level it might obtain. But he will not stay on that lower level of thought who will stand on Easter Day as on the summit of a great mountain, and will look off from that hight upon the meaning of Sunday.

I speak as one who passionately loves the Sundays of life; who thinks of them as places of indescribable rest and refreshment in the journey through the world; who rejoices in their approach as times when one is lifted above that which is depressing and mean and exhausting, and is permitted to enjoy a mighty liberty and a grand fellowship with nobleness and strength. When may a lover of Sunday speak so naturally of the day he loves as on Easter Day? Easter Day is the birthday of Sunday as a day of holy gladness in the life of man, and every Easter as it comes marks the beginning of a new year of Sundays in our life. To the Christian the first day of the week is known by that sweetest and best of names, "the Lord's Day." Whatever others may call it, however others may use it, to him it is Christ's Day.

A fact came to light on the first day of the week, a fact which transfigured the life of a little handful of people in a corner of the earth, and which is transfiguring the life of the world. For that little handful of people the week before had ended in darkness and despair. They had had a Leader whose personality had bound them to himself. They had believed in him with all their hearts, had left all to follow him, had become convinced that he was the Messiah, had confidently expected him to establish a kingdom. Instead of seeing their expectations gloriously verified they had seen that Leader seized, insulted, tortured, tried, condemned, executed, and with their own hands rescuing his maltreated body from the publicity of the cross they had laid it in the grave.

O, that Sabbath after the crucifixion, that seventh day after the Passover, that last ebb of a miserable week! What essence of failure and disappointment it left behind as it closed in utter darkness! But the first day of the week they went to that grave, and the stone was rolled away. They found not the body of their Leader but angels, who said: "He is not here. He is risen." Then came, ere that first marvelous day of the new week had ended, a great triad of evidences that Christ was risen indeed. First, in the dawn-light, Mary saw him and heard him call her by her name; then toward evening he was seen again by two of them, at whose side he walked, causing their hearts to burn within them as he opened to them the Scriptures, and making himself known in the breaking of bread; and then at night, when the doors were shut where they were assembled, he came again, stood in their midst, showed them his hands and side, breathed on them and said, "Peace be unto you; as my Father hath sent me, so send I you."

When the day came round once more with it came back to them the vision of a risen Christ. Again he was with them, where all could see and hear him; again he stood in the midst, breathing the benediction of eternal peace. And yet again, years and years afterward, when the first day of the week had become the rallying point of the Christian society, once again Christ stamped it as divine by choosing it as the occasion of his brightest self-revelation. "I was in the spirit," said St. John, "on the Lord's Day, and heard behind me a great voice as of a trumpet, saying, 'I am Alpha and Omega, the first and the last; he that liveth and was dead and is alive forevermore.'" In these self-revelations of the risen Christ Sunday was born as the great "festum," the joyous day of Christians. No commandment to keep it was thundered forth. Its growth into a permanent institution was an illustration of the Lord's own words, "If ye love me, ye will keep my commandments." As the day has become one of universal observance in many nations as a rest day, wherein large numbers of people are released from business, it has, of course, been necessary to have the civil government make suitable laws, which we must all obey, for maintaining the order and peace of society, but every Christian should joyfully remember that this institution of the Lord's Day sprang out of love, not out of law. It is not a grievous commandment; it is a joyous consecration. It is not compulsory; it is voluntary, and as such we believe it is especially dear to Christ.

In the light of thoughts like these, what is the spirit of the day? What is the attitude of mind in which we may approach and enter the first day of the week? Four words stand for me like angels at the gateway of each first day of the week, inviting me to enter. Those four words are consecration, communion, worship, freedom.

Consecration, the freshness of the morning. Often, on Sunday morning, when I arise, I think of the scene in the garden as the risen Saviour took his first steps in the early sunshine. How marvelous it must have seemed even to him who made the world to rise from his dark tomb and to come out amidst the dewy grass, the sparkling leaves, the flowers, the birds, the sunshine, the breeze; to breathe in the delicious sense of life and strength, to realize that suffering, humiliation and death were over and past forever—forever. Can one who thinks of this forbear the longing to be consecrated, renewed, refreshed as with the very power of his resurrection, leaving behind all that is of darkness, insincerity and selfishness, and rising on the first day to begin life over again?

And communion is another of these words. Fellowship with the risen One! He sought out his friends on that very first day, to have fellowship with them. In his risen life he showed the same joy in fellowship as before the crucifixion, and it becomes an unspeakably dear thought that our fellowship with him can be renewed in all strength and intimacy on the first day of the week. Perhaps the week past has been teazing and distressing; earthly things went contrary to our hopes and expectations; cares seemed to bank up on either hand like great billows breaking over us and almost sweeping us from our footing; we grew very weary, we lost our hold on Christ, we became downhearted and desperate. Then dawned upon us once more the dear first day of the week, and all was changed. We recovered our fellowship with him, we renewed our communion, we found him meeting us amidst our cares with his calm strength and his glad greeting, "All hail."

And worship is another of those great words—worship, a necessity of man's life, an act of which we cannot deprive ourselves without maltreating and wounding our life. How strange that so many look upon worship as a wearisome duty, to be discharged no oftener than public opinion demands! How strange that men and women can suppose it possible to live complete lives without worship! Worship is a law of our nature as creatures made in God's image, and when in our busy lives comes the beautiful and gracious first day of the week, glorious in all its resurrection memories and hopes, we love it as a day of worship, we gather around our risen Lord, we bow at his feet, we pray him to abide with us, we know that in worshiping him we are fulfilling the deepest law of our own being.

Yet one other word stands at the portals of the first day of the week, liberty. The inspiration of this day is its joyous liberty, the liberty which is born of love. It is not the Jewish Sabbath, nor a Christian substitute for a Jewish Sabbath. It is not a day of bondage to tradition, a day whose meaning is realized and whose use is fulfilled in a stern routine of ordinances, resting like a yoke on the neck of life. It is a day of spontaneous expression, a day of gladness and affection, a day whose uses love and love only can control. No one can truly be said to keep this day who does not love and honor the risen Lord. It is the Lord's Day, and only they who care for him care for it. The laws of the State and the public sentiment of an orderly community may, to some extent, limit those open violations of propriety which are classified under the stern Jewish name of Sabbath-breaking, but no law, no public sentiment, can make one person keep holy the Lord's Day. Love is the only law that sanctifies the first day of the week, and the law of love is the perfect law of liberty. Therefore, my heart goes out into this day because there is no bondage in it, nothing but joy and rest and gladness and the perfect love that casteth out fear. Those who keep it in love keep it in sacredness.

O, holy and happy Sundays, how your sunlight streams across the path of memory. How the Easter spirit lives forever in you, consecrating our daily life! How your sacred, untrammeled freedom has broadened our life, making us realize the liberty wherewith Christ has set us free!

The good news is true—once the Redeemer tasted death for us, now he lives to help us live. His salute to us is from the other side of death. We will answer it with life like his—strong because trustful and obedient, rich in goodness and sympathy, brightening the world.—E. T. FAIRBANKS.

THE PLACE OF CRUCIFIXION

BY HON. SELAH MERRILL

The country where our Lord lived and died has always for the Christian a wonderful and sacred interest. The town where he was born, the mountain home of his youth and early manhood, the beautiful lake on whose shores he taught, the roads he trod when going up to "the city of the Great King," quiet Bethany, his resting place, and lovely Olivet, whence his tearful eyes overlooked Jerusalem—these are all well known and are yearly visited by thousands of devout persons who hope thus to be brought more fully into the presence of Christ. Why cannot we visit also the place of his crucifixion and burial? The world is ignorant of the spot where Moses was buried and where Paul died, a fact true likewise of many saints of Bible times. I am fully persuaded that in these instances it is God's own hand that draws the veil before our eyes. He brings us so near the awful scenes that we can hear the voices from Calvary and the tomb, but for the wisest reasons he does not permit us to see the places themselves. This is all true; still it does not prevent us from asking, in all earnestness and eagerness, if anything is actually known as to the spot where Christ was crucified and buried?

We have New Testament authority that Christ was crucified outside the walls of Jerusalem. Armed with this fact, some travelers, on visiting Jerusalem and finding the Holy Sepulcher in the middle of the city, assert, "This cannot be the place of crucifixion." But, in reality, their objection does not hold, for the present walls were built in 1540; therefore, they have nothing to do with the question. Our Lord was crucified in A. D. 30, the sepulcher was discovered in A. D. 325 and the church which Constantine ordered to be erected over the place was dedicated in A. D. 336. Between the first two dates are three full centuries lacking eight years. During this period the Christians had left the city, the Jews had been banished from it, it had withstood two terrible sieges and been twice destroyed—under Titus, A. D. 70, and under Hadrian, A. D. 134—new walls and public buildings had been erected by Hadrian—time enough and vicissitudes enough to have obliterated everything that belonged to the city of Herod. Hence we find Constantine declaring that the place of crucifixion had been long unknown and its discovery is stated by him to be purely miraculous, and all the circumstances connected with the discovery are of the same character. It is alleged that a sepulcher was found containing three crosses, one of which proved to be the "true cross" because miracles were at once performed with it. In the soil of Palestine wood, and even bones, decay in a very few years.

This is the "evidence" on which the claim of the Holy Sepulcher is based, between A. D. 30 and A. D. 336, and the same is true of the period from A. D 336 to our own time. There is not a particle of evidence, in the shape of documents, inscriptions, historical facts, to substantiate this claim. Its advocates, when pressed for reasons, invariably respond, "Constantine must have known the correct site." They have absolutely nothing else to say.

"Without the gate," that is, outside the wall. At the date of the crucifixion Jerusalem had two walls on the north side, the east, south and west sides being protected by the first wall. Why may not this have been meant? Simply for the reason that on these three sides the hills were so abrupt that the slopes could not be used for any purpose. The third wall was built after the death of Christ. The second wall is the one intended. One end of this was at the Tower of Antonia. It has long been known and its identity is not disputed by any one. Here, then, is a clew, good so far as it goes. The other end of this wall has been in dispute for generations, but in 1885 I was so fortunate as to find it. One hundred and twenty feet of it exist under the east side of the Grand New Hotel, and it has been universally admitted as the long missing end of the second wall. This discovery was an important and positive gain.

The next problem is to unite the two ends by a line which shall follow the course of the second wall. If this could be done so as to exclude the Holy Sepulcher its claim might be considered as established. But unfortunately no ancient remains have been found on the line thus arbitrarily laid down.

The matter does not rest here. In the north part of the city there are at four different points sections of an ancient wall of Jewish workmanship. Starting with the known ends as described, I lay down the line of the second wall so as to cover these four points, consequently I have six sections of wall, all of Jewish masonry and of the same period. This line coincides exactly with Josephus's description of the second wall. It seems to me that I am dealing with facts and not with theories. I have taken scores of people to these points, showed them the stones, the plan and read Josephus's description, and no one has ever failed of being convinced. Among these persons were three engineers of high rank, and after examination they said, "There is no doubt about this being the line of the second wall." The Holy Sepulcher, being far within this wall, cannot, of course, be the site of the crucifixion.

Why then, it is asked, is not this view universally accepted? Because many people make their faith in the Holy Sepulcher a matter of religion. This feeling I cannot appreciate. Greeks, Latins and the more infatuated of the Anglicans believe implicitly in the Holy Sepulcher, because "the church declares it to be the true site." With them argument is out of the question. Personally, I have no preference for one site above another. I have no preconceived theory to be either substantiated or overthrown. The great fact that Christ died to save sinners has the same significance to me whether his death took place here or there. I approach the subject with the utmost reverence. My opponents say, "This is the tradition of the church," and stop there; I gaze upon piles of Jewish masonry and ask the meaning of them. As they contradict the tradition I must reject it.

The reader may understand that two distinct questions are involved—we may show that the Holy Sepulcher has no claim whatever to be considered the site of Calvary, and still never be able to demonstrate the second question, namely, where Calvary should be located. The hill above Jeremiah's Grotto, about 300 yards north of the Damascus gate, is now generally called the Calvary Hill. It rises forty feet above the surrounding country and at its foot there is a tomb. This cannot be the tomb of Christ, but there are many arguments for thinking that the hill itself is the place of crucifixion.

Eternity, which cannot be far off, is my one strong city. I look into it fixedly now and then. All terrors about it seem to me superfluous. The universe is full of love and of inexorable sternness and veracity, and it remains forever true that God reigns. Patience, silence, hope.—CARLYLE.

EDDY OR FLOOD

BY REV. A. J. F. BEHRENDS, D. D.

In *The Congregationalist* for March 11 an article from my pen appeared under the heading Is It Only an Eddy, or Is It More? It was received by the editor as timely, with the editorial statement, however, that he did not personally share in the apprehensions expressed. The following extract will serve to show the nature and scope of the writer's judgment of the theological situation:

> The doctrine of the Trinity is reduced to a form of logic. The incarnation is so formulated as to reduce it to the pantheistic statement of a universal indwelling of God in all men. Inspiration is reduced to intuition. Atonement dwindles down into a rhetorical expression. Expiation and propitiation have become figures of speech. Our ranks seem to be honeycombed with universalism and annihilationism. The reality of the fall is boldly denied, and the most extreme doctrines of natural evolution are openly advocated in our pulpits. Sin is declared to be only the remnant of our animal ancestry, which we are gradually sloughing off. The revolutionary theories of Wellhausen are invested with infallible authority, and the narratives of the Old Testament are reduced to a mass of fables and forgeries.

As after four weeks or more I read the above extract I confess that I am myself startled by its vehemence. It was a terrible indictment. But I knew what I was saying and my proofs are at hand. I ought, however, in justice to my brethren and to myself, to add that it was not meant to be a sweeping charge. It was not a wail but a note of alarm. I knew but few against whom I believed the charge would hold, and I very much doubt whether even they would plead guilty. I cannot close my eyes to the fact that principles have been advocated whose logical conclusions are evaded. And I believe that many are disturbed by facts which they cannot harmonize with the views in which they were trained and which they have no desire to repudiate. The poisonous shoots have only just broken through the sod, but they will grow very fast and the plowshare cannot be put under them too soon. Let me speak, then, not as censor but as brother.

My article called forth numerous replies. Some of these appeared in the issue of *The Congregationalist* for March 25, covering nearly three full pages, with three columns to the page; and the editorial comment declared that the published replies supported his previously expressed judgment that my apprehensions were groundless. It was intimated that Brooklyn did not command a sufficiently wide view, while at Boston it seemed clear that my eyes had been deceived by a local fog.

The replies cannot here be reproduced, but they can easily be read by any one who desires to do so. If they inspire any reassurance, the reader must be easily satisfied. Nothing more damaging has appeared anywhere in forty years than the admissions, painful and otherwise, in the reading matter of these three pages. The concessions are simply appalling. Some glory in the change which has come over our theological thinking, and declare it not to be an eddy but a current. The new view of inspiration is illustrated by the statements that "fables are not necessarily lies," and that "Æsop's cunningly devised tale of the fox and grapes has been an enduring vehicle of truth." That crack lets in a good deal of light. The Scriptural doctrine of the fall of man is declared to be "a child's sketch, a picture of dramatic situation," all of which, of course, we have now outgrown, and the story only outlines "the contrast within the man himself."

There is an ominous silence on the doctrine of retribution. That is quietly shelved. There is a frank declaration that the structure of faith rests "primarily upon Christ, and not upon *Scripture* or any creed." The italics are mine, and it certainly is a very novel doctrine that we have a knowledge of Christ apart from, and independent of, Scripture, so that one may be loyal to Christ and discount the Scriptures upon which he set the seal of his infallible authority. Another boastingly writes from the Central West that the doctrines which I said were being ignored and discounted had been preached and "practiced," and the Old Testament narratives "believed explicitly and implicitly," until Congregational ministers began to "flounder" in these communities. A young man in the first year of his active work writes that the "times are perplexing," and that we are in "great danger of losing our power as preachers of righteousness. Unless we can have a primitive gospel to proclaim we shall become powerless." That young man is headed right and for him I have no fear. Let him keep straight on.

Another plainly declares that I have "voiced the prevailing sentiment of the pastors and churches in Pennsylvania," and that it is "full time to get out of the fog and preach a clear, positive gospel." And still another, writing from Connecticut, says: "For ten years I have painfully noticed the drift. To stand on plain, evangelical ground is to be considered unprogressive. I find fellow-ministers who are annihilationists, universalists. The fall is denied. There is no Biblical doctrine of sin, and so no redemption."

A hundred letters are at my elbow, from the East and the West, from city and country, from pastors and laymen, from men and women. I will not quote from them. There is no need of it. But they all tell the same story, and there are in them statements which are more startling than anything quoted above. I am content to appeal to what has been spread before the public to prove that the charge of pessimism brought against me is not true, and that I have simply turned on the light upon a situation already sufficiently alarming.

Of course, my letters are from men and women who regret what they report. And this is one hopeful feature of the situation. The theological eddy has not become a flood. It has not caught the majority. Pulpits and pews, for the most part, still stand by the old faith. But there is unrest and alarm. New views, subversive of the faith of the fathers, and, as I think, subversive of all Biblical faith, have not only gained entrance but are being boldly proclaimed and disseminated. It is time to begin the discussion, and in the friction of free and fraternal speech to strip the question to its merits. It is time to stop and inquire where we are. It is time for great and earnest searching of heart.

It may seem a cruel thing to do, this throwing of a bombshell into the Congregational camp by a Congregational pastor, and by one who was not born and bred in its communion. But a pastorate of more than twenty-one years in two Congregational churches made me feel that I had earned my right to speak, and I cannot believe that any one suspects me of insincere and unfraternal motives. I asked my anxious question because I loved Congregationalism. I asked it plainly and bluntly, because I felt that whatever the truth might be it should be known. And I am not sorry that I asked it, because now it will have to be considered and answered. That broadside in *The Congregationalist* has let the daylight in, and that is what is needed. I am content to wait.

But will not this discredit Congregationalism? No, it will not. The theological eddy is not a denominational one; it is universal. The Episcopalians are honeycombed with the new criticism and the new theology. A trenchant article in the *Standard* of Chicago, for March 11, shows that the Baptists are as badly off as are we. There is the clash of swords in the Methodist camp. The Presbyterians have their hands full and the pendulum of heresy trials swings back and forth. First it was Robertson Smith, then it was Professor Briggs, and now Dr. John Watson's turn has come. The pot cannot call the kettle black. The theological measles have broken out in all the denominations and there is no place where we can go to escape the infection; unless we go to Rome, and that means giving up our Bible to the pope. That we will not do, and so every man of us may as well stay where he is and fight it out.

Nor must I be understood as advocating a blind return to what is somewhat sneeringly called the "traditional theology." I have a great and growing respect for that theology. I am still an earnest reader of Calvin's Institutes, I have not outgrown Jonathan Edwards. But I do not worship these men. They were not infallible. Nor are the great creeds authoritative. We are not in bondage to synods and councils. Thought must be free, and the interpretations of the past are not to be accepted as trammels upon the most fearless scrutiny. But, one is our Master, even Christ.

Everybody seems to grant that, and that is hopeful. Loyalty to Christ is emphasized as the one canon of theological construction. If any one knows how I can know His mind, and what he would have me believe, except by the Scriptures which he always honored, I wish he would tell me. I should be eager to examine these new sources. A doctrine of Scripture, which sunders the Testaments and which throws Paul's testimony out of court, as is done by not a few, is the one thing which I cannot accept, without conscious repudiation of the authority of Christ. I have noticed that recent commentaries on the epistle to the Romans are marked by a return to the older theology. Paul, confessedly, held it and preached it; but we are told that the Pauline epistles are steeped in Rabbinical conceptions, and that these must be eliminated from the primitive gospel. I have tried to do that and found that I might as well throw Paul into the ash barrel.

For me, at least, the Pauline doctrine is elementary, and must be accepted in its integrity. Translate it, if you will, into modern speech, but the translation must not be a repudiation. There I draw the line. Let us have a reconstructed theology, a theology for the times, but the theology must be Scriptural in its every fiber. I will have none other, and I will be hospitable to none other. I am not pleading for a return to the old method of "proof-texts," which were often a most incongruous mixture; but the Bible remains for me the only documentary source of Christian doctrine, and no man gains my ear who speaks in any other tongue. And I am sure that pulpits and pews will stand with me there. We want to know what God has said through the holy oracles. That ends it!

Does any one charge me with effrontery? Are there any who curl their lips in scorn at my self-conceit? Are great names set against me, names of men, on both sides of the sea, who are my equals in sincerity and earnestness, my superiors in scholarship and influence? I am not measuring swords. I am not posing as theological censor. I do not care whether men are old school, or new school, or of no school at all; whether they are Calvinists or Arminians, Hopkinsians or Bushnellites; whether they train under Albert Barnes or Charles Hodge. I believe in the new light which breaks forth from the Scripture. But it must come from the Scripture. That is my sole contention. I cannot agree to the new dictum that things may be plainly taught in Scripture which we need not believe, and that we may introduce into our theology doctrines on which the Scriptures are silent. *All that the Bible clearly teaches is essential. All that the Bible does not clearly teach has no place in Christian faith.* If that be effrontery I must bear the charge in silence. That is the platform of our common Protestantism, and by that test men and books must stand or fall.

I am not afraid of the issue. The Congregational churches, if I have read their history aright, will never accept any but a Scriptural theology, no matter from whence it comes. The Congregational churches will never consent to have the credibility of the Old and New Testaments impugned and their doctrinal authority undermined. Paul will never be displaced from the seat to which Christ exalted him. He cannot be pushed aside in the attempt to formulate the so-called "theology of Christ." The Congregational churches will conclude that Paul understood Christ and his gospel better than the doctors of the nineteenth century.

But this survival and revival of the Scriptural faith will not come without a struggle. We have been on the defensive long enough. The camel is forcing its body into our tent. We must take the aggressive. I have gone through the labyrinths of the Wellhausen criticism, and of its modifications. It is hopeless confusion. I have gone through the "revolutionized theology." I have read its books. They are as dry and sapless as chips. There is no power in them.

Give me, with all its faults, the theology of Augustine and Anselm and Luther and Calvin and Jonathan Edwards for that theology has changed the face of the earth, has made sinners tremble, has made stalwart saints, has promoted revivals of religion and has girdled the world with missionary stations! And the great doctrines of the fall of man, of the deity of Jesus Christ, of the immutable justice of God, of the majesty of the moral law, of reconciliation by the blood of the cross, of regeneration by the Holy Ghost and of the final judgment with its issues of eternal life and eternal death, will survive the present partial eclipse, and come forth once more clear as the sun, fair as the moon and terrible as an army with banners!

It is not a flood; it is only an eddy! But we must stem it!

Brooklyn, N. Y.

> My angel of perfect love
> Is the angel men call death.
> —*Paul H. Hayne.*

IMPRESSIONS OF LIFE AT THE NATIONAL CAPITAL

II.

BY G. P. M.

Nine out of ten present day pilgrims to Washington go straight as a hawk to its prey in pursuit of the newly revealed glories of the library of Congress, and to most of them it comes as a revelation, no matter how much they have traveled in Europe or read about this particular structure. In size and adaptation for its use it surpasses any building of the kind which exists. When, in addition to this, it is understood that it is so far from being a "job" that it was completed within the time limit set by Congress in 1888, and for about $140,000 less than the original limit of cost, and that fifty of the best American painters and sculptors, working in entire harmony with each other and the managing architect, have decorated the building in a lavish yet artistic and inspiring way, it will be realized that in this home for the library of Congress, this depository of all works copyrighted in this country, the American people have an educational institution the potency of which they do not begin to appreciate now.

This building proves that we have honest administrators of public tasks in this country, the Capitol at Albany to the contrary notwithstanding. It reveals conclusively that we have sculptors and artists able to perform great tasks and competent to form national art ideals. It demonstrates, as did the buildings of the White City in 1893, the majesty and beauty that follow unity of purpose and action when artists—major and minor—federate and sink self that beauty may endure.

Not until the stacks begin to be filled with books, not until the splendidly lighted and adorned galleries for the display of engravings and precious examples of the bookmaker's art are in use, not until the reading-room in the vast rotunda is the resort of book-seekers as well as sight-seers, will the soul fully take possession of its beautiful body. But, when it does, God pity the American, be he ever so illiterate or brutish, *blasé* or traveled, who can "enter in and walk about Zion" and come away unmoved and not less sordid and prouder of his American citizenship than when he went in. Costly it is but not extravagant, and if all our revenue were expended as beneficently thousands of parasites in human form, leeches on the body politic, would die of inanition. Flawless it is not, for its creators were mortals, not gods. But it is a building which honors its donors, its creators, and its tenants, animate or inanimate.

With such a building as this completed, with the beautiful new Cochran Art Gallery revealing old treasures in a light so perfect that they almost seem new, with the nation pledged, as it were, never to permit the construction of a public building on any other plan or by any other method than the one just crowned with honor, it is plain that, as the years go on, Washington, like Paris, may become the great art center of the nation, for all must believe that some day our legislators will vote a grant to a national art gallery to-be, quite as readily as they now pass resolutions breathing war or as they vote the annual appropriations for seeds.

George Washington dreamed of a time when the national capital would be the site of a national university supported by Federal revenue. There are those today who not only believe that such should be the fact, but they are also actively at work seeking to compass it. Certain it is that there are collections of books, documents, apparatus and scientific data in Washington which are unique in scope and value and ever must be, and slowly but surely a circle of men of highest attainments has gathered there as our Federal activities have expanded, men whose official duties are not so arduous but that they leave time for just such service as Hon. Carroll D. Wright, United States Commissioner of Labor, is rendering now at the new Catholic University. Certain it is, too, that not only are the Catholics already on the ground with a broadly planned, puissant young university, but so are the Methodists (led by Bishop Hurst) with the American University, and there are rumors of like intentions on the part of Protestant Episcopalians, while Columbian University, founded by Baptists, is not prepared to give up its primacy without a struggle.

One who visits the Catholic University, meets its professors and studies the type of student there, comes away impressed with the high standard of its founders, their breadth of purpose, the virility and courtesy of the men one meets, and the culpability of Protestants who affect either to ignore or despise the life and purpose of such men or such an institution. To do so is both foolish and wicked. John Fiske is a foeman whom few care to joust with, yet Professor Shahan of this university has done it recently in a most vigorous, skillful fashion, as all may see who care to read the last number of the university quarterly bulletin. Professor Shahan is a splendid specimen of the stalwart, refined Irish-American. To one who has known of and read Maurice F. Egan for many years, it is a pleasure to find him in his proper niche at last, interpreting English and American literature to men of diverse nationalities, and ever insisting that no man is so base as he who prostitutes gifts of observation, expression or thought to produce immoral or unmoral literature.

One feels rather than hears that the present is a time at the Catholic University when the wounds made by Bishop Keane's summary removal are still open, and that his former subordinates and the new rector, Dr. Conaty, are all "feeling for position," as it were. Reconciliation to the event will come in time, but until it does neither professors nor rector can do their normal work. Dr. Conaty's place would not be a sinecure even were all serene, for much of the annual revenue of the university has to be solicited each year. But he seems to be bearing the burdens bravely and gaining ground slowly.

Kind fortune led me into the august presence of the Supreme Court of the United States in time to hear arguments of cases as typical of this era as could well be imagined—cases involving interpretation of the interstate commerce law and the tenure of a grant of monopoly in street railroad franchises made some years since by the legislature of Indiana to an Indianapolis corporation. Compared with the audiences which formerly gathered to hear arguments respecting slavery or the issues that grew out of the Civil War, the crowds I saw were small, and what size they had was due chiefly to the fact that ex-President Benjamin Harrison was one of the counsel for the monopoly. Lucid, thoroughly grounded in principles and facts, dignified, persuasive, he argued ably for his client. But at least one hearer wished that necessity, assumed or real, had not driven him into the arena of professional life again, or if so that he had taken care to be on the side representing the many, not the few. Too great scrupulousness in this respect cannot be exercised by lawyers, especially those who return to private practice exalted in prestige and value to their clients by honors derived from popular suffrage.

One seldom gets nearer the seat of more power than is lodged in the nine justices who make up our Supreme Court. It is unique. No other court in Christendom has anything like it. That which five or more of them declare to be the intent of any law determines its intent and its legality stands or falls by their comparison of its intent with the written Constitution. Neither the people nor their legislative and executive officials can reverse a decision once rendered by the Court, save by slow processes involving change of *personnel*. How vital to the perpetuity of such a power in a democracy must be a popular conviction that it is exercised by men of stainless character! Fortunately, such has usually been the case.

To a Congregationalist it affords pleasure to find, at least, two sons of Congregational clergymen now on the Supreme

Court bench, Justices Field and Brewer. Justice Brewer is most loyal to the church of his fathers. Pastor Newman of the First Church finds in him a stanch lay helper, and few as are his hours for non professional labor or rest Justice Brewer finds time each Sunday to teach the Bible to a class of adults. The Sunday I chanced to hear him he discussed a portion of the narrative of the Sermon on the Mount in a way that would have grieved Count Tolstoi or Professor Herron. But it commended itself to most who heard it, doubtless. Justice Brewer is not a literalist and he refuses to abrogate common sense or ignore the results of human experience. Hence, if any impecunious Washington tramp expects that by asking for Justice Brewer's vest he will secure a suit of spring clothes, or that by slapping the Justice on the left cheek he will secure an opportunity to smite him on the right and withal avoid the lock-up, then we fear a period of disillusionment awaits him.

Classes for the study of Robert Browning are not so common anywhere, not even in the vicinity of Boston, that it will be untimely to call attention to the fact that during the past winter Rev. Dr. S. M. Newman of our First Church has been interpreting Browning to a mixed class of youths and adults, in number more than 100, who have come regularly and hungrily to be fed. Not much is said about the class. It is not advertised. Nevertheless, outsiders seek it out and pay for the privilege of attending. The success of the venture proves that Browning's message wins if it is heard; and it demonstrates that a pastor fitted to lead such a class has few better ways of inspiring his young people to lead the higher life.

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Yet love will dream and faith will trust
(Since He who knows our need is just)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own!

—*Whittier.*

"WE MUST BE SPIRITUAL"

BY REV. GEORGE R. LEAVITT, D.D., BELOIT, WIS.

In New York, Boston and Cincinnati Mr. Moody has been addressing himself to Christians in a series of remarkable sermons. The influence of his earnest and continuous appeals has reached widely. He has had some things to say upon Biblical criticism, upon the second advent, upon altruism (if he has used more vernacular language), upon Christian morality. But the dominant note in his addresses has been an appeal for spirituality. We have recognized the old message once more, intensely earnest, aflame with conviction. *We must be spiritual.* We may fall from clearness of view as to the literal truth of the story of Jonah, as to the second coming of Chist, as to the danger and the sinfulness of being very rich. All these lapses are serious. But there is one which is more serious. We may fall from spirituality.

Mr. Moody has found many of us fallen from spirituality. Some confess it. It would bless the souls of many others if they too would confess it. It has been a noticeable coincidence that we have been studying together this winter the opening chapters of the Acts. From chapter to chapter we have had the reiterations of the same great, searching, thrilling, divine message: We *must* be spiritual. Peter must be and the apostles, Stephen and the deacons, Barnabas, Saul and the converts. Mr. Moody must, and we, too, average, ordinary Christians. Many of us have the renewed conviction. But shall we be spiritual in a new experience? Will this be the result? Many have been awakened and have formed new purposes. How many will be effectively changed? This is one answer: All those who in defining that word "must," as an experience, distinguish two great motives—compulsion and impulsion.

Some Christians feel a new compulsion, they acknowledge anew the one, true type of a consecrated life and its claims. They feel that they must realize it. It is a duty. And resolutely, once more, they set themselves to be spiritual. They take new petitions into their prayers. They discipline themselves with new, spiritual exercises. This is well. But they want something more; they will be apt, presently, to weary of a process which is only a noble form of the dead lift of duty. The process will be spiritually exhausting. Their experience presently will seem unreal. After a little many of these will give up their effort, and secretly claim: "We cannot be spiritual. The motive is inadequate."

It is true, the motive of compulsion is inadequate to make one a spiritual Christian —painfully, drearily inadequate. But there is another motive which is accessible to all, and which some will now experience. It is impulsion. Compulsion is powerful—the convictions of duty, self-interest, fear. It has effected wonderful things in the history of religion. Impulsion is not simply powerful, it is irresistible. In a Bible class a woman asked, concerning Peter in the scene before the council, when he said: "We cannot but speak the things which we have seen and heard," "Was he compelled?" "No," replied the teacher, "he was moved by the Spirit. He was impelled." When Paul wrote: "The love of Christ constraineth us . . . that they which live should not henceforth live unto themselves, but unto him which died for them and rose again," he was moved from within. He was not compelled. He was impelled.

When the crew of the Jeannette put forth such stupendous efforts to escape from the Northern ice fields, they were compelled by frost and night and death. But that rich Englishman left behind them, who had been led to bury himself in the Alaskan wilderness to give the gospel to the natives till he had gathered about him a Christian community of 2,000 converts, was impelled. The love of Christ constrained him.

In that remarkable story, John Inglesant, is an account of a man who had an absorbing desire to realize the person of Christ—that is, to be a spiritual Christian. He went to a Romish priest, who directed him to abandon society and teach little children. When he declined the good priest was much disappointed. But he said, tenderly, "I believe you will choose some service, for you love him." He knew the power of that great impulsion. It lays necessity upon men to preach the gospel, to live the gospel.

Perhaps a helpful clew has now been given to some one who has been awakened, who sees in a new view the glory of the Christian life as its spirituality, is convinced anew of his own deficiencies and is saying, "I must be spiritual." It is a simple suggestion: Seek to see Christ, to be conscious of the constraint of his love, to be set apart in a new self-surrender to him. He is the center in religion. The Holy Spirit will make him real to you. Jesus said: "He shall take of mine, and shall show it unto you." Pray for, and, if it be necessary, wait for, a new experience of love, so that you may find Paul's exclamation rising to your lips: "The love of Christ constraineth me," or this other expression, which is made the title of this article, which may thus come to mean as much to you as it has to one to whom, as a confession and aspiration, it has entered into all his prayers.

A gentleman said to his friend: "I have just heard a young leader in a Christian Endeavor convention speak from this text, 'We must be spiritual.' It was a very tender address. Throughout it this sentence continually occurred as a refrain—'We must be spiritual.' It thrilled me as I listened. I felt as he felt." He paused, then with a smile and eyes swimming with tears, he repeated the words once more, "Yes, we must be spiritual."

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, APRIL 9

Miss Alice M. Buswell, in connection with 1 Thess. 5: 5–24, spoke of the great need of more of the spirit of Christ in the life, that the wonderful opportunity which presents itself to Christians, so much in the world as they are, may be appreciated and improved, and that the possibility which is theirs of flooding the world with light may be realized.

Mrs. Thompson spoke of this lack as accounting for the frequent conviction that what one does amounts to little, and of the universal need of prayer in this direction. Miss Miller quoted Daniel Webster, who, when asked what he considered his greatest thought, answered, "My responsibility," adding, "There is only one greater word and that is *God.*"

Mrs. Kellogg spoke of the value of self-renunciation in strengthening character and of the duty of making all subordinate to the kingdom of God. The devotional exercises were led by Miss Buswell, Mrs. Purington, Mrs. Strong, Mrs. Thompson, Miss Rice and Miss Lamson.

An interesting letter was read from Miss Abbott of Bombay, describing the condition of affairs in that city. Mrs. Winsor of Sirur, writing at the same time, rejoices that the plague had not then reached their county, but bewails the famine and famine prices for food. In connection with this very embarrassment, new opportunities had opened to preach to large audiences, and she says, "I believe that God means by all these providences to lead the people to himself," and she begs, "O, pray for us that faith shall grow brighter as the days go on."

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The conflict of testimony between Dr. Jameson and Sir John Willoughby, given before the Transvaal raid investigating committee last week, was sensational, but Dr. Jameson's assertion that neither he nor Willoughby had imperial sanction for the raid seemed to stand. British acts and words now indicate that a war with the Transvaal is expected, yea, courted, even will be forced, if necessary. Yet there is every reason to believe that all recent troubles in South Africa have been due to "money-grubbing, sordid speculations," and that Britain will find it no child's play to defeat the Boers.

In and Around Chicago

The Election

The results, although anticipated, are yet painful to lovers of good municipal government. Mayor-elect Harrison was nominated by the Democratic Machine; the campaign was fought on a platform which opposed civil service, advocated open saloons and large freedom for vice. Opposed to him were Mr. Hessing, late postmaster, who resigned an office in which he had done well to make a useless attempt to win the mayoralty; Mr. Harlan, who claimed to be a reformer, as did Mr. Hessing, and promised to continue the civil service, prevent corruption of every sort in the city government, surround himself with good men as advisers and helpers, secure proper remuneration for franchises, in short, make an ideal mayor; and Judge Sears, a man of worthy character and fitted for the high office. True he was nominated by the Republican Machine, but only because the Machine dared not nominate a bad man. The opposition was compact, wisely directed and tremendously in earnest. Its victory is claimed as a victory against McKinleyism, civil service and for free silver. In fact, it is the result of a protest which a great many people thought they were making against the Republican Machine, and of the determination of almost 70,000 voters, fully 60,000 of them Republicans, not to vote at all while a few men are prominent in the councils of the Republican party in Chicago. Mr Harrison may make a better mayor than a good many fear. His post-election statements are more encouraging than his campaign statements. But with a majority of eight in the common council it looks as if the old gang had returned to power, and as if the worst days of our most corrupt administrations were upon us again. But we live in the hope that two years hence voters who really desire honesty in the city hall may be able to unite on a single candidate, and bring about that improvement in municipal control for which so many are anxious.

A Good Day for Some Chicago Churches

Sunday, April 4, Dr. D. F. Fox preached his fifth anniversary sermon. California Avenue Church, when he became its pastor, was deeply in debt and discouraged. During his service Dr. Fox has received nearly six hundred persons into fellowship, the majority on confession of faith, and has gathered funds for the building of an attractive house of worship with an audience-room seating eight hundred and worth not less than $45,000. The Sunday school overruns its accommodations. All departments of Christian work are well organized and the congregation is thoroughly harmonious and united in their pastor. Sunday morning Dr. Fox was permitted to announce that a friend had given $2,500 for a pipe organ, the only piece of furniture still lacking, and that it would be in its place for use Easter Sunday. This announcement was wholly unexpected and filled the congregation with such joy that it rose to its feet and sang the Doxology. The growth of this church has been phenomenal and yet is the simple outcome of wise, persistent work on the part of the pastor and his helpers in a field large enough for the church which has grown up within it and which is still white unto the harvest.

The Warren Avenue Church, not far distant, under the pastorate of Rev. J. W. Fifield, D. D., has had an equally rapid growth and now reports a membership of more than six hundred. At Ravenswood, deeply afflicted in the death of its pastor, Rev. C. H. Keays, the church was encouraged by receiving into its fellowship as the first fruits of the harvest which had ripened under the care of its late leader thirty-seven persons, nearly all from the Sunday school. They had been in a class formed by the pastor and carefully instructed in the principles of Christianity and in the meaning of church membership. Two of the number were the sons of Mr. Keays. The service was conducted by Dr. Beaton of the Lincoln Park Church, one of Mr. Keays's special friends.

The brethren at Jefferson, a suburb connected by street cars with the city, dedicated a church building which is a gem of beauty, as convenient for work as it well can be, and, better still, wholly paid for. For many years this church has worshiped in a small, unattractive edifice and has had a slow growth. Two of its members who have become wealthy have largely, if not entirely, met the cost of the new house. Rev. A. M. Thome, considerably beyond seventy but still as vigorous as a boy, is the pastor. The dedication sermon was preached in the morning by Secretary Tompkins, in the afternoon congratulatory addresses were made by Drs. Silcox and Loba and Rev. Mr. Young. In the evening Dr. Gunsaulus spoke. April 11 the Washington Park Church will dedicate its house of worship. The Covenant Church is preparing to build, and plans are being considered for some other edifices which when realized will add much to the efficiency of several of our younger yet hopeful church enterprises.

Death of Orrington Lunt

In the death of Mr. Lunt, at the ripe age of eighty-two, our Methodist brethren, and especially the Northwestern University at Evanston, have lost a benefactor whose place will not soon be filled. He has long been a familiar figure in the business circles of Chicago, and for more than fifty years has been profoundly interested in its welfare. But his chief interest was in the kingdom of God. For his church and for its institutions of learning he gave freely, both of his money and his time. Although he has put into the university not less than $200,000, the library building being his last gift, the friends of the university say that his service has been even more valuable than his money. He selected the site on which stand the university buildings. To his energy and foresight, more than to those of any other man, is the prosperity of Evanston due.

Death of S. C. Griggs

For more than a year the friends of Mr. Griggs, for a generation our most prominent bookseller and publisher, the founder of the great house of A. C. McClurg & Co., have been fearing a speedy departure. At the time of his death he was the oldest member of the First Baptist Church. A year ago he disposed of his business to wait in patience his summons hence. He was stricken with apoplexy in February last year, and on Monday afternoon suffered from a second stroke, from which he never rallied. He was educated in Madison University, and in 1848 removed to Chicago and established the house of S. C. Griggs & Co. He began to import books in 1855, and to deal largely in theological works. In the fire of 1868 he lost more than $100,000, and in the great fire of 1871 it is estimated that his losses were considerably more than $300,000. His private residence and a valuable collection of paintings as well as of books was destroyed. Since then Mr. Griggs has confined his attention to the sale of books with his own imprint. He published the first book brought out in Illinois, Ford's History of the State. He enjoyed to the full the confidence and esteem of his fellow-citizens. He was never connected with any club or society outside the church.

The Moody Meetings

Now that they are over their success seems greater than during their continuance. Had the seating capacity of the Auditorium been six times 6,000 many believe it would have been full at every service. Mr. Moody never spoke more tenderly or more impressively. Sunday evening at the extra meeting held for men the room was crowded long before the hour set. At first the audience seemed cold and indifferent, but in response to Mr. Moody's words it soon became responsive and sympathetic. Next Sunday afternoon he will speak in the same place to women alone and in the evening to men. This week he has been at St. Louis. Multitudes of people who do not think of going to hear Mr. Moody read the reports of his sermons with the greatest avidity.

Ministers' Meeting

The hour was given up to a paper by Dr. J. E. Roy on What I Know About Congregationalism. It was one of those rare papers which Dr. Roy knows how to prepare, and was full of memories which only one who has had his protracted experience can give. He was followed by a brief address from Dr. Savage, now in his eightieth year and in his jubilee year in the West. The address was full of personal recollections of the condition of our churches when its author reached Chicago half a century ago. So impressed with the words of Dr. Roy and Dr. Savage were the brethren, that each was unanimously requested to prepare an autobiography and in it preserve the memories of the early self-sacrificing days through which the representatives of our New England churches passed.

The Woman's Board

The annual meeting was held this week with the hospitable church at Champaign, with many delegates present. The gathering was one of enthusiasm and profit. Mrs. C. H. Case of Chicago, the president, was in the chair. The annual reports were interesting and encouraging. Wednesday evening a large audience listened to an address on missions by Prof. W. D. Mackenzie, and to a statement of her experiences in Constantinople by Miss Anna Jones, a missionary in that city.

An Attack on Religion

As a sample of somewhat unusual bitterness of feeling on the part of "the unemployed" are these resolutions, passed with little opposition by Bohemians and Germans Sunday afternoon, April 4:

> Whereas, The present condition of the unemployed is unparalleled in the history of our country, and, as a result, starvation, crime and suicide go hand in hand with ever increasing wealth, and
>
> Whereas, This fearful condition is being glossed over by pretended theologians, followers of the rebellious and simple Nazarene; and
>
> Whereas, The church, which is supposed to be founded on the doctrine of the usury-hating Christ, is today the purchased oracle of wealth while pretending devotion and friendship to the outcasts and plundered; therefore be it
>
> Resolved, That we regard as our greatest foes the long-faced hypocrites who preach the blessings of poverty to the impoverished, and then with perfumed sophistry extol the magnificence, splendor and generosity of their lazy and wealthy masters.
>
> Resolved, That we look upon the so-called Christian Church of today as the greatest and most influential foe of humanity's onward progress.

Even Mr. Ingersoll could not wish for a more outspoken arraignment of the church than this. The statements are significant, for they indicate the bitterness, the growing bitterness, which is being cherished against the persons who are most friendly to labor and most anxious to alleviate the distress of the poor. The only man who spoke against the resolutions was silenced and several inflammatory addresses were made in which the Moody meetings and civil service were hit hard. The church was denounced as "the organized force that is causing the mental death and degradation of the masses." How are men with such prejudices against Christianity to be brought under its influence?

Chicago, April 10. FRANKLIN.

In and Around Boston

The Arts and Crafts Exhibit

Boston, which has taken the lead in so many intelligent movements for the good of the country, scored a new honor during the past fortnight in the first general exhibition of American arts and crafts in the United States, held from April 5–16 in Copley Hall. It is the first exhibition in our country, also, to give attention to the individual artisan, and it has proved a remarkable stimulus. The object has been to give a fair showing to all those who are doing good work, women and men alike, whether artist, workman or the firm which puts the product on the market.

It was a delightful thing to see, this display of a few specimens of the best work of our countrymen and women in designing and workmanship for all the so-called industrial arts—from stoves to bookcovers, from ecclesiastical furniture, embroideries and printing to wonderfully jeweled bracelets and twin rings, designed after a unique specimen for the third and the little finger, found in the ruins of ancient Cyprus. Women's work, which is well represented, was perhaps especially fine in the bookbindings and bookplates, stained glass windows and fire screens, embroideries, and designs for wall papers, silks, brocades and diverse other fabrics.

The most brilliant showing was made by several cases of gold, silver and metal work, and by the large tapestries. Pottery, decorated china, carved ivory and gilt Florentine picture frames, wall papers, tooled leather, carpets, furniture and work in many other useful arts were shown to the best advantage. The appreciation of this opportunity by the designers and manufacturers seems to have been equaled, if not excelled, by the appreciation of the visitors, many of whom have sought out the managers to enroll themselves among would-be purchasers of the best American products if they were put upon the market.

Beautiful and interesting as this show was of itself, the purpose behind it is of vastly greater importance. Mr. Henry Lewis Johnson, the originator and director of the undertaking, has drawn to it a small army of the most substantial people of Boston, New York and other parts of the United States.

Mr. Johnson said to *The Congregationalist's* reporter that this first exhibition of American arts and crafts was inspired by what has been done in England by the exhibitions held there for the past five years, and by the fact that the United States is far behind Europe in the quality and the quantity of our products, not because we lack skillful designers or craftsmen or enlightened manufacturers, but because the mass of our buyers do not appreciate our best work enough to pay the manufacturers to put it on the market, and, therefore, the few who want the best are obliged to send to Europe for it. It is believed that the movement to right this state of things must be made in many directions, and not least among the young people, to turn attention to the applied arts. Considering what is being done in Europe, it is believed that unless we devote a great deal of attention to technical schools and more artistic design and workmanship in our manufactures, that no tariff legislation will enable us to hold our own in the markets of the United States, to say nothing of those in Europe. Mr. Johnson gave some interesting figures, which show how England, Germany and France now supply the bulk of fine furnishings to all the world, and others which show how we may compete with them. England spends nearly $1,000,000 a year on industrial education. Germany is opening new technical and industrial schools nearly every month, and some of them number 2,000 students each. Our own showing is pitiful beside such figures.

A Novel and Profitable Gathering

A Quiet Day for Social Workers, conducted by Dean Hodges of the Episcopal Theological School of Cambridge, was held at St. Stephen's Church in Boston last Friday, April 9, under the auspices of the Church Social Union. Its object was threefold. First, to develop the sense of dependence upon communion with God as the one source of all effective work for others; second, to tighten the bonds of fellowship among all who are laboring among the poor; and third, to stimulate social workers to a thinking out of social problems, and to prayer to God who alone supplies wisdom and strength for their solution. There were prayers, reading and exposition of a brief passage of Scripture, an address and a season of meditation and silent devotions both morning and afternoon. A lunch was served to those remaining over the noon period, and after it a conference was held.

Dr. Hodges began his morning address by referring to the words painted on the walls of St. Bernard's cell, "Why are you here, Bernardo?" and said: "The meaning of this day is that we want success. We are here to wait before God that he may so speak to us as to make us successful in our social work. Applause," the speaker continued, "is not success, we should not estimate the value of what we have done by what people say about it. Neither is material achievement or elaberate organization success. We are apt to measure our success by the number of people whom we reach. How little our Lord cared for numbers! His great purpose seemed to be to influence the little group and send them out to influence others. Again, we are not succeeding when we are busy. One may be so occupied in the doing of religious things that he has no time to enrich his own life.

"The only success worth anything is that which results in the transformation of character. And to achieve this we must begin with the betterment of our own character. For this we need idealistic tendencies that we may see our work in its larger bearings and relations, an aggressive optimism to save us when things appear to be going wrong, a right emphasis so we may decide among many things to be done what to do, but above all enrichment of life."

In the conference the temptations of the social worker were discussed. Among those spoken of were the antithetical ones of too great definiteness and too great indefiniteness, of being too minute on the one hand and too vague on the other hand; also the temptation of overstatement, arising from seeing a thing close at hand and keenly feeling it; and the temptation of worry and haste.

In the afternoon address, after enumerating some of the means which God has given us for the enrichment of life, Mr. Hodges proceeded to speak of the "spirit of wise conservatism" in which the social worker should take the community, after the example of Christ, finding out all that is good and true in it and building on that.

A half-hour of meditation and silent prayer followed the address before the closing prayers. The whole day was spiritually restful, refreshing and uplifting.

Berkeley's Threescore and Ten

The seventieth anniversary, which began at Berkeley Temple Sunday, continued through last week, the Sunday school service of Monday evening being particularly interesting. The superintendent, Mr. Conant, welcomed the audience, and an ex superintendent, Mr. B. W. Williams, gave a historical address of interest. The other speakers were Mr. W. N. Hartshorn, Dr. G. M. Boynton, Mr. J. W. Brown and Mr. G. W. Coleman, all representing special Sunday school interests.

Tuesday, "workers' night," offered a pleasing illustration of The Berkeley Temple Tree and Its Fruit. Following the words of the pastor, Rev. C. A. Dickinson, D. D., all the departments of the church were represented—the school of applied Christianity, Endeavor Societies, Women's Society, diaconate, office department, institute, Sunday school, King's Daughters, Boys' Brigade, Temperance Guild and League. Wednesday evening a social reunion was enjoyed, and Thursday the Temperance Guild conducted appropriate exercises, during which the organization and work and some of the reformed men of the guild were heard from. Speeches were made by a number of others, and the closing address was by Pres. E. G. Arey of the league. On Friday the church prayer meeting and roll-call secured a large attendance, the pastor presiding. The occasion was an enjoyable, homelike reunion, as the close of a successful celebration period.

The New Psychology and Religion

If any one entered Pilgrim Hall last Monday morning with the expectation of hearing a purely technical and abstruse dissertation on matters touching the supersensuous realm of human life, he certainly came out with the conviction that such themes can be handled in a way to compel the attention and stimulate the interest of the average mind, provided it be awake at all to intellectual problems. The topic, The New Psychology and Religion, was certainly one well suited to a ministerial gathering, and Rev. C. F. Carter, who discussed it in a paper of considerable length, is exceptionally well qualified, through special study and research, to treat it. While his paper hewed so close to the heart of the matter as to win the outspoken praises of men like Dr. G. A. Gordon, it was at the same time presented in a popular way and lit up here and there with illustrations that were as bright as they were pat.

The first part of the address described the new psychology, characterizing it as concerned as of yore with the phenomena of mind, but approaching the facts from the material side. The modern psychologist despises the man who sits down in his armchair and hopes by self-introspection to reach substantial conclusions. On the contrary, the new professor works in a laboratory equipped with curiously devised apparatus for detecting and measuring the mind in the very act of mentality.

The practical value of the new science in enforcing ethical teaching and in clarifying mental and spiritual growth was then set forth. The newer conception proclaims the moral law with a new and strong tone of authority, and one which appeals especially to young men trained in the scientific methods of modern thought. The fact that the moral life and the Christ life are in the highest sense not extra natural, but thoroughly normal, was emphasized. A man can truly exist for himself only as he lives for the universe. The image of Christ must be transcribed on the heart, not for its own sake alone, but in order that the issue of the life may be worthy.

Dr. Hale's Return

One of the most popular and beloved men in Boston is Rev. Dr. E. E. Hale. He was absent on a vacation of a few weeks when his seventy-fifth birthday occurred, April 3, but it was marked by warm congratulations both in the daily press and from a multitude of friends. Last Sunday he was welcomed home by a large congregation, and the pulpit was laden with flowers, whose perfume made the entire audience-room fragrant. A movement to raise a Hale Endowment Fund of $25,000, to be presented to the Ten Times One Society as a memorial of his seventy-fifth birthday, has made encouraging progress.

Gleanings From Our Mail Bag

Spicy Comments on Many Topics

OPINIONS ON CONGREGATIONAL WORK

The advent of *Congregational Work*, instead of consolidating the missionary intelligence of our societies into one publication, seems merely to have added another paper to those we are expected to read. From a layman's point of view it looks unreasonable, as well as being financial folly, to go to multiplying publications covering substantially the same ground and appealing to the same readers. While the missionary magazines may furnish more matter concerning their individual work, I question very much whether more of it is read than the amount of each furnished by *Congregational Work*. The idea of a composite paper is a good one, and the selfishness of the individual societies ought not to hinder its success.

The matter, however, is of easy adjustment. Let those who believe in *Congregational Work* discontinue the separate magazines. *Congregational Work* read through is much better than six magazines scarcely more than glanced at. C. F. R.

I was grieved at the criticism of "B" in *The Congregationalist* of March 18, respecting *Congregational Work*. It seems to me unkind and unjust to call it, at this early day, a "first-class failure." A paper must be a growth. Such a new departure in journalism must "feel after" its proper bearings till it find them. To me it seems very far from being a failure. I have read each number through with increasing interest. I have felt that for first numbers in anything so new in scope and idea it was very well done. I also have caused one hundred copies to be circulated in my parish, and I believe it is a move in the right direction.

Why the brother should have expected the other missionary journals at once to disappear I am at a loss to understand. Such never was the intention. It was said at the outset, and has been constantly reiterated, that it was not to supplant, but to supplement, the others. I should be grieved to have the magazines disappear unless they could be combined, which would be, I admit, the ideal way. But even in that case this cheaper production would be desirable for general distribution. "Something is radically wrong" in our societies. One man thinks it is high time to stop flinging these unsupported and injurious statements into the midst of the churches. The injury that is being done by such random assertions is incalculable. If the brother finds it "harder and harder to persuade people to give generously" to our societies, it is largely because of the distrust aroused by these random assertions.

It is probably true that there are things in all our societies that need adjusting, but I assert with the utmost confidence that there is nothing "radically wrong" in our societies that should arouse a shade of distrust or divert one penny from their treasuries. They are doing a work worthy of the most unquestioning confidence, even though they are just now being subjected to a searching scrutiny, and though there are some things that need to be corrected.

Westfield, Mass. L. H. BLAKE.

A DEFENSE OF LENT

In reading your excellent paper I came across this In Brief: "Lent in the Episcopal Church calendar begins March 3. But so far as any special gifts of the Holy Spirit are concerned, they are ready whenever we are ready to receive them. The Bible speaks of 'a set time' to favor Zion. But it nowhere indicates that the church is to set the time. '*Now* is the acceptable time.'"

Why then, may I ask, have many of your churches begun to follow the Episcopal Church's example in observing Christmas? And what authority have you for the appointment of the Week of Prayer? Lent is the commemoration of the Passion of Jesus Christ and the Episcopal Church bids those who love him, who suffered and died for them, dwell especially on this phase in the Saviour's life, and to take to heart the great and solemn lesson.

It is thus with all the seasons of the Episcopal Church. One after another the events in the life of our Lord are brought before her people. The system all revolves around him who was born, suffered, died, rose again for us. To one appeals the birth, the little helpless child; to another the Passion, to another the turning point, the new start, comes with Good Friday, this day of awful, heart-rending lessons. This day alone will break down the reserve of some stubborn soul. And so on through the year, with loving insistence, the church presents the great events in the life of Christ. AN EPISCOPALIAN.

THE WORLD'S TWELVE GREAT PAINTINGS

The Congregationalist recently alluded to the twelve greatest paintings of the world and said that ten are directly connected with Christ. It is easy to count up six or eight paintings and say, "Those are certainly world pictures," but beyond that number I am not sure. I have discussed the question with several persons, but no two agree in making the list of twelve "world pictures." So I appeal to *The Congregationalist*. Perhaps there are others who would be glad to see its list.

Berlin, Germany. L. P. P.

Authorities of course differ, but the following list has the approval of experts. We published several years ago a series of articles describing each of the twelve mentioned below:

Raphael's Transfiguration.
Raphael's Sistine Madonna.
Angelo's Last Judgment.
Domenichino's Last Communion of St. Jerome.
Volterra's Descent from the Cross.
Da Vinci's Last Supper.
Titian's Assumption of the Virgin.
Correggio's Holy Night.
Guido Reni's Aurora.
Guido Reni's Beatrice Cenci.
Murillo's Immaculate Conception of the Virgin.
Rubens's Descent from the Cross.

EXAMINE THE CANDIDATE PRIVATELY

The object of the examination of a candidate for installation is not to provide an exercise for the edification of spectators. It is purely for the information of the council as to his qualifications. Consequently it ought to be searching and thorough, and the conditions ought to be favorable to entire frankness of utterance.

It is almost inevitable that the presence of people from the church to which the candidate has been called, and with whom he is perhaps just beginning his acquaintance, will place a certain constraint upon the freedom of the council in the examination. Sympathy for him and a desire not to place him in a position of embarrassment or apparent weakness before his parishioners are considerations certain to enter in. It is a common thing to hear members of a council say afterwards: "I should have questioned him about this or that, but forbore because of the presence of some of his people. I wish him well, and I preferred not to press any inquiry that might place him in an unfortunate light before them."

There is, moreover, a good reason why a candidate should not be expected to give a full account of himself theologically in the presence of members of his parish at the outset of his work among them. If he is to be their teacher there will be a progress in his teaching. He will not thrust all his views upon them at once, but will gradually unfold them as he finds the people ready for them. It is a credit to him rather than otherwise, if, at the beginning of his pastorate, he feels that he "has many things to say unto them," but that they "cannot bear them now." Is it fair to him and to the future of his work that he should be required to state in their presence at the beginning all that he intends to teach them?

On the other hand, it is in the highest degree proper that all these things should be frankly and fully made known to the council. The church has summoned it for this purpose, in order that it may examine their candidate and advise them as to whether he is a safe teacher for them. The council, therefore, should have the fullest privilege of inquiry, but it should take place behind closed doors, and only its results be reported to the church.

I submit the question whether this change in our customs, which any council would be entirely free to introduce, would not tend to greater thoroughness and freedom in the examination, and at the same time avoid those unpleasant after effects which close questioning in a public examination is apt to produce in a parish. We examine candidates for church membership privately before the committee. Why not follow the same plan in the examination of candidates for the pastorate? A PASTOR.

A LEVEL-HEADED OPTIMIST

I am deeply impressed with the prevalence of the notion that we have drifted socially toward the bow-wows during the last two or three generations. Here and there I hear a minister lifting up his little wail to that effect. During the last campaign we heard a lot about it and it had its influence upon some people. On the other hand there is a shallow optimism that yawps its yawp, as Walt Whitman ought to have said if he didn't, about the destiny of the Anglo-Saxon race and the beatific vision it must realize whether it behaves itself or not. I am honestly interested in the Anglo-Saxon race; I even think so well of it that I would like to lend a hand in keeping it from going to the devil, to whom I don't think it at all belongs. And I have a notion that one of the best medicines for its varied ills is a clearer vision of the kingdom of God, and a better realization of what even very faulty ideas of the kingdom have done for it in the last hundred years. E. M. C.

MEMORIES OF MARY LYON

We lived in a town near that of Mary Lyon's early home. The first months of my seminary course were the last ones of Mary Lyon's life and work in her beloved seminary. Her cheerful impulse was felt in every department. Not alone in her own teaching and in chapel exercises, but even in the domestic work her occasional coming to the various groups, busy at the work in which all bore their part, and her pleasant words spoken there gave real stimulus and cheer. No pen can describe the wonderful sweetness and beauty of her chapel talks during the last week she was with us. The heavenly gates were opened wide; she seemed to enter there and bring us into the living presence of Jesus himself. Her face aglow with heavenly light, with the earnestness of Paul and the love of John, she portrayed the life above. For the sake of us, "her dear children," she would tarry longer here. Little did we think that in so short a time she would enter in, and we be left each one to take up some bit of her life work.

F. H., *Class of* 1850.

The Home

"SING YE LOWLY, SING YE GREAT"

BY HARRIET MC EWEN KIMBALL

Sing ye lowly, sing ye great,
With the Easter joy elate;
Christ the Lord is risen indeed!
Crown of hope for every need!

Poverty and wealth akin
In the piteous bond of sin,
Eager youth and anxious age,
Bound on common pilgrimage;

One and all uplift the strain,
Christ our Saviour lives again!
Lives to set us free once more,
As we journey goes before.

All the way he maketh bright;
It was dark, but he is light;
It was weary, he is rest;
He our end as he our quest.

Wandering sinner, striving saint,
Prisoner hopeless of complaint,
Courage kindles now anew,
Christ the Lord is risen for you!

Lift your head, poor penitent!
Mercy is with judgment blent;
Christ is risen to bestow
Just the peace you long to know.

Mourner, weeping at the tomb,
See how e'en the grave may bloom!
Where he lay what hopes were sown!
Make the harvest sweet your own.

For us men a Man was he;
Never friend so close could be!
For us helpless he o'ercame;
We may conquer in his Name.

For us mortal he divine
Makes the way immortal shine;
With the Comforter bestows
Grace no life unquickened knows.

Death his flesh could not constrain;
Lord of Life he lives again;
God of God, and Light of Light,
Sing his triumph, sing his might!

In a delightful article on novel reading in *The Journal of Hygiene* the writer advocates a fresh perusal of the great works of fiction every few years. He claims that we do most of our novel reading in early youth, when our attention is absorbed in the love motive, and we fail to see the book as a complete work of art. But no great work of art, in sculpture, music, painting or literature, can exert its true influence upon us unless we have studied it in different moods or at different epochs in our lives. It is desirable, therefore, to own books of this character rather than to depend upon public libraries for them. If we have them lying about within easy reach, where we can pick them up at odd moments, or select them in accordance with our mental mood, we are far more likely to secure repeated readings of classic authors. A due sense of the real values of life will lead to moderate outlay for the pleasures of the table, which lose their significance the instant they are over, and to a more generous expenditure for lasting food for the mind.

If your thoughts of Christ practically end with his crucifixion and burial, your faith in him will have no vigor, your joy no fervor or passion, and you will know very little of the blessedness of the Christian redemption.—R. W. Dale.

EASTERTIDE

BY MRS. MARGARET E. SANGSTER

The while my pulses faintly beat,
My faith doth so abound,
I feel grow firm beneath my feet
The green, immortal ground.

So, anticipating the hour of her departure, sang dear Alice Cary, her strain akin to that triumphal hymn of her sister Phœbe, familiar to us all:

One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer my home in heaven today
Than ever I've been before.

Nearer the bound of life,
Laying my burdens down,
Nearer leaving the cross,
Nearer wearing the crown.

Christina Rossetti, in a poem on Good Friday, exclaims;

Am I a stone, and not a sheep,
That I can stand, O Christ, beneath thy cross,
To number drop by drop thy blood's slow loss,
And yet not weep?

Not so those women loved,
Who with exceeding grief lamented thee,
Not so fallen Peter, weeping bitterly,
Not so the thief was moved.

In Bishop Westcott's remarkable book, The Revelation of the Risen Lord, he dwells on the return of the Master after the three days in the grave, the same yet different, and shows by a convincing argument from the Scriptures how the "thought of that life, of that Providence, of that presence, of that communion, of that mystery of pain, has passed into the world and become part of the heritage of mankind." Good Friday and Easter belong to us and are our treasures beyond price. The old hymn sung by God's people for centuries cries out exultingly:

He who bore all pain and loss
Comfortless upon the cross,
Lives in glory now on high,
Pleads for us and hears our cry.

The very core of the Easter consolation is in that simple line, "Pleads for us and hears our cry." For our Christ is the Lord of the living, alone able to say, "I am he that liveth and was dead, and behold, I am alive forevermore." The Easter music, the Easter flowers, the Easter joy are comprehended in that statement that our Brother, our Redeemer, our Master, daily sees our needs and daily presents our prayers and pleads for us, too, and never a moment of any day forgets one of us whom he loves.

Easter is to Christmas as the flower to the bud. Between the two great holy days there stretches the whole of the Christ-life on the earth, the healing of the sick, the giving of sight to the blind, the going about on the hills and through the vales of Galilee, the words he spoke, the deeds he did, from the hour that his ministry began until he cried, "It is finished," upon Calvary. The most amazing period in the story of time, those three years in which God tabernacled in human flesh, is commemorated in two small places, Bethlehem and Easter—the one with the star-beam, the other with the day-dawn, the one with those who worshiped at the cradle, the other with those who sought the garden tomb, and both with the help and the song of the angelic visitors who came to serve their Lord.

Easter, even more than Christmas, speaks very tenderly to those who follow Christ in lowly dependence and unfaltering trust. Its gladness strikes a deeper note. Its light seems brought from the very inmost radiance of heaven. We are dull of vision, but at Easter we catch a glimpse of that world of fullest brightness which is just beyond this sphere of strife and this school in which we are taught the lore of the kingdom.

In Bunyan's Pilgrim's Progress there is a passage which I think especially suitable to the Eastertide. Christian and his fellow-pilgrim, Hopeful, have arrived at the gate over which is written, in letters of gold, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." And as, at the word of the King, they entered in and were transfigured, there were those that met them with harps to praise withal, and with crowns in token of honor. Then, says Bunyan, "I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, 'Enter ye into the joy of your Lord.'" One more radiant glimpse is vouchsafed to the dreamer, and he adds, "After that they shut up the gates, which when I had seen I wished myself among them."

The comfort of Easter is largely in the closer union it gives us with heaven. A great company of our friends and kindred are there. For some of us the number on the other side is much in excess of the number here. And Christ is there, the Christ of Nazareth, of Galilee, and of this waning century and this country of ours as well. Often we are amazed at our insensibility to the suffering Christ. Often we are vexed at our lack of loyalty to the reigning Christ. Yet there are days when the stony hearts melt and we have throbbing hearts of flesh. There are days when our love goes joyously out to greet our King. And evermore, not at Eastertide only but in all tides of time,

He who bore our pain and loss

lives for our redemption.

Our word resurrection seems to concentrate the history of the universe to whisper the secret of the life of God.—W. C. Gannett.

HER RESURRECTION DAY

BY CHARLOTTE MELLEN PACKARD

The bishop was weary that Easter eve, yet his visitor, who might have seen it, lingered unaccountably. She was a woman past middle age, of composed manner and penetrative glance, clad in fine, simple mourning, which suited her pale, clear face and slender hight.

Bishop Lisle knew her through the charitable work in which for three years past she had shown rare capacity. Among discharged convicts—those perilous waiters on fortune—she had been taking life as the depraved or tempted see it, reaching out clean, helpful hands in sympathy at once sincere and stimulating.

Mrs. Dacre was not of the great man's distinct flock, but of the wider world which claimed him scarcely less. Now and then she laid before him some peculiar difficulty, resting her tired spirit on his strong counsel, and his impression of her was most favorable. The modest directness of manner and speech that marked her were in grateful contrast to much self-conscious and fussy effort of women in high life who loved to ring his door-bell.

Of the missionary's private history he knew little save that her late husband had been a fast, fashionable man, who left his wife no money beyond her own fortune. Soon after his death Mrs. Dacre had retired to quiet lodgings, reduced her expenses in every way and with brief preparation given herself to the work mentioned. Bishop Lisle sometimes met her in the dreary precincts where he, too, carried the benediction of his presence. Again, in the crowded Church of St. Andrew, he caught the woman's uplifted look, seeking highest inspiration when doubts chilled her energy, and still again, but rarely, in houses where the best that society offers is enjoyed. There was no asceticism behind the absorption of Jane Dacre in interests her dearest friends hardly shared. The tide of human appeal was more potent than the appeal of literature or art to her kindled senses. She loved art and literature, but they did not hold her problems in solution.

The precious Saturday evening slipped away, but the trivial errand did not explain the missionary's pause after she had asked Bishop Lisle to say a few words at her women's meeting next day. Mrs. Dacre gazed absently into the fire, lifted and replaced a book at her elbow, studied the cathedral clock, no recent addition to the library, and then said, slowly: "The confessional is wonderfully adapted to a world-wide craving. Was he not a master of hearts who offered an impersonal yet human listener to the secrets of hearts? There are crises when one is driven to speak—yet how—unless"— She caught her breath and flushed painfully. "A master, indeed! I have often thought of the tremendous secrets Rome holds behind the veil of the confessional. What a dazzle of light on history were its seals open! And, after all, one is more stirred by imagining the triumphs or defeat of single souls made known to that waiting ear."

"I suppose," added the bishop, fancying that he saw the clew to what would follow, "you may find the confessional a hindrance to your success. Absolution is quite likely to thwart our efforts to secure genuine repentance by evading the need."

If the visitor heard she made no reply. Instead she exclaimed, looking him full in the face, "Bishop Lisle, you who carry so many burdens for others, who live a veiled life of your own, do you never long to utter yourself to a creature fallible like yourself, yet of divine charity? Have you never sighed for what the confessional represents?"

An instant the man's deep eyes read her countenance transformed by emotion, eager yet with a half protest against the judgment of his inference.

"A common wish, why should I furnish the exception? And you are troubled? Mrs. Dacre, pardon me if I overlook that you are so apt to sink your own personality in your work."

"I want to ask," she rejoined, speaking brokenly, "if open confession of sin should not be made by any true penitent? Is not this expiation required of those who break the laws of God and man? Must not somebody be aware of the fact if one is not—what one seems?"

"Public confession and restitution are sometimes possible, even obligatory, but in my view to repent of and forsake the sin and do the works meet for repentance is better than speech. It is unfortunate," he continued, giving the waiting soul time to recover its balance, "that private affairs are so often forced on the 'cure of souls'—as if it were his province especially to arbitrate in family quarrels, in social grievances, in the dire straits which none but God should view. Yet if I can aid, surely I am set in my place for the purpose."

"Tomorrow is Easter," Mrs. Dacre was quite calm and held herself erect now, "but this is my resurrection day, and I could not refrain my lips from confession that should have been made years ago. It was a selfish wrong done by me, in connection with the wealth I am thought so liberal in dispensing. A little fleeting power which came to me as a young girl deprived others of a fortune rightfully theirs. A man, almost a stranger, left me all he possessed and I took it, turning my back on the needy claimant to whom the bulk belonged. Mine it was in the sight of the law, and my vanity was tickled by the nine days' wonder created, but he was to have married another, in whose behalf a will had been made, only to be destroyed because of the freak his fancy played.

"You must know, bishop," she went on swiftly, anticipating his questions, "I might have prevented the act when he sent me word that he was dying and that I was to inherit his money. That I did not do. Repentance woke slowly. For a time I indulged my tastes freely, and I think wisely, by travel and study, and the association with persons better than myself, yet the man I married was of different fiber and he spent what I gave him—to his own and my endless regret—in such dissipation as society permits until it becomes offensive. He would have worked well in his chosen calling, but my money tempted him to idleness. Do you see? Can you guess the chain of consequences my sin had spun for me?"

Hot tears were dropping now that relieved as they fell.

"Perfectly," was the reply, in a tone that conveyed sympathy and encouragement. "And now how can I aid you? As I read your story your missionary work among criminals seemed to you a natural atonement for what you have come to regard as dishonesty in your past life. The more you see and feel the burden of sin, not merely as a physical condition but as abhorrent to God himself, the more keenly memory stings"—

"Beyond words to express!" she interrupted. "I have sought your advice in what presents itself to me as an urgent duty. Should I not deepen my hold on the poor creatures who look up to me by saying, 'The temptation of some of you has been mine. I was accessory before the act to robbery such as shuts you behind prison bars!' They regard me as one stepping down from a sphere of immaculate purity to their relief, while much thought proves to me that our spheres are not so far sundered. Why, I have been an arrant hypocrite instead of the being they picture me."

In her excitement she had risen, and, like a prisoner at the bar, turned pitiful eyes upon the impartial judge. The delicacy and purity of her face struck him as never before. He was aware that the degraded creatures whom she had reached looked on Mrs. Dacre, "the white missioner," as she was named, as "goodness itself and no airs neither." An incorrigible thief reported this to the bishop.

"It is a sick world, my masters," sighed the reluctant witness to this transformation scene, one of so many that room had guarded. "But my dear Mrs. Dacre," he said, gently, "you are mistaken in thus ranking yourself with criminals. Selfish and wrong you may have been, but the distribution of property furnishes countless instances to match yours. One is not a thief for accepting what might in the course of nature have gone to another person. I would not by one iota diminish your sincere regret for sin, but does not your innate integrity show itself in these wrestlings of conscience? As for hypocrisy, are you not sincere in your efforts to follow the Lord Christ in your ministry to the outcast? Have you a selfish end to gain in the applause of your fellows? No, no!" added the wise man, as she shook her head and betrayed in her sudden quiet the saner mood stealing on. "Your secret experience is truly a link between you and the obvious offenders against society, but do not fancy that to brood over one's errors morbidly, as you are doing, purifies and exalts. This mistake is world-old, but it cripples human usefulness. The past is with God," he added, solemnly. "He blots out our transgressions and remembers them no more when we cast them off.

"I am of the opinion," the bishop had paced the floor a few times in reflection and spoke in his ordinary tone, "that your influence would be less instead of greater were you to place your past experience before the persons whom you had brought your mind to conceive of as fellow-sinners, in fact, if not in degree. In general one admits that. They are not analysts to make nice distinctions between phrases, and they would never distinguish the overwrought conscience voiced as tonight and the common confession of sturdy lawbreakers. All that the sense of fellowship imparts they get from one another. Joy in heaven over the one sinner that repenteth is often taken as a reflection on the just persons who need no repentance. Yet the world's Redeemer was a man separate from sinners. Rescue work depends on men and women of clear record and the unclean demand this with reason."

Mrs. Dacre drew a long breath of relief. "How can I thank you for the good sense you opposed to my lack of it, for the medicine of kindness and appreciation? Only those who spend much time with the morally diseased and weakened realize how difficult it is to preserve the normal key. One hardens now and then, wearied out, or one gets hysterical with pity and useless perplexities. My usual self-control bides the woman's extremes of feeling." She smiled, drawing her furs about her preparatory to leaving.

With slight hesitation her host said, after responding to these expressions, "You doubtless have made what reparation was possible to the individual whom you mentioned as needy?"

"Secretly, yes. My name will not suggest itself to her as that of her unknown benefactor. I prefer to remain such, because from what I ascertain she cannot forgive me, and would disdain my services."

"Then your right course is to go forward in the grace of our Lord and in the life more abundant which he came to bring. Take your Easter as promise and sign that the Helper is always coming to hearts that wait for him. Look up for your message, not down into the recesses of your own experience, save as it testifies of him. This is my Easter discourse to you, my friend," and the bishop, with cordial smile and hand clasp, let the missionary pass out into the night.

EASTER LINES

BY REV. J. D. KINGSBURY, D. D.

Hail to the Saviour! now risen in glory,
Join with the angels exultant in song;
Tell in loud anthems the wonderful story,
Jesus is risen, his praises prolong.

Once he was burdened with earth's tribulations,
Bore in his anguish our sins and our tears;
Now he receives amid heaven's gratulations
Blessing and glory through endless years.

Dark was the tomb while night dews were weeping
Over the watch and the seal and the stone;
Silent the garden where Jesus lay sleeping,
Waiting the day-star, the bright Easter dawn.

Bursts on the night air the radiant morning,
Christ hath arisen! the glorified Son,
Mists of the night are heaven's adorning,
Earth, shout the victory! heaven hath won.

Joy all ye people! awake to the gladness!
Heaven is nearing, its beauties we see;
Rifted the clouds of our sorrow and sadness,
Gleams in the distance the fair crystal sea.

Hail to Him glorified! clothed with power,
Sing all ye lands and the isles of the sea,
Loud hallelujahs lift up evermore,
Jesus is risen, 'tis earth's jubilee.

IMPROVED HEALTH AMONG WOMEN

The secretary of the Massachusetts Board of Health, Dr. S. W. Abbott, has suggested that the use of the bicycle may account for the decreased death rate from pulmonary consumption among the women of this commonwealth. The number of women, however, who use the wheel, is still relatively small, and its introduction is so recent that striking results can scarcely appear as yet in the statistical tables. We must seek further for adequate causes for the gratifying change which Dr. Abbott reports. They are many and familiar, but deserve a fresh rehearsal.

In the first place it is fashionable for women as well as men to be in good health. The number of women who "enjoy poor health" is small and rapidly growing less. Cases of hysteria and fainting are already rare. Pallor is not generally regarded as an element of beauty. Forced and abnormal minimums of measurement have lost much of their charm. Good health is attractive, contagious and always at a premium. It is a regret and mortification to most sane women to be ill. Fashion rules in matters within human control, and health is largely so.

Preventive medicine has been accepted and adopted. The dread of the physician's visit has mostly disappeared. To avert an illness is considered as much a duty as to employ remedies for recovery. Fatalism is no longer a motive to delay and inaction. The beginnings of disorders, as well as serious maladies, receive prompt attention. In short, women have made a serious business of keeping well, and the physician in a truly professional spirit has made it his specialty to break up fevers, to ward off threatening diseases and fortify the body against the inroads of sickness. Diagnosis and treatment as well as surgery and nursing have made amazing progress in the last few years, and women have profited by this advance more than men. Is it an unfounded tradition that quackery used to thrive among women more than with the hardier sex?

Women dress with greater regard to health and to that comfort which makes for health. While they pay far more attention to style and fashion than did their ancestors, they follow a better rule for clothing, and they follow it more intelligently. They protect themselves from rain and cold by the aids of the new materials and appliances. Business advertisements show that "hygienic clothing" appeals to feminine interest. Fabrics and garments all are brought to this practical test—are they rational as well as durable, beautiful and becoming? Fashion is still a tyrant, but reform is at work towards emancipation and liberty.

House sanitation has become a science, and women's health more than men's has been promoted thereby. Ventilation, drainage, temperature, sunlight, scrupulous cleanliness, within and without the dwelling, have become the watchwords of housekeepers. The toilet conveniences of modern plumbing invite and encourage that personal physical care which lies at the basis of physical health, happiness and beauty.

Women's work has become much easier by the introduction of modern inventions. The carpet sweeper, set tubs, the wringing machine, perhaps also the sewing machine, mean easier hours, pleasurable activity in place of depressing drudgery, and they relieve the breaking strain. Any housekeeper of an earlier day could give almost countless instances of improvements since she was a child in the methods and the means of housekeeping, most of them going to spare women's strength and protect women's health. It is easier to keep house and provide for a family than it used to be. Much which once fell upon the matron of the house now never comes into the house at all, or comes in a way which makes the burden comparatively light.

Modern civilization, notwithstanding its complexity and intensity, affords that intellectual and social amelioration of women's lives which promotes the cheerfulness, hopefulness and elasticity of temper which minister directly to good health and long life. Men take upon themselves in a true gallantry some of the burdens which used to press so heavily upon the women folks. Women have begun to enjoy outdoor life, and to avail themselves of the systematic outings which till quite recently were more exclusively the privilege and habit of men. The way was prepared for the bicycle by the growing appreciation of nature and of exhilarating exercise in the open air, and an increasing participation by women in outdoor sports and festivals. By a great variety of changed circumstances and changes of popular opinion, especially by a better understanding of the laws of health and disease and a higher estimate of the blessings of health, women have been relieved of much that was the direct occasion of sickness and early death and introduced into much that contributes to sound health and long life. ARGAND.

One who recently visited Mrs. Cleveland was impressed with the extreme simplicity of the children's dresses, which were without ribbon, sash or ornament of any kind. The visitor said, "I thought what an object lesson this was to tired, worn-out mothers who struggle so hard to ruffle and tuck and furbelow their children's dresses, instead of taking the time to cultivate their minds and hearts."

Closet and Altar

Your life needs days of retirement, when it shuts the gates upon the noisy whirl of action and is alone with God.

To feel a conviction of immortality we must live for it. Let any one firmly believe that the soul is permanent and live from that belief, and soon existence will seem permanent, too; the world becomes the veil of a brighter glory that lies behind it; the condemnation of unbelief is lifted off, since the mind, conscious of its own rooted being, does not wait for immortality, "but is passed from death unto life."—*Thomas Starr King.*

Christ rose not from the dead,
Christ still is in the grave,
If thou, for whom he died,
Art still of sin the slave.
—*Sixteenth Century Hymn.*

The resurrection of Christ is of no avail to thee unless Christ also rises in thy soul. Nor is it enough that Christ should arise in thy soul but once, for the old Adam cannot be destroyed in a single moment. The old sinful nature strives daily to live anew in thee, and daily must thou destroy it that Christ may daily begin to live in thee. Christ ascended not to heaven nor entered into his glory until after his resurrection from death, and so thou wilt not enter into the heavenly glory until Christ first rises and lives in thee.—*Gerhard.*

Arise, sad heart; if thou dost not withstand,
Christ's resurrection thine may be.
Do not by hanging down break from the Hand
Which as it riseth, raiseth thee.
Arise! Arise!
—*Herbert.*

We are the children of the resurrection, and the dearness of the earth in all its warm and joyous life under the sun is the greater when we remember that our Lord returned thereto from the tomb, and was again known unto his disciples in the breaking of bread. The sun, for whose coming we ever look, is his true symbol, for his appearings are from everlasting to everlasting. It is newness of life that we seek, and this we have always, having his life in us—the Vine which, after innumerable vintages, still blossometh in all its branches. It is he who is our springtime, with his baptism of flame quickening the tender buds and consuming all the dead wood.—*Henry M. Alden.*

Blessed be thou, O God! who hast raised up our Lord Jesus from the dead that he might be the first fruits of them that are asleep. We bless thee for his service of humiliation, his atoning death, his glorious resurrection and his continuing life. For his sake pardon our transgressions and shortcomings and enable us so to use this world of passion and temptation that we may win the victory of faith. Teach us to live as heirs of the inheritance Christ's death has purchased, and to die as those who follow without fear the path of him who conquered death. Out of the experience of thy love we praise thee. With the innumerable company of the redeemed in heaven and earth we worship the Lamb slain from the foundation of the world, who died and rose again and lives in an immortal life. Glory be to thee, O Christ! in heaven and earth forevermore. Amen!

Mothers in Council

O, gracious Saviour, who dost knock at the door of our hearts, we would open unto thee and bid thee take possession of our lives. We are ignorant; enlighten us by thy heavenly wisdom. We are weak; strengthen us by thy holy might. We are burdened with responsibilities, some of which thou dost lay upon us; but we thank thee for the assurance that those who bear thy yoke shall know thy rest. We would gratefully accept all heaven-sent cares. Help us, we entreat thee, to divest ourselves of anxiety concerning unworthy things, to rid ourselves of undue care concerning the "meat that perisheth." O, thou who didst love to tarry in the Bethany home, abide in our homes and hallow them by thy presence. Enrich our family life with the consciousness that thou, our Elder Brother, art in our midst. Bless the aged ones whom we cherish with tender love while they linger in Beulah Land, bless the young men and maidens as they gird themselves for the work of life, the boys and girls who bring cheer and buoyancy into our homes, and the wee bairns whom thou dost give to lead us back to thyself. Help us to become like these little children that so we may enter into the kingdom of heaven. Amen.

"LOOK OUT AND NOT IN"

Is it well to awaken in a young child the sense of sin? The question was first raised in these columns several months ago, and the account of little Avie's experience must still be remembered by many. Upon one mother at least that record made a profound impression, leading to much serious questioning as to the wisdom of the course pursued by Avie's mother. At the close of the article expressions of opinion were asked for, and several such have appeared. So far, however, the burden of testimony has been on the affirmative side of the question. A different view is here suggested.

In these days the followers of Froebel and those interested in child study unite in warning mothers against any training of their children which may result in self-consciousness. The kindergartner teaching her class a new game guides the children entirely through imitation and the enthusiasm of united action, never by express directions as to the position of hands or feet. The theory is that when a child's attention is concentrated upon himself he loses grace and freedom and immediately becomes awkward. Even in giving piano lessons modern teachers begin to realize that the pupil's mind must be fixed upon the musical thought to be expressed, while the fingers are unconsciously trained in the positions necessary for technical skill.

In all branches of education it is more and more true that the thought of the student is led away from himself and fixed in eager pursuit upon the goal toward which he is working. In controlling the moral standards of their pupils teachers rely less upon methods of punishment, or even upon direct admonition, and more upon the wholesome influence of some absorbing occupation, the uplift of high ideals. The effort is to fill the life of the child with right activities and his mind with noble thoughts in order to crowd out evil tendencies.

In all these methods is there not a direct lesson for us along spiritual lines? To awaken in a young child the sense of sin seems a certain way to produce morbid self-consciousness. Introspection brings a doubtful benefit to adults. To deliberately foster it in a child is unnatural and unwise. Self-examination and the awful, overwhelming sense of sinfulness must come to each of us at some time in our lives, but if such an experience is forced upon a child it necessarily weakens and dwarfs the spiritual life, just as a child's physique may be forever stunted by carrying too early burdens which are suited only to the strength of maturity. I can never forget the fearful ordeal through which I passed when a child lest I should have been guilty of the unpardonable sin. I scrutinized every thought and feeling, and grew morbidly afraid of my own innocent thoughts and questionings. The possibility of having unconsciously committed that mysterious sin haunted me day and night. At length I went to my mother in despair, and found relief in her assurance that one who had indeed so fallen would be utterly hardened and feel no anxiety about his own state. My very fear and sensitiveness thus became a comfort to me, but a loss of power for action must follow so exhausting a struggle. As Drummond says, "The energies which are meant to be spent on the work of Christ are consumed in the soul's own fever." Jesus said, "Suffer little children to come unto me," but the first effect of a sense of sin is that of separation from God. In dealing with a child's sensitive conscience is there not danger that the sense of separation may become too deep and bitter, and that the child may fail to grasp the possibility of forgiveness? Surely the principle of growth is a safer one, and it is wonderfully easy to lead these little ones to love and follow Jesus, growing up unconsciously into "his likeness," and so living a life "all sunshine in the beauty of the Lord." DOROTHEA BIRD.

PAPA AT BREAKFAST

However dear and lovable mamma is, however good the breakfast, the meal is not complete to the children so long as the father's chair is vacant. Instinctively, and perhaps unconsciously, every little one (to say nothing of mamma) suffers some strain of expectancy till the father comes. He is their king, they love him, they worship him in their child feelings. All that they are interested in they would like to submit to him in one way or another, and they, being children, are more keenly alive then than at any other meal of the day. When at last the great man's step is heard, all this sentiment among his pretty brood rushes toward him. They may not speak; they may be too well trained to do so, or too shy. The feeling is there, and how heavy a price the father pays who chills it with his entrance, who comes, not only late, but absorbed in himself, makes everybody wait upon him in haste, dispatches his orders for the day between mouthfuls, and rushes off to his office with a hasty kiss all around. The wife may have schooled herself till she does not mind, and the children may not comprehend for years what giving and taking of happiness they might have realized in that morning hour. But whether they know it or not, their expectancy and affection are cooled a little more each day. The minds also have less to say, as they learn that they are not to be heard, but each one will have its awakening some day. And the father must be the loser in their respect, their admiration and their confidence, and he deserves to lose these precious things in inverse proportion to all he can possibly get out of that extra twenty minutes in bed. HELEN AINSLIE SMITH.

HEALTH NOTES

In Dr. Nansen's fascinating story of Arctic life he maintains that the whole secret of healthful living lies "in arranging things sensibly and especially in being careful about the food." He marvels how one ever can be ill if he has abundant exercise in the open air, no overexertion in the way of work, instructive and amusing books, and relaxation in the shape of music, games and story telling.

A French physician has been lecturing lately on the evil effects of a sensational press, which he considers the greatest single cause of nervous diseases. Startling headlines thrust before one, day after day, he says, have a tendency to keep the mind expectant and excited, a sure beginning of nervous deterioration. It is encouraging to hear the voice of science against "yellow" journalism, supplementing the protests of educators and moralists.

The pernicious habit of nibbling at fruit, nuts and candies between meals is a prolific source of indigestion. The excess to which the habit may be carried is illustrated in the case of a woman to whom the doctor recommended malted milk tablets to be taken when traveling or on occasions when there were long intervals between meals. To his dismay he found that she ate them whenever, as she expressed it, she felt "all gone," which was many times a day. Thus all good effects were neutralized by keeping the stomach constantly at work.

So high an authority as the London *Lancet* declares that no two persons should habitually sleep together. Nothing will so derange the nervous system of one who is eliminative in nervous force as to lie all night in bed with another who is absorbent of nervous force. The latter will sleep soundly all night and arise refreshed in the morning, while the former will toss restlessly and awake in the morning fretful, peevish and discouraged. Fortunately fashion now agrees with hygiene in decreeing that only single beds shall be used in sleeping-rooms.

CONTINUAL EASTERS

The life of a true Christian seems to me to be continually full of Easters; to be one perpetual renewal of things from their lower to their higher, from their temporal into their spiritual shape and power. This is the true meaning of the self-sacrifice and self-denial with which the Christian's life is filled. You are called on to give up a luxury, and you do it. The little piece of comfortable living is quietly buried away underground. But that is not the last of it. The small indulgence which would have made your bodily life easier for a day or two, or a year or two, undergoes some strange alteration in its burial, and comes out a spiritual quality that blesses and enriches your soul for ever and ever. You surrender some ambition that had exercised a proud power over you; in whose train and shadow you had hoped to live with something of its glory cast on you. You send that down into its grave, and that too will not rest there. . . . You surrender a dear friend at the call of death, and out of his grave the real power of friendship rises stronger and more eternal into your life. So the partial and imperfect and temporary are always being taken away from us and buried, that the perfect and eternal may arise out of their tombs to bless us.—*Phillips Brooks.*

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three parts pain!
Strive and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!
—*Browning.*

Dear little cooks, with faces clean and bright,
What makes your loaves of bread all so fresh and light?
"*We use Cleveland's Baking Powder.*"
Wise little cooks, now tell me, please, the way
To always have good luck on every baking day?
"*Why, use Cleveland's Baking Powder.*"

The Conversation Corner

DEAR CHILDREN: Those cats are scratching and mewing so at the Corner door that I will let in a few of them, as representatives of the rest. I am almost ashamed to say that one of them has been waiting almost a year for her turn—let her come first.

CONCORD, N. H.

Dear Mr. Martin: Grandma sends us *The Congregationalist* and we children are interested in the Conversation Corner. Mamma said I could write and ask you how to become a Cornerer. I am ten years old and have a cunning kitten. She is doubled pawed all around. Every morning when mamma comes in the kitchen she jumps on her shoulder and lies around her neck while she gets breakfast. She is maltese and white and her name is Clover. EDITH A.

PELHAM MANOR, N. Y.

Dear Mr. Martin: David received your letter and . . . I have a cat who, I think, is a twin of Bonnie-Joli. His name is Christopher Columbus. We named him that because he came *from* a far off place (over in the bushes) and came *to* an unknown place, and because he likes to explore. We have a little dog now but Christopher cannot get used to him. His name is Tag. I inclose a picture of Christopher Columbus for you to see how much he looks like Bonnie-Joli. I had a picture to send to D. F. of David on his bicycle, but when I was all ready to send it I could not find it. Afterwards I found it in papa's pocket. JENNIE C.

Were you then the girl who, when asked what the dead letter office was, said it was her father's pocket? That was a serious matter—David might have got D. F.'s prize if his bicycle had been on time. (D. F. is on time this spring with his own bicycle, riding, he tells me, every day in some great park near his suburban home—and I think it is doing him good.) As your Manor must be near Long Island Sound, perhaps Columbus may have discovered a "Cat Island" in it to escape from Tag! As to his resemblance to the lamented Bonnie-Joli, that must be left to the Editor to decide on.

Alas! the writer of the very next letter in the pile does not speak very complimentarily on that subject:

Mr. Martin: I feel quite aggrieved because I was not asked to that Corner party. I think I could have carried my part in the *hish-hash-hosh*, and I have not forgotten how to play *stage-coach*. I fear, however, that if I had been present I might have taken the Editor to task for what I consider ill-treatment of poor Bonnie-Joli. It is not strange that he died when he belonged to nobody, and probably was surfeited sometimes and underfed at others. I am very fond of cats and a neglected one calls out my sympathy at once. A cat near me was sick last summer and its mistress consulted a veterinary who examined it and gave it medicine, and the cat was very much better. Sometime when—if ever—there is a dearth of topics for the Corner, perhaps you will say a good word for that branch of the medical profession which treats suffering animals. I am very glad people are being educated in that way, so that our useful animals, as well as those we keep as pets, may be relieved from pain.

Perhaps some of our Corner boys who cannot decide what "to be" might think of this profession, if they have a bent in any such direction. I suppose when they get their degree it would be F. D. (*i. e., Felium Doctor*), so that they must be careful and not transpose the letters! The "good word" about suffering animals comes in nicely from the next letters. The first is from a "shut in" near Boston.

You should see my Pussy Willow, the prettiest, silkiest maltese kitten you ever saw, with snowy paws and breast, and one little spot of snow on one side of her mouth. She will take the palm for catching butterflies. She catches them on the wing, jumping often more than a yard into the air. I have one mounted that she brought in unhurt. She has the fine habit of bringing in to show us whatever she catches. At first, wearied with the chase, she would release the butterfly and lie down to rest, when he would immediately fly to the window, pussy following and coming back victorious, with her victim in her mouth. But she soon thought of a better way, deliberately clipping their wings before she let them go, which we think quite wonderful.

Is it a proper question to ask how many of the Cornerers belong to a Band of Mercy? I wonder if people know how much cats suffer for want of water. We always keep plenty of fresh water for ours where she can readily get at it. It is surprising to find how much they drink. So many cats came to drink from our watering-pot in the garden that I made it a point to keep it filled for them. Some come regularly summer and winter.

This reminds me that I have received a beautiful calendar headed, "Band of Mercy Committee of the Junior Christian Endeavor Society," with a note from Miss Olney of Providence, R. I.:

. . . We desire every Junior Society that wishes one to have it, as long as the supply lasts. If you are pleased with the calendar and think it a good thing you may like to mention that Junior Societies can have it by sending the four cents necessary to pay the postage. I shall also be very glad to send our illustrated leaflets to Cornerers who write me for them, inclosing four cents for every ten leaflets wanted. From time to time much is said by the Cornerers about their cats and dogs and other pets, and I hope this subject will be of interest to them. Very cordially yours, E. W. O.

I am sure it will be of interest. The calendar has the Band of Mercy pledge and other appropriate reading, and ought to be in every Junior Society room. There are about ten kinds of leaflets, each with a beautiful picture. I think I like best Only a Cat, A Cat Contemplating a Journey, Man's Faithful Friend (a dog), A Word for Our Woolly Friends and Care of Cows, but you would better send four cents to Miss Olney, 211 Friendship Street (what an appropriate address!), Providence, R. I., and get them all; then you can order afterwards what you prefer. We thank Miss O. for the opportunity for Cornerers to get these pictures and stories about our "Pets."

The next letter has a flavor of "Salem witchcraft" about it (see Corner of Nov. 26), but it must go in:

DANVERS CENTER, MASS.

. . . Sam Parris sends his compliments to Kitty Clover. You asked about Sam's illustrious relatives. Well, his mother's name was Sawdust Amphibia. She it was who drowned herself in a well, and came to life on the shovel just as she was about to be buried—a very remarkable cat. Sawdust's mother came to us from Mr. Whittier, and was on intimate terms with all the Whittier cats—Bathsheba (see Corner Scrap-Book, Feb. 6, 1896), Rip Van Winkle, and the rest. I am not quite sure whether any of those cats are living now or not—I fear not. I do not wish to make comparisons, but I am quite sure that yellow cats are far handsomer than, and greatly superior in intellect to, "malty" cats—the genius of the Corner excepted! N. L. R.

Mr. Martin

CORNER SCRAP-BOOK

The Boy Office-Seeker. Of all the office-seekers at the national capital the most interesting case is that of a boy twelve years old from the State of New Jersey. I hope it will not turn out to be a mere newspaper story. His name is Garret A. Hobart, Jr. He is evidently a boy with a hobby—a good one. He is a born electrician. He wired his father's house at Patterson, introducing various curious and useful devices, by which the cook could light her kitchen fire by pressing a button at the head of her bed, and the burglar could unfasten the watchdog's chain while attempting to unfasten the window. So, when he went to Washington to see his father inaugurated Vice-President of the United States, he aspired for an office in his own line. Entirely without the knowledge of his father, he asked the President for the position of manager of electric bells at the Executive Mansion. The first the father knew of it was when Mr. McKinley clapped him on the back, saying, "That boy of yours is a treasure! I've just had the pleasure of appointing him electrician of the White House on his own application!" We will make that boy an honorary Cornerer, if he will invent some appliance by which watchdogs may be let loose upon the clamorous office-seekers as they enter the White House grounds!

Li Hung Chang's Gift to an American Girl. Another interesting story is that of a Brooklyn girl, not much older than Garret Hobart, the boy electrician. When the Chinese Viceroy was on his way to a reception in Brooklyn, during his visit to this country last year, she rode on her bicycle near his carriage. On his return from the reception she again kept abreast of his carriage. He asked to have that "little girl in the orange costume" come to his carriage, complimented her riding and invited her to call upon him at the Waldorf. When she called he was resting and she did not see him. This she explained in a letter to him afterwards. He sent her in reply a richly embroidered perfumery bag, with a very remarkable letter, some sentences from which are well worth preserving, as coming from that wise man of the East.

Dear Miss Josephine: . . . I was very sorry to have missed seeing you at the Waldorf Hotel, and still more sorry because you took the trouble to go, and I disappointed you. You know the old saying: "Early to bed and early to rise." Well, I have always acted upon that and am up at 6 o'clock every morning. I think this regular habit has helped to make me healthy, though not very wealthy or wise, but I am content with one of those three blessings.

If I had seen you at the hotel I should certainly have given you a souvenir. I will now make good my neglect. When I got back to China I came here to Peking and saw my Emperor and told him of all I had seen; then I called on the Empress Dowager, who has always been very kind to me. She was much interested in the account of my travels and asked me many questions. Then her Majesty gave me some presents, and among them was a little silk scent bag to hang on my belt. I now send you this pretty little bag and hope it will please you. If you hold it up before your eyes you will see four Chinese words worked in red silk; read them from right to left. They mean: "All things as wished"—that is, may you have everything you want. And I hope you will. But, of course, you must only want what you can get, what you may reasonably expect. . . .

If your parents are living I hope you are dutiful to them. In China children are carefully taught to love them. I think we are more particular about that in China than Western people are, and it has helped much to make China the oldest of nations.

LI HUNG CHANG.

Is not that like the "commandment with promise, that it may be well with thee, and that thou mayest live long on the earth"? And how did that man in the land of Confucius come to know our homely proverb of "Early to bed"?

L. H. M.

The Sunday School

Lesson for April 25 *Acts* 12

PETER DELIVERED FROM PRISON

BY REV. A. E. DUNNING, D. D.

This chapter shows the perils to the new church from outward foes and the divine protection over it. It suggests the dangers to which the church today is exposed from ungodly men and the ways in which God guards his people. We find here:

1. Persecutions renewed. The brief years had passed in which the Jews had had their attention absorbed by the attempts of Caligula to desecrate their temple. Claudius had succeeded him as Emperor of Rome. Herod was honored by him with the title of king. There were several Herods. Those who figured prominently in New Testament history are as follows: Herod the Great reigned in Judæa when Jesus was born, and sought to kill him. His son, Herod Antipas, reigned in Galilee when Jesus was crucified, and killed John the Baptist. Herod Agrippa I., grandson of Herod the Great and nephew of Herod Antipas, is the king named in this lesson. His son was the Herod before whom Paul defended himself.

Herod Agrippa I. was planning to found an independent empire. He probably cared nothing for the Christian Church. To him it was merely a religious sect of the people he ruled. But he saw that the Jews who had influence hated it, and he was willing to crush it to gain favor with them. The three men who had been first in the affections of Jesus were naturally most prominent in the new church —Peter, James and John. The first blow fell on James. The story of his death is told in two words only, which are translated, "killed with the sword." He had lived in close intimacy with his Master, had witnessed the raising of Jairus's daughter, had been present at the transfiguration on the mount and at the agony in the garden. He knew what glory was and what suffering was in the service of Christ. He had asked that he might share the glory, and had declared that he could drink the cup of suffering [Matt. 20: 22]. He drank the cup. We may be sure that one so loved by Christ has shared his glory. Why was one of these two brothers the first of the apostles to die in his youth, while the other lived to old age and survived them all? We can no more answer this question than we can tell why James was left in the hands of Herod, while Peter was delivered. Each had his appointed work, and did it under the same divine guidance.

This generation has had heroes who have died for Christ's sake as nobly as did James. Such names as those of Livingstone, Patteson' Hannington and Mackay are worthy to be placed beside that of the martyred apostle, with many others whose deeds have never been written and whose deaths have been as briefly chronicled as was that of James. Doubtless there are children in our Sunday schools studying this lesson who will have the ambition and offer the prayer of James and, like him, drink the cup of suffering and share the glory of Christ.

When Herod saw that the killing of James had strengthened his plans by the support of the Jews, naturally he next arrested Peter. But he knew that it would not please the Jews to put him to death during their Passover feast, for they held it unlawful to execute criminals at that time. He therefore cast Peter into prison, guarded by sixteen soldiers, planning to put him to death publicly as soon as the Passover should be ended. Both Roman and Jewish authorities were now against the church and had its chief leader in their power. How often since then has the church been arrayed against the forces in the world, with no resource left but to call on God for help, and how great have been the deliverances when all other help seemed to be in vain!

2. The church praying for Peter. The disciples met in companies and pleaded for the deliverance of their leader. No doubt they used all the arguments which pressed on their hearts. They urged that Peter knew of Christ's teachings which they had not yet learned from him; that he held the confidence of many, who, without his presence, might abandon their faith; that he was the spiritual father of the young churches, most of which he had organized. Above all, he was beloved by the whole body of disciples, and they cried to the heart of God to save him. This is prayer—the need of those who are bent on serving God for men and means to do their work; the fear lest their aims should be defeated and precious souls hurt or destroyed; and especially personal affection for one who can further these ends but whose life is threatened—all finding utterance in petitions to God who is able to deliver. There seems to have been no opportunity to pray for James. His death came without warning. But whether prayer, if there had been time for it, would have saved him from death or not, it is certain that without prayer the church would die and faith would cease. Christ has taught us no more essential truth than that men "ought always to pray."

3. The prayer answered. All true prayer is answered, though not always in the affirmative. But these prayers were answered according to the desires of those who prayed. Let us fix that fact in our minds. They were answered, too, when to human eyes it seemed impossible. Peter was in prison, chained to two soldiers, with two more standing on guard. The whole force of government supported these soldiers, and popular desire was on the side of government. The church was helpless both before law and public sentiment. Yet Peter's chains fell off. He was led out of his cell, out of the wardroom, out of the great iron gate into the street, and there he found himself alone.

The picture of the surprise in the house of Mark's mother when Peter was heard at the gate, the glad reiteration of Rhoda that he was really there, and the joyful astonishment of the praying disciples, is one of the most artless and inspiring in the New Testament. We need not blame the disciples for not believing that Peter was really there, though they were praying in faith that he might appear. He had not himself realized that he was free till he found himself in the street alone. Up to that time he thought his experience was only a vision such as he had seen on the housetop in Joppa. Not all good gifts asked for are realized at once when they are received. We must not be turned aside from the great fact that the church at prayer has received from God blessings too great for faith to grasp at once, yet that it has grown strong by such experiences, and that still greater triumphs are before it for the asking.

Let us remember, also, that we are invited to ask God for what we want, with the assurance that what is not possible to men is easy to him. During the War of the Rebellion one army was so surrounded by the opposing forces that escape seemed impossible. "We have got them now," said the advancing general, "and they know it. God Almighty himself cannot save them." His officers agreed with him. But their enemies were led by a praying man, who had spent an hour in his tent that morning asking for deliverance from God. That same evening he was in his tent giving thanks for victory. God Almighty had saved them.

Let us, then, ask God for victory for his church, for the salvation of souls, for deliverance of those in the grasp of Satan, for the enlightenment of those who sit in darkness, for the overthrow of those who fight against his kingdom. What triumphs every year brings in answer to prayer! When last year began ominous threats of war disturbed two nations who held a common faith in God. The churches of England and America united in prayer for peace, with an answer larger than they had faith to ask for. Blessed be perils that drive God's children to their knees and teach them the meaning of the promise, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

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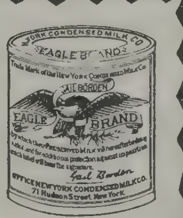
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PROGRESS OF THE KINGDOM

OUR OWN WORK

Constant Decrease in Receipts. Month by month we are compelled to record the falling off in the receipts of the American Board until the total decrease for seven months as compared with the same period last year comes very near to reaching the appalling sum $50,000. Every item in this month's table statistics is depressing.

	March, 1896.	March, 1897
Regular donations,	$32,499.91	$28,234.04
Donations for special objects,	4,456.73	2,369.92
Legacies,	19,482.77	12,162.75
	$56,439.41	$42,766.71

	7 mos. last year.	7 mos. this year.
Regular donations,	$233,120.02	$206,736.10
Donations for special objects,	26,414.30	39,337.46
Legacies,	75,005.72	40,510.20
	$334,540.04	$286,583.76

Tank Missionary Home Opened. Another home for foreign missionaries' children who are receiving their education in this country was opened in Oberlin, April 2. The first building for this purpose, Judson Cottage, provided by the Oberlin Missionary Home Association in 1892, at a cost of $2,500, soon proved too small to accommodate the growing missionary family and about a year ago it was decided to erect the new house. It bears the name of Mrs. C. L. A. Tank, a lady belonging to a noble Holland family, who resided for many years in Green Bay, Wis. She became interested in the missionary home through the influence of Rev. Jeremiah Porter and in her will bequeathed $10,000 for building and endowment. The new house is a handsome, three-story building in the Queen Anne style. The first two floors contain twenty-eight rooms, furnishing accommodations for thirty children. The cost of the house without furnishings was about $15,000, of which all but $1,500 has already been received. The sum paid for the board of the children goes far toward providing the running expenses. To meet the balance it is desired to raise the present endowment to $20,000. At the opening reception addresses were made by Rev. Dr. H. M. Tenney, president of the association, and others. The occasion was made peculiarly tender by the near departure of some of the missionaries present. They declared that such a provision for their children does much to mitigate the separation which is one of the sorest trials of a foreign missionary's lot.

Denominational Lines Disregarded. Very quietly but with marked results has a religious work gone forward in Aintab during these troublous times which, according to one of our correspondents, "is altogether without a parallel in the history of the Turkish missions." Certainly, a few years ago our missionaries would never have dreamed of such harmonious and helpful fellowship between Gregorians and Protestants as is reported by Dr. Fuller. An immediate result of the massacre and pillage of November, 1895, was a noticeable increase in church attendance. The danger and difficulty of crossing the city, as well as the fellowship of a common suffering, inclined many Christians to seek the place of worship nearest their homes, without much regard to denominational lines. This led to mutual arrangements between Protestants and Gregorians to meet the larger spiritual wants of the people. At the First Church an abridged Gregorian service under the direction of a priest preceded the regular Protestant service. Such was the variety and novelty it introduced, and such the eagerness of the people to join in worship, that this double service, held twice daily for eleven months, was well attended, the interest always culminating in the Protestant sermon. At the purely Protestant services in two other churches the Gregorians have not infrequently outnumbered the Protestants. Yet more remarkable has been the opening of the great Gregorian church to Protestant pastors or professors of Aintab College. The usual congregations have ranged from 3,000 to 5,000 persons, and during special seasons services, both Protestant and Gregorian, are held daily. A Sunday school has been organized in this church with an average attendance of 850 pupils, as well as a young men's Bible class of seventy members. As a result of this special activity and co-operation on the part of both branches of the Christian Church, the moral tone of the community has been raised along the lines of Sunday observance, temperance and social reform, while the spiritual quickening and uplift can hardly be estimated.

A Church at Mt. Silinda. An interesting letter from Dr. W. L. Thompson, dated Jan. 13, reports the organization of the first church at Mt. Silinda, the principal station of the American Board's Gazaland Mission, East Africa It has sixteen members, thirteen being natives, one the son of a Zulu helper and the other two children in a missionary family. Dr. Thompson writes: "It was an occasion of joy to us and will no doubt be to all who have followed the establishment and progress of this mission. Not that this is the first evidence we have had that our labors have not been in vain, but it is, as it were, a summing up of results. Our hearts were joyful as we looked upon these young people, born and reared in the darkness of paganism, who have now caught a glimmer of the light of life and are ready to express their determination to press forward unto the perfect day. But we were also impressed with a feeling of responsibility and anxiety as we thought of the forces of evil which they must meet. Because of famine, war and pestilence in the regions about us, this section has been so short of food and so isolated from any outside source of supply that it is impossible for us to provide for these young men, so a large proportion must return to their homes, 100 miles distant in the lowlands to the east of us." Although the Prudential Committee has refused the means to extend the work into this lowland region, there is hope that these young Christians may be witnesses for Christ among their own people.

THE WORLD AROUND

Protestants Terrorized in Madagascar. Patience, forbearance and tolerance, to a marked degree, have characterized the attitude of the London Missionary Society toward the French Government in Madagascar, but in view of present distressing developments the directors feel compelled to publish certain facts and to appeal to all true friends of religious liberty. In a special pamphlet, entitled The Troubles of Malagasy Protestants, extracts from correspondence are given to show the efforts being made by the Jesuits, with the sanction, and even with the support, of the French officials, to terrorize the poor Malagasy into becoming Roman Catholics, and to get possession of the churches in the country. The French declarations of religious liberty are being constantly violated, and it is stated on good authority that the governor has publicly announced that Protestants are the *fahavalo* (enemies) of France. We have already given some instances of the outrageous acts of aggression on the part of the Jesuits in seizing Protestant chapels. The means taken to terrorize the people are even more unscrupulous. In some villages the priest has gone from house to house with two books to take the occupants' names, telling them that all written as Roman Catholics in the one will be perfectly safe, while those in the other will be exposed to all sorts of danger and suspicion. Accusations on the most flimsy pretenses are brought against pastors, evangelists and others in country districts, and they are heavily fined, imprisoned and some are now loaded with chains, though it is certain that their Protestantism is their only offense. We cannot believe that British sentiment will allow this state of affairs to continue. The L. M. S. has taken a noteworthy step in arranging to have its foreign secretary, Rev. R. W. Thompson, now on his way to New Guinea, visit the Madagascar mission.

Student Movement in Japan. The last number of *The Japan Evangelist* is almost wholly occupied with articles on Mr. J. R. Mott's work in Japan in connection with the Student Christian Movement. Peculiar tact, untiring energy and broad sympathy were required to deal with the students in Japanese universities. It was a delicate task, for instance, to persuade the members of the Imperial University Y. M. C. Association to reorganize upon the regular evangelical basis. Mr. Mott not only addressed thousands of students in nearly all the principal institutions of learning, organizing or reorganizing college Y. M. C. Associations, but to crown all he succeeded in uniting these associations as the Student Young Men's Christian Association Union of Japan. This is founded upon a thoroughly evangelical basis, one of its chief objects being "to spread Christian knowledge among students and to lead students to be disciples of Jesus Christ as the only Saviour, true God and true man." If this movement is rightly developed it has great possibilities. At present this seems to be the only way to reach students in the government schools.

◆

The new ambassador from the United States to Great Britain, Hon. John Hay, is a Christian hymn writer, a fact which deserves to be remembered. He wrote for the great international Y. P. S. C. E. convention in Washington the following hymn:

INVOCATION.

Lord! from far severed climes we come,
To meet at last in thee, our home.
Thou who hast been our guide and guard,
Be still our hope, our rich reward.

Defend us, Lord, from every ill;
Strengthen our hearts to do thy will.
In all we plan and all we do
Still keep us to thy service true.

O, let us hear the inspiring word
Which they of old at Horeb heard.
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art light shine on each soul!
Thou who art truth each mind control.
Open our eyes and make us see
The path which leads to heaven and thee.

◆

CHRISTIAN ENDEAVOR NOTES

Twenty county evangelistic superintendents have been appointed in Pennsylvania.

All the societies in Toronto are urged to take part in a campaign against Sunday street cars in that city.

Five hundred dollars for foreign missions was given last year by the society in Park Street Church, Boston, in addition to $100 for city missions and special gifts for a home missionary, for a colored student and for sailors.

Missouri State officers are urging each society in the State to form a new society before the San Francisco convention, and the Junior superintendent of Texas asks each society in that State to form a Junior Society by April 15.

To aid Christian Endeavor in Sweden, any Endeavorers attending the Stockholm exhibition the coming summer should correspond with Mr. August Palm, care Messrs. Palm and Stadling, 15 Malms Kilnadsgalan, Stockholm, Sweden.

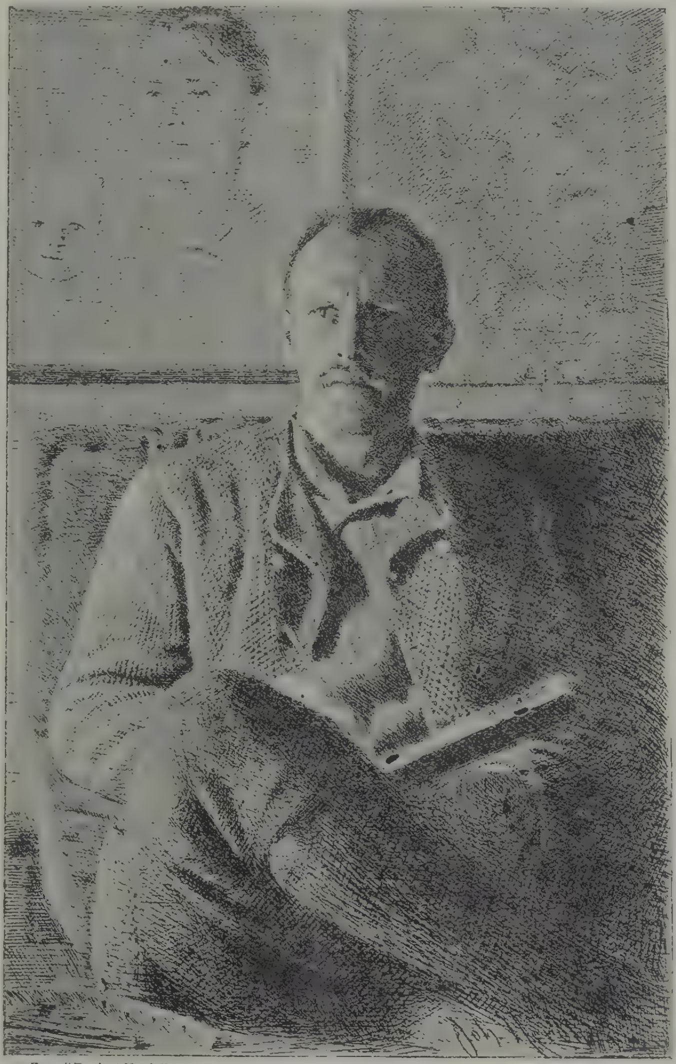
The society in the Union Church, Boston, has promised $500 for missions this year, and pledges to give systematically are being circulated. The society at Woburn, Mass., is giving $500 for the support of a missionary. The members were divided into five sections, numbering about twenty each, and each section raised $100. The society of the Park Church, Brooklyn, N. Y., gave about $300 for benevolence last year.

The two principal meeting places at the San Francisco Convention will be Woodward's Pavilion, capable of seating about 6,000 persons, and Mechanics' Pavilion, at a distance of about 10 minutes' walk. The State headquarters will be at Mechanics' Pavilion. Within it will be constructed a hall seating from 7,500 to 10,000 and surrounded by sound-proof partitions. More than three-fifths of the $25,000 needed for the convention will be contributed by the business men of San Francisco.

Literature

Nansen's Farthest North

This elegant work in two large volumes, richly illustrated, embodies the experiences and the records of Dr. Fridtjof Nansen's famous exploring expedition in search of the north pole. In some respects this was the most remarkable Arctic expedition ever made. The author's theory was novel, that is, that an ocean current runs through the polar regions, by taking advantage of which it is possible to drift from the region of Spitzbergen toward, and perhaps close to, the pole, and thus across and down into the vicinity of Greenland. Secondly he believed it possible to construct a ship so solidly and in such form that instead of being crushed by the ice pack, as usually has been the misfortune of exploring vessels, she should be merely lifted by the ice and sustained thereon, and drifted along as a part of it until she should finally emerge in the open sea, and that such a vessel could be so equipped that her occupants might live during their tedious trip, which must necessarily employ several years, in absolute health and comfort. These theories, which were condemned almost unanimously by Dr. Nansen's predecessors in Arctic expeditions, were vindicated triumphantly.



From "Farthest North" Copyright, 1897, by Harper & Brothers.

He carried out his plan in so large a degree that its reasonableness may be said to have been justified. The polar current was found to exist, but, so far as he was able to discover, not to run as close to the pole itself as was anticipated, and the drift on which he depended proved to be, during the years of his experience, so slow that an excessive time would have been required to carry out the plan completely, if it could have been carried out at all, which seems improbable. The expedition was gone three years. During the first two Nansen remained with the party and reached the latitude of 84° N., then, being convinced that the drift was not likely to be close to the pole and that, if he were to reach it or its vicinity it must be by a sledging expedition, he took one companion, Hjalmar Johansen, and a number of dogs, and with sledges made a bold spurt on foot into the north, reaching in this manner the latitude of 86° 15′ N., the highest ever attained by explorers, and probably never before reached by human beings at all.

The surface of the ice proved to be so excessively confused and broken as to render progress almost impossible after a time, and at last, not because of any failure of his pertinacious courage, but because of the inevitable diminution of provisions and of the strength of his dogs, upon whose vigor the success of the trip depended so much, he turned back. Of course it was impossible to find the ship again, and he made directly south for the Spitzbergen coast. After a year of most terrible privations and of hairbreadth escapes without number, he and his companion, by virtue of a coolness, daring and energy certainly unsurpassed in the brilliant record of human achievements, having spent a whole winter in a tiny hut which they reared, and having lived during that time on the meat and blubber of such bears and walruses as they had been able to shoot in the fall, at last reached Franz Josef Land, and there, fortunately, found an English gentleman with his yacht, himself an amateur Northern explorer. Of course then their return was safe and easy.

Meanwhile the ship had been drifting, but at last, it having become evident that the drift would not take it near the pole and that little more remained to be accomplished in the way of scientific discovery in accordance with Dr. Nansen's orders, Captain Sverdrup succeeded in breaking out of the ice and in returning to Norway. The famous ship, the Fram, also triumphantly vindicated the theory of Dr. Nansen and her builders. She endured the terrific pressure of the ice for three winters absolutely unharmed, being lifted and sustained by the ice, sometimes at a considerable incline, and never becoming unseaworthy or uninhabitable, and she returned to port as sound as she left it.

The expedition, although it failed to reach the pole, accomplished a great deal of large scientific importance. Constant observations were maintained—astronomical, meteorological, botanical, geological, and with reference to the currents and life of the polar ocean as opportunity served. These researches were carried on with conscientious and successful fidelity and many additions to scientific knowledge are the result. It seems to be demonstrated by the information obtained that there is no land at the pole, as many have supposed, but that the region is covered by a frozen ocean of much greater depth than commonly has been supposed. Indeed, although there would be a certain gratification in being able to say that the pole itself has been reached by mankind, it is doubtful if any expedition which should actually attain the north pole would bring back any more information of value than the Nansen expedition secured. Moreover, there is no occasion hereafter for Arctic explorations to be regarded as involving extreme hardship for healthy and energetic men, except so far as concerns the inevitable risk of occasional frost bites, immersion in the ocean, attacks of polar animals and some peril from the encroaching ice pack. None of these proved serious to the occupants of the Fram, although they had some narrow escapes. Almost the only perils of any consequence were those which beset Dr. Nansen and his companion while they were sledging. It is interesting to read of the ease, comfort and almost luxury which the ship's company enjoyed during these three years. It is gratifying to know that the hardships of Arctic life may be so softened by proper preparation.

This method of attacking the polar problem must be conceded to have been demonstrated as safe and in a large measure practicable. Its great objection is the long period of time required. Perhaps a second attempt would carry such a ship to a point from which sledging expeditions might successfully reach the pole. Yet we cannot help feeling that the other method which has been suggested, and is likely to be attempted before long, is on the whole the surest, that is to say, the establishment of stations fifty miles or so apart, each one equipped deliberately and thoroughly, so far as the shifting ice renders this possible, and thus slowly, by a process of gradual approach, reaching a point in safety from which the pole may be actually gained. The hindrance to the success of this method lies in the fact that if the pole be surrounded by water, as now seems probable, the constant changing of the ice might render the establishment of stations difficult, if not impossible. Given a season of sufficient cold (40 degrees below zero evidently cannot be relied upon to solidify the ice enough to prevent the wind from breaking it up and re-forming it) and the method of gradual approach might succeed. The narrative, which contains an appendix by Captain Sverdrup, who remained in charge of the Fram after Nansen's departure, is minutely detailed and freely illustrated and is of intense interest. The health of the thirteen members of the expedition was almost invariably perfect. No trace of scurvy appeared among them. Their supplies were ample and the completeness and wisdom of their preparations hardly could have been increased. They undertook a colossal task in the most gallant and self-sacrificing spirit. They performed it with unwavering cheerfulness and courage, and all the world will rejoice that every one of them came home well and hearty and with the consciousness of having accomplished an exploit of unusual brilliancy and of having also added largely to the scientific knowledge of the human race. [Harper & Bros. $10.00.]

IN EXCELSIS

Upon examining this new hymn-book our first impression was that it contains too many new hymns and tunes, new, at least, in the sense of being unfamiliar as yet to our Congregational churches. Certainly there are many such. But the more we have studied the book, the more this impression has been modified. We still miss many familiar hymns, such as those beginning, "Awake our souls, away our fears," "Come kingdom of our God," "Early, my God, without delay," "Faint not, Christian, though the road," "He leadeth me, O blessed thought," "He lives, the Great Redeemer lives," "If through unruffled seas," "Jesus calls us o'er the tumult," "O eyes that are weary and hearts that are faint," "Servant of God, well done," "Stand up, my soul, shake off thy fears," "Thine earthly Sabbaths, Lord, we love," "Thus far the Lord has led me on," "When thou, my righteous judge, shalt come," and others. They belong to the established body of hymnology, in this country at least, and are dear to so many Christian hearts that no book which omits them can appeal as strongly to the religious public, especially to the middle aged and elderly portion, as if it contained them. The same large class of persons will miss exceedingly such tunes as Balerma, Downs, Geer, Heber, Ortonville, Siloam, St. Martins, Anvern, Dwight, Mendon, Horton, Greenville, Brattle St., Rhine and others.

The younger generation in our churches, although generally familiar with these hymns and tunes, of course has not so many tender spiritual associations with them, and moreover has been familiarized to a greater degree with such modern music, largely of foreign origin, as abounds in this book. The present tendency doubtless is towards the adoption increasingly of music of the latter sort, and we do not oppose it, yet we cannot but regret that many of the hymns and tunes which we have mentioned were not retained in this work. Nevertheless there is enough of familiar material to afford most people comfort and profit in the use of the book. We have found the degree of innovation to be much less than we at first supposed it to be, and, in themselves considered, the newer hymnology and the newer music here represented are excellent. We have seen hymn-books in which the tendency to introduce novelty chiefly for the sake of novelty seemed to be plain, but that charge cannot be made against this work. Its editors and publishers have sought to blend the old and the new in just and attractive proportions, and they have produced an admirable book.

The music, so far as it is comparatively new, is drawn from classic and standard composers, such as Barnby, Dykes, Garrett, Gauntlett, Hopkins, Mason, Monk, Smart, Stainer and Sullivan, and it illustrates the advance which has been made in the last fifty years in sacred composition of this class. But we regret that so many hymns are inserted two or three times to different tunes, and we wish the space had been devoted to some of the hymns and tunes which we have mentioned as having been omitted. The book thus made up would have been better than it is now. Moreover, too many hymns and tunes which have been associated together, certainly in the experience of most American Christians, until neither can be suggested without the other being recalled, are separated in this edition. A hymn thus identified with a particular tune never seems quite itself when sung to another tune, and, although, of course, it is possible to sing any hymn to any tune in the same meter, it is a blemish on a hymn-book when the separation of hymns and tunes customarily associated together occurs. On the whole, nevertheless, we give the book hearty commendation. It sets a high standard, not only for American churches but for those anywhere, and many a tune in it at first will seem to be difficult, but no ordinary choir need have trouble in mastering anything in it, and there is abundance of simple and beautiful music. It is well that the tendency of sacred song, both in respect to words and tunes, should be upward. The standard books of only a generation ago contained too much poetry that was hardly more than third-rate in quality, sometimes almost doggerel, and too many tunes which lacked dignity and appropriateness. Defects of this sort cannot be found in the work before us. If not actually the very best, it is one of the two or three best hymn-books which have been issued in the United States, and is destined, we have no doubt, to a large and lasting popularity. There are 858 hymns in it, each of which is set to one tune and some to more than one. There also are a few supplementary hymns and about forty supplementary tunes. A few selections for chanting are included. The volume is carefully and thoroughly indexed. It contains the Lord's Prayer and the Ten Commandments, and is handsomely gotten up in respect to paper, type and binding. In practical service it will answer the purposes of all sorts of churches successfully. [Century Co. $1.35.]

RELIGIOUS

Prof. J. M. Stifler in his commentary on the *Epistle to the Romans* [F. H. Revell Co. $1.25] has aimed chiefly to make the epistle better understood. He has not sought to advocate any special system or theory, keeping in mind first Paul's point of view, and secondly the connection of thought. He has excluded needless exposition and has conscientiously subordinated himself to the revelation of the precise meaning of the apostle. He takes up the epistle chapter by chapter and verse by verse, and seems to avoid superfluous and commonplace comment successfully and to afford intelligent and valuable aid to the comprehension of its significance. He does not hesitate to indicate his own opinion, of course, but is loyal to the purpose above stated. The Biblical student will find this difficult epistle the more easy to be comprehended in connection with the use of this work. It is scholarly and valuable.——Dr. J. R. Smyth in his little volume, *The Divine Library, Suggestions How to Read the Bible* [James Pott & Co. 50 cents], has prepared a serviceable book of suggestions which is adapted to the needs of a very wide circle of readers. Without being pedantic, it gives timely and telling hints, and those who avail themselves of them will gain new pleasure and profit from the pages of their Bibles.——*How to Read the Bible* [Thomas Whittaker. 50 cents], by Prof. W. F. Adeney, undertakes very much the same sort of work for the same large class of readers, *i. e.*, Sunday school teachers and Bible students. It is somewhat clearer in plan and approaches the subject from a different point of view and more in detail. It is a thoroughly serviceable little treatise.

Abbott's *Comments on the Revelation of Jesus Christ* [75 cents] appears to be published by its author, Mr. J. H. Abbott of Cleveland, O. It contains his impressions in regard to the meaning of the book of Revelation, the text of which book is in heavier type, thus being distinguished from the comments. The latter are brief, positive and often original. Mr. Abbott identifies Babylon with modern society, and believes that the "terrible day of the Lord" is almost upon us. A new kingdom of Israel, he holds, is to be established in Palestine and the millennium is near at hand. The book has something of the interest which attaches to the effort of any earnest mind to ascertain truth.——*The Clock of Nature* [Thomas Whittaker. $1.50], by Rev. Dr. Hugh Macmillan, contains a series of discourses, examples of his regular pulpit work and intended in the first instance for young people. Some of them have been printed already, others appear for the first time. They are based upon the parable of the fig tree, and they use the suggestions of nature to interpret and enforce spiritual truth. They are short, graphic, devout and interesting.

MISCELLANEOUS

Prof. Willis Boughton, in his *History of Ancient Peoples* [G. P. Putnam's Sons. $2.00], has published what may be called a summary of the Story of the Nations series, which the same publishers have been issuing for several years. His purpose, admirable in itself, has been carried out as well as possible, although in the nature of the case it has been necessary to employ condensation to an almost painful degree. He has succeeded unexpectedly well in preserving the form of a readable narrative and the essential features of the several histories upon which his work is based. The book is admirably gotten up in all respects, contains valuable lists and tables and will serve finely not only as a summary of, but as an introduction to, the excellent series with which it really belongs.

The Story of the Birds [D. Appleton & Co. 65 cents], by J. N. Baskett, is a study of bird life from the naturalist's, rather than the popular, point of view, yet it is by no means devoid of interest, but will prove most attractive to students of the actual structure and history of birds rather than their mere habits. It is learned, without failing to be intelligible to common readers, and is freely illustrated.

Another book about birds is Olive Thorne Miller's *Upon the Tree Tops* [Houghton, Mifflin & Co. $1 25], illustrated by J. C. Beard. Mrs. Miller's learning, also, is evident, but here is confined almost wholly to the habits of birds and to her own experiences as an observer. Her book is in the narrative form, and her own personality and literary abilities have controlled its form. It is exceedingly entertaining, and no reader can help having his interest in bird life reawakened and his knowledge of it more or less enlarged.

The Fern Collectors Hand Book and Herbarium [Henry Holt & Co. $2.25], by Sadie F. Prince, will be appreciated highly by fern collectors. The diagrams have been prepared with such fidelity and skill that there is no mistaking them, and collectors may compare at their ease, and the specimens, after having been dried and pressed, may be attached successfully to the page opposite the illustration. The volume needs little description, but is admirably adapted to its purpose.

Mr. Russell Sturgis and Mr. E. E. Krebiehl are the authors of an *Annotated Bibliography of the Fine Arts* [Library Bureau. $1.00], which Mr. George Iles has edited. It covers the departments of painting, sculpture and architecture, the arts of decoration and illustration and music, Mr. Krebiehl being responsible for the musical portion and Dr. Sturgis for the preceding. It is a work comprehensive and well arranged, and of very great value to students of the branches indicated. A cheaper edition in paper covers can be had for 50 cents. ——Mr. Laurence Hutton's *Literary Landmarks of Rome* [Harper & Bros. $1.00] is closely akin to his Literary Landmarks of Florence, which we recently noted. It describes the historic houses of ancient Roman authors and some of the residences of men of modern fame, and gives considerable gossip of an appropriate character about literary and artistic people. Those who know, or who hope to know, Rome well will enjoy it.

The Law of Married Women in Massachusetts [Little, Brown & Co. $2.00], by G. A. O. Ernst, is a carefully compiled and studied treatise of much practical merit. It deals with the various aspects of the relation of married women to others, such as antemarriage compacts, the right of woman to her own property and to carry on business for herself, her relations to her husband in respect to support, legal obligations, etc., her power of disposing of her property and even her rights of burial. The subject is covered carefully and intelligently, and such a book often will prove of great aid to those who desire to learn exactly what the law provides or prohibits in this State.——*Modern Book Keeping* [Maynard, Merrill & Co. 80 cents], by J. L. Montgomery, is so well arranged, intelligently written and attractively printed that it is likely to be accepted by all who desire such a book, either for study or reference, as one of the best.

The movement now in progress for the endowment of Mt. Holyoke College is giving rise to some valuable pamphlet literature designed to make clearer to this generation the spirit and purpose that prompted the starting of the institution. A Holyoke woman, who prefers to remain unknown, has put together, between white covers, with the title *The Inception of Mt. Holyoke College*, a number of letters written by Miss Lyon between the years 1831 and 1837 to Miss Grant, who was so closely associated with her, to Professor Hitchcock, to her own mother and to others with whom she shared her hopes and fears in those critical and anxious days. It is worth the while of all who have at heart a symmetrical training of the youth of this generation to read these letters. They show how deep was the religious impulse that prompted the undertaking and that sustained Miss Lyon in the hardships encountered in carrying it to success. It is interesting to see that she relied much upon the small contributions of persons in moderate circumstances. "The great and honorable," she says, "will not listen to our cause, but perhaps the more humble in life may befriend this important object."

Another equally attractive pamphlet is Rev. Oliver Huckel's address, delivered in Amherst, Feb. 28, when the First Church and the citizens of the town united in commemorating Miss Lyon's centennial. This address is entitled *The Higher Education and the Common People*. It is a broad and discriminating treatment of the remarkable movement early in the century, out of which sprung the educational institutions that are now the glory of Western Massachusetts. One of the facts brought to light, and deserving ever to be made conspicuous whenever the subject is considered, is this, that the primary and avowed object of these institutions was to increase the religious zeal of those who should be educated therein, and to equip them for nobler service in the world.

The *Satchel Guide to Europe for* 1897 [Houghton, Mifflin & Co. $1.50] has been revised, as usual, and is out in the customary convenient and tasteful form. It is certainly smaller than it used to be, which is an advantage. For one who is going abroad for the first time and who desires to make the trip which more than any other most people commonly make at first, and which for many reasons probably is the best trip to be made at first, this is a sufficient and a quite satisfactory guide-book, and all travelers who continue to depend upon guide-books will find in it much of value.——*The Majestic Family Cook Book* [G. P. Putnam's Sons. $2.50], by Adolph Gallier, is not noticeably majestic in appearance, and we doubt if its circulation is intended to be strictly confined to majestic families. In other words, the name is an absurdity, but as an ordinary cook-book for the use of households in which a first-rate table is set it is an excellent and serviceable work. We question if families in which economy must be studied with some care will find it as serviceable as those where the cost of food is a less vital feature, yet many of the recipes relate to common and easily procured dishes. The book is handsomely printed and is substantial.

MORE APRIL MAGAZINES

The *Review of Reviews* [$2.50] presents two interesting pictures, one of President McKinley and his Cabinet, and the other of ex-President Cleveland and his Cabinet. The members of President McKinley's Cabinet are the subjects of character sketches accompanied by portraits, and likenesses also are given of nearly all the appointees to prominent governmental positions. Current events during the month have been so exceptionally important that the department called Progress of the World is more than ordinarily interesting. The paper in which British and American cabinet systems are compared also has a peculiar interest just now. President Thwing contributes a paper on Elements in the Choice of a College and G. E. Hooker one on Cleaning Streets by Contract. The timeliness and solid practical value of this review is increasingly apparent with every issue.

In the *Century* [$4 00] the frontispiece shows the newly-finished tomb of General Grant in New York city. General Porter's papers on Campaigning with Grant, and other contributions about the latter by General Sherman, Col. F. D. Grant, G. W. Grannis, J. R. Proctor and Hon. J. A. Kasson, are appropriately included. A striking article is that on New Conditions in South Africa, by E. J. Glave, the explorer. Two newly discovered portraits of Jeanne D'Arc are reproduced. Mention also should be made of Old Georgetown, a Social Panorama, by G. W. Palmer. Col. G. E. Waring, Jr., has a pleasant paper on Wheeling in Tyrolean Valleys, and there are several good poems.

In *Scribner's* [$3.00] Cosmo Monkhouse has a charming illustrated paper on William Quiller Orchardson, R. A.; L. M. Iddings describes the art of travel with special reference to crossing the ocean; Henry van Dyke has an enjoyable poem on the Maryland Yellowthroat; C. D. Gibson's third paper on London and F. B. Sanborn's Odysseus and Trelawney, a sequel to Byron's Grecian career, also are conspicuous. W. E. D. Scott supplies a short paper with excellent pictures of certain birds. Richard Harding Davis's Soldier of Fortune and Mr. Howells's Story of a Play are continued agreeably, and the minor departments are as good as usual.

The *International Journal of Ethics* [$2.50] is appropriately grave and edifying. The Psychology of Social Progress, The Moral Life of the Early Romans, Social Life and Morality in India, The Religious Training of Children, Law and Nature in Greek Ethics, and Duty are described by Helen Bosanquet, Frank Granger, Muhammad Abdul Ghani, Abraham Flexner, John Burnett and Henry Sturt. Mr. Flexner favors uniting religious and secular training in the schools, and we believe, with him, that to do so in a manner free from any real objectionableness is quite possible. The departments of discussion and Book Reviews have their own peculiar interest and value.

Among the contributors to *The Month* [$1.00] who write over their own signature are General Greely, W. I. Fletcher, Frederick Keppel and G. S. Lee. Among the portraits are those of Captain Mahan, Byron, Ibsen, Nansen and his company, Prof. Woodrow Wilson, Mr. and Mrs. Cleveland, Thomas Hardy and Mrs. Henry Ward Beecher. It is a bright and readable number.——The *Art Amateur* [$4.00] is full of current news, the recent Copley Hall exhibition in this city having considerable space. It contains, also, as usual, much in the way of practical information and suggestion about various departments of art for the benefit of beginners. There is also a great deal of miscellaneous art news. Those who are furnishing their homes may find many valuable hints in this publication. It is an admirable all-round art magazine.

The *Book Buyer* [Charles Scribner's Sons. $1.00] is as newsy and charming as ever, and no person of literary tastes can well afford not to see it. A striking feature is the continued bibliography of the earlier editions of Mr. Howells's works.——*Book News* [John Wanamaker. 50 cents] is another diversified, entertaining, readable and suggestive literary magazine, which we are always glad to welcome.——The *International* is one of the cheaper monthlies and is sold at ten cents a copy and is well gotten up. The contents this time are all by foreign writers, certainly not widely known in this country, but evidently capable of good work——The *Chap-Book* [$2.00] preserves its vigor and vivacity and does not lose the peculiar tone which has characterized it from the first. Its merits are marked and it seems to have outgrown its most conspicuous faults.

In *Education* [$3.00] an article by R. P. St. John, a paper by Mrs. Moses Smith on Mary Lyon, Greek in Modern Education by Prof. J. H. T. Main, and The Museum as an Educational Institution by O. C. Farrington are the most prominent features. Professor Main urges with good effect the importance of the study of Greek, and Mr. Farrington's paper also is exceedingly valuable.——The *Homiletic Review* [$3 00] presents its usual assortment of material to its clerical readers in substantially the familiar manner. We notice no special features.——The *American Kitchen Magazine* [$1.00] is not wholly devoted to cooking, but that subject dominates it and the editors, in spite of the limited range, know how to make a tempting publication.

NOTES

—— Dr. Fridtjof Nansen is to lecture in this country next autumn.

—— Dr. James Stalker probably is to be the biographer of the late Prof. Henry Drummond.

—— The newly opened John Crerar Library in Chicago takes 800 periodicals, and expects to take 400 more.

—— Mark Twain is in London, writing up his recent travels in South Africa, Australia and India in somewhat the same vein as that of his Innocents Abroad.

—— Ex-President Harrison's recent contributions to the *Ladies' Home Journal* on the Constitution and Government of the United States are soon to appear in a volume.

—— The late William T. Adams—"Oliver Optic"—wrote 116 books, not counting the nine volumes of *Oliver Optic's Magazine*, which he edited from 1867 to 1875. His stories are said to have sold to the extent of 500,000 copies.

—— An American edition of the London *Studio* is to be issued by John Lane of 140 Fifth Avenue, New York, simultaneously with the English edition. It is to be identical with the latter, excepting that it is to have a special cover design by W. H. Bradley, and an American supplement, conducted by Ernest Knaufft.

—— An expurgated edition of Miss Alcott's Little Women is to be issued by a sensitive British publisher, all distinctive "Americanisms" being omitted. We shall await the result with considerable interest, and the more because hardly a supposed "Americanism" can be named which is not to be heard commonly somewhere in England.

—— The forthcoming volume of hitherto unpublished letters by Burns will contain his correspondence with Mrs. Dunlop who, for a long time, was an intimate friend of the poet, but at last had a disagreement with him. Something like a hundred of her letters to him also never have been published, but are to be made public soon. The two collections should be brought out together.

—— The London correspondent of *The Book Buyer* thinks that memorials of deceased literary men do not arouse wide interest in England at present. He supports his opinion by pointing out that the Tennyson memorial has not awakened much interest, while the Browning Settlement in London depends upon a few enthusiasts, and the Carlyle house in Chelsea was barely rescued, while the Carlyle memorial fund in Edinburgh makes small progress. Stevenson's memorial is the only one to be received with much favor of late.

BOOKS OF THE WEEK

Ginn & Co. Boston.

ANALYTIC GEOMETRY. By F. H. Bailey and F. S. Woods, Ph. D. pp. 371. $2.15.

LIGHT AND SHADE. By A. K. Cross. pp. 183. $1 10.

EXPERIMENTAL PHYSICS. By W. A. Stone. pp. 378. $1.10.

Living Age Co. Boston.

LIVING AGE. Vol. CCXII. January, February and March, 1897. pp. 912. $2 25.

Congregational S. S. & Pub. Society. Boston.

CONGREGATIONALISTS IN AMERICA. By Rev. A. E. Dunning, D.D. pp. 552. $2.00.

Dodd, Mead & Co. New York.

A PEARL OF THE REALM. By Anna L. Glyn. pp. 383. $1 25.

GOSPEL QUESTIONS AND ANSWERS. By James Denney, D.D. pp. 143. 50 cents

THE UNITY AND SYMMETRY OF THE BIBLE. By James M. Gibson, D.D. pp. 125. 50 cents.

FOUR PSALMS. By George Adam Smith. pp. 132. 50 cents.

WHY BE A CHRISTIAN? By Marcus Dods. pp. 140. 50 cents.

MODERN METHODS IN CHURCH WORK. By Rev. George W. Mead. pp. 363. $1 50.

CHARITY CHANCE By Walter Raymond. pp. 256. $1 25.

THE FOUR PILLARS OF THE HOME. By R. F. Horton, D.D. pp 64. 50 cents

CHUN TI KUNG. By Claude A. Rees. pp 254. $1.25.

THE SIGN OF THE SPIDER. By Bertram Mitford. pp. 353. $1 25.

THE DOMINANT NOTE AND OTHER STORIES. By Mrs. W. K. Clifford. pp. 359. $1 25.

Charles Scribner's Sons New York.

AMERICAN LANDS AND LETTERS. By Donald G. Mitchell. pp. 402. $2.50.

PHILIP AND ALEXANDER OF MACEDON. By David G. Hogarth. pp. 312. $2 50.

THE HIGHER CRITICISM OF THE HEXATEUCH. By Charles A. Briggs, D. D. pp. 288. $2 50.

THE BUILDERS, AND OTHER POEMS. By Henry van Dyke. pp. 87. $1.50.

THE BOOK OF COMMON PRAYER OF THE PRESBYTERIAN CHURCH. Edited by C. W. Shields, D. D, LL.D. pp. 825. $1.50.

F. H. Revell Co. New York.

THE OVERCOMING LIFE. By D. L. Moody. pp. 127. 50 cents.

KADESH-BARNEA. By J. W. CHAPMAN. pp. 124. 50 cents.

BARBED ARROWS. From the quiver of C. H. Spurgeon. pp. 277. $1 00.

CHRISTIAN LIFE IN GERMANY. By Edw. F. Williams D. D. pp. 320. $1.00.

Stone & Kimball. New York.

ZISKA. By Marie Corelli. pp. 315. $1.50.

F. Warne & Co. New York.

THE SIGN OF THE WOODEN SHOON. By Marshall Mather. pp. 352. $1 25.

F. A. Stokes Co. New York.

MIGHT HAVE BEEN. By Rev. Joseph Parker, D.D. pp. 309. $1.25.

Christian Literature Co. New York.

LUTHERAN COMMENTARY. Vol. X. Edited by H.E. Jacobs. pp. 519.

David G. Francis. New York.

INDIRECT TESTIMONY OF HISTORY TO THE GENUINENESS OF THE GOSPELS. By Frederic Huidekoper. pp. 228. $1.00.

Orange Judd Co. New York.

SUGAR. By Herbert Myrick. pp. 144.

J. B. Lippincott Co. Philadelphia.

THE MASTER-BEGGARS. By L. C. Cornford. pp. 298. $1 50.

INTO AN UNKNOWN WORLD. By John Strange Winter. pp. 315. $1.50.

THE EVOLUTION OF THE CONSTITUTION OF THE UNITED STATES. By Sidney G. Fisher. pp. 398. $1.50.

WHEN THE CENTURY WAS NEW. By Charles C. Abbott, M. D. pp. 275. $1.00.

LOVICE. By Mrs. Hungerford. pp. 315. $1.25.

H. S. Stone & Co. Chicago.

THE IMPUDENT COMEDIAN AND OTHERS. By F. F. Moore. pp. 275. $1.50.

Werner Co. Chicago.

NEW AMERICAN SUPPLEMENT TO THE ENCYCLOPEDIA BRITANNICA. Vol. IV. $3 00.

PAPER COVERS

A. Mudge & Son. Boston.

THE SAVING OF A CITY. By Rev. A. A. Berle.

Ginn & Co. Boston.

ALGEBRA REVIEWS. By E R. Robbins. pp. 44. 27 cents.

Springfield Industrial Institute. Springfield.

MARY LYON CENTENNIAL. By P. S. Moxom, D. D.

S. Burns Weston. Philadelphia.

OUR FAITH AND OUR DUTY. By S. B. Weston.

INTERNATIONAL ETHICAL CONGRESS. By Felix Adler.

American Forestry Association. Washington.

PAPERS READ AT THE 13TH & 14TH ANNUAL MEETINGS.

John Gifford. Princeton.

THE FORESTER. Address by Mr. B. E. Fernow.

Bible Institute Colportage Association. Chicago.

THE SPIRIT FILLED LIFE. By Rev. John MacNeil. pp. 126. 15 cents.

MAGAZINES

March. COLUMBIA UNIVERSITY BULLETIN.—INTERNATIONAL STUDIO.

April. HOMILETIC REVIEW.—CHAP-BOOK.—INTERNATIONAL JOURNAL OF ETHICS.—ART AMATEUR.—CATHOLIC WORLD.—INTERNATIONAL.—REVIEW OF REVIEWS.—BOOK BUYER—BOOK NEWS—CUT GEMS.—STUDENT VOLUNTEER.—LITERARY NEWS.—MONTH.—TREASURY—FORUM.—EDUCATIONAL REVIEW.—APPLETON'S POPULAR SCIENCE—THE EXPOSITOR.—CHARITIES REVIEW.—BULLETIN OF THE BOSTON PUBLIC LIBRARY.—BOOKMAN.—EDUCATION—MUSICAL RECORD—NEW ENGLAND.—CHRISTIAN LITERATURE.—NORTH AMERICAN REVIEW.

SOMETHING FOR ENDEAVORERS TO ANTICIPATE

The San Francisco Convention will open Wednesday night, July 7, with six meetings in San Francisco churches and one each in Oakland and Alameda, all having for their subject The Life Filled with the Spirit. Thursday morning's session will be occupied with addresses of welcome and responses, Dr. Clark's annual address and Secretary Baer's report. The denominational rallies will fill the afternoon, and the addresses of the evening will touch on Christian Endeavor's relation to social purity, the saloon, Sabbath observance, political righteousness and good literature. Friday morning's meeting in Woodward's Pavilion will deal with the Christian Endeavorer's part in the Sunday evening and midweek services, closing with a pastors' symposium on that topic. In Mechanics' Pavilion there will be a discussion of Christian Endeavor in the country and in the large cities and the essentials of a C. E. Society. Friday and Monday afternoons are both to be devoted to committee conferences, with a Junior rally Monday afternoon. Christian fellowship will be the topic for Friday evening. Saturday morning will be marked by a new feature, in that the speakers will be State secretaries, State presidents and the trustees of the United Society, and the subjects to be considered will be committee work, Junior and Intermediate Societies and the United Society. This session will be followed by an open air meeting especially for the benefit of San Francisco citizens. In the afternoon there will be an excursion and in the evening the State rallies. On Sunday afternoon separate meetings will be held for men, for women and for ministers and church officers. Evangelistic and missionary work will be the theme for Monday morning, and it is expected that at the closing sessions Monday evening the preachers will be Rev. G. F. Pentecost, D. D., and Rev. F. B. Meyer. Bible study will be held every morning and evangelistic services every noon.

Transportation from New England will be easily and comfortably effected by one of the direct lines to Colorado and Utah, thence *via* the Southern Pacific. The train will leave Boston Monday or Tuesday, June 28, 29. Sunday will be passed in Salt Lake City. The probable rate, round trip, is $73. This is for transportation; sleepers and meals *en route* not included. An estimate of the total expenses of attendance, including entertainment in San Francisco one week, but with no side trips, is $130; with palace sleepers and visits to the Yosemite and Monterey, $150. It is expected that between 200 and 300 delegates will go to the convention from Massachusetts. Leaders in California expect 7,500 from outside their State. At the Golden Gate interest in the great gathering is keen. Money is ready and the workers enthusiastic. The business men of the convention city have pledged $25,000 toward the general expenses. Nor has preparation for the Spirit been neglected. The pastors of all the evangelical churches in the State have been appealed to by their San Francisco brethren, requesting co-operation for "the largest fruitfulness of the convention."

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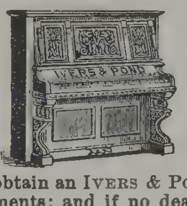

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THE CONGREGATIONALIST, Boston.

News from the Churches

Meetings to Come

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

WORCESTER SOUTH CONFERENCE, Westboro, April 28.

ESSEX NORTH HOME MISSIONARY ALLIANCE. Annual meeting at Amesbury, in Main Street Church, Thursday, April 22, at 1.30 P. M. Mrs. Caswell will speak. Afternoon tea at five.

THE SIXTY FIFTH ANNUAL MEETING of the Congregational Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston, on Tuesday, April 20, 1897, at 4 P. M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers and for the transaction of other business. All life members are entitled to vote; also, five delegates duly attested by credentials from every State association, conference or convention of Congregational churches, and one such delegate from each Congregational church annually contributing to this society. GEORGE M. BOYNTON, *Secretary*.

SPRING STATE MEETINGS

Additions or changes should be sent at once

New Jersey,	Philadelphia, Pa.,	Tuesday, April 20.
New Mexico,	Gallup,	Wednesday, April 21.
Tennessee,	Louisville, Ky.,	Wednesday, April 28.
Oklahoma,	Oklahoma,	Thursday, April —.
Missouri,	St. Louis,	Tuesday, April —.
Kansas,	Ottawa,	Thursday, May 6.
Indiana,	Kokomo,	Tuesday, May 11.
Illinois,		Monday, May 17.
Iowa,		Tuesday, May 18.
Massachusetts,	Worcester,	Tuesday, May 18.
Michigan,	Saginaw,	Tuesday, May 18.
Ohio,	Sandusky,	Tuesday, May 18.
New York,		Tuesday, May 18.
South Dakota,		Tuesday, May 18.
Pennsylvania,	Ebensburg,	Tuesday, May 25.
Rhode Island,	Newport,	Tuesday, June 1.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership. $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

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THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

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CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

Various are the results of the free pew system, as a comparison of our reports about it at different times would show. Connecticut churches have adopted the plan as largely as those of any State that we know of, and yet we hear occasionally, as this week, from the largest churches that anticipations have not always been realized. The conditions which the system must face determine its success or failure in the greatest degree.

Our city churches should rejoice when there are put forth such energetic efforts as a New England State has felt through its missionary society, since this labor is indirectly for the upbuilding of the city churches themselves, because of the constant exodus of the brightest youth of the rural to the larger centers.

The chief benefit of such an extensive canvass as a city of the White Mountain State has undergone will be to the pastor whose parish work is large, and who lays immediate plans for concentrated efforts which shall be guided by the results of the previous work.

The advocacy of the curfew in a large city of the Bay State voices again the sentiment which has already established the ancient custom as a safeguard for the youth in about 200 other cities and towns of this country.

Doubtless the Iowa congregation which so unexpectedly lifted a debt is as happy as the pastor whose suggestion it followed. An epidemic of such surprise parties would be refreshing.

"How difficult it is to push Congregationalism in this region!" writes a North Carolinian. A strong step in advance, however, has just been taken in a certain district of the State.

Ohio Congregationalism is strong, but it is cheering to see it further strengthened. The evidences of such development come from a small young church and an important old one.

Sixty years in one church choir is a record not often attained by one person. A Massachusetts singer is entitled to the honor due such service.

Churches in the midst of a foreign population will be interested in a new feature by which one in St. Louis strives to win the Germans.

How many of our strong churches square accounts every week with their pastors as does one of less than 150 members in Kansas?

A church in one of the Central States solved the evening service problem satisfactorily and, doubtless, permanently.

Of Special Note

An Ohio church plan for increasing missionary collections.

Generous service appreciated in a church of the Nutmeg State.

Observance of Holy Week in diverse sections.

Congregational extension in Indiana.

PRACTICAL UNION FOR REVIVAL

Conway, Whately, Sunderland and Deerfield are contiguous Massachusetts towns, each with a Congregational church which is the heart of the social and religious life of its community. Early last October these churches planned concerted work for the fall and winter and after spending two afternoons in prayerful consideration they outlined their program of work. The multiplication of cottage and schoolhouse prayer meetings was designed to stimulate prayerfulness and expectancy in every part of the united communities. Then the pastor and a number of brethren from each church visited all the others at the time of the midweek prayer service. The visiting pastor took charge of the service and his associates took a part. Uniform topics were agreed on and the thought and prayers of the entire circle of churches followed on the same line. No part of the plan worked more successfully than this. The churches were never in such close touch as now, and rarely now are prayers offered that mention is not made of the "associated churches."

The church members have come to feel a keener sense of the solidarity of the kingdom, and their interest in one another has shown itself in a practical way. During the last months of the year every two weeks there was present at the midweek prayer service a visiting delegation. The effect was to build up and strengthen that important service.

The final part of the plan was evangelistic meetings for two weeks in each church. Rev. John Jordan of Providence was engaged and he worked with practical good sense. He began in Conway Jan. 19 and closed at Sunderland in March. An additional week or two in some of the churches would have further enlarged the scope of the work. But there were conversions in all the churches and the general feeling favors the plan. Each pastor has a company of converts to train as well as the joy of feeling that the church has been helped to a better life.

J. C.

A PASTORAL TRANSFER IN THE BAY STATE

The Wellesley church, organized in 1798, and therefore approaching its centennial anniversary, has recently provided for an important space on its program for that event by electing as its leader the pastor of another Massachusetts parish, Rev. Edward H. Chandler, formerly of Union Church, Taunton. Coming from the youngest and yet one of the strongest churches in Taunton, Mr. Chandler now enters an undivided field which contains nearly 200 families, with a church membership of about 300. Furthermore, the educational elements of the town are emphasized in the Sunday morning congregations during term time by the presence of about fifty of the pupils of Dana Hall and a fair number of Wellesley College students.

REV. E H. CHANDLER

A fine equipment for thorough, up-to-date work greets the energy and courage of the new pastorate. The meeting house is commandingly situated on rising ground near the central square and railroad station, and besides its accommodations and those of the chapel a two-story parish house has lately been finished, which affords special advantages for Sunday school uses and social purposes. Within it, besides the classrooms, are a ladies' parlor, large dining hall, kitchen and kindergarten-room. With such surroundings, and supported by an active, well-organized body of workers, the new pastor begins an inspiring and no less hopeful period of work.

Edward Herrick Chandler is a native of New Haven, Ct., where he was born in 1863, the son of Rev. John E. Chandler, who went to India in 1847 and died there three years ago while in the active service of the American Board. The son spent his early years in India, but returning to this country he fitted for college in the Newton schools, and graduated from Yale in 1885 and from Andover Seminary in 1888. Thereafter he spent a year at the seminary in post graduate study of the Old Testament.

He served then as assistant editor for the C. S. S. and P. S. in Boston, and later assisted in editing the Blakeslee courses of Bible study. While in Boston he was connected with Berkeley Temple. Mr. Chandler was lled to the pastorate of Union Church, aunton, in 1892. During his period of work ere he aided in organizing the Ministerial nion of the vicinity, serving as its secretary ree years. He also started the Curtis Club, organization of men for the discussion of blic questions and maintaining a free pub- reading-room.

The present pastorate began the middle of st month, and the installation exercises, aking a particularly interesting service, ere held the evening of April 8. A strong rmon was preached by Rev. G. A. Gordon, .D., and the prayer was offered by Rev. S. Chandler of India, a brother of Mr. handler, while the charge to him was given his brother-in-law, Dr. Munger.

AN EXTENSIVE RALLY FOR MISSIONS

Maine, with its 120 Congregational mission- y churches and fields, has sufficiently varied terests and industries to give a sincere at- mpt at its evangelization a significant char- ter. A month's missionary rally through the ntral and western portions was lately closed the secretary of the State society, in com- any with Rev. C. L. Parker of Ashland and rs. S E. Foster, for ten years a general mis- onary in several large destitute districts.

The experiment was an attempt to present e missionary work of a single New England tate by a series of "field days," the churches a neighborhood uniting for afternoon and vening midweek meetings. The interest own in nearly all the nineteen cities and wns touched by the thousand miles of travel stified the work fully and many churches ere convinced of the needs near at home nd that earnest efforts are in progress for the vangelization of Maine's spiritually-barren istricts.

To realize that the material growing up in ur New England districts is rich in possibili- es if only evangelized, and that it will thus ontribute the choicest element to the life of ur churches and State, is but a single factor the important problem of the town and vil- ge churches.

The rally of the Maine society just finished as emphasized two facts not always suffi- iently counted upon: that everywhere there re some deeply interested in the wider cause f missions; and that up-to-date accounts of hristian work from the lips of men and omen actively and often heroically engaged it meet a quick response when they reach he ears of the people. D. P. H.

THEOLOGICAL SEMINARIES

Andover

Professor Churchill will conduct special services the chapel during Holy Week.——W. T. Holmes, Senior, and J. N. Haskell, a Junior, read papers n Missionary Work before the Society of Inquiry. —Professor Moore has begun a course for the half- emester on The Mishna, The Talmud, the older idrashim and kindred works, to continue the ourse on the Introduction to Jewish Literature. —Last Sunday E. C. Partridge of the Middle lass, who is to go to China as a missionary, gave missionary address in Haverhill.——President ucker of Dartmouth is about to give at the semi- ary a course of six lectures on the Ethical Value f Modern Democracy, beginning April 20. The irst two sub-topics are Democracy and Liberty nd Democracy and Equality, dwelling on the sig- ificance of the change in the aspirations of the pirit of democracy from liberty to equality, as ausing the most pressing of present social prob- ems. The third and fourth lectures will treat of emocracy as affected by industrialism and immi- ration, the fifth and sixth of democracy as modi- ying and modified by education and religion. hese lectures are given in place of the work for- erly done by Prof. J. P. Gulliver, the professor- hip created by the Stone bequest having been hanged to a lectureship.

Hartford

The Hartford Central Association met at the Asy- um Hill Church last week Monday, and approbated 6 students to preach, as follows: In the Senior lass, G. H. Bacheler, E. C. Gillette, W. C. Rhoades, J. B. Sargent, A. F. Travis, W. B. Tuthill, N. H. Weeks; and in the Middle Class, W. W. Bolt, C. A. Brand, J. Buswell, E. W. Capen, V. H. Deming, G. W. Fiske, W. C. Prentiss, C. P. Redfield, B. A. Williams Professor Mead read a paper on The Fatherhood of God.——The fourth of the Carew lectures was delivered last week, illustrated with stereopticon. The last lecture of the course will be given this week.——Mr. Bishop of the Senior Class expects to spend two years studying in Germany on the William Thompson fellowship.——Rev. Dr. E. P. Woodbury of the A. M. A. addressed the students at the regular missionary meeting last Wednesday.

Yale

Among the lectures of last week were Religious Italian Painting, by Professor Hoppin, and Statistics Needed to Settle Some of Our Political Questions, by Hon. W. T. Harris, commissioner of education.——At the Leonard Bacon Club an interesting symposium of the Republican, Democratic and Prohibition parties was given.——Friday evening Mrs. Professor Porter entertained the members of the Senior Class at her home.——The competition for the Downes's Scripture and hymn reading prizes is to be held by the Middle and Senior Classes, April 15, 16.——Devotional services are being held four evenings during Holy Week, conducted by J. P. Deane, Rev. G. H. Beard, Rev. E. S. Lines and Professor Porter.——The Senior address on last Wednesday was by Donald Cameron on A Discussion of Education in Christian Doctrine.——The following have been approbated to preach by the New Haven Association: Messrs. Shepherd Knapp, R. W. Stimson and S. E. Lord of the Senior Class, and Messrs. Quincy Blakely, F. C. Bliss, C. B. Bowser, J. C. Caton, J. P. Deane, W. C. Ferris, H. L. Hopkins, J. K. Moore, I. E. Pinney, F. W. Heberlein and H. J. Wyckoff of the Middle Class. All the men who applied were passed.——The Senior Class preacher last Saturday morning was W. E. Page.

Oberlin

The program for Commencement week includes baccalaureate sermon by Professor Bosworth, May 2, examinations May 4, 5 and graduating exercises May 6, with an alumni tea and alumni address in the evening.——Wednesday preaching exercises are suspended for the term.——Last week a parliamentary drill was held.——This week Mrs. Johnston, college professor of history, will give four lectures in Council Hall upon the history of church architecture.——During the present college term Professors Bosworth and Wright teach college Bible classes.

CONFERENCES AND ASSOCIATIONS

N. C.—The Piedmont District Conference met in Whittier April 1–3. The reports from churches and schools were encouraging. The conference ordained E. W. Hollies of the Saluda Seminary. He has been preaching as a licentiate for seven years in connection with his teaching, but desired, although advanced in life, to become an ordained minister. The ordination sermon was preached by Rev. Alpheus Winter. The conference was transformed into the Congregational Association of Western North Carolina, in the hope that the Golden Valley Conference will be absorbed, thus making one stronger organization in the place of two weak ones.

O.—Marietta Conference held its spring meeting two weeks earlier than usual, in order to unite with the meeting of the recognition council in Marietta. There were reports from the churches and a discussion on How to Increase the Usefulness of the Conference. It was decided to employ but one minister for all the missionary churches of the conference.

Ind.—Kokomo Association held its semi-annual meeting in Portland, April 6, 7. Rev. A. H. Ball, D. D., preached the sermon. The topics were: Revivals, Tendency of Modern Biblical Criticism, Supreme Authority of the Scriptures, Christian Citizenship, Civic Duties, Congregational Outlook in Indiana and Extra-Cent-a-Day Plan of Giving. The attendance was large. Members visited the grounds of the old-time Liber College and chapel, an anti-slavery institution that went down under local pro-slavery antagonisms.

Mich.—Lake Superior Association held a most interesting annual meeting. The sermon was by Rev. Jesse Povey. The topics were: The Holy Spirit, The Holy Spirit in the Pastor and in the Church Member, Why Have We not More Conversions in Our Churches? Has the Holy Spirit Lost His Power? Is It True, as of Old, that Ye Must Be Born Again? The Holy Spirit in the Progress of Missions, The Institutional Church, Its Methods, Scope and Mission.

CLUBS

Ct.—The meeting of the New Haven Club at Fair Haven, April 12, was addressed by Mr. H. W. Mabie of the *Outlook* on Some Claims of the Kindergarten for Popular Support.

NEW ENGLAND

Boston

[For other Boston news see page 528.]

Park Street. About 100 persons gave the retiring pastor, Rev. I. J. Lansing, and his wife a reception at Hotel Bellevue, April 7. Music and social features and refreshments made the occasion enjoyable. There was no formality, and no speeches were made.

Massachusetts

Cambridge.—*Wood Memorial* recently entered upon its sixth year of using printed topics in the midweek prayer meeting, and laymen as leaders instead of the pastor. The Y. P. S. C. E. has assumed the expense of printing Sunday calendars, thus enabling the church to have them for the first time in its history. At the annual meeting it was decided to continue the services of the church visitor, the expense of whom has heretofore been borne by the Massachusetts H. M. S. Special repairs are to be made on the edifice in preparation for the observance of the 25th anniversary of the church and the 10th of the present pastorate on Oct. 16 next. Rev. I. W. Sneath is pastor.

Chelsea.—*First* has special meetings for Holy Week on four nights. Last Sunday evening the pastor, Dr. R. C. Houghton, lectured on The City of Jerusalem to an attentive congregation, which was larger than ordinarily. The following evening Miss E. M. Stone, the missionary of this church to Bulgaria, gave a careful review of the early details of the Eastern question. Next week Wednesday the church entertains the Suffolk North Conference. The speakers will include Drs. Smith Baker and C. H. Beale, Rev. Messrs. S. C. Bushnell, W. E. Eaton, F. E. Ramsdell and Miss E. M. Stone.

Newton.—*Auburndale.* Among recent events in church life have been the receptions to the choir and the home department of the Sunday school. Rev. C. M. Southgate is pastor.

Danvers.—*Maple Street.* At the annual meeting, April 6, the vacancy occasioned by the recent death of Deacon Learoyd, who held the office for more than 32 years, was filled by the election of his son.

Lowell.—The 101st session of the New England Methodist Church, held in this city during the past week, has given pleasant evidence of the fraternal relations between the Methodists and Congregationalists. All the pastors were invited to the bishop's reception; four of them were formally presented to the conference in session; five welcomed Methodist preachers to their pulpits on Sunday.——Six of the churches hold special services during the present week. Several will have the communion service Thursday evening.

Yarmouth.—Rev. J. J. Walker, recently called to this pastorate, was installed April 6. Nine churches were represented in the council. After the examining session and a dinner, the afternoon exercises of installation proceeded. Prof. W. H. Ryder of Andover preached the sermon. Letters read from former pastors were appropriate.

Norwood.—A fine audience of young people, largely of the C. E. Societies from neighboring towns, listened, April 6, to a searching and persuasive address by Rev. Arthur Little, D. D., of Dorchester. A sermon by the pastor, Rev. C. F. Weeden, April 16, will close a series of services made profitable and inspiring by the courtesy and help of prominent preachers.

Marlboro.—William Stetson, Esq., entered the church choir in 1837 and has been a member continuously since that time. He was born in South Boston, but while a boy moved to Marlboro, and began to sing in the choir when he was 13 years old. His father was then the leader, and eventually he succeeded him in that position. The members of the church gave Mr. Stetson a reception last week in celebration of his long term of service.

New Bedford.—*North.* Rev. J. A. MacColl recently preached on The Curfew, making a plea that young persons unattended be kept off the streets after a certain evening hour, at which the curfew should ring.

Middleboro.—*Central.* The annual meeting was held April 5. Two hundred and seventy-nine members answered to the roll-call out of a membership of 339. The last installment on the debt of $13,500 has been paid. About 355 persons sat down to the banquet Wednesday evening. Rev. R. G. Woodbridge is pastor.

Worcester.—The ministers at their meeting, March 5, heard a paper by Dr. G. H. Gould on The Secret of Power in the Sermon. The speaker declared, in his usual vigorous style, that for 250 years the intellectual strength of the New England pulpit had given it a supremacy over college, judiciary, legislative hall, social, moral and civic reform and material prosperity as a constructive force in shaping New England and America.——Much satisfaction is felt that the license commissioners have regarded the protest of the young people of the Christian Endeavor Societies and Epworth Leagues against licenses at Lake Quinsigamond. All the club houses there have been refused.

South Acton.—Rev. W. R. Buxton recently entered upon his fourth year as pastor. The membership of the church has been nearly doubled during the present pastorate, 34 members having been received.

Groveland.—The late Laura Atwood of this place bequeathed $1,000 each to the A. B. C. F. M., C. H M. S., A. M. A., C. C. B. S., C. S. S. and P. S. and Boston Seamen's Friend Society besides other gifts.

Springfield.—*North* observes Holy Week with services every evening this week as usual. The flowers at the church last Sunday were furnished by the S. S. home department.——*Hope.* The regular church services are now held at 5 o'clock in the form of a meeting for prayer and praise, with short address by the pastor, followed by the C. E. session. Special attention is given to the musical part of the program, and the new arrangement appears agreeable and beneficial.——*Emmanuel* has voted to assume the mortgage on its building amounting to about $850. The note has until now been held by the Hope Church Evangelization Society, an organization for the extension of church work on Armory Hill.——*First* held a service of unusual interest last Sunday evening. A chorus of 30 voices assisted the regular choir, and rendered several special selections. The pastor, Rev. F. L. Goodspeed, is in the midst of a series of sermons on The Heroes of Our Faith, speaking last Sunday on the Huguenots. The previous week his subject was The Waldenses, the Israel of the Alps. ——*South.* The Good Friday service, which is made a union service of the churches of the city, promises to be more interesting and helpful than usual this year.

Lee.—The 20th anniversary of Dr. L. S. Rowland's pastorate occurred April 4. His sermon was appropriate to the occasion, containing a good deal of historical interest. The following Tuesday evening a reception was given in honor of the pastor, and was well attended. Several speeches of congratulation were made, and as a tribute to the long period of service a generous gift of money was presented Dr. Rowland.

Maine

Farmington.—The pastor, Rev. E. R. Smith, is giving a series of evening addresses on Useful Lives, and is preaching Lenten sermons on The Lord's Prayer. The large attendance at the State Normal School adds many students to the congregations. The C. E. Society is doing out district work, religious and social, for families living at a distance from church, and the S. S. roll is larger than for years

Bangor.—*Hammond Street.* Lenten services began last week Wednesday evening, with Rev. H. W. Pope assisting. The addresses have been earnest and full of spiritual power.——*Central.* Rev. J. S. Penman has an afternoon Bible class and special evening service during the Lenten season.

Searsport.—Rev. R. G. Harbutt has gone to Clifton Springs, N. Y., for a period of rest. His people testified their appreciation and sympathy by substantial gifts previous to his departure.

Gray.—Under the strong leadership of Rev. E. M. Cousins the income of the church has increased in one year $400. The people have shown new heart in the work.

Mr. W. P. Hume, who supplies at Hiram and Sebago, has been approbated to preach by the Union Association.——A movement is on foot to repair the W. Newfield meeting house.

New Hampshire

Concord.—Under the auspices of the 10 Protestant churches, Mr. H. A. Clifford, who has had long experience in such work, has made a religious canvass of the city during 11 weeks, visiting 2,500 families. Ninety-five per cent. of the families expressed church preferences, though not more than one-half could be classed as regular attendants on Sunday services.

Keene.—*First* has lately been sorely bereaved in the death of Azro B. Skinner, one of its most eminent and useful members. For many years he was deeply interested in the church and society, and for 10 years was superintendent of the Sunday school. His place will not soon be filled.

Exeter.—*First.* In the late death of Mrs. E. A. Merrill, the church has sustained an irreparable loss. She had long been an untiring worker in seeking to promote its material and spiritual interests, and will still be remembered for the good she has done.

Vermont

Sudbury.—The addition of 14 recently received on confession increases the active membership more than threefold. Others will join later. This is the result of interest awakened by the work of Miss S. A. Chapin, who came here under the auspices of the Rutland County C. E. Union in January, and who since then has been supported by the church. Of late years the church has had only student supplies in the summer.

Orwell made advance last year in nearly every respect. Eleven were added on confession, the net gain being 10, making the total membership 208. The benevolences were $454, an increase of $80. A home department of the Sunday school has been organized with 125 members and 12 lady visitors, and a feature of this enterprise has been a home department reception at the parsonage. The pastor is Rev. Benjamin Swift.

Burke, East.—Rev. J. C. Bodwell has just concluded 10 years' service as missionary pastor of this church, supplying from Lyndonville. Additions, mostly on confession, during that time have doubled the membership. Earnest young people are now in active relationship. A generous legacy enables the church now to assume self-support, and Mr. Bodwell still continues in service.

Westmore.—The nominal pastorate of this church has been retained since the fall of 1895 by Rev. C. O. Gill, a missionary in China, for reasons connected with the use of the minister's land, although the pulpit has had continuous supplies since. A pastor will be on the field by early summer.

Brattleboro.—Union Fast Day services were held in the Town Hall, with good attendance. The subject for the meeting was The Elements of an Enduring Civilization. A printed order of service was used.

Cornwall recently held a successful birthday sociable, which netted $71, for the benefit of the church. Letters from absent and former members were an enjoyable feature.

Rhode Island

Central Falls.—Rev. J. H. Lyon enjoyed the rare experience, April 4, of observing his 30th anniversary as pastor. Beautiful floral tokens expressed the congratulations of hosts of friends, besides choice letters from others. Using the same text of his first sermon, Mr. Lyon preached a commemorative discourse. The first meeting house was enlarged once and rebuilt entirely about 12 years ago, costing $40,000. The benevolences have averaged $2,000 yearly. The city's increase of population has not been of the kind which would turn to a Congregational church, but the membership is about double the original. The simplest gospel has been preached in the pulpit and the pastor's long ministry has proved its power.

Providence.—*Union* observes Holy Week by services every evening.——*Plymouth.* During the week before Easter evening services are held.——*Pilgrim.* Bible readings each afternoon and preaching services for three evenings, with special gospel singing, is the program for Holy Week.——*Beneficent.* A union service with this mother church of all the Congregational churches of the city is the program for Good Friday evening. Rev. A. H. Plumb, D. D., will preach.——*Central.* The auditorium was filled Thursday evening last to hear Rev. C. C. Hall, D. D., in the series of Lenten sermons by non resident preachers.

Pawtucket.—*Park Place.* The quarterly meeting of the Rhode Island Branch met with this church last Friday. Notwithstanding the rain, a fairly representative gathering was addressed by Miss Abbie Child of Boston.

Connecticut

Hartford.—*First.* The service a week ago Sunday morning was especially impressive. After the communion sermon Dr. C. M. Lamson closed with a few words in memory of the four who had died since the last communion. Five persons became members on confession and nine by letter.——*Fourth.* Evangelist H. J. Gillette has been thrown from the bicycle which his friends recently presented to him and sprained his ankle so as to confine him to his room.——*Pearl Street* C. E. Society raised over $40 by a recent sociable.——*Wethersfield Avenue.* The gospel wagon workers held 50 services last season, the audiences averaging over 500. Thirty-six conversions are reported. The expenses were $190. A new wagon will be bought this season costing $475, and a horn sextet will be one of the features.

Waterbury.—A feature of the local church monthly, *Our Church Review*, in its last issue, was a symposium on the proper use of a church edifice. A variety of opinions were brought out.——*Second.* Dr. J. C. Davenport preached a sermon a week ago Sunday in commemoration of the organization of the church, which took place 45 years ago. Beginning with 50 members, nine of whom are still connected with the church, its membership has grown to over 1,000. The total who have been received into membership during its existence is 1,830.

Greenfield Hill held its annual parish meeting April 3. The financial condition is excellent. The year closes with $235 balance. The church is about to purchase a new pipe organ and expects to have the whole amount raised by the time the instrument is in the house. New stained glass windows have also been ordered; 12 are given by Mrs. Anna M. Bartram in memory of Rev. John Goodsell, who was the first pastor. The church has welcomed 45 persons into membership the last two years. Rev. J. B. Kettle is pastor.

New London.—*Second.* Union revival meetings have been held for three weeks daily under the direction of Rev. H. M. Wharton, D. D., of Baltimore, who proved himself a pleasing and powerful preacher. The churches of the city were greatly quickened and between 100 and 200 persons decided to begin the Christian life. The fine chorus singing added greatly to the services.

Watertown.—*First.* The extensive improvements voted at the special meeting, April 2, include a rearrangement of the pews and aisles, the placing of new doors to the vestibule, removing the pillars that support the galleries, a basement large enough to hold two hot air furnaces, and general repairing and painting. The money for the improvements is already in the treasury.

New Britain.—*First.* Union Fast Day exercises are to be held with this church.——The Rescue Mission, formed a little over a year ago under the united auspices of all the churches, has removed from its former location, and with larger room can now accommodate lodgers, and a woodyard will be run in conjunction with it.

Willimantic.—The annual meeting of the society showed the expenses for the year had been $3,973, which the receipts, with about $500 due on pew rentals, will about cover. It was voted to sell the pews the coming year as usual. A collection of over $50 was taken up a week ago Sunday morning for home missions.

Ridgefield.—Encouraging reports were read at the annual meeting a week ago Monday. The pastor, Rev. J. W. Ballantine, in behalf of the church members, presented B. K. Northrop, Esq., with a handsome oak secretary and chair for his faithful service as clerk of the church the past 43 years.

Terryville.—The 25 persons who joined the church at the March communion, 14 of whom were males, make 76 who have been added during the three years' and a half pastorate of Rev. W. A. Gay. Forty-one of these were men. The Ladies' Society has shipped a box to the South valued at $50.

New Haven.—*Dwight Place* has decided to give up the pledge system and rent the pews for the coming year, beginning May 1. The free pew system has fallen short of expectations in many ways.

Ellington has voted not to accept the resignation of Rev. L. P. Hitchcock, but he declines to withdraw it.——North Haven reports unusually large amounts raised and more general interest in church work.——Rev. W. S. Post of Wapping is still detained at Saugerties, N. Y., on account of ill health. ——Menroe is enjoying a union revival with the people at Stephney.——The Sunday school at Newington has contributed $20 towards the Indian famine relief fund.——Lebanon will try the free pew system.——Jewett City has added books valued at $50 to its library.——Central Village has added 70 new books to its S. S. library.

MIDDLE STATES

New York

Lakewood and Ashville rejoice in the fact that Mr. Robert Brown has accepted their call and begun work. He is at present a student in Alleghany College, Meadville, Pa., but previous to his coming East he was for two years pastor of the church at Grand Ledge, Mich., where he had much success. The Lakewood field is new, with a fine edifice not yet completed, but occupied in part. This is a popular summer resort on Chautauqua Lake, with large hotels and many summer visitors.

JAMESTOWN, Rev. A. L. Smalley, D. D., pastor, as had a successful year, the congregations havng nearly doubled, and all departments of the vork feeling an upward impulse. Dr. Smalley and bout 13 of his own people, with some others, sail .pril 17 for a 10 weeks' trip abroad. Rev. B. N. Vyman of Sinclairville is one of the party. The ulpit is to be supplied during the pastor's absence y Rev. W. B. Marsh.

ORIENT.—The annual meeting showed a balance n the treasury, and all debts paid. The number of orse-sheds has had to be increased. Rev. J. N. 'aft is pastor.

POUGHKEEPSIE.—*First.* Feb. 18 Mrs. K. H. Hopins, wife of the pastor, Rev. W. H. Hopkins, died f heart failure following pneumonia with compliations.

New Jersey

JERSEY CITY.—*Tabernacle.* The People's Palace ontinues to grow, new members coming in every veek. The past year has been active and useful.)ne of the present buildings has been enlarged to neet the increased demand for room on the part of he young men and also of the day nursery. In the ursery 1,641 poor children were cared for, fed and aught; 1,280 persons have identified themselves vith the Palace, and over 40,000 people have enoyed its benefits in some form. Not a few have ound employment through it; others have found oarding places, and still others secure clothing hrough the clothing department. The numberless lasses have been remarkably well attended. The . E. Society, which has long aided in the instituional work of the church, has recently constituted regular People's Palace committee.

The churches of the State in general show a ealthy growth during 1896. One has disbanded, ut a larger one has been added to the roll, and here is a net gain in membership of 417. Home xpenditures have increased but slightly, $586, but he beneficence has increased by $2,347. The S. S. nrollment, however, has apparently increased but 9. Only five of the churches, all small, are pastoress, and all the pastors but seven are installed by ouncil. The young people's societies report an ggregate increase in membership of 337.

THE INTERIOR

Ohio

[For Chicago news see page 527.]

MARIETTA.—The services in recognition of Rev. . R. Nichols as pastor, March 30, were participated n by all the churches of the conference. A unique eature was the pledging of the pastor and congreation to their mutual relation by rising in reponse to the request of the moderator. It is a natter of interest to Ohio Congregationalism that his old, strong and strategic church is again so bly manned. Besides the usual exercises there vere addresses by Rev. J. G. Frazer on Our Work Beyond the Parish and Rev. W. F. McMillen on The Church and the Young. Mr. Nichols spent a ear in the study of law in New York city, after raduating from Oberlin in 1879. Later he entered)berlin Seminary, graduating in 1883. He was pasor in Garrettsville, O., and then Dr. Schauffler's ssistant at Bethlehem Church in Cleveland, until e went to Medina. He has served several years on he executive committee of the Ohio H. M. S.

CLEVELAND.—Prof. G. F. Wright of Oberlin reiewed Dr. Lyman Abbott's Theology of an Evoluionist before the ministers at their April meeting.)r. William Hayes Ward of the *Independent* also poke. The latter spent a week in the city giving a ourse of five lectures on The Bible and Bible ands. The lectures were given upon the "Flornce Harkness Foundation," under the auspices of delbert College, and were heard with great interst by audiences that crowded the lecture-room. The interest in Bible study which is so general hroughout the country has not been lacking in Cleveland. For the past two years a wealthy voman has met the expense of extended courses of ectures under the auspices of the Y. M. C. A, emiient speakers being brought from various cities.

SPRINGFIELD.—*First.* Rev. E. A. Steiner has just losed his first year with this church. A large auience listened to the fourth and last lecture on Foreshadowings of Christ in the Old Testament. For the first time in many years the evening congregations have been larger regularly than those of he morning. This result has been reached by the lain, earnest preaching of the gospel. A number of persons have been added to the church during he year, and there has been a marked growth in piritual power.——*Lagonda Avenue.* The wife of he pastor, Rev. A. E. Woodruff, has formed an organization of the primary Sunday school teachers of the city, which will hold meetings every Sunday fternoon. She has been chosen president.

SOMERDALE, in central Ohio, came into existence a few years ago spontaneously. Rev. F. W. Keagy, who has recently left the M. E. Church for the Congregational, became acting pastor last fall. As a result of revival meetings in January the membership was increased from 25 to 100. Secretaries Frazer and McMillen spent March 27, 28, with this church, holding six services, receiving 13 young persons into the church and baptizing 14 babies.

SAYBROOK made their annual offering to the American Board March 28, amounting to $31, the largest of its offerings for that work during the present pastorate of about six years. The pastor, Rev. C. W. Grupe, preached on The Missionary Spirit of Christianity the preceding Sunday and sent to each family the pastoral letter furnished free by the board; an envelope for each member of every family was inclosed.

FREDERICKSBURG has received a great blessing through meetings held by Evangelist A. T. Reed. The church was without a pastor and somewhat disheartened. The meetings, besides adding 20 new members, so stimulated zeal and courage that a pastor will be called.

Illinois

EVANSTON.—*First* made an offering for the C. C. B. S. for a memorial chapel in memory of the late Rev. V. E. Loba, Noble, Mo. Mr. Loba was the brother of the pastor here, Dr. J. B. Loba. Before the collection was made a letter was read by Major Reddington describing the needs of the field and asking for $300, which were subscribed.

PAYSON.—*First.* Rev. William Huelster, who enters upon the pastorate, leaves a regretful people in the Presbyterian church of Ontario, Cal, where his work was highly fruitful, 64 new members being received during his short pastorate, 25 on confession.

Indiana

INDIANAPOLIS.—*Plymouth.* The McCulloch Club celebrated its first anniversary April 4, with a beautiful evening service. Sixty young men are members. A letter and a poem of Mr. Richard Watson Gilder, who has taken an interest in the club, were read. The club succeeds in drawing large congregations. The Saturday lectures on Patriotism have taxed the capacity of the building, and the attendance of young men upon all the services of the church has been greatly increased.——*Brightwood*, which has recently been rebuilt and enlarged, has been opened for services and a series of meetings is being held by the pastor, Rev. C. E. Grove. The church will be rededicated soon.

CEDARWOOD.—Rev. E. W. Murray, who supplies this point in connection with Central and Beachwood, has closed the meetings; 10 united with the church, eight on confession and others will follow. The people of this southernmost county in which Congregationalism has entered in Indiana are responding to the gospel and receive the life and polity of the denomination with favor. Two other neighboring points are inviting.

FORT WAYNE.—*Plymouth* is making a heroic effort to raise its mortgage of $12,000. The edifice was erected in 1893 at a cost of $30,000. The church is doing splendid work. Rev. J. S. Ainslie is the efficient pastor.

ELWOOD, organized two years ago, has a membership of 36 and a Sunday school of 130. It raises $456 toward the pastor's salary. Services are held in both Welsh and English.

Michigan

DETROIT.—*Mt. Hope.* The Men's Auxiliary took charge of a recent Sunday evening service. A choir of 18 male voices furnished music and different men took the various parts of the service, including three short addresses.——The regular monthly meeting of the pastors of the city and vicinity was held April 5. Various topics of interest were discussed.——*People's.* Rev. F. A. Miller is conducting a two weeks' mission.——*Brewster.* Rev. McH. Wallace has just commenced his fourth year of work. The church has about 250 members, and a large Sunday school and Y. P. S. C. E. The congregations have outgrown the accommodations, and a new auditorium is necessary.

GRAND RAPIDS.—*Plymouth* held a Sunday school rally. The central thought of the program was "home" and every part was in harmony with that thought, and Dr. James Gallup's sermon on the occasion was on The Home, in which he drew pictures of different kinds of homes with their influences and consequent results.

GREENVILLE is saddened by the thought of having to part with its esteemed pastor, Rev. A. M. Hyde, who accepts the call from Fall River, Mass. He will carry with him the benedictions of a loyal and loving people.

RED JACKET.—Evangelistic meetings have been held, in which the pastor has been aided by other clergymen. The services were helpful to all, and accessions resulted.

NEWAYGO is vigorously clearing off a long standing debt under the active leadership of Rev. C. H. Daines.

Wisconsin

SPARTA.—As a result of a series of revival meetings, assisted by Evangelist A. M. Hills, 96 persons were received into the church April 4, all but seven on confession; five others were propounded and others will come. The membership of the church now numbers 502, 80 being non-resident. The pastor, Rev. William Crawford, highly commends the work of the evangelist.

MENOMONIE.—Rev. J. W. White, with the assistance of Rev. H. R. Vaughn of Wheaton, has developed a new field four miles south of this place. After further work by the district missionary, Rev. R. L. Cheney, a church is likely to result.

SPRING VALLEY has been greatly encouraged by a refreshing revival, resulting in about 30 professed converts and a hope of many more. Rev. F. B. Bridgman is pastor.

NEW LONDON.—The gospel meetings led by Evangelist C. N. Hunt closed April 4. Christians have been quickened and hundreds of cards have been signed.

PESHTIGO.—The Ladies' Aid Society netted $40 from a recent entertainment. A successful C. E. Society has just been started by the pastor, Rev. E. N. Andrews.

THE WEST

Missouri

ST. LOUIS.—*Immanuel*, in addition to the usual Sunday sessions, has provided an afternoon preaching service in German with good prospect of success.——*First* holds special services each evening of Holy Week, to close with communion Easter morning.——*Union* recently gave a reception to its new pastor, Rev. S. T. McKinney.

KANSAS CITY.—*Olivet* dedicated a new edifice March 28, including land, at a cost of $12,000, all of which is paid except a loan of $2,000 from the C. C. B. S. Addresses were made by Drs. Wolcott Calkins and Henry Hopkins, Rev. J. H. Crum and Supt. A. K. Wray.

Iowa

SPENCER observed recently the 25th anniversary of its organization. Various historical papers were read, and there were addresses by Dr. Ephraim Adams, who, as H. M. superintendent, helped to organize the church, and by Rev. J. M. Cumings, its second pastor. Letters were read from the venerable Father W. L. Coleman, the organizer and first pastor, and from Rev. G. G. Perkins, the third pastor. During the past six years the church has enjoyed great prosperity under the care of Rev. J. O. Thrush. It has now a fine house of worship, a comfortable parsonage, a large and growing congregation and a membership of about 150.

HUMBOLDT.—Beginning with the Week of Prayer, revival services, in which Congregationalists, Baptists and Methodists united, continued for three months with unabated interest. Rev. R. L. Marsh, of the Congregational church, and Mr. Beatty, the Methodist pastor, have had charge of the work. Evangelist W. H. Smith of Clinton assisted during the two weeks beginning Feb. 7, and Rev. C. N. Severance the week preceding March 28, when the meetings closed. Accessions have been received

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at various times during the meetings, and large ingatherings were expected at the April communion.

Doon.—Within two months 38 persons have united, all but five on confession. All but two were adults, 30 were heads of families and 20 were men. Evangelist Hartsough has been assisting the pastor, Rev. W. L. Brandt.

Bear Grove and Elliott are now yoked under the care of Rev. B. F. Myers, who will reside at Lewis, midway between the two fields. This arrangement is made in part to help lighten the burden of the C. H. M. S.

Manson.—About 60 hopeful conversions, including several prominent business men, are reported as resulting from special meetings conducted by Rev. F. G. Wilcox assisted by Rev. C. P. Boardman of Webster City.

Correctionville has held meetings with the Methodists, which resulted in great good to both churches. As the first fruits 14 members have been received by the Congregationalists on confession. Rev. J. B. Chase is pastor.

Marshalltown.—On a recent Sunday Rev. C. R. Gale surprised his people by asking them to remove a debt of $700, and they surprised themselves by doing it.

Magnolia.—Union revival meetings were held for seven weeks, adding 13 members to the Congregational church. Various improvements on the parsonage property are reported. Rev. P. B. West is pastor.

Hampton.—Following union revival services was an ingathering of 50 persons into the Congregational church, 41 on confession. Evangelist Cordner conducted the meetings. Rev. J. W. Ferner is pastor.

Rowen, since Jan. 1, has received 24 accessions. The building of a barn has increased the value of the parsonage property by about $150.

The forthcoming Year-Book will report from Iowa 322 churches with a membership of 34,694. The total accessions were 4,964, of which 3,358 were on confession; 2,510 removals left a net gain in membership of 2,241. The total benevolences were $57,874, an increase of $1,489.

Minnesota

Owatonna.—The C. E. Society has started a State convention fund, and at the same time created a social atmosphere for the prayer meeting by serving tea before the mid-week service on two occasions. In the absence of a rector at St. Paul's, the Congregational pastor, Rev. J. H. Chandler, was called upon to conduct a funeral service in that church. At the morning service March 28 about $300 were raised for repairing and reseating the main auditorium, and a committee is at work to secure about $400 more.

Excelsior has been greatly strengthened during the pastorate of Rev. C. L. Mears, and has received a number of members. Money has been raised for renovating the house of worship, the young people taking the lead. The pastor recently spent a Sunday with his former charges at Springfield and Selma, and much interest developed.

Hibbing.—The C. H. M. S. began work here over a year ago, but was unfortunate in the missionary sent, who nearly ruined the enterprise. Work has been resumed, a church of nine members organized, a pastor secured, and preparations are being made for building. This is a new mining town in the heart of the iron region.

Staples.—Evangelist Burwick has been helping in a series of meetings, which have resulted in much spiritual uplift. Plans are being made to receive several new members at Easter, and an effort will also be made to relieve the church from debt, in which Supt. J. H. Morley will assist.

Park Rapids.—The year's work of Rev. Esther Smith has been greatly blessed. Eleven new members have been received, nine on confession, and the congregations have increased. Prayer meetings are largely attended and the church is greatly revived from the low state of a year ago.

Faribault.—The pastor, Rev. G. S. Ricker, is working hard among the southern Minnesota churches in behalf of the A. M. A. debt. In place of the evening service the church has voted to try the experiment of a vesper service at five o'clock, followed by the C. E. meeting.

Mapleton.—Evangelistic services have been held here, the Congregational, Free Baptist and Methodist churches uniting. About 70 persons have expressed a purpose to begin the Christian life, and the community has been greatly benefited.

Lake Park.—During the one year's ministry of Rev. E. C. Chevis a parsonage has been secured and

Continued on page 549.

Deaths

HARWOOD—In Orleans, Mch. 22 (*not* Mch. 30), Rev. Chas. E. Harwood, pastor at Cranberry Isles, Me., aged 55 yrs.

LACEY—In Bridgeport, Ct., Mch. 31, Rowland B. Lacey, aged 79 yrs., deacon of First (North) Congregational Church for nearly fifty years.

SHARP—In Dorchester, April 10, Deacon James C. Sharp, 79 years, prominent for many years in the Second Congregational Church.

STEDMAN—In Northampton, April 9, Rebecca Napier, widow of W. S. Stedman, aged 71 yrs., a devoted and warmly esteemed member of the Edwards Church.

DEACON LYMAN SABIN

In the death of Deacon Lyman Sabin on Sunday, March 28, in his eighty-fourth year, the Congregational church in Belchertown loses one of its strongest supporters and the community one of its most respected citizens. He was a native and life-long resident of the town, a communicant in the church since 1835 and a deacon since 1863, though of late not in active service. He was a man of profound religious convictions. He revered God, loved righteousness, deeply felt the evil and demerit of sin, longed, labored and prayed for the triumph of God's kingdom, and felt the utmost confidence in the efficacy of the gospel.

His farmhouse, which overlooked an extensive sweep of country to westward, was the center of a loving home life and of a gracious hospitality. Here his father, Thomas Sabin, died in 1885 in his 102d year. This was the early home of his brother, the late Rev. Dr. Lewis Sabin of Templeton, well known to former Amherst students as a trustee. Prof. William L. Montague, until recently of the Amherst faculty, was his sister's son. His daughter, Mrs. Maria Sabin Longley, has wide acquaintance as a Mt. Holyoke graduate and a teacher. Besides he leaves two other daughters, Laura S. and Mrs. Lewis K. Williams of Kent, O., and a widow, a descendant of one of the earliest Connecticut Valley families. P. W. L.

The church at North Middleboro, Mass., has experienced great loss in the death of two earnest, devoted, ideal deacons. Solomon White died Feb. 15, 1895, aged seventy-five. As a business man, Sunday school superintendent, teacher, treasurer and deacon, he was efficient in every detail. As benefactor of the needy, generous in every good work, interested in the young, watchful for the wayward, every one loved him, and he is still greatly missed.

Elijah Eaton Perkins on Dec. 13, 1896, passed to the home above. Of his ninety-two years, sixty-five have been in the membership of the church, and forty-six in the diaconate. Successful in business, a pioneer shoe manufacturer, he consecrated all to God. The church, which he endowed and the cause of missions have lost a champion. Earnest for souls, wise in counsel, approachable, humble in spirit, he, too, was beloved and honored. These are rare men. May a double portion of their spirit be upon us. H. K. J.

THE CONGREGATIONALIST
AND BOSTON RECORDER
The Recorder founded 1816: *The Congregationalist*, 1849

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Scrofulous Sore Leg for 25 Years.

All Spring Humors, sores, eruptions boils, pimples, etc., are cured by Hood' Sarsaparilla, the "king of medicines.' Read these letters:

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Letter No. 1.

"Dear Sirs:—After suffering from a sor leg for 25 years, four bottles o Hood's Sarsaparilla have made complete cure. My leg woul inflame as soon as dog days woul come and continue to be sor until spring. Then the sores would heal little and break out again. I tried doctor and every remedy I could hear of, but al failed. I then heard of Hood's Sarsaparill and bought one bottle, and it helped me s much that I kept on until I took four bottles am cured, in good health and weigh 160 lbs.' Mrs. M. J. Hartley, Lovett, Georgia.

No Sore, No Erysipelas.

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Man wants but little here below. Some people, indeed, are even satisfied with themselves, although they have no fair warrant for such satisfaction.

If you want to feel a sense of satisfaction and have a sure foundation for it, secure for your house one of the interesting specimens in our Exhibition of Unique Chairs, which we announce to open today.

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THE BUSINESS OUTLOOK

There is no notable change in general trade. Business is only moderate in volume and prices show improvement only in spots. In some staple lines there is considerable activity, but in no direction, except perhaps in wool, does it meet expectation or desire. The floods in the Mississippi and Missouri River valleys have caused almost complete stagnation in those sections and the severe rainstorms have rendered Western roads almost impassable, to the detriment of the movement of merchandise.

Iron and steel products continue depressed both in price and demand; it is the general opinion that the demand is even less than it has been. An ore pool was recently formed and this is expected ultimately to help the situation. Last week the price of wheat broke sharply on the report of an increase in the world's visible supply. Domestic stocks of wheat were 37 per cent. smaller than one year ago, and 40 per cent. smaller than two years ago.

In cotton goods there is a little better movement, although the prices received do not admit of much profit to the mills. Still, mill treasurers are encouraged at the fact that the goods can be moved at all. Woolens are quite active. A large commission house says that it has sold all it cares to with the wool market in its present lively condition. Novelty dress goods in woolens for fall wear have been in considerable demand, and the mills are turning out many pretty effects in this direction.

The stock market continues apathetic, only relieved at intervals by the bears advancing prices on themselves, when they then try to cover their "short" contracts. Railroad earnings for March for the first time since July, 1896, show an increase in the gross. The tariff discussion keeps Wall Street on the *qui vive*, especially in regard to Sugar Trust stock, which is expected to decline, although up to the present it has remained fairly steady.

EDUCATION

—— From the estates of the Misses Haven of Portsmouth, Harvard will receive $50,000, Dartmouth $18,000 and Smith College $3,000.

—— Drs. Twichell of Hartford and McKenzie of Cambridge are on the staff of Cornell University preachers for the spring term. Dr. McKenzie will preach the baccalaureate sermon.

—— Drury College has just issued its catalogue, which includes a list of 270 students. The Senior Class is the largest yet and numbers seventeen. At the recent debate with Washburn the latter won.

—— Three fellowships open to the alumni of our American universities and colleges and to other American students of similar attainments are offered by the managing committee of the American School of Classical Studies at Rome. Applications should be made before May 1, either to Prof. C. L. Smith, Cambridge, or Prof. Minton Warren, Via Gaeta 2, Rome, Italy. One fellowship is especially intended for a person bent on studying Christian archæology.

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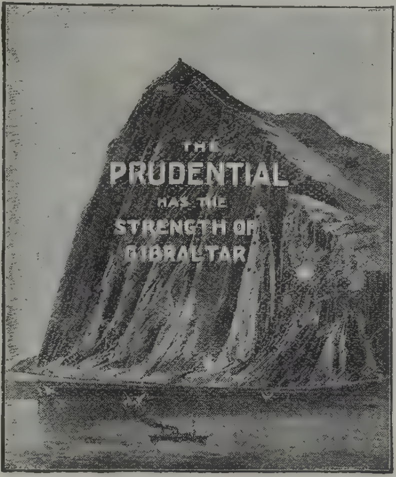

...HAS...
Assets,
$19,541,827
Income,
$14,158,445
Surplus,
$4,034,116
Claims Paid,
over
$26,000,000

FIVE YEARS' STEADY SWEEP ONWARD.

	Dec. 31—1891.	Dec. 31—1896.	Increase in 5 Years
Assets	$6,889,674	$19,541,827	$12,652,153
Surplus	1,449,057	4,034,116	2,585,059
Income	6,703,631	14,158,445	7,454,813
Insurance in force . . .	157,560,342	320,453,483	162,893,141
Interest Earnings	290,348	825,801	535,452

$1,260 of Assets for Every $1,000 of Liabilities.

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30 acres. Keeps five cows and pair horses. Choice fruit; attractive cottage, stable, hennery, etc., all good. Only $1,200; $550 cash, balance $100 yearly. See Chapin's Illustrated Farm Book, postpaid by CHAPIN'S FARM AGENCY, 4 Herald Builing, Boston; or apply to G. F. KEITH, opp. station, Bridgewater, Mass. (27 miles south of Boston).

DON'T WORRY ABOUT THE BIBLE

Dr. S. E. Herrick, of Mount Vernon Church, Boston, recently preached an excellent sermon on Ps. 37: 7." Among other disturbing things which at this time cause anxiety to God's children, he mentioned the modern investigations into the history and structure of the Bible, and spoke as follows:

A good many people are worried and distressed nowadays on account of dangers which seem to be threatening the Bible. If we do really believe it to be a series of writings through which God has revealed himself to the world, are such fears creditable to our faith? If it is pre-eminently God's book—a structure which he who created the world and who has begotten human souls has built up through the ages for the instruction and salvation of these souls—is it any way likely that he will allow it to be disintegrated and vanish away until it has accomplished the end for which he designed it? If the Bible is an institution of God it will stay till its work is done. It hurts nothing that God has made to have questions asked about it. He sets his works—all of them—over against the prying, inquisitive, investigating minds of his children to provoke their interest, to draw out their powers of judgment, to lead them into discovery, to induce them to search out his methods and to think his thoughts after him. Why fret while such a process is going on? It will be a long time before men discover exactly how the Bible was constructed. They have only just found out that it did not drop down from heaven a completed and finished thing. Let me give you a parable.

A Father built a house for his young and growing family. It was ample and covered a great deal of ground. It was high and had a broad outlook. There were cheerful rooms, with warm firesides, where they could gather in security from the storms, broad, sunny piazzas where they could live half out of doors. There were chambers of peace where they could spend the nights with none to make them afraid, galleries hung with pictures of historic events, portraits of ideal characters, scenes of imagination and fancy. There were halls tapestried with the lives of kings and the battles they fought. There were studies where the children could be summoned to instruction through the media of history, poetry, romance, allegory, fable and proverb. By and by, after the house was measurably complete, though with an unfinished wing running out here and there, and the children had been living in it for some time, they woke up to discover that their Father did not build or finish the house at all in the way they had thought. He had been a very long time building it. Moreover, he did not himself, with his own hands, saw a plank or lay a stone or drive a nail. He had employed some of his older children in the work—who had now grown up and gone to live elsewhere in the estate. He let them bring the materials together from widely separated lands. Half a dozen of the older boys had worked in succession upon one corner of the foundation. Two of them had built one room. One of them was named Isaiah, the name of the other had been forgotten, but you could see where their work joined.

The music-room, which answered also for a chapel, was one of the most wonderful rooms in the house. It was constructed of beautiful woods and precious stones of a great variety of grain and polish, and was wonderfully harmonious. Into some of the chambers the workmen had brought beautiful pieces and fragments of fancifully wrought stone, whose origin they did not, or could not, tell. There were quaint gargoyles, and humorous and grotesque monsters that had an Oriental look. But so lovingly had these older children wrought—so in the spirit of the Father's will and purpose—that the whole house spoke of him. Through all the long process his thought had been going into it, and, while the actual workmen were thinking only of the logs they were sawing or of the stones they were laying at the moment, he was keeping the whole in mind, and when it was complete it everywhere spoke of his glory.

But when the growing children began to make their discoveries of which I have spoken, to find out that some of the pictures on the walls were real and some ideal, to investigate and query whether some parts which had once been considered ancient were not more modern, and whether some of the work had not been attributed to builders who really had nothing to do with it, and whether one worker, or two, or half a dozen had been employed in this chamber or that, and whether some things which had long been thought of as essential parts of the edifice were not accretions, such as stones or timbers that had been laid against the walls, or mud which had been thrown at them and hardened through the years, then a good many of the children began to fret and worry lest the Father's house would be pulled down or lest the Father would not get the credit of having built it, or lest the Father's own existence, even, should be endangered or his government should come to an end in his own household.

Why, dear brethren, what does this mean? Let the grand old structure be examined, searched, questioned and cross-questioned, " from turret to foundation stone," and let it answer for itself. It needs no loud outcry, no petulant and fuming protestations on our part. If God Almighty is in his world at all he has certainly had a hand in this marvelous product of the millenniums, and what he wants of it to abide will abide, and you and I ought to want no more.

33d ANNUAL STATEMENT
...OF...
THE TRAVELERS
INSURANCE COMPANY,
OF HARTFORD, CONN.
Chartered 1863. (Stock.) Life and Accident Insurance.
JAMES G. BATTERSON, Pres't.
January 1, 1897.

PAID-UP CAPITAL	**$1,000,000.00**
ASSETS	$20,896,684.63
LIABILITIES	17,920,260.27
SURPLUS to Policy-holders	$2,976,424.36

STATISTICS TO DATE.

LIFE DEPARTMENT.

Number Life Policies written	90,479
Life Insurance in force	$88,243,267.00
New Life Insurance written in 1896	11,941,012.00

Insurance issued under the Annuity Plan is entered at the commuted value thereof as required by law.

Returned to Policy-holders in 1896	$1,228,077.90
Returned to Policy holders since 1864	11,914,765.18

ACCIDENT DEPARTMENT.

Number Accident Policies written	2,338,186
Number Accident Claims paid in 1896	14,163
Whole number Accident Claims paid	292,379
Returned to Policy-holders in 1896	$1,373,936.96
Returned to Policy-holders since 1864	19,828,189.13

Returned to Policy-holders in 1896	$2,602,014.86
Returned to Policy-holders since 1864	31,742,954.31

GEORGE ELLIS, Secretary.
JOHN E. MORRIS, Ass't Secretary.
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1794 Oldest Insurance Company in Hartford. 1897
Eighty-Seventh Annual Exhibit
—OF THE—
HARTFORD
Fire Insurance Company,
OF HARTFORD, CONN.
JANUARY 1, 1897.

Capital Stock	$1,250,000.00
Reserve for Re-insurance	4,894,406.84
Reserve for all Unsettled Claims	595,898.56
Net Surplus	$3,264,392.15
Total Assets	$10,004,697.55
Surplus to Policy-holders,	4,514,392.15

LOSSES PAID SINCE ORGANIZATION: OVER
Fifty-Two Million Eight Hundred Thousand Dollars.

GEO. L. CHASE, President.
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Western Department, Chicago, Ill. { COFRAN & BISSELL, General Agents.
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Metropolitan Department, 50 Wall Street, New York.
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Agencies in all the Prominent Localities throughout the United States and Canada.

Continued from page 546.

the work greatly strengthened. The church asks him to remain another year.

Dawson.—Rev. S. R. Brush has been obliged to resign on account of ill health, but a new pastor has already been secured, and the church is united and enthusiastic.

Kansas

Atwood has prospered under the devoted and efficient service of its pastor, Rev. J. J. A. T. Dixon, even when ill-health has prevented him from preaching regularly. Sorrow in the death of Mrs. Dixon has brought pastor and people into still closer fellowship. The church meets a large want in the town and county.

Wichita.—*Plymouth* has now 172 members, one or more having been received at every communion but one since the arrival of Rev. Messrs. Gould and Ward as co-pastors in 1894. The annual benevolences have increased from $505 to $1,561, and the church is gaining constantly as a recognized spiritual force in the city.

Argentine.—Under the leadership of Rev. C. E. Cushman, who has accepted a call to Russell, the church has been spiritually strengthened, has been freed from a threatening and burdensome debt, and a thriving mission school with regular preaching services has been established in West Argentine.

Westmoreland.—Rev. T. V. Davies of Salina spent a month recently with this former charge, preaching and giving instruction in music. This vacation service was greatly appreciated, and it also has prepared the way for the work of a permanent pastor.

Chapman is progressive and a center of wide usefulness. Led by Rev. W. C. Wheeler, it always works for union among the Christian forces of the town, and for three successive years the three local churches have united in revival meetings.

Kansas City.—*Pilgrim.* The recent union revival meetings have increased both the membership and spiritual strength, and on a single Sunday $900 toward $1,140 desired for current expenses for the coming year were subscribed.

Altoona.—Rev. I. D. Barnard recently resigned the pastorate and went to Wisconsin to reside near relatives. The church will maintain its work for a time without a pastor.

Great Bend reports loyalty and unity of members, increasing congregations, a regular S. S. attendance of nearly 150 and the pastor paid in full every Monday morning.

Arkansas City, with 110 members, raised $2,000 for all purposes during its last fiscal year, and is out of debt except to the C. C. B. S.

Nebraska

Fremont.—A rousing meeting was held April 5 to devise means by which to persuade the pastor, Rev. W. H. Buss, to remain on the field. Resolutions were adopted expressing entire loyalty and pledging more faithful co-operation if he will yield.

Cambridge.—The pastor, Rev. John Foster, has been diligently following up the results of special meetings and 25 persons united at the April communion. Of these 16 were baptized, and a number who prefer baptism by immersion will unite soon.

Dustin.—The pastor, Mr. J. M. Kokjer, beside caring for the work here and at Richmond, is laboring to revive the almost extinct church of Sonnyview, seven miles from Richmond. The churches cover a field reached by no other denomination.

Ainsworth.—The pastor's training class to prepare boys and girls for church membership now numbers 25. The ages range from five to 14, the average being 10.

The $100 due May 1 from Butler Avenue Church, Lincoln, to the C. C. B. S. has been pledged and will be promptly paid.

North Dakota

Niagara.—The special meetings in charge of Evangelist McQuarrie have closed. Over 30 persons expressed a purpose to enter upon the Christian life, and 25 were received April 4 into fellowship, 22 upon confession.

Oberon.—A new 750 pound bell has recently been purchased. The parish library, established last September through the efforts of Rev. O. P. Champlin, now numbers 143 volumes.

Through the untiring efforts of Rev. G. S. Bascom of Hankinson, and his wife, some troublesome debts have been paid.——Special meetings held recently at Wimbledon have proved helpful. The pastor has moved into the new parsonage.

OTHER CHRISTIAN WORK

The Y. M. C. A. of Montpelier, Vt., opened its new rooms April 9. In the evening Rev. J. L. Hill, D. D., of Salem gave an address.

While Mr. Moody has been rendering good service in New York, Boston and Cincinnati, the training school in Northfield, Mass., of which he is founder and president, has been doing in a quiet way a work nearly as far-reaching, since it numbers among its students young women from Maine to Maryland and from Bulgaria. This school closed its seventh year of work April 1, and the thoughtful papers by the young ladies and the exhibition of work done by various classes showed that the Bible teaching had been sound and such as fits them for active service. Their instruction in cooking, sewing, drawing, physical culture and the principles of nursing was thorough and practical, and the visitor could not fail to be impressed with the fact that Mr. Moody's idea of having Christian workers fitted for every good work is the right one. James M. Gray, D. D., of Boston, spoke to the students, founding his address upon the picture of Christ given in the words, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

Evil example, though proud of herself, is sometimes ashamed of her reflection.—*E. Scott O'Connor.*

OUR ARMENIAN ORPHANS' FUND

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$194.26
Previously acknowledged	23,878.93
Total	$24,073.19

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WEEKLY REGISTER

Calls

BOYER, Virgil O., recently of Pacific Sem., accepts call to Harmar Ch., Marietta, O.

BREEZE, Aaron (formerly Prim. Meth.), to Potosi, Wis. Accepts.

BROWN, Robt. P., Arapahoe, Okl., to N. Enid.

CHEVIS, Ernest C., to remain another year at Lake Park and Audubon, Minn.

DEERING, Ben. (Evangelist), Southern Ill., to Mound City. Accepts.

ETHERTON, Guy E., Chicago Sem., to supply at Blair, Neb. Accepts.

FRANCIS, A. J., Manitoba, to Shiocton, Wis. Has begun work.

GILLETTE, Edwin C., Hartford Sem., to Westmore, Vt. Accepts.

GILMORE, Aubrey C., to remain another year at N. Hyde Park and Eden, Vt.

HARPER, Richard H., recently pastor at Darlington, Okl., to Ellis, Kan. Accepts, and has begun work.

HAWKES, Albert S., to Mountain Home, Ida., for another year. Accepts.

HOOVER, Frank W., Cincinnati, Io., to Wythe and W. Rockford, Ill. (Warsaw P. O.) Accepts.

HYDE, Albert M., Greenville, Mich., accepts call to Central Ch., Fall River, Mass.

JASPER, Gustavus A., to remain another year at Hydesville and Rohnerville, Cal. Accepts.

KELLEY, Fred. I., Second Ch., Peabody, Mass., to Central Ch., Dracut. Accepts.

KEMP, Geo. H., recently of Maywood, Ill., accepts call to Rhinelander, Wis.

KNODELL, Jas. R., late of San Bernardino, Cal., to Pilgrim Ch., Oakland. Accepts.

LAWRENCE, Henry A., Auburn Sem., to Copenhagen, N. Y.

LUCK, Chas. W., to take charge of Lynne Ch., Ogden, U., and Slaterville, in addition to First Ch., Ogden. Accepts.

McCARTHY, John, Morton, Ill., to Huntington, W. Va. Accepts.

McCONNEHEY, J. R. (Meth), to remain at Harwood, N. D., where he has been supplying. Accepts.

MAIR, Wm. M., to remain another year at Henry, S. D.

MARSH, Hammond L., Sabetha, Kan., to Capioma. Accepts, with residence unchanged.

MASON, John R., to supply at Batavia, Mich., in connection with Mattison.

MORTON, W. Henry, Unionville. O., to Dunton, N. Y. Accepts.

NELSON, Chas. E., Chicago Sem., to Maine, Wis.

PERRY, Geo. H., Lynne Ch., Ogden and Slaterville, U., to Pocatello, Ida. Accepts.

PIERCE, Wm., late of Creston, Ill., to Kirkland. Accepts.

RADFORD, Walter, recently of Eagle Grove, Io , accepts call to Custer, S. D.

ROBERTS, Owen W., accepts call to the permanent pastorate at New Rockford, N. D., where he has been supplying.

SANDFORD, Wm. B., Parkersburg, Io., to Forest City.

SNYDER, Henry S., Williamsburg, Mass., to Weymouth and Braintree. Accepts.

TUTHILL, Wm. B., Hartford Sem., to Kensington, Ct.

VINCENT, Corwin, New London, O., to Mancelona, Mich. Accepts.

WATT, Jas. (Presb.), to Dawson, Minn. Accepts.

WISEMAN, Chas. F., Edinburgh, O., to Newton Falls. Accepts.

WOODWARD, Geo. H., Bangor Sem., to Princeton, Me. Accepts, to begin about May 21.

Ordinations and Installations

CHANDLER, Edward H., *i.* Wellesley, Mass., Apr. 8, Sermon, Rev. G. A. Gordon, D. D.; other parts, Rev. Messrs. J. S. Chandler, brother of the candidate, P. T. Farwell, L. W. Hicks, E. W. Hayes, L. R. Eastman. T. T. Munger, D. D.

DE KAY, Geo. H., *rec. p.* Norwalk, Cal., Apr. 7.

HOLLIES, E. W., *o.* Whittier, N. C., Apr. 1–3. Sermon, Rev. Alpheus Winter; other parts, Rev. Messrs. R. R. Brookshier, P. P. McLean, and Mr. M. E. Meriam.

NICHOLS, John R., *rec. p.* First Ch., Marietta, O., Mch. 30. Sermon, Rev. Washington Gladden, D. D.; other parts, Rev. Messrs. E. E. Scovill, V. O. Boyer, W. F. McMillen, J. G. Fraser, D. D.

WALKER, John J., *i.* Yarmouth, Mass., Apr. 6. Sermon, Prof. W. H. Ryder, D. D.; other parts, Rev. Messrs. S. W. Clarke, H. S. Kimball, W. H. Mayhew, W. H. Woodwell, E. C. Moore, D. D.

Resignations

BRUSH, Sam'l R., Dawson, Minn.

BUTLER, Thos. W., Vancouver, Wn.

CARLSON, Carl E., Swedish Ch., Portland, Ct., *withdraws* resignation.

DICKSON, John W., Lock, O.

FULLER, Jona. K., Barton Landing, Vt.

HIGH, Jed A., Runnells, Io.

HUNT, W. Sherman, Park City, U., to accept presidency of Salt Lake College.

JONES, Hugh W., Barneveld, Wis.

McKEE, Jas. H., Olean, N. Y.

MAGILL, Thos., Reno, Nev.

MEAD, Martin H., Provo, U.

MORTON, W. Henry, Unionville, O.

SHARRATT, James, Baldwin, Mich.

TRAVIS, David Q., Pocatello, Ida.

WILLIS, J. Vincent, Cole Camp, Mo., to take effect May 10.

Dismissions

BARNEY, Lewis W., Greeneville Ch., Norwich, Ct., Mch. 31.

BEACH, Sam'l J., Cedar Falls, Io.

BURNABY, Sidney A., Southbridge, Mass., Apr. 6.

Churches Organized

FALL RIVER, Greenwood Co., Kan., First, 28 Mch., 14 members.

HIBBING, Minn., — April, nine members.

MIMA, Wn., 29 March, 25 members.

Miscellaneous

CARLSON, Carl E., of the Swedish Ch., Portland, Ct., has decided to stay, at the urgent request of the church. His wife, on account of whose health he resigned, will spend a portion of the summer in Sweden.

COLBURN, E. E., N. Reading, Mass., met with a painful accident, Mch. 20, which disabled him from preaching for three Sundays. Rev. D. B. Murray of Medford, Mass., supplied the pulpit. Though not fully recovered, Mr. Colburn resumed work Apr. 11.

DOUGLASS, H. Paul, of Ames, Io., recently gave an address on the life of Professor Drummond to the students of the Agricultural College.

MARSH, Wm. B., of Ohio, will supply at Jamestown, N. Y., during the absence of Rev. A. L. Smalley, who expects to sail for Europe Apr. 17, to be absent several months.

NICHOLS, Geo. T., of Oberlin Seminary, accepts the invitation of the ch. in Independence, Kan., to serve it during the summer.

NUTTING, John D., will preach at Coalville, U., once a month, in addition to his pastorate of Plymouth Ch., Salt Lake.

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ANCHOR ECKSTEIN	Cincinnati.
ATLANTIC BRADLEY BROOKLYN JEWETT ULSTER UNION	New York.
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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

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ACCESSIONS TO THE CHURCHES

	Conf.	*Tot.*
CALIFORNIA		
Compton,	1	3
Mills College,	9	9
Norwalk,	5	11
Oakland, East,	5	9
Market St.,	17	21
Pasadena, First,	1	2
Sierraville,	—	7
CONNECTICUT		
Hartford, First,	5	14
Washington,	—	3
Winchester,	—	6
ILLINOIS		
Algonquin,	6	10
Chicago, California Ave.,	—	12
Lincoln Park,	2	7
Ravenswood,	36	36
Warren Ave.,	14	27
Geneva,	38	38
Hinsdale,	3	5
Oak Park, First,	28	35
Peoria, First,	2	3
Plainfield,	13	13
Roscoe,	15	15
Union,	10	15
Waverly,	16	21
INDIANA		
Cedarwood,	8	10
Elkhart, Riverside,	8	8
Fort Wayne, South,	—	4
Plymouth,	4	9
Indianapolis, Brightwood,	5	9
Union,	10	18
IOWA		
Anita,	—	19
Aurelia,	7	7
Bellevue,	2	4
Britt,	24	24
College Springs,	1	5
Correctionville,	14	15
Dubuque, First,	12	12
Garner,	7	7
Gaza,	4	6
Hampton,	41	50
Magnolia,	—	13
Manson,	18	33
Orient,	5	8
Postville,	34	36
Red Oak, First,	4	4
South,	11	11
Rowen,	—	24
Spencer,	5	6
Traer,	19	19
KANSAS		
Fall River,	—	14
McPherson,	6	10
Topeka, First,	—	12
Central,	5	18
Twelve Mile,	21	21
Valencia,	—	10
MAINE		
Brewer,	7	8
Cornish,	2	3
Kennebunk,	10	10
Oldtown,	—	3
MICHIGAN		
Coral,	7	9
Grand Rapids, East,	7	7
Greenville,	4	4
Michigan City, First,	9	9
Muskegon,	11	14
Perry,	1	5
Portland,	—	9
Red Jacket,	6	6
Wayne,	7	13
NEBRASKA		
Ainsworth,	13	13
Cambridge,	16	25
Crawford,	—	4
Dustin,	1	4
Lincoln, Butler Ave.,	5	7
Syracuse,	9	9
Verdon,	—	4
NEW YORK		
Berkshire,	4	4
Poughkeepsie,	8	10
OHIO		
Cleveland, Pilgrim,	10	13
Fredericksburg,	20	20
Mansfield, First,	15	28
Rootstown,	7	9
VERMONT		
Barre,	10	10
East,	—	8
Danby,	2	4
Sudbury,	14	14
Westfield,	—	3
WASHINGTON		
Kalama,	25	25
Mima,	29	29
WISCONSIN		
Boscobel,	19	22
Eagle River,	7	7
Kenosha,	—	9
Sparta,	89	96
Waupun,	—	6
OTHER CHURCHES		
Chamberlain, S. D.,	6	7
Dalton, N. H.,	5	5
Hibbing, Minn.,	—	9
Hudson, Mass.,	—	11
Kansas City, Mo.,	4	7
Newcastle, Col.,	10	10
Niagara, N. D.,	22	25
Oakdale, Tenn.,	—	11
Orange, Okl.,	3	10
Woodbridge, N. J.,	14	15
Churches with less than three,	13	20

Conf., 952; *Tot.*, 1,341.

Total Conf., since Jan. 1, 6,389; *Tot.*, 11,781.

SUNDAY SCHOOL NOTES

Worcester-Franklin is the name taken by the reorganization of Athol and East Franklin Districts.

Twenty States report 135 primary unions, Pennsylvania leading with 23, and Massachusetts having 21.

Professor Hamill warns teachers in primary work against too much stress being laid upon the objective.

The Maryland Penitentiary annual report for 1896 shows that out of 768 prisoners over 86 per cent. had at some time attended Sunday school.

Concord District, comprising 10 towns, held its annual meeting, March 23, in South Acton. The delegations represented every town but one.

Miss F. L. Wheeler has been appointed State primary superintendent of Connecticut, and the headquarters have been removed to New Haven.

S. S. evangelistic work is being discussed at many conventions. The impression is growing that the school is the place to convert as well as to instruct.

Southern Essex District met for its first quarterly rally at East Saugus, March 25. The Teacher of the Past and of the Present and The Teacher as a Shepherd were topics.

Indiana claims about 60 per cent. of its S. S. enrollment as being children; Kentucky claims 75 per cent. Only 30 per cent. of the white population of school age in the latter State are in the Sunday schools.

The headquarters of the International Primary Teachers' Union is removed from Boston to Philadelphia. The union has issued a Primary Workers' Manual, containing many valuable suggestions. Address Israel P. Block, 2,006 Park Avenue, Philadelphia, for copies at five cents each.

CHRISTIANITY AND EVOLUTION

Dr. Washington Gladden recently preached a sermon to his congregation defending Dr. Lyman Abbott's views of the Bible and of evolution. Concerning the latter he said:

> It may be that the evolutionists are not fully agreed, but the fact that the universe is the outcome of an evolutionary process is not doubted by scholars of eminence in the world today. What are Christian men going to do with this doctrine? Are they going to set themselves in array against it? Are they going to proclaim that Christianity cannot be reconciled with it? Evolution interprets the universe. It offers an explanation of all things that exist, which satisfies the human mind. Are we going to say that the Christian religion cannot be reconciled with this explanation? . . . Are Christian men by their profession doomed to hold a theory of the universe which contradicts the whole body of modern knowledge? Only yesterday there was laid on my table the last number of the Bibliotheca Sacra, the theological quarterly published at Oberlin and representing the most conservative theological opinion, in which I find a testimony to "the all but universal acceptance of the doctrine of evolution at the present day, not only among men of science, but among liberal-minded theologians and men of cultivation generally." If anything like this is true, is it not time that Christian thinkers were seeking to know whether the truths of their religion can be stated in terms which do not conflict with the evolutionary theory?

◆

Some preachers get their texts from the Bible and their sermons from the newspapers.—*Dr. John A. Broadus.*

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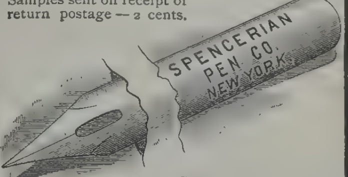

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THE WISE EVANGELIST

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◆

THE FLAG SHOULD PROTECT THE MISSIONARIES

Time was when our country was forward to care not merely for the interests of native born citizens, but also for those who were looking towards these shores of freedom with a view to safer and happier lives. Time was, when our nation was little and our ships were wooden, though the men who sailed them were iron, when Captain Ingraham, in the Turkish harbor of Smyrna, took from an Austrian brig of war a Hungarian refugee, not because he had completed his American citizenship, but only because he had declared his intention of doing so. Captain Ingraham was decorated by this nation with a medal, and by a joint resolution his name was enrolled on the seamen's roll of honor. And this is not jingoism, this is not national vanity or bluster; this is simply asking for the reasonable care which we exert towards our citizens as individuals, which other nations exert towards their citizens. Think of the virtues and attainments of those distinguished Americans who have been willing to be called simply missionaries: legislators, statesmen, promoters of law, order, humanity, civilization and religion, asking nothing for themselves but service. May God help us to lift up and hold up over them the flag of our country.—*Rev. Willard Scott, D. D.*

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WHAT WILL THE IGNORANT MASSES DO

The ignorant masses of Mr. Lecky's formula will not rule through their ignorance. They will rule through their deference to great humbugs, great scoundrels, great priests, or great men. At present they rule through their deference to the great humbugs and the great scoundrels, and so lend support to Mr. Lecky's belief that democracy is the rule of ignorance, and afford apparent justification of Mr. Carlyle's definition of the people as a certain number of millions, mostly fools. If it could be shown that the "boss" is a creation of political democracy, the outlook would indeed be dark. But there are many reasons for believing that popular thought on this question inverts the order of cause and effect. The "boss" is probably not the product of democracy. The misdeeds and follies of democracy are probably due to the independent existence of the "boss." The "boss" flourishes and reigns because men have for the time being lost their faith in the true aristocracy of intellect and conscience. Only to the faint-hearted and to the short sighted should there be any need to say that a determined effort to restore that faith is to be the most momentous sociological phenomenon of the next fifty years. The initiative may be taken by the Roman Catholic Church. Accepting democracy as the inevitable form of the state within the constitution, the Roman Catholic Church fully and deliberately intends to make itself again what once it was—the ruling aristocracy of the state behind the constitution. If this purpose becomes more and more obvious the forces of Protestantism will again be roused to intense activity. The principles of liberty and of individual responsibility will again be opposed to the principle of authority, and will again fascinate the minds of rationalistic men.

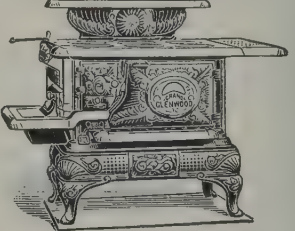
In all probability, therefore, the destiny of democracy is to be controlled either by religious authority or by a much more earnest and thoughtful type of Protestant liberalism than that which prevails today. In a struggle between these forces men of all ranks and conditions, the rich and the poor, the learned and the unlearned, will give their allegiance to worthy leaders. The "boss," with his deeds of ignorance and of evil, will sink into oblivion. It should be needless to add that such a struggle, if it comes, will be a contest of ideas."—*Prof. F. H. Giddings of Columbia University*

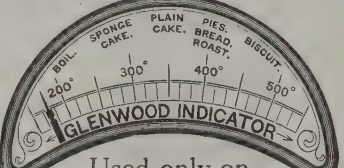
Do you know what an "emulsion is?" It is when each drop of the oil is broken up into minute drops, so small you can hardly see them with the microscope: so minute that they pass at once through the tissues into the circulation. Scott's Emulsion does not disturb digestion, is not unpleasant to take, and does not fail to do its work because digestion can deal with it at once. You may be able to disguise the taste of raw oil and get it past the palate. You can't cheat your stomach with it. SCOTT & BOWNE, Chemists, New York.

WHY Don't You make cooking A Delight with the

GLENWOOD

Patent Oven Thermometer





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Used only on Glenwood RANGES.

The Glenwood agent in your town has them.

Granula

A nutritious and digestive food, ready cooked.

Prepared from the best selected white winter wheat, grown in the famous Genesee (N. Y.) Valley. Specially adapted to the needs of invalids and children. Originated by Dr. James C. Jackson, founder of the Jackson Sanatorium.

GRANULA is a health food *par excellence*. Manufactured exclusively and sold under a registered trade mark by

OUR HOME GRANULA CO., Dansville, N. Y.

Pamphlet free. Trial box prepaid 25c.

Busy Women should use— WHITMAN'S INSTANTANEOUS CHOCOLATE.

Individual Communion Cups

Address Rev. J. G. THOMAS, Lima, Ohio.

THE CINCINNATI BELL FOUNDRY Co. CINCINNATI, OHIO. SOLE MAKERS OF THE "BLYMYER" BELLS FOR CHURCH SCHOOL. FIRE ALARM &c. Catalogue with 2500 testimonials. Prices and terms FREE.

Blake Bell Foundry

Established in 1820.

Successors to WM. BLAKE & CO.

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BLAKE BELL CO., Boston, Mass.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World.

PUREST BELL METAL (COPPER AND TIN).

Send for Price and Catalogue.

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Best Pure Copper and Tin Church Bells & Chimes. Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST. BOSTON.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 25–May 1. What Is True Liberty and How Is It Won? John 8: 30–40.

Jesus had a hard struggle with the Jews to get them to understand what freedom really is, and we are all likely to be misled by the glamour of false notions. We think that when we attain our majority and can go and come as we please, subject to no dictation from our parents, that when we can go to college and turn the key in the lock on the door through which no one has a right to pass without our permission, we shall be perfectly free. Hundreds of slaves whose shackles Abraham Lincoln's pen broke had to learn by a sad experience that the possession of their own bodies and responsibility for their own behavior did not bring all the joys which they had associated with the idea of freedom. Cuba is groaning for deliverance from the cruel Spaniard, but the question which her best friends ask, which must always arise when a country aspires to independence, is, Is she capable of self-government? Our noisy celebrations of Fourth of July ought not to blind us to the fact that this nation will never be actually free until it is delivered from the domination of selfish and dangerous forces which threaten its very existence.

We see, then, that Christian liberty carries with it the idea of self-mastery, or a certain restraint arising, not from external pressure, but from internal compulsion. I like Robertson's definition of Christian liberty. "It is," says he, "right will sustained by love and made firm by faith in Christ. One whom Christ liberates is free by his own will. It is not that he would and cannot, but that he can and will not." Christ honors us by leaving to our own decision questions touching this or that indulgence or procedure. He lays down no "Thou shalt not" respecting our amusements and pleasures, but the moment we begin to exercise our Christian liberty, just for the sake of proving how free we are, is the moment of danger. We must wheel about our desires and our tastes until they conform to the great pattern which he sets us. We must constantly weigh the dominant purpose of our lives by the central purpose of his.

Paul had the right idea when he conceived of Christian discipleship as a new and blessed kind of slavery. He looked upon himself as delivered over to Jesus Christ, as captives were made over to their Roman conquerors. The only freedom he wanted was the freedom to go wherever Christ wanted him to and to do whatever Christ desired done. A devotion like this easily settles the question as to what one shall eat and what one shall drink, as to wherewithal he shall be amused, and as to how he shall spend his leisure hours.

Parallel verses: Matt. 6: 24; Rom. 6: 14, 18, 22; 1 Cor. 7: 22; Gal. 5: 18; 2 Pet. 2: 19.

THE CHURCH PRAYER MEETING

Topic, April 18–24. The Good News of the Risen Christ. Matt. 28: 1–10; 1 Cor. 15: 1–23; Col. 3: 1–4.

A joyful memory. A ground of assurance. A motive for action.

[See prayer meeting editorial.]

FOR allaying hoarseness and irritation of the throat. "Brown's Bronchial Troches" are wonderfully effective. Avoid imitations.

TOUR TO WASHINGTON AND OLD POINT COMFORT.—Tuesday, April 20, delightful tour to Washington and Old Point Comfort *via* Royal Blue Line; three and one-half days in Washington; trip to Mount Vernon; one day at Old Point Comfort and Fortress Monroe; visit to Philadelphia; privilege of stop over in New York. Every detail first-class; $29.50 covers every expense. May 4, tour to Washington with five days at the national Capitol; rate $27. For illustrated Itinerary call on or address A. J. Simmons, N. E. A., 211 Washington St., Boston.

Williams' Jersey Cream Toilet Soap

Is the result of many years of CAREFUL AND COSTLY EXPERIMENTING, and is especially recommended to all who have DELICATE SKINS, having the SOFT, HEALING EFFECT of . . . . SWEET, RICH CREAM.

In connection with this Soap will be given away **FREE** for a limited time only a beautiful

Transparent Window Thermometer.

Carefully packed with each dozen cakes of the soap.

SIZE 12 X 3 INCHES.

Any druggist or dealer in Soaps can supply you, but, if unable to obtain it for any reason, we will deliver to any express office in the United States, all charges paid, a package of this Soap (one dozen cakes), with Thermometer, on receipt of $2.00.

SAMPLE CAKE (full size) FIFTEEN CENTS, POST-PAID.

Address Department G,

THE J. B. WILLIAMS CO., GLASTONBURY, CONN.

MANUFACTURERS FOR OVER HALF A CENTURY OF WILLIAMS' CELEBRATED SHAVING SOAPS.

Take a Combination Case of the

LARKIN SOAPS

and a "Chautauqua" Antique Oak

Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL. From factory to family.

CASE CONTAINS . . .

100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
12 Packages Boraxine. 18 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
If changes in contents desired, write.

The Soaps at retail would cost $10.00
Either Premium is worth . $10.00
Both if at retail . . . $20.00
You get the Premium gratis. Both $10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in The Congregationalist, Nov. 19th and 26th.

NOTE—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist.*

"THE CLEANER 'TIS, THE COSIER 'TIS." WHAT IS HOME WITHOUT . . SAPOLIO

JUSTICE BREWER'S SUGGESTIONS TO YOUNG MINISTERS

Among the special lectures before the Yale Divinity School this year are two from a layman's point of view. The first was delivered in Marquand Chapel, April 2, by Hon. D. J. Brewer, LL. D., justice of the Supreme Court. The other will be given by Hon. E. J. Phelps, LL. D.

Justice Brewer's lecture was earnest, reverent, and yet tinged with a humor which added to its force. "For fifty years," he said, "I have sat in the pew as a target, every ill I have done, or thought of doing, or that anybody ever thought I had done, has been held up before me. I have had to listen in silence without the luxury of talking back. Now I have you here before me and all is reversed."

"We hear much today," he went on to say, "about the decay of the pulpit. Time was, it is said, when the pulpit attracted young men of brains and power. Today the other professions attract such young men and the second and third class are becoming preachers. In times past the pulpit had undisputed sway, now its right is contested by the editor and the lawyer. It is true that the minister is not bowed down to as a minister. There is no longer a halo around his head. Today he is judged by what he is and by what he does. But this does not indicate the waning value nor the end of the preacher's power. Rather it means more usefulness."

The range of human thought is vaster and the spread of knowledge among the masses is greater than ever before, and the great law today is that of specialization. This affects the minister. He must stay within his special vocation. He must not interfere in business, in education, in legislation with ministerial authority. If he is to have power he can only have it by staying in the pulpit.

There is a growing intensity in democratic thought. The one sacred thing is the individual. No dominance attaches to the accidents and incidents of life. Only manhood counts. There is no divine right of kings, no apostolic succession, no inherited greatness. To say, "I am a minister," does not inspire fear and humility. Blowing rams' horns may have caused the walls of Jericho to fall, but it will not break down the walls around men today.

Justice Brewer offered a few direct suggestions: First, as to business relations. Be independent. Let us have no more half-fare tickets, donation parties and "discounts to the clergy." The minister should not have money "given" him. He should be paid. He should be an equal laborer with other laborers and with equal rights.

Second. Do not trust the Lord too much. Do not exempt yourselves from the ordinary laws of business. Special providences seldom come to those who try to trade in them. It does not add to the minister's power to have unpaid bills against him. The fault is not always the minister's. But it always comes in part from his failure to insist on business methods.

Thirdly. Do not write your sermons. Talk to the people. If you want to write reach the people through the papers. Imitate the lawyer here. Be an advocate.

Fourth. Do not preach too much theology. Preach some. Theology is not out of date. Still there is no time for unimportant matters. Preach those doctrines that control actions. The people do not want to hear mediæval speculations; nor do they care whether a whale swallowed Jonah or not. There are questions which control human life. Common sense must be the test here.

The ministry is the unselfish profession. But it may not be a discredit to have high and noble ambitions provided they be ambitions for usefulness. Yours is a comforting gospel. This ought to be your great incentive. The Saviour whom you bring to men meets the great needs of human life. No door opens so rich in promise as that which admits the message of comfort and hope. Again, it is an uplifting gospel which you preach, Christianity and civilization are and have been hand in hand.

You have great problems to face. We face a growing danger in the dominance of the material over the spiritual. In trying to fulfill your great mission you must do one thing. You cannot be half preacher and half politician. The cross of Christ has led, is leading and must lead. Let the song of your life be, "In the cross of Christ I glory."

C. S. M.

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We increase our power by knowing objects that are beneath us; our goodness by knowing those that are above us.—*Dr. James Martineau.*

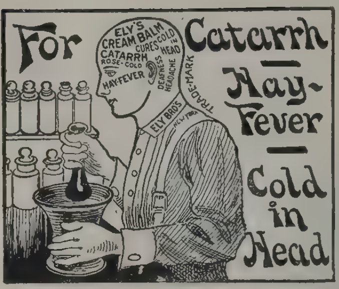
POND'S EXTRACT quickly cures pain and inflammation. *Avoid any spurious imitations.*

CHEAP COMFORT.—Those who are troubled with dry, hacking coughs, tickling sensations in the throat, or any irritation which causes difficulty in breathing, will secure immediate relief from a small dose of Adamson's Botanic Cough Balsam. Prices: 35 and 75 cents. At all druggists.

AN INTERESTING SIGHT.—Of all the curious exhibitions which have been held in this city in the last few months, none has interested a larger number of people than the Exhibition of Unique Chairs now in progress at the Paine furniture warerooms. Never before, probably, in any city has there been collected in one group such a curious assortment of odd frames and shapes. The visitor is sure to find some chair that he wants in the large assortment.

MY neighbor told me about Hood's Sarsaparilla and advised me to try it—this is the kind of advertising which gives Hood's Sarsaparilla the largest sales in the world. Friend tells friend that Hood's Sarsaparilla cures; that it gives strength, health, vitality and vigor, and whole neighborhoods use it as a family medicine.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City.

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes, prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Cuticura

SOAP is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.
"How to Prevent Face Humors," mailed free.

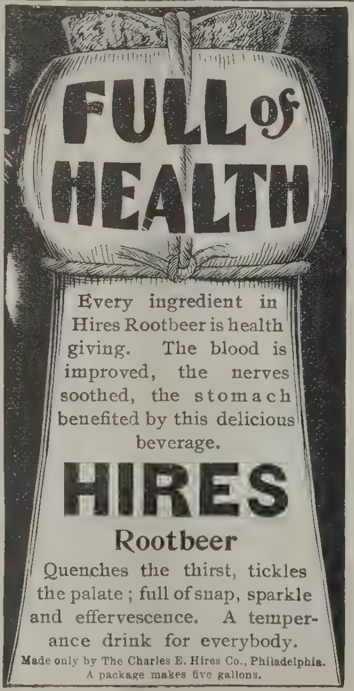
EVERY HUMOR From Pimples to Scrofula cured by CUTICURA REMEDIES.

SEEDS FOR AN ENTIRE **FLOWER GARDEN FREE**

Our grand flower seed offer of 1896 proved so popular that we have decided to make the **greatest offer for 1897 ever put out by any publishing house.** We must gain 200,000 new subscribers to our **Popular Literary Success, The Columbian** this spring, and so have had put up for us by a leading seed house several hundred thousand packages of **choice flower seeds,** comprised in **attractive collections,** each kind of seed **in separate packages,** which we shall send **FREE,** solely to introduce our magazine. Here are the varieties, all of which we send **in separate packages,** sixteen in all, with cultural instructions on each on receipt of only **one dime, or 11 one cent stamps** to pay for a **three months'** trial **subscription:**

Pansies, sweet scented, very large, lovely, 30 col.
Pinks, finest double bedding sorts in mixtures, 14 col.
Asters, new sorts, finest double varieties mixed, 20 col.
Poppies, giant flowered, double, very showy, 20 col.
Petunias, finest single mixed, profuse blooming, 30 col.
Zinnias, rich and showy, immense double flowers, 10 col.
Sweet Alyssum, very pretty for edgings, bright, 12 col.
Sweet Mignonette, large flowers, superb scented, 2 col.
Marigold, French striped, dwarf stocky plants, mixed, 10 col.
Larkspur, dwarf double rocket, very showy, hardy, 10 col.
Sweet Peas, large flowered, all newer shades, robust, 10 col.
Nasturtiums, flowers last until frost, full bloomers, 5 col.
Portulacas, single mixed, charming dwarf plants, 20 col.
Candytuft, free flowering annuals, beds or borders, 15 col.
Drummond Phlox, grandiflora, fine, large flowering, 20 col.
Morning Glory, sturdy, well marked rich flower, 40 col.

Remember, you must send us only **10 cts. in silver** or **11 one cent stamps** and get all. We prefer to introduce our **Magazine** in this way than to spend thousands of dollars in advertising as many publishers do. After you have received our **Surprise Collection** and **Magazine** as above you will become a regular patron. **Add. at once, THE COLUMBIAN, 13, 15, 17 Otis St., Boston, Mass.**



Every ingredient in Hires Rootbeer is health giving. The blood is improved, the nerves soothed, the stomach benefited by this delicious beverage.

HIRES
Rootbeer

Quenches the thirst, tickles the palate; full of snap, sparkle and effervescence. A temperance drink for everybody.

Made only by The Charles E. Hires Co., Philadelphia.
A package makes five gallons.

Here's Hope! BRIGHT'S DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

CONSULTATION FREE.

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ESTABLISHED 1890.

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TRADE MARK REGISTERED.

K C WHOLE WHEAT FLOUR
Copyrighted 1895.

Prevents and relieves Constipation and Liver troubles. An appetizing, nutritious Family Flour, for Bread, Gems, Griddle Cakes, etc. Unrivalled in America or Europe. Pamphlet and Sample Free. Ask dealers or write to **Farwell & Rhines, Watertown, N.Y.**

LIFE IN THE SANCTUM

AS THE NEWSPAPERS PICTURE IT

He opened the door cautiously and poking his head in, in a suggestive sort of way as if there were more to follow, inquired, "Is this the editorial rinktum?"

"The what, my friend?"

"Is this the rinktum, sinktum, sanctum, or some such place, where the editors live?"

"This is the editorial room, yes, sir. Come in."

"No, I guess I won't come in. I wanted to see what a rinktum was like, that's all. Looks like our garret, only wuss. Good day."

Blessings on the patronizing young reporter. Any one who has had experience with him will relish the story going the rounds about how he lately called on a certain minister and asked for the subject of his morning sermon. He was told that it would be an *exegesis* of a certain passage of Scripture. The dear young fellow went off and this is what came out in the great daily. "Rev. Dr. Blank read an exceedingly able discourse, and one entirely satisfactory to those present, on the subject 'Ecce Jesus.'"

Financier: "You literary men haven't the first idea about business. Here you have about 10,000 manuscripts piled up in this dark closet, and you say they are all paid for."

Editor Great Magazine: "Years ago."

Financier: "Just think of it! Hasn't it ever occurred to you, sir, that you are losing the interest on all the money you paid out for those useless bundles?"

Editor Great Magazine: "Ha! Ha! You financiers haven't the first idea about literature. Every one of those manuscripts is from a different author, and the whole 10,000 of them will go on buying our magazine at thirty-five cents a copy until the articles are printed."

THE WAY OF THE TRADE

"Scrivener lives and writes entirely in the future."

"Thinks the present generation is unappreciative and unsympathetic, eh?"

"No, not exactly; but he has to write his Fourth of July jokes about Christmas time, and his Christmas jokes about Fourth of July."

THE USUAL WAY

Literary Aspirant: "It must be fine to be an editor, and have an opportunity to print all that you want to say."

Experienced Newspaper Man: "Lord bless you, boy, I printed all I wanted to say in the first three weeks. Ever since then I've been filling space."

POLITICS VERSUS LETTERS

First Little Girl: "My pa is a great councilman, and gives contracts for sewers and things. Everybody has heard of him."

Second Little Girl: "My pa is an editorial writer on a great newspaper, and helps to make history. Everybody will hear of him when he dies."

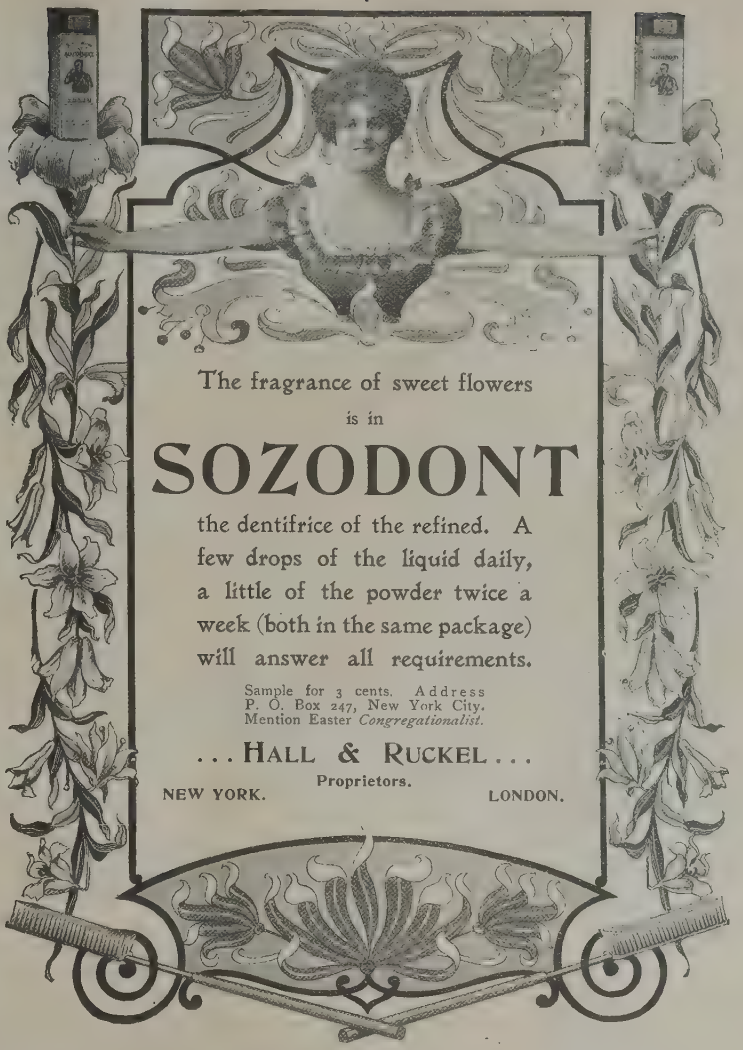
ON A STRICTLY COMMERCIAL BASIS

Maiden Lady: "I am one of your old subscribers, and now I have brought in this poem that I have written for you to print. It will only take about a column and a half, I think."

Editor: "That's good. We always like to have our subscribers advertise with us. We make a special rate for poems of that length of fifty cents an inch."

WHEN "JOY WAS DUTY"

Mr. Charles Dudley Warner is credited with telling a wartime story at his own expense. He was editor of a Hartford daily, and was doing his best to arouse the patriotism of his readers. One day a typesetter came in from the composing-room and planted himself before the editor. "Well, Mr. Warner," he said, "I have determined to enlist." With mingled sensations of pride and responsibility the editor replied that he was glad to see that the man felt the call of duty. "O, it isn't that," answered the compositor, "but I'd rather be shot than try to set any more of your copy."



The fragrance of sweet flowers
is in
SOZODONT
the dentifrice of the refined. A few drops of the liquid daily, a little of the powder twice a week (both in the same package) will answer all requirements.

Sample for 3 cents. Address
P. O. Box 247, New York City.
Mention Easter *Congregationalist.*

. . . HALL & RUCKEL . . .
Proprietors.
NEW YORK. LONDON.

Silver Plate that Wears.

"1847" Rogers Bros.

Spoons,
Forks,
Knives,
etc.

Have for 50 Years been in use and stood the test, which proves conclusively that they are the best. There are other "Rogers"—but the mark **1847** insures the genuine quality of Rogers silver plate, famous for wear.

Meriden Britannia Company

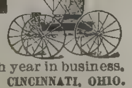
MERIDEN, Conn.,
208 Fifth Ave., New York.
SOLD BY LEADING DEALERS EVERYWHERE

Save Money.
Make Home Attractive.
CAMPBELL'S VARNISH STAINS

make **Old Furniture** look like new and transform it into beautiful imitations of choice woods finished with varnish. Anybody can apply them. These are the **original** and **only** perfect Varnish Stains ever produced. If you cannot find them in your vicinity, write **CARPENTER-MORTON CO.**, Boston, Mass., Man'f's.

One-Half Off

the price on Buggies, Carriages and Harness. Highest quality. Fully guaranteed. Freight paid. Illus. Buyers' Guide mailed *free.* 8th year in business.
MIAMI MFG. CO., 104 West 4th Street. CINCINNATI, OHIO.



Needs no disguise,
because it is free from **all** disagreeable taste and odor.

Peter Möller's
Cod Liver Oil,

always of the highest standard of quality, is now prepared by a new process, whereby the Oil is kept from atmospheric contact from the beginning of the process of manufacture until it is safely corked up in bottles, thus preventing contamination of any kind and excluding all impurities.

Give this new Oil a trial. Ask for Peter Moller's Oil and see that the bottle -- a flat, oval one -- bears our name as agents. Notice the date in perforated letters at bottom of the label.

Schieffelin & Co., New York.

Grand National Prize of
16,600 francs at Paris

Quina-Laroche

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot
New York: E. FOUGERA & CO.
26-30 N. William St.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR **ADVERTISING COLUMNS**, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN **THE CONGREGATIONALIST.**

A BEAUTIFUL ETCHING... FREE TO... ALL

B. T. BABBITT'S

Best Baking Powder

As the originator of Yeast or Baking Powders in 1849, I was for many years the largest manufacturer of this class of goods, until through the competition from cheap and adulterated articles, the alternative presented itself of either offering a similar quality of goods or abandoning the field. I chose the latter, and for years I have been out of the market; but now, through a revulsion of public sentiment against adulterated goods, I am enabled to offer a new powder, which I have been experimenting with and perfecting during the interim.

I recommend this powder as absolutely pure—it contains neither alum, lime, nor other injurious substances, and is unexcelled by any in the market.

The illustrations in this advertisement are reduced reproductions of beautiful artists' proof etchings. **The regular size is 14 x 28 inches.**

I will send one of these Etchings FREE

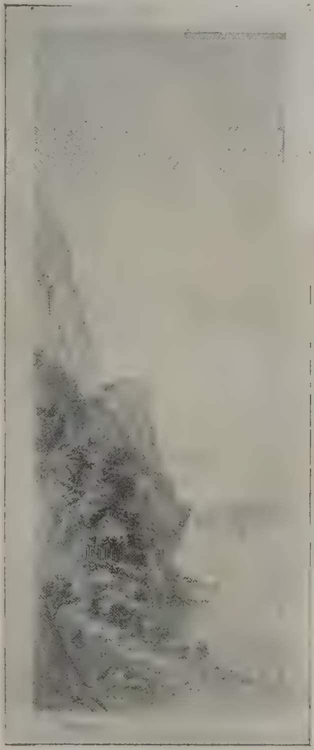
upon receipt of 25 Best Soap wrapper trade marks, or ten 1776 Soap Powder trade marks, or the coupons found in the cans of our Best Baking Powder. Inclose two-cent stamp for postage.

There are 14 beautiful pictures in this series of Etchings. A complete catalogue will be sent free upon application if stamp is inclosed.

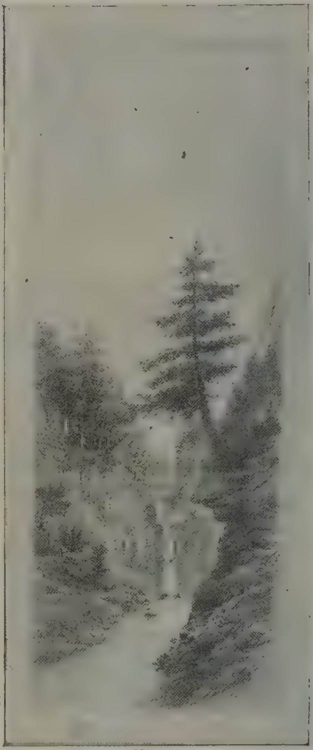
Be particular to use only the following address.

"Dept. Ga," P. O. BOX 2917, New York City.

Be Wise! Use the Best! It Pays!



No. 105.
PALISADES ON HUDSON.



No. 106.
AUSABLE CHASM ADIRONDACKS

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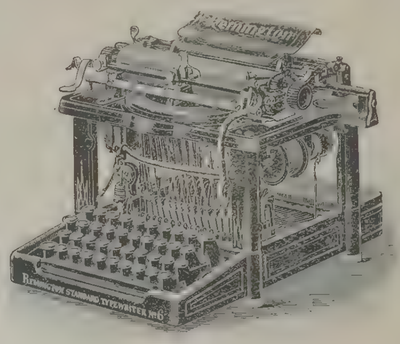

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Volume LXXXII Number 16

THE CONGREGATIONALIST

Boston Thursday 22 April 1897

AT THE DAY'S BEGINNING

WHEN first thy Eies unveil, give thy soul leave
To do the like; our Bodies but forerun
The Spirit's duty. True hearts spread and heave
Unto their God, as flow'rs do to the Sun.
Give Him thy first thoughts then; so shalt thou keep
Him company all day, and in Him sleep.

Yet never sleep the Sun up. Prayer shou'd
Dawn with the day. There are set, awful hours
'Twixt heaven and us: The Manna was not good
After Sun rising; far-day sullies flowers.
Rise to prevent the Sun; sleep doth sins glut,
And heaven's gate opens when this world's is shut.

Walk with thy fellow-creatures; note the hush
And whispers among them. There's not a Spring
Or Leafe but hath his Morning=hymn. Each Bush
And Oak doth know I Am. Canst thou not sing?
O leave thy cares, and follies! Go this way;
And thou art sure to prosper all the day.

Serve God before the world; let Him not go
Until thou hast a blessing; then resigne
The whole unto Him; and remember who
Prevailed by wrestling, ere the Sun did shine.
Pour Oyle upon the stones; weep for thy sin;
Then journey on, and have an eie to heav'n.

BY HENRY VAUGHAN

Now for the Fish Stories!—All indications point to a great season for the anglers. "The ice is out!" How much these four little words will mean to thousands of eager sportsmen, when, in a few more days, they are flashed over the wires from the teeming lakes and rivers that make northern New England such a paradise for the angler.

Hundreds of newspapers scattered all over the land will spread the gladsome message before their readers, and at the clubs and other meeting places where disciples of the rod and reel are wont to gather "the ice is out" will be a far more absorbing topic of discussion than tariff bills or arbitration treaties.

Transportation people, and those engaged in supplying the material wants of the amateur fisherman, are all agreed that the present fishing season in New England is likely to be a "record breaker," just as was the recent hunting season in Maine. Everybody who has ever been in the habit of "going fishing" is down for a trip to his favorite haunt this spring, and hundreds more who have never tasted the delights of this glorious pastime are booked for their initial experience with rod and fly.

As far as it is within the bounds of human fallibility to foresee, the returns upon their investment of time and money are likely this year to exceed those of any previous season, too. The finny tribe, like New England weather itself, is somewhat fickle in temperament; but somehow or other it seems to be "in the air" that the fish are not only going to be big and plentiful this spring, but that they are going to rise to the fly with the unanimity and celerity of a lot of office seekers after a fat consulship.

This, at any rate, is what the guides "down" in Maine and "up" in New Hampshire are predicting, and they ought to know.

Thanks to the untiring efforts of the State and national fish commissions, supplemented by the public-spirited work of scores of private citizens, the inland waters of New England are more than ever alive with trout and salmon and bass, and the multitude of other gamey fish that the angler delights to lure.

Thanks, also, to northern New England's great transportation system, the Boston & Maine Railroad, the task of reaching these favorite fishing grounds of Rangeley, Moosehead, Winnepesaukee, Asquam, Sunapee, Champlain, Memphremagog, Willoughby and Connecticut Lakes, the White Mountains and Pemigewasset Valley, the Restigouche and other Canadian resorts, is no longer a task at all, but a distinct pleasure.

This year the facilities for reaching any and all of these famous fishing centers are better than ever before, and the sportsman leaving Boston on an early morning train finds himself enjoying a hot supper in the very heart of the Rangeley region, while if his destination be the Moosehead fishing grounds he may leave the Hub on the night express and make his first cast under the shadows of Mt. Katahdin the following afternoon.

Other points, like Winnepesaukee and Sunapee, where the fishing is excellent but the surroundings more "civilized," are reached almost before one has gotten comfortably settled for the journey.

The passenger department of the Boston & Maine—which is an official and infallible bureau of information concerning everything relating to outdoor life in New England—is prepared to furnish intending sportsmen with illustrated guide-books, tickets, time tables and "pointers" in general regarding the fishing regions along the Boston & Maine system or its connections. An application addressed to D. J. Flanders, General Passenger Agent, Boston, will meet with prompt response.

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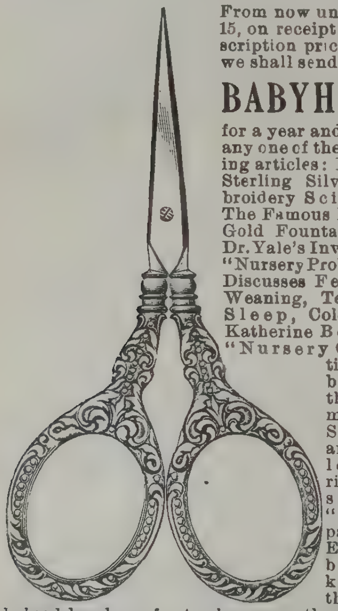

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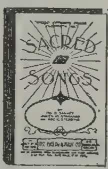

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THE CONGREGATIONALIST

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REV. DR. NEWMAN SMYTH of New Haven, Ct., declined to read the governor's proclamation for Fast Day on the ground that the day has become a civic holiday under the pretense of a religious observance. The governor of New Hampshire, in the proclamation which he issued for a Fast Day, expressed a similar opinion. Both these men are prominent Congregationalists, and it appears as though they represent the prevailing sentiment among the churches of our denomination in New England. These two States will no doubt soon follow the example of Massachusetts and abolish an institution which has become a travesty on religion. But the observance of Good Friday as commemorating the death of our Lord Jesus Christ has become much more general and impressive in recent years, as the multitude of special services all over the country testify. The gathering in the Old South Church, Boston, last Friday evening was no less impressive than that of previous years. This is, perhaps, the only service which Episcopalians and Congregationalists share in conducting, but the friendly feeling which prompts it comes to the surface in other communities in other ways. We have reports of many largely attended special communion services, and we are glad also to notice the use of so much music associated with the passion of Christ.

The Congregationalist has always taken pains to encourage its readers to express freely their opinions, through open or private letters, to the editors upon topics of importance. It is manifestly impossible to reproduce in our columns every communication of this character, inasmuch as our correspondence is large and constantly increasing. So far, however, as our space permits, we have from time to time used letters, in whole or in part, that we have thought would interest a reasonable number of our subscribers. Our regret has been that the large number of more extended contributions scheduled from week to week has compelled so little recognition of this other phase of our paper. With a view to making it more serviceable, we, this week, institute a new department called Our Readers' Forum, which we intend to make a regular and valuable feature of the paper. It will incorporate material hitherto appearing under the heading of Gleanings, and is designed to cover a still broader field. We therefore would encourage the sending of short communications suitable for this page. Let it be an open forum, where opinions are freely exchanged and light shed from many sources upon a great variety of subjects germane to Christian thought and labor. We are not in the habit of paying for this class of contributions, but we hope our readers will be glad of the opportunity in this way to set before others the matters that are interesting them.

Last week was prolific in Methodist conferences which transacted the usual routine business and attended to the appointments of ministers. These annual gatherings of our sister church seem to be virile and important assemblages, and the reports of them are calculated to impress the outsider with the extent and usefulness of the machinery of this strongly governed body. The New York East Conference discussed Sabbath observance at length and with spirit, and passed a resolution condemning the use of the bicycle for pleasure on Sunday. The propositions submitted by the General Conference, as to whether as many laymen as ministers should be sent every four years as delegates to this national body and as to whether women should be admitted thereto, received considerable discussion. The action upon the first proposition was generally favorable. The second fared differently at the hands of different conferences, but the New England, which is the oldest and perhaps the most influential of the one hundred or more district conferences, voted for the admission of women by a large majority, although not as large as last year. It looks now as if that cause for which its supporters have put forth strenuous and almost successful efforts is, on the whole, suffering a temporary reverse. Some ascribe it to the fact that the voting is now done by ballot instead of by the yea and nay method.

We notice that in at least two conferences the official papers of the denomination were the recipients of considerable criticism, partly on the ground that they are too high priced. Some delegates were urgent that a decided reduction be decreed and the New York Conference went so far as to express such a statement in a resolution against which, however, there was some dissent. The New England Conference, in our opinion, acted more wisely in passing a set of strong resolutions setting forth the merits of that excellent paper, the *Zion's Herald*, and expressing the purpose of the delegates to endeavor to extend its circulation at the present price. It is safe to say that those who know best the difficulties and problems connected with modern religious journalism would not seek to obtain a first-class journal for less than present rates. There could be but one outcome of clamor for lower rates in a denominational paper, and that would be an altogether cheaper and, we believe, less satisfactory article.

On Tuesday, April 13, Mrs. Elizabeth R. Tilton died at her home in Brooklyn. More than twenty-five years ago her husband, Theodore Tilton, with others, accused her of having had criminal relations with Henry Ward Beecher. Finally, Mr. Tilton prosecuted Mr. Beecher in a trial whose details were spread abroad throughout the Christian world. Mr. Beecher maintained a vigorous denial of the charge against him. The jury disagreed and were discharged without having rendered a verdict. Mr. Tilton removed to Paris, where he still lives. If any good ever has come from thrusting on the public the repulsive details of that trial, or any satisfaction to those who made the charges, we have never heard of it. But the shame and sorrow which fell on Christian homes and hearts, the reproaches heaped on churches, the exultation of multitudes of evil-minded men and women, and the embittered friendships of thousands who took sides in discussion as to the innocency or guilt of the accused, only faintly can be imagined now, after more than a score of years have passed, though there are still many unhealed scars. This much, at least, may be said of the woman whose life was blasted by the fires of that trial. She has ever since lived in modest retirement, seeking only to let the veil of oblivion fall on her history. Even her passing away was unknown to her neighbors till the certificate of her death was filed in the office of the health department. The memories it recalls cannot but suggest the jealous care with which Christian men and women should avoid even the appearance of evil. Not less do they emphasize the warning against making public charges of such wrongdoing unless the evidence for it is decisive and the purpose is clearly understood to be for the public welfare.

Our Armenian Orphans' Fund has passed the $24,000 mark, and we have every reason to hope that it will reach the round sum of $25,000, and perhaps even go beyond that goal. The sum already raised is several times larger than our most sanguine expectations dared to hope for when the fund was started, five months ago. All this while the need and suffering on the field have been acute and widespread, though relief measures have in many places been coping bravely and efficiently with the problem. We present elsewhere in this issue an interesting batch of letters, showing what our fund has already accomplished and how jubilant of heart its recipients are. Those administering it are wise and capable missionaries of the American Board, and money intrusted to them is sure to go a long way and to increase the area of sunshine in that darkened and desolate region.

One effect of differences between pastors and their people is seen in the growing disposition of churches and societies, when calling ministers, to make provision for the proper termination of the relation proposed. Several churches in New England which have recently sought new leaders have inserted clauses in the contract to the effect that either party could terminate it upon three or six months' notice. In all probability few parishes realize how binding the present law is upon them after they have once installed a pastor, unless some such proviso as that referred to has been made for possible differences. Few cases of prolonged controversy ever arise, but when they do they are exploited widely. Therefore the churches grow wary of entering into the pastoral relation. We believe, thoroughly, in installing ministers instead of hiring them, and if a safeguard is considered desirable we see no objection to it. Dr. Quint, with his customary acuteness, recognized the growing possibility of trouble arising from installation on the old pattern and one of the last editorials which he wrote for us outlined methods whereby such disagreeable results could be obviated. That which he principally advocated was a clause in the contract to the effect that either party may terminate the connection upon three months' notice, provided such separation be advised by a mutual ecclesiastical council to the calling of which each party agrees to join upon the request of the other. This method Dr. Quint considered more Congregational than to leave the dissolution of the pastorate optional with either party after sufficient notice.

Speculation is a passion which wrecks fortunes, bodies, characters, communities, nations. Many men reach after immense possible results rather than take assured small ones. They prefer the bucket shop to the savings bank. The unknown patent medicine has more value in their eyes than that whose composition is understood and whose operation has been tested by professional experts. The "divine healer" or the "Christian Scientist" is trusted rather than the trained physician. Crowds of citizens shout themselves hoarse in praise of the orator who has some panacea which never has been tried but which he warrants to remove all national ills. Here and there one gains money. Some real or imaginary bodily ills are cured. Spasmodic impulses may be created toward national prosperity. But every sensible man knows that all these speculations offer immense risks and yield small returns. The many are duped, the few reap the rewards. Honest labor, diligent study, reliance on experience insure safety. Gambling in business, in medicine, in government, in religion is immoral. Its consequences are disastrous. To warn men against it and to offer the sure rewards of honesty is to preach a genuine gospel, fitted especially to the needs of this time.

Berkeley University has received a grant from the last California legislature which increases its current income by $100,000, making the total nearly $400,000. For ten years one-half of the additional sum is to be used for permanent improvements, and the balance will be spent in perfecting various branches of instruction. While the institution cannot be called religious, a number of its young men and women are organized for Christian work, headquarters for which are in a handsome brick hall, purposely provided at an expense of $50,000 by Mrs. Stiles, for years identified with our Congregational churches, at present a member of Berkeley, First. The pastor of the latter and his co-workers in the other pulpits appreciate the responsibility of ministering to such a large and influential university.

THEOLOGY AND EVOLUTION

The Bible no more contains the history of the earth than the earth contains the history of redemption. The Bible is the record of God's revelation of himself through human experience. The theologian, with what he finds written there, forms his theories about God, and about man, his origin, nature and destiny. The earth contains the history of its own development in its successive strata of fossils, rocks and soil. The evolutionist, with what he finds written there, forms his theories of the creation of the earth and of the changes through which it has come into its present condition.

Theology is the science of God, who is a spirit, in his relations with the spiritual life of man. Evolution has come to stand for the science which seeks to account for the earth's history by the development of higher out of lower organic forms. Both these sciences have to do with the Creator and Preserver of all things, but his methods of creating and preserving all things are not completely revealed in either record. When, therefore, the theologian insists on correcting the earth's history of itself by the Bible, and the evolutionist insists on explaining the spiritual life of man by what he digs out of the earth, they do not convince, but confuse men's minds. Each of these sciences modifies the other, but neither can command the other in its own sphere.

There are evolutionists who maintain that matter and motion are the only forces in the development of the universe. To these the theologian may justly reply that they have no right to deny that God exists because they do not recognize him; that they assume a knowledge of the non-existence of God which they do not possess. There are evolutionists who claim that the power behind the processes of nature is unknown and unknowable. To these the theologian may reasonably urge that he has access to truth in the Bible and in human experience with God which they have not yet explored. There are evolutionists who believe that God is the creator of all things, and that he is working out in the universe his designed results according to the processes of natural laws. With these the theologian would do well to confine his discussion to ascertained facts.

Thus far, when evolutionists have discovered facts and theologians have reasoned back from inferences drawn from the facts to prove that the facts did not exist, the theologians have sadly failed. The history of the relations between theology and evolution during the present century might well be pondered by those who would disprove evolution from the Bible. A suggestive article may be found in the April *Harper's* on The Paleontological Progress of the Century. A hundred years ago, when William Smith made known his discovery of successive strata of fossils, the inference that the creation of the world required a long period of time was bitterly denied by theologians who held to the six days' succession of creative fiats. They undertook to explain the position of fossils by the Noachian deluge. Some of them, who claimed to have knowledge of the matter, declared that God put the fossils where they were found on purpose to deceive these explorers of the earth who taught false doctrines. But no intelligent student of the Bible now believes that the world was created in six days.

Some thirty years later, when theologians were beginning to adjust their views to the theory of successive periods of great length, which they called days, each period ending with some great catastrophe, Charles Lyell presented evidences that distinct species were not suddenly exterminated, but died out one by one, as they are now dying out. Again theologians fought the inference that natural laws have continued unchanged from the beginning. But who now defends the theory of catastrophic periods and special creations?

About forty years ago appeared Darwin's Origin of Species, assuming to demonstrate that natural selection has been the efficient cause of the evolving of higher out of lower organic forms. The discussion of Darwinism by the pulpit and the press is still fresh in the minds of many of our readers. Denunciation has mostly died away as new facts have been discovered till most theologians who know anything about the facts can discuss temperately the questions involved, while by many, and a rapidly increasing number, the doctrine of evolution is accepted as a working hypothesis by which they may discern in the processes of nature the mind of God.

Is it not then evident that theology and evolution are not in themselves antagonistic? Each science has its own sphere. Each may shed light on the other. Those who seek to know God will reverently explore both the earth and the Bible, not to find in the one that which denies the testimony of the other, but to find each interpreting the other. He is a poor theologian who undertakes to overthrow the science of evolution, concerning which he not only has no experimental knowledge, but which he cannot even define correctly; while he is a poor evolutionist whose discoveries in the earth have taught him so little that he assumes to deny the presence and the existence of God. Nor is he less narrow in his knowledge if, admitting the existence, he presumes to describe and limit the operations of God or his purposes concerning human lives. If evolution is proved, God is still our Father.

APRIL HOPES

Tantalizing April, with her invitations, promises, delays and disappointments, almost makes us doubt the auguries of spring. Her whims and quirks, her capricious sunshine and fitful showers, reveal a wayward and fantastic humor which plays with our impatience, while it never quite discourages our hope. Our eagerness, indeed, outruns the movement of the season and makes us forget that in our Northern world April is not the ripener but the forerunner. It is not her fault that east winds must have time to blow. It is her task to put in order the house long tenanted by careless winter. With besom of the wind, affusion of soft rain and desiccating sunlight she cleans and orders the world, while she leaves the study of ornament and the attainment of a wide perfection to her sister May.

Yet, in the midst of all the dust which March has blown about her floors, her voice has a cheerful note. While she is busy with her task of settling the dead leaves in their final resting place, and getting rid of the dry grass and tangle of weed stalks and all the other rubbish which winter left behind, her light hands leave touches of inimitable perfection here and there—precursors of the larger triumph of life and beauty in which she is to have no part. "Look!" she says, "at the crimson of these maple blossoms spread like the flush of hope along the boughs, at the living emerald of the grain fields, this spendthrift profusion of marsh-marigolds, this mountainside blue with houstonia, these white clusters of saxifrage in the crannies of the rocks, these aments hanging from the alder boughs!" And when she has shown us what she delights to do, she goes back cheerfully to the prosaic task of clearing up and making ready, which she executes in such a frolicsome spirit.

Is it not true, as her example shows, that beauty has a higher meaning when it does not make the whole of life? It needs the background of duty, the relief of contrast. There are so many April lives, busy with drudgery, serving the needs of others with little thought of recognition or reward, clearing away the troubles others have left behind them, living constrained and narrow lives for love's sake, and only in rare and fleeting moments able to find strength for the expression of their real selves in thought or beauty. The world would be happier if such ministrant souls had more consideration. Even willing service is lighter and more effective for grateful recognition and due intervals of rest. At least, however, the few enjoyments of the self-denying have a zest that pleasure seekers never taste, and their glimpses of beauty have all the freshness and delight of the first spring flowers.

April is fortunate in showing her delights against the background of the wintry earth. Her violets would attract but little notice amid the luxury of June, when delicate blossoms are lost in the lush growth of the meadow. But on a sunny day of early spring, when not a leaf is out and the buds are waiting for the impulse of the first warm April shower, the forest nooks are brilliant with clustered hepaticas against the dull background of the brown and sodden leaves. Their beauty and their unexpectedness thrill our hearts with a sudden shock of delight, which June, with all her charms, would find it hard to match.

Down by the riverside the fishermen are painting their boats and mending their nets. Brush heaps are burning and the air is full of the pungent smell of smoke. Straight lines on the fresh turned garden soil tell us where the early peas are growing. Upon a child's desk there lies a freshly drawn map of a flower garden that is to be—every stroke of the pen a witness of April hopes. The impatient robins begin to make ready for their housekeeping on the very first day of the month. Out of the covert of the pine branches the wife darts down to scold her lazy husband as he struts about the lawn, and flies back with an astonishing mouthful of dried grass and sticks. Fortunate will she be if freakish April does not scatter snow feathers upon her brooding wings.

To the birds April speaks with a soft distinctness which our dull ears fail to grasp. She marshals them upon their homeward way and keeps them flying and singing about her freakish skirts. Passerella, the fox sparrow, largest and most beautiful of his tribe, follows her week by week, lingers while she lingers, advances when she beckons toward the north. She sweeps the scattered flocks of winter residents before her. The swallows dart about her head as she advances. The red mavis and the other thrushes follow after. To the gray snowbirds, whose happy life all winter long has found vocal expression only in a chirp, she teaches music, touching the chords of memory and hope until they answer in a happy, tranquil song of glad anticipation. The mystery of transition and renewal, the beauty of green pastures and still waters and God's renewal of the soul, find an echo in the snowbird's heart as certainly as in the heart of man. April's capricious moods add zest to expectation. April's gifts of flower and leaf are doubly precious for the hopes and promises of larger things to come.

MINISTERIAL STANDING

This subject has been extensively discussed in our denominational assemblies. It has been a prominent topic in national councils. The first triennial council, in 1871, declared that every Congregational minister ought to be connected in an orderly way with some ministerial or ecclesiastical organization capable of certifying to his continued standing. On this principle the roll of ministers in the Year-Book is compiled.

The council of 1886 unanimously agreed that ministerial standing is secured by these steps: "(1) Membership in a Congregational church; (2) ordination to the Christian ministry; (3) reception as an ordained minister into the fellowship of the Congregational churches in accordance with the usage of the State or territorial organization of churches in which the applicant may reside." The council of 1895, after spending much time on this subject, concluded that it could not do better than to reaffirm the position taken by the Council of 1886.

According to these declarations, ministerial standing is in several States completed by membership in an association of ministers, but in the larger part of the country by membership in local conferences or associations of churches. It is plainly the duty of these bodies not to receive ministers into membership without sufficient evidence that they are members of Congregational churches, and have been ordained to the Christian ministry, since these conditions have been established by common consent. Cases have sometimes occurred in which this evidence has not been furnished, yet persons have been voted into membership as Congregational ministers. Such neglect is a violation of the principle of fellowship. It has resulted in scandals, for which the whole denomination suffers. Because we have no ecclesiastical court of appeal, and our association as churches is voluntary, the responsibility of each local body of ministers and churches is the greater to guard the honor of the entire body.

It is a reasonable principle also, as expressed in the deliverance of the council, that an applicant for ministerial standing must apply for membership to the organization of ministers or churches where he resides. It is contrary to this principle for a person under ordinary conditions to apply for ministerial standing to a Congregational body in one State while he is living in another State. Such a body by receiving him would violate the principle of fellowship. The honor of the churches requires that they be loyal to one another.

When a candidate for ministerial standing who has been suspended or dropped by a conference or association applies for membership in another body of churches, he acts contrary to the established principles of the denomination. He cannot be restored to ministerial standing by being received into membership in one association while under suspension in another. Councils have repeatedly agreed that ministerial standing is to be continued in accordance with the usages we have already described, "it being understood that a *pro re natâ* council is the ultimate resort in all cases in question."

The principles we have stated have a wide application. They should be thoroughly understood by all Congregational ministers and churches. The protection of the ministry and the maintenance of fellowship are necessary, not only to the peace and purity, but to the life, of the churches. In our form of government responsibility for these necessary things rests peculiarly on the local bodies to whom the standing of ministers is committed. The rules adopted by the council of 1886, and reaffirmed by the council of 1895, are reasonable rules. It is for the welfare of all the churches that they should be faithfully and consistently observed.

THE CULTIVATION OF CONTENTMENT

It is important to appreciate what contentment is. To misunderstand it is easy. It is not phlegmatic, stolid acquiescence in whatever has come to pass, or seems about to come to pass, in our lives. Some people profess to be contented who are only lazy. Contentment is rather an active than a passive virtue. It involves doing one's best to shape events as we desire them, working one's hardest to prevent threatening evil, understanding and living up to the truth that God expects and wishes us to be interested and active in caring for our own welfare. But when we have planned and striven our utmost, contentment means accepting then what comes, convinced that it is what divine love has ordained. Contentment is not the same thing with resignation. Resignation accepts an event uncomplainingly yet with regret. It does not murmur against God but it wishes that his will had been different. Contentment not only accepts his ordering but is calm and serene in so doing. It rests so fully and firmly upon God that, once assured of his will, it would not alter that will if it could.

The value of such a spirit is apparent. No wonder that it is exalted as a conspicuous Christian virtue. To attain it is not easy. To cultivate it is not often agreeable. But to possess it is sweet, and to illustrate it is to preach the gospel impressively. The absolute, loyal, controlling trust in God which it unobtrusively demonstrates makes a stronger appeal to doubting, inquiring souls than almost anything else can possibly make.

Theodore Roosevelt, in his letter resigning his police commissionership, says that one of his pleasantest experiences has been working with all men, rich and poor, priests and laymen, Catholics and Protestants, Jews and Gentiles, who are striving to make civic conditions better, to raise the standard of living, of morality and of comfort among the less fortunate brethren. Certainly the only way in which any municipality can redeem itself is by such an alliance of all the forces that respond to the appeal for a better public order.

CURRENT HISTORY

The Congressional Mill

The House, adjourning at short intervals, awaits action by the Senate on the tariff. The Senate Finance Committee, in secret, labors over the new schedules, and rumors of all sorts leak out about new rates and deals, political and sectionary, the most alarming to New England manufacturers being the one that credits the Senate with a purpose to impose a duty on hides, in order to protect the interests of Western cattle raisers, which decision would probably be ratified by the House if it were the will of the Senate. Senator Vest's motion, if carried, would have been a censure of Secretary of the Treasury Gage for conforming to the requirements and exegencies of the situation as created by the House when it passed the "retrospective" section of the Dingley Bill; and it failed to pass only for the lack of two votes, so closely are the lines drawn in the Senate and so small will be the majority for the new tariff, whatever the form in which it passes. The arbitration treaty is in a state of suspended animation, and its few friends seem indisposed to force the test vote which they fear will kill it. How far reaching in its effect and influence this action will be when it comes, if come it must as now seems certain, may be inferred from the following sentences from the London *Chronicle*, which has been so ardent in its advocacy of cordial Anglo American relations:

> If America and England cannot agree even on a formula of arbitration, is Europe ever likely to approach the subject in any practical form? There, in our opinion and not in any injury to the interests of this country, lies the real evil of the decision of the Senate. It is a blow to peace, to the betterment of mankind. The hope of arbitrators on both sides of the Atlantic was that the Anglo-American example would be the beginning of a better era for the old world. If the treaty is to sink amid the wreck of the Senate's amendments, it would have been better had it never been drafted. For here is a plain confession that two nations, closely akin, vitally associated in blood, history, literature, language, cannot agree on a peaceful method of settling their differences, and that it is a popularly elected body in one of these countries which bars the way. If England and America cannot come together, what hope is there that Frenchman and German, Russian and Austrian, will lay down their arms?

The United States Minister to Turkey

President McKinley has happily solved the problem, which has given him no little worry, by selecting as envoy extraordinary and minister plenipotentiary to Turkey James Burrill Angell, LL. D., since 1871 president of the University of Michigan, and prior to that professor of modern languages and literature in Brown University—his alma mater—and then president of the University of Vermont. These facts speak for the mental power and intellectual rank of the man. His Christian character and loyalty to the church have been demonstrated by long years of service in our denomination. Consequently, were he a novitiate in diplomacy his advent in Constantinople would herald a new era, full of inspiration to all American citizens resident in Turkey. But he is a man of much experience in this line of work, far more so than most American publicists.

In 1880 President Hayes appointed him minister to China, especially instructed to negotiate treaties governing our commercial relations and the still more delicate matter of restriction of immigration. He accomplished the task in a few months and in 1881 resigned this post and returned to the University of Michigan. It is understood that this will be much the manner of his career in Constantinople. Once delicate and rigorous duties are performed, he will resign the post to another man less needed at home. In 1887 President Cleveland named President Angell as one of the commission to settle the dispute with Great Britain over the rights of American fishermen in Canadian waters.

The Administration has reflected honor on itself by its choice of President Angell. The task he is to undertake is in many respects uninviting, though it certainly is not uninteresting. He may feel assured of the confidence of those of his countrymen who have most at stake in the Turkish empire, and we trust that they will appreciate the limitations with which he will be surrounded. The appointment of such a man to this difficult and delicate position indicates that the situation has received careful consideration from the President and his Cabinet, and that he will be supported in his efforts to secure just treatment of American citizens and to maintain the dignity of our Government. The property of Americans long resident in Turkey has been destroyed. They have been shot at by Turkish troops and arrested on trumped up charges and then refused trial. Demands for reparation filed by us in 1895 have been ignored. A time to cry halt, to make the stars and stripes respected in Turkey, has come, and we believe that President Angell will make a brilliant record for himself and do a patriotic service for his country if he is given the right degree of authority and support. This, among other things, certainly implies that some of our fleet remain in Turkish waters, even though the Bancroft never attempts to pass the Dardanelles, until reparation is made.

PRESIDENT ANGELL

Our present Minister Terrell is to be congratulated on having secured the release of a naturalized American citizen who was arrested in Mitylene, Feb. 8, charged with homicide. Minister Terrell has been insisting ever since that he be turned over to him for trial, in compliance with treaty stipulations. Turkey has refused, claiming that his naturalization in this country was not a protection, since Turkey denied the right of one of her subjects to expatriate himself.

"The Spoils Theory" Rampant

Republican delegates from many hundred clubs waited on President McKinley last week and urged that he rescind President Cleveland's recent extension of civil service rules. Senator Lexow, supported by Governor Black of New York, has introduced legislation at Albany which, if made a Republican caucus measure and passed, will throw the spoils of that State back into the hands of the Machine politicians. Chairman Lauterbach of the New York Republican County Committee frankly said last week:

> I know that you are as one man resolved that the battle of November shall be waged under the banner of partisan Republicanism, that the man who shall be elevated to the high office of mayor should be a true Republican. If we cannot succeed in bringing about that result, better far that there should be placed in power a true Democrat, even a Tammany Hall Democrat, than that we should aid to elect to that state of power and place a man of no party, whose administration is responsible to no party, and who has no party at its back. It is probably true that the doctrinaires who are now sowing the seeds of non-partisanship will draw more from the Republican ranks than from those of the Democracy. The temptation will be great to make a fusion with them. That temptation must be shunned. Victory with fusion is fruitless. Better a defeat to party than such a victory.

That is a frank admission by one of Mr. Platt's lieutenants that the vast machinery of greater New York is to be operated by politicians for the spoils there are in it, and that the Republican Machine and the Democratic Machine will assist each other to defeat non partisan, honest government if they can. What do the Republican leaders think that these flagrant attempts to alienate the independent, conservative elements of society will effect? Do they spurn such aid? A day of reckoning will come. The local elections in New Jersey last week confirm the drift seen in the elections of the prior week. The American people have memories, and do not always wear Machine-made collars.

A Loss to Science

From the ranks of American scientists of international repute has been removed Edward D. Cope, professor of zoölogy and comparative anatomy in the University of Pennsylvania, who died in Philadelphia April 12 at the age of fifty-seven. Some of the obituary tributes to him rank him as the foremost man of science among us. Be that as it may, his contributions to the lore and learning of his special department of study are many and important enough to give him permanent renown. Between 1864 and 1896 he put forth no less than 350 pamphlets, monographs and reports containing a wealth of information touching fossiliferous remains and the broad field of paleontology. Most of these grew out of actual personal discoveries made in a series of expeditions to various parts of North America. The notable quality in all of Professor Cope's scientific work was the background of what perhaps could hardly be called faith in the religious sense but its practical equivalent from a scientific standpoint. Though a thorough disciple of Darwin, Professor Cope never rested content with any mechanical theory concerning the origin of the universe. Behind visible phenomena he felt the existence of a force which transcends and originates them. He was aiding powerfully, at the time of his death, the scientific movement of the day that is making for the ends of the kingdom of God.

The Paris Exhibition of 1900

If the United States is to be adequately represented at the universal exposition which France is to hold in Paris in 1900, action should be taken at this session of Congress. To secure that end the President last week sent a special message to Congress, calling the attention of the legislators to the matter, and urging that they deal promptly and generously with it. Secretary of State Sherman, in a letter to the President, transmitted with the message to Congress, says, sensibly:

> The purpose of the government of the French republic now is to make the forthcoming exposition the most notable of the century, in order to fittingly round the history of an era in which such international displays have filled a most important part, by bringing the nations together in the interests of commerce and of friendship. Recalling not only the prominent part taken by the United States in such enterprises heretofore in foreign countries, but also the cordial interest shown by the French nation and people in our own Columbian Exposition at Chicago, it is desirable, and indeed imperative, that provision be now made commensurate, not alone with the records of the past, but with the unparalleled scale upon which France proposes to conduct this new exposition.

He recommends an appropriation of $350,000.

War Begun

War has begun on the frontier between Greece and Turkey, the Greeks being the aggressors. Diplomatic relations have been severed between them formally. The fighting began on Saturday night and extended along the whole frontier from Previsa, on the gulf of Arta on the west, to the gulf of Salonica on the east. The Turkish batteries at Previsa sunk the Greek steamer Macedonian at the entrance of the gulf of Arta, and then were silenced themselves by the Greek flotilla. The chief conflict on land centered at the Milouna Pass. Here the Turks under Edhem Pasha had concentrated a strong force, meaning to invade Greece through the pass and capture Larissa. The Greek defense made vigorous use of three blockhouses, but was at last overcome. Neither side seems to have gained great advantage, but the Turks accomplished somewhat more than the Greeks. A day or two more may make great changes in the situation.

A long war is unlikely. The two nations probably will be allowed by the other Powers to fight until some radical alteration of the general international situation is threatened, and then will be checked. Each of the two combatants is practically bankrupt, and this fact will shorten their conflict. Greece doubtless can easily annihilate what little there is left of the Turkish navy, and although her army is much smaller than the Turkish—not more than one seventh as large—she has the advantage of position, and, if she can kindle a fire of revolt behind the Turks in Macedonia, her prospects of success are by no means to be despised. The outcome, however, depends upon what the other Powers decide to allow, and the vital question really is whether they, or a sufficient number of them, can unite upon a policy. If they would allow it, the Greek navy probably would speedily bombard Constantinople and bring matters thus to a crisis.

Spain's Brighter Outlook

If official reports are reliable, the revolt in the Philippines is practically ended. This fact, if it be one, together with a better understanding with the United States and a more lenient treatment of all prisoners of war in Cuba, indicates that Spain's skies are brightening. A special envoy for Spain, sent from Cuba to Washington, has been in conference there during the past week with the leaders of the Cuban Junta, and there are those who predict that Spain and the revolutionists are about to come to terms. There is good authority for the statement that Spain plans to withdraw her troops from Cuba very speedily, and this step could only precede two others, confession of failure or concessions to the revolutionists.

NOTES

The United States Senate adjourned from Thursday to Monday out of respect for Good Friday. Senator Gorman moved so to do.

France and Brazil have agreed to arbitrate the Guiana boundary dispute. The president of the Swiss republic will serve as arbitrator.

The rumor from Rome that the commander of the international fleet in Cretan waters has been informed that the United States does not recognize the blockade is too good to be true.

At a conference of presidents of American colleges, held in New York city last week, a strongly worded petition against the Dingley tariff on books, even in its amended form, was drafted to be sent to the Senate revision committee.

President McKinley's appointee to the important position of Indian commissioner, W. A. Jones of Wisconsin, is too little known in the East for us as yet to speak advisedly respecting the choice. At all events we trust the present excellent superintendent of Indian schools, Dr. Hailmann, will be retained. Let not the spoilsmen lay hands on him, Mr. President.

Our Chicago correspondent describes the ruin wrought in the affairs of the University of Illinois by the rascality of a Chicago bank official. We have a similar case of greater dimensions nearer home. Two of the New Bedford cotton mills are found to have $2,400,000 more indebtedness than was supposed, and the cashier confesses to grave misrepresentation of the finances during past years.

The Mississippi floods have wrought ruin over a wide extent of country. So great was the volume of waters in Louisiana that last Saturday the main levee system began to give way, and the finest cotton producing land in the country was inundated. Similar disasters are reported at points further north, while the situation in the Red River Valley of Dakota is vividly portrayed on another page.

No tragedy for some time has so shocked the moral sense of New England as the brutal murder, April 16, of Joseph A. Stickney, cashier of the Somersworth (N. H.) National Bank. It was done in broad daylight and the murder was only preliminary to the robbery of the safe. Some $6,000 in cash were taken and carried away in a bag, through the streets in open view of several persons whose suspicions were not aroused in time to overtake the assassin. He was, however, arrested in Montreal last Monday night. Mr. Stickney was over seventy years old and an esteemed citizen. He was one of the mainstays of the local Congregational church, of which Rev. Henry Hyde is pastor.

IN BRIEF

One of the most noteworthy of the Passiontide services was the noonday gathering each day of Holy Week at the Chamber of Commerce in San Francisco, at which local clergymen spoke.

Twenty-seven members of the United States Congress were born in other countries. But that is no valid argument against immigration. All the officers of the colonial governments of New England for a number of years were born in other lands, but we look back to those days with a just pride.

"A man's life consisteth not in the abundance of noise which he makes." That was said in the course of a friendly tribute to a quiet but efficient and useful man who passed away in a western Massachusetts city last week. How prone the world is today to set up a standard of judgment which estimates a man by the display and commotion attending his career.

Our April Handbook is now ready and in view of the deepening war clouds in the East it is especially timely. Entitled Turkey and Turkish problems, it is a reprint of the article by Rev. Edwin Hallock Byington in our issue of March 18. It was widely commented upon by the newspapers of the country and in its present cheap and convenient form can be easily circulated.

It will be a good thing for those misguided persons who went into raptures over the Hindu sage, Vivekananda, when he was in this country to see what he says about American women now that he is back in India. His own words, as reported by Dr. F. E. Clark in this issue, condemn him, and yet he is hailed everywhere as "your Holiness." It is marvelous how a certain type of feminine mind, even in enlightened America, is fascinated by a solemn mien, Oriental robes and aversion to roast beef.

The advent of spring quickens Christian zeal in one particular, at least. Those who believe in open air preaching, and we rejoice to say that the number of such persons is increasing, are already planning for a better season's work than ever before. There is a good degree of interest hereabouts in such methods of reaching the unchurched, and a conference is to be held, under the auspices of the Open Air Association, next Monday in the Bromfield Street Church at 11.30 A. M., with addresses by Drs. Plumb, Blackburn, Bates and others.

The vacancy caused by Dr. Stimson's declination has been most wisely filled by the election of Dr. Lucien C. Warner as president of the Congregational Church Building Society. Dr. Warner's warm, practical interest in, and liberal support of, the Church Building, along with our other national Congregational societies and other denominational interests, is well understood. This, with his equally well known energy and capacity for successful business, marks him out as eminently the man for the place in this time when such qualities are especially needed.

Two petitions were before the railroad commissioners of this State last week, one asking for a permit to conduct a local express between Boston and a neighboring town, and the other opposing that petition and declaring that the present service was satisfactory. A number of names were the same on both petitions. The fact was brought out that these petitioners wanted to help both sides. They seem not to have thought anything about the public, in whose behalf they professed to plead, nor to have realized that they were giving only sham help with names that were good for nothing.

Easter broke upon the world with an outpouring of sunshine that is rarely equaled at this season of the year. And the day which had so perfect a beginning rounded out to as fair a close while all through its hours great processions streamed in and out of the churches and joyous Easter greetings passed from lip to lip. The popular churches in the great cities were thronged to overflowing. Special music, lavish floral decorations, sermons on the resurrection, concert exercises in which the sweet voices of children were heard—all these helped to express and enforce the central truth of Christendom's great est festival. Surely Christ is more highly exalted in the world today than ever before.

Not long ago a man who had been drawing a comfortable salary as a Christian worker in Boston, on leaving his position, publicly attacked ministers and churches, hiring a large hall for the purpose. He kept up his tirades for several months, but soon his published promises of sensational rant failed to draw audiences, and he was able to find accommodation for his hearers in a small room. The daily papers announce in two lines that he is "a voluntary petitioner in insolvency." When he was an involuntary petitioner in mental insolvency they devoted columns to his petitions. Does not his fate suggest that sensational criticism of ministers and churches soon becomes as stale in journalism as on the platform?

There are penalties as well as rewards because of one's resemblance to men conspicuous in the public eye. Dr. Nehemiah Boynton was walking the streets of Chicago the other day with Dr. Willard Scott. Suddenly the street arabs began to cry out, "You didn't get there, did you, Hesing?" It took the Detroit divine several minutes to comprehend the joke, but finally, through Dr. Scott's kindly assistance, the truth made itself apparent that Dr. Boynton's flowing side whiskers and portly build made the youngsters think that they were gazing upon Postmaster Hesing, one of the defeated candidates for mayor. We are indeed surprised that a man whose garb, demeanor and terminology are so distinctively ministerial should ever be mistaken for a hustling politician.

Easter Sunday sees no more beautiful outgo of Christian love than that represented by Rev. D. W. Waldron's mission, which for seventeen years has conveyed to the hospitals, homes and charitable institutions of Boston the good wishes of the outside world as embodied in cards, leaflets and papers. This year the little party which comprised the mission, by starting at 6 o'clock in the morning and continuing until 7 o'clock in the evening, was able to give a personal greeting to over 2,000 inmates of these institutions and to hold services at seven points. Fully as many more cards and papers were sent for distribution at other institutions which could not be visited. What one poor fellow with limbs shattered by a recent railroad accident said, as a pretty card was handed him, expresses the feelings of hundreds to whom like comfort was offered: "I'm glad somebody thinks of me."

STAFF CORRESPONDENCE

FROM NEW YORK

Work for Quiet Sabbaths

The New York Sabbath Committee, consisting of fifteen well-known and influential Christian gentlemen, has now been in active service for forty years, during the last twenty-five of which Dr. William W. Atterbury has been its laborious and ever watchful secretary. The report of its two latest years, just issued, is full of encouragement and hope, particularly to one who has watched the progress of the work for thirty years, and can contrast the present condition of the effort for Sunday observance here with that of a generation ago. The world does move, the Lord does bless the toil of his faithful servants, does work his will through them, and it is not in vain to labor for the prevalence of his laws, even amidst obstacles that seem insurmountable in a city so cosmopolitan as this. Evidently the committee's success has been largely due to two things—the wisdom of its methods and its perseverance. It has carefully kept from taking extreme or untenable ground, from pushing even judicious measures violently; it has not enforced legal penalties where it could prevail by appeals to the reason, the conscience, or awakened regard for the welfare of the offender himself and his victims. Its chief and most effective appeal has been for Sunday as a day of rest for the army of the overworked. Thus it has enlisted in its aid Protestants, Roman Catholics, Jews and the religiously unclassified—all who care for the rights of their fellowmen. A great amount of watchfulness and judicious work has been given to the prevention of unwise, and the securing of wise, legislation, thus preventing ofttimes the necessity of exciting opposition by the enforcement of penalties upon lawbreakers. And when defeated once, twice, thrice, the committee has quietly bided its time and kept on working until its end was gained. Among its other items of value this report—which Dr. Atterbury, 31 Bible House, will send for the asking—gives a succinct account of recent changes in Sunday laws, judicial decisions upon mooted points, etc., throughout the country, with brief statements concerning Sunday observance in Europe.

Keeping up the Standard

The Manhattan Ministerial Association held its spring meeting with the New England Church, East Brooklyn. Most of the session was occupied with the examination of four Congregational Seniors about to graduate from Union Seminary, Messrs. Stephen H. Barrett, Homer W. Hildreth, James A. Rain and Antonio Testa. The examination in each case was satisfactory and the young men were commended to the churches.

An unusual episode, unique indeed for the Manhattan, occurred in connection with the examination. A member, and he, for a wonder, a Harvard graduate and ex-professor there, in a report on examination of candidates, proposed the dropping of the examination in Hebrew, and called the insistence on the study of that language "a stupid thing." This caused Dr. Behrends's hair to stand on end, the idea in broaching the subject having been to raise, instead of lowering, the standard of requirement of those looking to fill Congregational pulpits. The matter was tabled and the candidates were "put through" the usual drill in the Hebrew and Greek Scriptures, and Dr. Behrends was appointed to speak at the next meeting on the Value of Greek and Hebrew to the Modern Minister. When a movement is made for lowering the standard of qualifications for the Congregational pulpit, it will not begin in the Manhattan Association.

Baiting for Better Things

Another move towards regenerating the Bowery and helping the poor wanderers whom it allures to their moral death has been started by the *Christian Herald*. One of the lowest of the low haunts of that thoroughfare, a conglomerate of barroom, dance hall, theater and "Raines law hotel," has been leased by the proprietors of that paper and placed under the care of the Bowery mission, which, having worked in the neighborhood for eighteen years, knows the territory, its denizens, their habits, wants, accessible points, etc. The mission is transforming the premises into a cheap restaurant, with a capacity for feeding 5,000 men daily. The superintendent says that for five cents he will give a good, substantial meal of coffee, bread, oatmeal and milk or pork and beans, beef stew or corned beef hash. For ten cents he promises a regular dinner—soup, roast beef or steak, two vegetables, bread, with milk or coffee and pie or pudding. If not allowed to degenerate into a mere premium on lazy beggary, which the experience of the mission workers should enable them to prevent, this ministry to bodily wants ought to open the way to spiritual profit. Otherwise its usefulness to the city and those who are fed is questionable.

Greater New York

The long agony is not over yet. The charter, without amendment of even one of the faults pointed out in Mayor Strong's veto and others shown in the protests of many wise and good citizens, was "jammed through" the legislature and is in the governor's hands for his signature. A carefully chosen committee goes to Albany to plead with him to withhold approval, and from fifty to a hundred of our trusted and responsible men of mark volunteer to go with them as helpers. But the governor, chosen by the people to represent them, is one man and the boss in the national Senate, chosen by himself to represent himself in our city and State, is quite another. He has said, "Put the charter through," and usually what he says goes. If it does go in this case, then will begin another agony, longer and sharper, before honest citizens will consent that the metropolitan district shall be given over to jobbers and plunderers.

Our Libraries.

The needed State and city legislation has at last settled the question of the removal of the reservoir from Bryant Park (Fifth to Sixth Avenues and Fortieth to Forty-second Streets) and the erection in its stead of a superb library building for the Astor, Lenox and Tilden collections, present and future. The work of removal is to begin as soon as the new water mains are in place. The estimated cost to the city is $2,500,000; the actual cost can be more definitely stated after the building is ready for use.

The director of the Public Library reports the number of readers in the Astor, in 1895, 85,182; Lenox, 9,149. In 1896, Astor, 96,260; Lenox, 13 228. Number of volumes consulted in 1895, Astor, 225,477; Lenox, 35,217. In 1896, Astor, 236,513; Lenox, 55,692. Works on American history called for in the Lenox in 1895, 10,711; in 1896, 27,727.

Brooklyn is pushing hard for a similar advance in its library facilities. A great meeting held in its Academy of Music recently to arouse enthusiasm on the project was addressed by Mr. Carnegie, Dr. Storrs, Mr. David A. Boody and others, and the project has since been kept brightly alive by discussions in Brooklyn clubs, literary associations, newspapers, etc. Frequent rousing appeals are made by reference to the magnificent Public Library of Boston with her population only half that of Brooklyn.

HUNTINGTON.

CURRENT THOUGHT

ABROAD

The *British Weekly*, reviewing the life of Benjamin Jowett, just issued, closes with an indictment of the man for his "course of open and flagrant immorality. . . . He was the purest of men. He was singularly free from littleness or weakness, but he was a priest of the Church of England. He signed her articles. He ministered at her altars. He was continually repeating her creeds. In these creeds he did not believe. . . . So long as this is done it is needless to talk of truth and honor in religion. . . . One often wonders why the Broad Church has perished in England, and why the High Churchmen have prospered so exceedingly. The answer will be found in these pages. The Broad Church perished simply because it ceased to be a church."

W. Robertson Nicoll, in the April *Contemporary Review*, says of the late Prof. Henry Drummond: "Those who had often found the road rough had looked askance at Drummond as a spoiled child of fortune, ignorant of life's real meaning. But when he was struck down in his prime, at the very hight of his happiness, when there was appointed for him, to use his own words, 'a waste of storm and tumult before he reached the shore,' it seemed as if his sufferings liberated and revealed the forces of his soul. The spectacle of his long struggle with a mortal disease was something more than impressive. Those who saw him in his illness saw that, as the physical life flickered low, the spiritual energy grew. Always gentle and considerate, he became even more careful, more tender, more thoughtful, more unselfish. He never in any way complained. His doctors found it very difficult to get him to talk of his illness. It was strange and painful, but inspiring, to see his keenness, his mental elasticity, his universal interest. Dr. Barbour says: 'I have never seen pain or weariness or the being obliged to do nothing more entirely overcome, treated, in fact, as if they were not. The end came suddenly from failure of the heart.' Those with him received only a few hours' warning of his critical condition. It was not like death. He lay on his couch in the drawing-room and passed away in his sleep, with the sun shining in and the birds singing at the open window. There was no sadness nor farewell."

Rev. Dr. J. Guinness Rogers, in the *Nineteenth Century* (April), says: "The great mass of English opinion on the Liberal side would be content with a settlement which emancipated Crete from Turkish despotism, and left the question of annexation to Greece to be determined by the course of events." He is prepared to give Lord Salisbury full credit for righteous purpose in his statesmanship, but wishes he were of a less compliant temper. He nevertheless asserts that Liberals are content to await the gradual development of a Cretan policy, but are not satisfied that Greece should be humiliated and British troops and vessels be made the chief instruments of that humiliation. On the other hand, *The Chronicle*, representing the radical Liberals, is savage in its denunciation of Lord Salisbury, says: "If blood be shed in these wild mountains, every drop of it will lie on the head of the Powers, and of Lord Salisbury in chief, because, with absolute power to force a reasonable settlement, he has weakly failed. Nothing could be simpler than to make Greece, under any propitiatory formula, the mandatory of Europe in Crete. But Greece is by the nature of her quarrel, and by the eternal laws of things, the mandatory of a Power before which emperors are naught. The right of insurrection against that enemy of the race called Turkey is one of the rights that are well called sacred. If the sultan's integrity be 'consecrated,' as we are told, by Europe, the cause of every rebel who assails it has a higher and a holier sanction, and every man who holds by Christianity or stands for freedom may well pray that not only Crete, but also Greek Macedonia and Greek Epirus and every other province that has yet the manliness to rise may win and keep its freedom."

A Russian resident in Berlin recently said, in a local journal: "Russia is a Colossus with feet of clay, and the more she grasps in her Briarean arms, the heavier the weight that is bound ultimately to crush the whole organism to the dust. Only in a land of advanced culture is it practicable to carry out such a policy as the few choice spirits of Russian diplomacy have conceived and are trying to make Russian. The very success that attends many of the movements of this policy, and which fills the breasts of outsiders with so much anxiety, is, to the intelligent Russian, the matter likewise of anxiety, but from the opposite point of view, as just suggested. In a word there is in Russia no internal development to correspond to the gigantic strides made in her extension of domain. Nay, the resources applied to her foreign schemes are withdrawn from reforms in internal administration that have become critically imperative. There is but too much probability that the day that crowns the present policy with all the success ever dreamed of will be the day that will date the beginning of a decline that may be as rapid, and even as much of a catastrophe, as the culmination was splendid."

DEACON DUDLEY'S SUNDAYS IN BOSTON

VIII.

BY ALDEN ENDECOTT

"Tomorrow, Hannah, will be the first Sunday of the month, and the young man who sits next to me at the table says we ought to go to the old Paul Revere church at the North End—Christ Church."

"Why," asked the good wife a bit sharply, for the grounds on which the boarders recommended churches were not her grounds, and she did not intend to have the deacon led astray even for a Sunday, if she could prevent it. "Why," she repeated, "for the music?"

"No, not for the music," answered the deacon, relieved. "You know, Hannah, I have always liked that young man, and this afternoon, while I was waiting for you in the sitting-room, he quite stirred my blood with the history of that old church. I don't mean Paul Revere and the lanterns, 'two if by sea,' although that is good enough, but the struggles of the little society of Church of England folks who lived about Copp's Hill fifty years and more before the Revolution. He says that there is an endowment now to support the rector, but it still has a hard time. It has always had its struggles, ever since the old days when the founders had hard work to build and maintain their church here against the disapproval of the Puritans."

"Tit for tat, I suppose," remarked Mrs. Dudley.

"I wish you could have heard that young man tell it. He seems to know all about it. He said Boston folks usually thought of it all from the Puritans' standpoint, but it did not seem to him quite fair, because the Church of England folks were honest in their way, and since they were here it was only natural they should want to worship in a church of their own."

"I have always heard that they did have the King's Chapel," interrupted Mrs. Dudley, not sympathetically.

"Yes, the young man spoke of that, too; and we might go to that in the afternoon."

So the deacon rushed his bill, as they say in the legislature, and his wise partner let it go through without opposition.

Sunday was a glorious day. It was a long way from the Back Bay to the North End, and the Dudleys took a car and got off at Salem Street. Even then they had something of a walk along the narrow old street, seeing old houses and poor, hard-working people, that told them many a tale of a half of the world which has little knowledge of how the Back Bay half lives, even prosperous boarders from the country.

The chimes were ringing a welcome to the church-goers, as they have done for 150 years. One of the old, familiar tunes was struck as the deacon and his wife passed along the street, whereupon Mrs. Dudley magnanimously remarked, "It's worth everything to hear that old tune."

As they entered the plain and ancient portals she whispered, "I wonder if it will be anything like the Advent—getting up and sitting down?"

Within the heavy inner door one glance proved that there was all the difference between the Back Bay and the North End, between the Advent and Christ Church.

"What a dear old place," she whispered, as her eye passed over the mahogany-rimmed pews, such as so many country churches now have bought from city ones discarding them for a newer fashion. The galleries on both sides, too, had a homey, familiar look, and the large windows with small panes and no stained glass. Even the farther end—she had not yet put herself on familiar terms with the word "chancel"—even the head of the church, did not look very Episcopalian, though there was a reading desk on one side and a high pulpit on the other, and the communion table was spread behind a railing.

They were early and the deacon was quite bristling with information which his table neighbor had given him about the old silver communion service, which had been presented to the church, some of it as far back as 1723 and 1744, by King George II. and the provincial governor, Shirley, and other notables before the Revolution, who were trying to help the church along. The organ in the gallery at the back and the clock in front of it, and some curious brightly colored statuettes, were also presents. The figures, which represented angel heralds blowing horns, were captured by a privateer. The deacon knew that if he could only make Hannah feel the struggles that little church had been through, she would be a good deal happier all through the meeting, or service, as he supposed he ought to call it.

Perhaps it was that, perhaps it was the homeliness of the general look, perhaps it was the familiar hymn and the clear way in which the full, rich voices of the choir sang words she knew—whatever it was, Mrs. Dudley soon felt at home in the Old North Church, as she had never believed she could feel in any Episcopal church. Then the minister—"the officiating clergyman"—seemed sort of natural, too, in spite of his gown. The sexton had said that the rector, Mr. Duane, was in Europe, but that his friend, Mr. Robert Murray of Waltham, would take his place. It seemed to her that Mr. Murray read his service "right out of the Holy Scriptures." He didn't sort of sing something along so'st one couldn't keep up, but spoke clearly and firmly, and it was a real comfort when he read a Psalm she knew, that she could say aloud, yet not be heard, every alternate verse.

"I do say," she declared afterwards, "I never heard the parable of the widow's mite when it seemed to do me more good. How he said, 'Possess your soul in patience,' and 'Heaven and earth shall pass away, but not my word.' And, Jacob, do you know, I sort of felt guilty about my being so sharp set against that poor little church when Mr. Murray read that we should be thankful if we were accounted worthy to escape these things. We haven't many trials ourselves, and think what that little congregation has had. In fact, from the plain looks of all the people, I guess there are very few of them that don't know work, and pinch, too, sometimes."

"Well, there were some," responded the deacon "I wasn't sorry for. They were the visitors who sat in front of us. If ever people had it printed all over 'em that they did not come for anything but to see what they could see"— The deacon was too indignant to finish his sentence.

"Was that the reason you made such a point of getting up and sitting down every time?"

"Partly. I said to myself: 'Here's this church, and here's the people who care for it as much as we do ours in Peaceville; and I don't see as it's using them just right if I don't try to show my respects for their ways by following them as far as I can.'"

After the service, when the officiating clergyman announced the communion, he invited any member of Christ's church who might be a stranger amongst them to come to their table. The deacon looked straight ahead of him for many minutes—his wife, watching him, also impressed by the simple invitation. The first company who could find room about the chancel were administered to and returning to their places; the second knelt, and the clergyman offered them the bread and wine, with his gentle words; the third began to move forward, when the deacon gave one look at his wife, whispering, "I can't refuse that invitation," and got up. Instantly she rose also, and they took their places with the rest.

The rest of the service was a sort of dream. After the benediction they silently made their way out of the church. The old bells rang them a farewell to a tune which they used at home to the words, "I am the Way, the Truth, the Life." All the way back to the boarding house they did not speak.

In their own room, Mrs. Dudley said: "I didn't know as he meant orthodox visitors, but I guess we didn't either one of us eat or drink unworthily, Jacob."

The deacon said: "I felt so, too."

At the dinner table the deacon's young man asked them if they had waited to examine the silver and the old prayer-book and "vinegar" Bible in the vestry room, and if they had gone up in the tower to see the bells, and look out the window through which Paul Revere saw the lanterns.

The deacon said no, it went against him to treat the old church like a curiosity shop. The young man looked surprised for a moment.

"There was a great crowd, I heard, and the old things are awfully interesting, but I sort of felt it was being impertinent, myself, when I examined them with a crowd of others after service."

In the afternoon the deacon and his wife entered King's Chapel somewhat before half past three, and although there are stained glass windows there and fluted pillars with richly ornamented capitals, the old fashioned galleries made their way to the country people's hearts, but still more the Sunday school of young people in the galleries and the closing hymn they sang.

The old "square" pews, which have been replaced by the narrow "slip" pews in so many early churches (including Christ Church), have been allowed to remain in King's Chapel. They are still lined with the red satin wool brocade and, with all the rest of the interior, are kept as nearly as possible as in the old days. Some of them have only narrow seats facing each other; some have big, comfortable arm-chairs. Neither the deacon nor his wife would indulge in the chairs. They might be good old style, but they did not seem church-like. In King's Chapel everything seemed nearer the Episcopalianism of the Advent, yet the service proved to be far different as it proceeded. Scarcely anybody in the Dudleys neighborhood pretended to get up or to really kneel, so the old couple sat quietly and listened to the beautiful music (though a violin *obbligato* startled them somewhat) and to the clear, beautiful reading of the pastor, Rev. Howard N. Brown.

The delight of the afternoon was the sermon from the brief text, "Let your light so shine before men that they may see your good works and glorify God." It was a plain, straightforward talk as from one Christian to others, an appeal not to forget that the light is God's and we are the candlesticks, not to forget that this light shines by means of simple truth, of unselfishness, love for others and love for nature. It was a talk for Christians in springtime, reminding them of how unspeakably lovely the world we live in is soon to become, how it is all given us without the asking, and how by keeping near to nature's heart our light is strengthened.

"Seems to me, Hannah," said the deacon that night, "that the Lord has been very rich in his blessings to us this day."

"Yes, Jacob," said his wife, "and to think they should have come by means I have always believed were so mistaken as to be almost sinful."

SWAMI VIVEKANANDA UPON HIS NATIVE HEATH

BY REV. FRANCIS E. CLARK, D. D.

A Hindu prophet is not always without honor in his own country. Swami Vivekananda has come back to India, has seen and conquered. Everywhere in southern India he has been received with more than royal acclaim. Triumphal arches have been erected; garlands innumerable have been hung upon his willing neck; his carriage has been unyoked from its horses and drawn by enthusiastic scholars and high dignitaries of the land, for is not he the great Brahman who has won the Western lands for Hinduism? Is not he the profound scholar, the eloquent orator, the astute diplomat, the master of assemblies, who, by waving his magic wand for a few months in Chicago, New York and London, has turned back the engulfing waters of Christianity, which threatened, only a few short years ago, to submerge the world—India included?

These are the ideas at least which the average Hindu seems to have imbibed, and we may be very sure that Vivekananda himself has done nothing to disabuse his countrymen of these notions. No wonder they call him "Swami" in their words, "God" Vivekananda.

But, though so exalted, this god is quite willing to be interviewed. He doubtless learned the trick when in America. Here are some choice extracts as they recently appeared in the Madras *Mail*.

"What was your experience of America, Swamiji?" asked the enterprising reporter.

"From first to last very good," answered Vivekananda. "With the exception of the missionaries and 'church women,' the Americans are most hospitable, kind-hearted, generous and good-natured."

Naturally the reporter desired to know something of these "exceptions" who so fall below the average American, and so he asked, "Who are these church women that you speak of, Swamiji?"

Swamiji: "When a woman tries her best to find a husband she goes to all the bathing places imaginable, and tries all sorts of tricks to catch a man. When she fails in her attempts she becomes what they call in America an 'old maid,' and joins the church. Some of them become very 'churchy.' These church women are awful fanatics. They are under the thumb of the priests there. Between them and the priests they make a hell on earth. They make a mess of religion. With the exception of these the Americans are a very good people. They loved me so much. I loved them. I felt as though I was one of them."

After sounding the Swami on the interesting subject of "church women" the reporter asked him his idea concerning the Parliament of Religions. Here is Vivekananda's opinion.

"The Parliament of Religions, as it seems to me, was intended for a 'heathen show' before the world, but it turned out the heathen got the upper hand and made it a Christian show all around. So the Parliament of Religions was a failure from a Christian standpoint. But the Chicago parliament was a tremendous success for India and Indian thought. It helped on the tide of Vedanta which is flooding the world."

Having exhausted these American church women and the Parliament of Religions, the Swami adopts the rolê of prophet when asked, "What are the prospects of the spread of your mission in England?"

"There is every prospect," he replied, with jaunty confidence. "Before ten years elapse a vast majority of the English people will be Vedantins. There is a greater prospect of this in England than in America. You see Americans make a *fanfaronade* of everything, which is not the case with Englishmen."

Thus having predicted the complete triumph of Brahmanism in England, and that within the short space of one decade, he goes on to give an interesting view of the English character, which, on the whole, he esteems highly, as indeed is most fitting in a loyal subject of Queen Victoria. But this further estimate he confides to the willing ear of the reporter: "John Bull is rather a thick-headed gentleman to deal with. You must turn the screw and push the idea until it reaches his brain, but once there it does not get out. . . . To my astonishment many of my friends belong to the Church of England. I learn that these missionaries who howl (against me) come from the lowest classes in England. No Englishman will mix with them. Caste is as vigorous there as it is here, and the English Churchman belongs to the class of gentlemen. Therefore I would give a word of advice to my countrymen, that is, not to take the least notice of all these vituperative missionaries, now that I have found out what they are. We have 'sized' them, as the Americans say. Non-recognition is the only attitude to assume towards them."

I might go on through many columns, quoting other choice bits from this sage of modern Brahmanism, but perhaps these are enough to show his braggadocio and deceit and his animus against missionaries and earnest Christians. This interview is surely sufficient to open the eyes of certain gullible Americans who petted and coddled him, and gave him the impression that they were so much superior to the despised missionaries and "church women" who "make a hell on earth."

That Vivekananda's return has made a deep impression upon certain portions of the Hindu community is certain. But I cannot find that the Christian community has been greatly affected by his bombastic claims. The arrival of Dr. John Henry Barrows in Madras at about the same time is a powerful antidote to Vivekananda's poison. Dr. Barrows is so uncompromising and outspoken in his defense of evangelical Christianity that he has won the hearts of all the missionaries and Christian workers. He has deeply impressed many Hindus as well, and when he leaves India he will doubtless be classed by Swami as a "low caste American," perhaps not much better than the "church women" themselves.

Madras, India, February, 1897.

A PEEP INTO THE SOUTH

BY MRS. C. L. GOODELL

For the Northerner, who makes the journey to the well-known resort of Asheville, N. C., for the first time, there awaits a great surprise, for no one could be able to picture to himself the marvelous and startling experience of crossing the lofty mountains of the Blue Ridge by rail. Formerly this was accomplished after the fashion of the olden time, in a lumbering stage coach over a rough road. Now it has come to be one, not of convenience only, but of positive luxury.

There are two natural gaps or gateways of entrance through these mountains from the east. The great Southern Railway, with its magnificent Pullman cars, takes you through one of these along the course of the beautiful Swannanoa, a large and swiftly flowing river, to the western part of the State. And what a ride! Up and up, winding in and out like a thread, across dizzy chasms and around gigantic walls of solid rock; now clinging to the very edge of the mountain-side, and then over great masses of detached granite. Back and forth the train creeps, doubling on itself several times in the ascent. From one point, the track below over which the train has passed can be seen on fourteen different grades.

At last you come to the great tunnel which pierces the summit and then the descent begins. You soon reach the city of Asheville, which lies in an elevated basin and reminds you in general effect of a Swiss town. Hardly anywhere in the world is there a happier combination or greater variety of lovely scenery than just here. The hills on which the city is spread out rise up from the valleys of the French Broad and Swannanoa Rivers, 2,600 feet above the level of the sea. From the top of one of these hills 180 peaks are said to be in sight, while the city itself lies like a beautiful panorama at your feet.

Asheville is a place of immense distances, reaching out over these innumerable hills, showing a collection of beautiful country seats and public inns scattered irregularly and picturesquely over them. It claims a population of 12,000, exclusive of the throngs of visitors the year round. You see a variety of attractive private residences, stone and brick churches of various denominations, public library, State normal school, city hall and business blocks, including large and well-furnished dry goods stores. The electric street railways open up the suburbs in all directions. The streets themselves, which are well paved and lighted with electricity, center about a public square where, at all hours of the day, especially on Saturday, the market day, multitudes of men, of all grades and capacities, congregate for purposes of business and trade and barter, making it a place of lively exchange. Here in the open air they stand, surging back and forth, driving bargains or watching for a job, from the president of a bank to the colored man from the country, who has driven his cart, attached to an ox and a mule harnessed together, for ten miles to make a quarter.

The mountainous, health-giving climate of Asheville attracts the sick and the well from the North during the winter months, and from the South in the summer. Ample accommodations are provided in the large, handsome hotels and hospitable homes which open their doors, while the walks, and especially the drives, for miles about, are a source of delightful entertainment and enjoyment. Indeed, the luxury of driving is placed within easy reach of all—a four-seated carriage, or a "victoria," with driver and pair of horses, being furnished by any of the livery stables, for a three or four hours' drive, for the moderate sum of $2.00 in the morning and $2.50 in the afternoon.

Judging from the numbers you see on the streets and in the humble cabins scattered about in the outlying districts, there is a large population of colored people, some of them well-to-do, many of them poor. While they have, of course, the right of way in all public places, there is evident everywhere the unconcealed air of superiority on the part of the white people, which savors of the old system of slavery and which will probably never disappear from their territory. The servitude of the blacks still exists, in spirit, and they too often look in vain for any tenderness of disposition toward them from their white neighbors. This state of things does not conduce to the development of their best powers, but rather the contrary, while the lack of confidence in them, together with the constant resort to threats in place of kindly encouragement, tends to make of them only indifferent eye-servers instead of faithful, devoted servants. Of course there are noble exceptions to all this.

These people regard the North as the colored man's paradise, where their real friends are, and look, with a longing that is truly pathetic, for some good fortune that may chance to transport them over the line. Indeed they sometimes venture to plead with visitors from the North to take them home with them, promising to serve them faithfully all their life long. This, by the way, is an experiment which has been tried in several instances with very satisfactory results, and, if repeated to any extent, might help solve the much perplexed "servant question" in the North.

Eight out of the twenty-six churches in Asheville are colored. If you want, for once, to break away from the stiffness of some of the more conventional church services, go and give your emotional nature a little freedom in one of these churches. You will enjoy the earnest, informal talk of the preacher, and in response to his irresistible appeal at the close, you will march up in line with all the rest, and lay your offering on the table in front, after which you will find yourself in good mood to join heartily in the familiar gospel songs which ring out with characteristic melody and pathos from these simple-hearted worshipers. Sometimes these souls become so enraptured that they seem ready to "sit and sing themselves away to everlasting bliss." Not infrequently their service of a Sunday night is unconsciously prolonged a whole hour beyond the usual time for closing.

During a recent stay of four weeks in Asheville, it was interesting to learn of the various forms of Christian work undertaken and carried on along the different denominational lines. One is not long in discerning, under the exterior of society and fashion, a rich vein of self-sacrificing energy and action that savors of the true spirit of Christ. Besides the home and foreign missionary organizations which exist in most of the churches, there are also many charitable institutions, such as the Children's Home, Flower Mission, Rescue Training School, hospitals, etc., where individual workers find ample scope for benevolent effort, and in many ways give comfort and relief to the sick and needy. "The poor ye have always with you," may aptly be said concerning this city as well as of other cities scattered over our land. But just as truly can it be said of these Southern Christians, that a great company of them are "full of faith and power," and "do great wonders among the people" in the name of Christ.

Not far beyond the city limits of Asheville is George W. Vanderbilt's magnificent estate, known as "Biltmore," which is destined to become as famous as any spot in our country. His private park comprises several thousand acres of alternating hills and valleys, all under careful, scientific cultivation, adorned with artificial lakes, rustic stone bridges, a profusion of evergreen shrubbery, palms and flowers, and having 100 miles and more of smoothly graded, macadamized roads for driving. This park, with all its attractions, is freely open to the public two days in the week, and thousands of visitors avail themselves of the privilege.

Within this park, on a wide elevated plateau, commanding an extensive view of the mountains and overlooking the picturesque valley of the French Broad River, Mr. Vanderbilt has erected his immense stone castle, costing $4,000,000, and furnished it with expensive works of art from all parts of the world. His stables, dairies and propagating houses, fisheries and deer reserves are all on the same grand scale. He has also erected on this estate a beautiful stone church edifice for the use of his many employès and their families and for the people of the neighborhood. This he has dedicated as a sacred memorial to his father and his mother.

He has furnished the church with a fine organ, prayer-books and hymnals, and here he supports a professional organist, a quartet choir and chorus of thirty trained singers, and a rector who conducts service every Sabbath morning. The city of Asheville may well be proud of such a suburb as Biltmore, with all its varied attractions, so near and so available. The advantages from both a lucrative and educational standpoint can hardly be estimated.

In and Around Chicago

Wilton College

If this college for German youth is 127 miles west of the Mississippi, its president, Rev. M. E. Eversz, has his home in Chicago. From him one learns that in the academy there are now 125 students, of whom forty-six speak German. English speaking students are not excluded. Nineteen German born students hope to preach the gospel. The three counties, Cedar, Scott and Muscatine, furnish a fine field for a school like this. Students have gone to this college from twelve other States. The college was removed to Wilton two years since from Crete, and since its removal has prospered greatly. The first term the number of students increased from ten to forty, and has increased since to 125. The citizens of Wilton provided the present buildings and a campus of nine acres. They gave $4,000 for repairs, and $13,500 to be paid in ten annual installments. The repairs, as is natural, cost a little more than was anticipated. To meet present emergencies $5,000 is needed. As this is the only German Congregational college in the United States, it should not be permitted to languish for lack of the small sum for which it asks. Such a college is indispensable and should be sustained. In its present distress it rests as a great burden on the heart of its self-sacrificing president.

The Seminary

The closing exercises of the seminary year began with the communion service in the seminary chapel Sunday afternoon, April 11. The sermon before the graduating class was preached in the First Church Sunday evening by Dr. Nehemiah Boynton of Detroit. It was in his best vein, and was eminently appropriate. In the morning he preached the first sermon in the new house to be occupied by the Washington Park Church. The week has been occupied with examinations, some of them written, others oral. Year by year they are becoming severer and the list of studies to which young men are required to give attention longer. Professors and examiners express themselves as satisfied with the way in which the students have this year acquitted themselves. There is no doubt as to the hard work done both on the part of the faculty and the students.

Moody Again

Not content with the services week before last, the public filled the Auditorium twice last Sunday. In the afternoon every seat was occupied by women, to whom Mr. Moody spoke with even more than his usual tenderness and effectiveness. In the evening an equally large audience of men was present. It would seem as if such evident interest in services like these were an indication of genuine Christian life.

Washington Park Church

Since Professor Mackenzie assumed the pastorate and Professor Curtiss the management of the finances, and began the canvass of the neighborhood, the prosperity and growth of this church have been assured. Sunday morning, April 11, the dedicatory exercises of what is to be, when completed, a commodious and attractive house of worship began and continued through the week. The dedicatory service, properly so called, took place Sunday afternoon, Dr. E. P. Goodwin offering the prayer. Dr. Noble and Dr. Willard Scott made addresses, and Dr. Savage, Rev. Fred. Staff and Superintendent Armstrong participated. In the evening Dr. Mackenzie preached, assisted by Rev. J. A. Adams, a former pastor. At all three services Professor Curtiss appealed for money and succeeded in raising nearly $2,300, a large sum, considering the character of the parish and the size of the church. Tuesday evening Secretary Taintor gave a free lecture on The Men of the Mayflower, with stereopticon views. Wednesday there was a special gathering for prayer, at which nearly all members of the church, the Sunday school teachers, the members of the societies of Christian Endeavor and many other Christian friends in the vicinity were present. Thursday evening was set apart for a social gathering, at which brief addresses of congratulation were made by visiting brethren. The night was exceedingly stormy, but those who ventured forth were well repaid. Friday evening there were services appropriate to the time. The new church enters a house of its own under the best auspices, and may reasonably hope in no long time to become strong and helpful.

Another Y. W. C. A. Anniversary

Monday evening the twentieth anniversary of the Y. W. C. A. organization was observed by a banquet at the home of the association on Michigan Avenue, at which such men as Drs. Henson, Withrow, Noble and Johnson were present. Judge Kohlsat, Dr. J. P. Hale, Dr. Canfield, Dr. Rubinkam and Dr. Hirst also made short addresses. The association has within a few years put up a large edifice on the avenue, where for a moderate price it furnishes a comfortable and attractive home to young women. While the atmosphere of the home is thoroughly evangelical, and the work is supported almost entirely by members of evangelical churches, its managers have not refused the assistance and sympathy of such men as Dr. Canfield of the Universalist church.

Another Bank Failure

The public was surprised to learn last week that the Globe Savings Bank had been compelled to close its doors. From investigations already made it would seem as if its 3,600 depositors will lose all that they have intrusted to its keeping. It looks as if there had been considerable dishonest handling of its funds. Its president, Mr. Spalding, as treasurer under the Altgeld rule of the State University, has, it is feared, so manipulated the funds of the institution that it will lose heavily. Some have thought that it would lose its endowment bonds as well as its deposits, and that the university would be obliged to cease its work for the remainder of the year. Mr. Spalding has turned over to the new treasurer of the university assets which at their face value would nearly equal the amount missing. Of their real value one cannot be certain. Nor is it certain that the university can retain these assets and the depositors receive nothing. The courts may have to decide. One of the worst features of the case is the fact that Governor Altgeld is mixed up in it. Indeed he seems to have compelled the trustees of the university to approve Mr. Spalding's bond which now is said to be inadequate, and to have been a borrower of the funds which Mr. Spalding received for safe keeping. At present there are a good many rumors which it is hoped will not prove true. One thing is certain, the bank has failed and the losses of innocent parties will be very large. This is the more to be regretted as savings banks have never been very popular in the West. Building societies have taken their place, and have hitherto been as sound financially as they have been popular. Some additional legislation may be required to secure their absolute safety.

The New Administration

Mayor Harrison assumed control of the city Thursday evening. There were flowers and the usual congratulations. He says he does not intend to violate any laws, or to stand in the way of any proper application of the principles of civil service. The men whom he has chosen as heads of departments are men of good standing. Just what will come of his control of the police force of the city is not yet apparent. We had hoped that this department, like the water department, would be taken out of politics. Mayor Swift's report of the work he has been able to do indicates fidelity to his pre-election promises and municipal ability of a high order. If Mr. Harrison does as well as he promises to do he will receive the support of a great many who did not vote for him, and who regarded his election as a serious misfortune. If he attempts, even under pressure, to set aside the principles of civil service, he will find the Civic Federation a much more powerful opponent than he may think. The report of the retiring mayor, Mr. Swift, was encouraging to all those who are striving to secure good government for cities. He has effected a saving of $1,800,000 on the pay rolls during his two years of office, and has given the city better service than it was receiving at his inauguration.

He has introduced the merit system, and thus taken the police out of politics; he has settled the long litigated lake front controversy, whereby the Illinois Central has already sunk its tracks and made a beautiful park possible; he has persuaded and compelled many of the railroads to elevate their tracks, and taken steps which will make this elevation universal; he has enlarged the operations of the health department and rendered them more efficient; he has increased the water supply of the city, and has provided for intercepting sewers; he has corrected abuses in the special assessment system, and while reducing the expenses of the city government has shown that the finances of the city can be successfully managed. The people will not be satisfied unless Mr. Harrison succeeds as well as his predecessor.

A General Cleaning Day

The suggestion that May 15, or some other day in that month, be taken as a day upon which private citizens shall combine with officials and clean up every alley and street in the entire city has met with a favorable response. Even if the attempt fail in some respects, it is worth while to make it. Some good will come of it.

The Birthday of a Veteran

Wednesday, April 14, Dr. D. K. Pearsons celebrated his seventy-seventh birthday. Dispatches and letters rained in upon him at Hinsdale and made him happy. Fully twenty institutions of learning, as recipients of his gifts, sent him their congratulations. The doctor is in good health and spirits and is just as ready as ever for a campaign which has no other object than putting some college on its feet. Of one thing the doctor may be sure, the congratulations which come to him are genuine. In common with them all we express our hope that he may live till he sees all the institutions in which he is taking such deep interest thoroughly established and equipped for their work. For no one of them is he more anxious than for Mt. Holyoke. To him and to the friends of the college West, the meagerness of the collections on Mary Lyon Day was disappointing.

The Presbyterians

The Western section of the Alliance of Reformed Churches holding the Presbyterian system, which seeks to bring these churches into closer fellowship, met on April 15 in the Covenant Church of Chicago to discuss various matters connected with their work. Representatives were present from the Canadian church, the Presbyterian churches, North and South, the Reformed Church of America and the Reformed Church of the United States, the United Presbyterian Church, the Cumberland Presbyterian Church and the Welsh Calvinistic Methodist Church. In the evening these visiting brethren were given a banquet by the Presbyterian Ministers' Association of Chicago. FRANKLIN.

The Home

NATURE'S SECRET

BY JOSEPHINE CANNING

I know a green bank where anemones grow
And daisies and buttercups too;
And where the sweet violets open their eyes
To the color of heaven's own blue.

The apple trees pink with the blossoms of May
A fragrance distill on the air,
And breezes all gently in passing them by
Kiss softly their petals so fair.

Adown through the meadow a river flows by,
Like a ribbon its pathway is seen,
And close to its windings on either green bank
Are willows of tender hued green.

The hills in their new budding verdure look down
And smile on the valleys below,
And the bobolink sings o'er his nest in the grass
Where cowslips and pimpernels grow.

O nature, whose heart throbs in winter are stilled,
What think you of spring and its bloom?
What force has impelled you to clothe the broad earth
With beauty bright spun from your loom?

For answer we read from each sweet-scented flower,
And from the wild bird as it sings;
'Tis God in the blossoms, 'tis God in the breeze,
'Tis God in the heart of all things.

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Now that the bicycle season is fairly open it is well to bear in mind that this form of exercise for women meets with the approval of physicians. That is, an organically sound woman can ride a wheel with as much impunity as a man. The tide of public opinion, too, which for many generations has debarred the gentler sex from the benefits and pleasures of physical recreation, has turned in the other direction. The rational enjoyment of tennis, rowing, golf and other outdoor pastimes is no longer the monopoly of men. The diseases of women take a front place in our social life, and statistics show that a large per cent. are functional ailments begotten of *ennui* and lack of opportunity to work off superfluous muscular and nervous energy. All this is corrected by a judicious use of the wheel. Sleeplessness, so-called "nerves" and those petty miseries for which the liver is made a scapegoat disappear with the fresh air inhaled and the general effects of exercise and exhilaration.

An index of the growth of working women's societies is seen in the plans for the forthcoming convention to be held in Philadelphia the last week in April. This will be the third national gathering of working girls, the first being held in New York in 1890, and the next in Boston in 1894. Among the eminent speakers will be Sir Walter Besant and Dr. Rainsford. The topics arranged for discussion cover a wide range of subjects, including Women in Factories and Workshops, Religion in the Clubs, Holiday Houses, Physical Training and Civic Work. The arrangements for social courtesies to the delegates show that artificial barriers of wealth and position are rapidly being leveled by association in the clubs. The Colonial Dames will give a reception, the Drexel Institute and School of Industrial Art will be open for inspection, and excursions are planned to points of historical interest. Women of leisure, who have frequent opportunities to attend public meetings, have no conception what an outing of this character means to a busy wage-earner.

It was a rare spring morning when April was in one of her most bewitching moods. Three ladies, mutual acquaintances, chanced to meet in an electric car bowling toward a beautiful suburb of Boston. The unrivaled splendor of the day naturally evoked enthusiastic comment. But the remarks of two of the party sounded trite and commonplace as compared with the utterance of the eldest woman. As the car climbed an eminence she began without affectation, in a low, well-modulated voice, to quote at length and comment upon a fine passage from Bryant's Monument Mountain, beginning:

> Thou who wouldst see the lovely and the wild
> Mingled in harmony on nature's face,
> Ascend our rocky mountains. Let thy foot
> Fail not with weariness, for on their tops
> The beauty and the majesty of earth,
> Spread wide beneath, shall make thee to forget
> The steep and toilsome way.

Her genuine appreciation of the poet's sentiment and her own evident love of nature charmed her listeners, making one, at least, feel that for true culture and real familiarity with the choicest literature the women of a past generation often excel their younger and college-bred sisters.

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BY THE PROVIDENCE EXPRESS

BY JOHN PRESTON TRUE

Joe Dent knocked the ashes from his pipe. The iron pillar rang like a bell under the stroke, and a tiny echo whispered back from the wall and was lost in the low, placid hissing of the engine.

Joe had no right to be smoking in that room, where he was assistant engineer in the basement of a huge department store. But today he felt utterly reckless, and cared no more for regulations than a tramp. What a hash he had made of things, to be sure! And how all his past mistakes came trooping back and hedged him in, until they stood too thickly for a thought to escape him without their leave. It gave him a grim sort of satisfaction just to look them over, each being one more proof to back up his own opinion of himself against himself. And he was but a young fellow, too!

Too young for his place, the mighty "head of the house" had thought at first; but he liked young men and had long since learned to take their measure, and Joe had swung through the searching examination as though he had been fed on dynamics and steam gauges from his cradle, instead of having just graduated from a stationary engine on a farm. So now he was here watching the needle on the indicator, the glow of the furnace on the floor, the hight of the water column in the guarded glass tube; and the farm—was many a mile away. Had it paid? Yes, it had! he told himself, savagely. There are some things that no man will ever stand. And Lou had told him—had told him—what was it? That she had married beneath her, and that he had married her for the farm. He writhed at the thought even now.

"Curse the farm! It was she that I loved, not a lot of barns and cattle," he roared, then sank back on his stool and covered his face. It was a bitter thing to face.

Then he began to make excuses for her to himself. She was but a girl, not eighteen. Too young to marry, they had said, the wiseheads! Impulsive and untrained, and left alone in the world. Why had he not been more patient with her, and tried to do the things which seemed so all-important to her, although so trifling to him? He could see now that each chance ignored had been the gentle sliding of a quicksand through a barrier, until at last enough had passed to carry all before it in an overwhelming rush that had swept away their happiness forever—

"Dinner, Joe."

It was his superior, returned from his own lunch, and Joe rose slowly, wearily, and put on his coat. A dozen light-hearted, small salesgirls were fluttering into the stockroom beyond with their own luncheons, and hailed him with a shout in the free, "all-of-a family" way customary among such.

"Joe! come and turn this box over!"

"Joe! please lend me your knife to cut this knot."

"Joe! I want you, too!" in four or five different directions at once as he passed through the room. But his face was so full of gloom as he silently lent those that needed it a helping hand that a shadow fell on them which lasted till long after the hour was over. What could it mean? And each small heart gave a little throb of fear and pity, for with them but one outlook could give them such a mien—their sword of Damocles, "discharge." And what would they do now without Joe?

Out into the hurly-burly and roar of the streets plunged the engineer. It might help him to forget. The rumble swept up one great artery of trade and met at right angles another in a swirl of battle thunder. Cabs, lumbering drays, crashing, clanging electric cars and the seething mob of hurrying souls, that filtered through the crossways and in and out among the teams as though reckless of life—this was what he sought, and he let himself drift with the crowd. But man does not hang sorrow on a nail when he dons his hat for an outing. He takes it with him as he would a watch, and forever finds himself referring to it. As to happiness—what had become of his?

"Sold, to the man in the white hat, for fourteen cents!"

Joe stopped short, bewildered by the words and the resulting shout of laughter from many voices. Unconsciously he had entered a cross street, and was opposite an auction room, in the heart of which was an eager, laughing crowd. Their gayety attracted him, and he shouldered straight in, as though that had been his real destination. Perhaps it had under fate's kindly guiding hand.

It was one of those semi-annual affairs that brighten the monotone of the salesman's life, the disposal of unclaimed express parcels. A great heap of them lay behind a counter, and before it pressed a rough, good-naturedly excited throng, with here and there an unkempt, earnest-eyed little Jew, whose highest bid invariably was "Thirty shents!" For these packages were always sold unopened, and it was the unwritten law that the buyer should open his package then and there for the joy of the losing bidders. Up went a valise on the counter. "How much for this?" and swift came the bids in ridiculously small gains; five cents, ten cents, sold—for twenty-one cents to the fat man in the corner. A knife forces the lock in a twinkling. Treasures? That depends on individual estimation. Three old bricks and a wad of newspapers are revealed, and the crowd guys the buyer, who enjoys it as much as they. A box! A Jew wriggles to the front, eyes it keenly, bids up to his limit—"thirty shents"—and gets it. He is disposed to shoulder it and make off, but the bystanders won't hear to that. Up comes a hatchet. Smash! and a lot of samples of shoes appear. Isaac grins happily and is cheered for his luck. Several small parcels bring quite high prices, as more likely to contain valuables. One box is loaded with last year's almanacs, advertising a patent medicine, which the laughing buyer promptly distributes by pelting the heads of the men on the floor below him with this literature of a bygone day, till some one pulls him and his box off the bench together to make room for another.

"Now, gentlemen!" cried the auctioneer, "here is the chance of a lifetime! This great flat box evidently contains a picture; perhaps an old master, perhaps a family portrait of your ancestors who came over in the ark. You can hang it up in your hall and tell your friends to note the resemblance to the owner. Five I am offered, ten I am offered, shall I have fifteen?" and away up went the bids, for this undoubtedly was a prize of value; and when at twenty-five dollars it was taken by a man with a white waistcoat and a big seal to his watchchain, his friends congratulated him while the cover was being pried open with special care. A pause, a craning of necks, then a yell of delighted laughter rang out that echoed clearly from the house across the street, while the new owner gazed in blank stupefaction at his acquisition. Peal on peal of merriment rang out and men lay down and rolled and shook at the disclosure. For there, neatly packed, was a stuffed, double-headed calf, consigned vainly to some unappreciative freak museum by a disappointed granger.

"What did I tell you, gentlemen, about its being a family portrait?" cried the salesman, grinning, and again the crowd shouted and guyed the buyer. "You can trust me every time, gentlemen; trust me all in all or not at all, as the poet says. Now, here's another prize. How much for this, no doubt a jewel case?" and the fun went on.

Presently, a small, box-like parcel was put up.

"Here, gentlemen, is another jewel box. It is light"—tossing it—"so it can't be a wedding cake like the last lot, in which I was unfortunately mistaken. Year old cake is a little dry, brother, ain't it? Better buy a fresh lot tomorrow and remember me when the cards are out," and the red-faced teamster, who had made that unlucky purchase, turned all sorts of colors to the huge delight of his unmerciful fellows. "How much?"

It did look like something of value, that oblong little box, and bids came fast and in earnest. Men get reckless at times under such enthusiasms, and it was a long price indeed that carried off the treasure. Eager eyes awaited the unfolding. Paper after paper fell, string after string went writhing down before the box itself was shown. Then slowly, reverently, the rough man lifted from its bed of protecting cotton wool the treasure which had been packed so carefully with tender, loving hands a year ago and sent on its unended mission. Torn, it was, with briers. Torn and scratched, rubbed through to the white—only a worn-out, tiny baby shoe!

Where was the guying, the laughter? Not a sound escaped from the crowd. For long, long seconds silence fell like a mist upon them, and like a mist things seemed to each man there for those long seconds dim and indistinct. What little feet had stumbled in that bit of leather and its mate a year ago, and where were they now? Still sturdier and more wearing, or on a heavenly pavement? Who could say? As the buyer slowly turned the slipper over a bit of paper with faded writing on it, blotted and stained, fluttered out and silted downward. Why was it stained? Were they tears that made those blurs, and why?

Hesitatingly the man picked up the paper and began to read to the silent men:

> *Dear Joe:* O Joe, come back to me. I had only you and Sammy to love. I never knew how much I loved you till you'd gone, and now the doctor says—O Joe, he says I shall not have Sammy much longer. Come back before—

There was a struggle, a shoving, a hoarse voice that cried harshly, "Let me through!" and choked and ceased; then a man burst through them and leaped upon the counter.

"Give me that! It's *mine!*"

Letter and shoe were wrenched from the holder's hands. An unheeded, uncounted wad of crumpled bills was thrust into them in return. Then with a wild, desperate gesture and swing of his arm the man plunged straight down as though into a tossing sea, and plowed his way resistlessly toward the door.

Those that were left looked at one another silently. Those that were hurt in that mad rush did not know it, or if they did made no complaint. Then, as with one accord, they turned to the salesman, motionless, expectant. And he, glancing at the merchandise behind him, swept a long look over their heads at the patch of blue sky visible through the doorway, and said, quietly, "Gentlemen, the sale is over for this day."

Through the doorway, out into the hurly-burly, yet under the blue sky, the throng as quietly melted away.

WHEN KING OSCAR WAS PRINCE

BY JANET SANDERSON

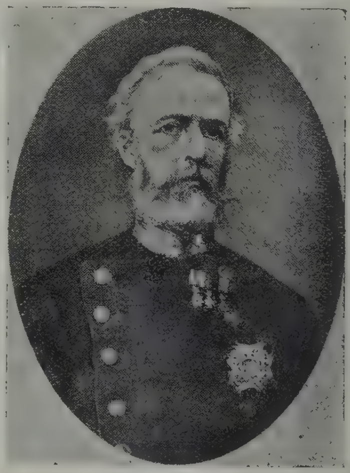
King Oscar of Sweden and Norway was not born of a long line of kings. It was only by accident that a simple, obscure burgher's family of the Pyrenees came to be the rulers of the finest kingdom in northern Europe.

Away in southern France, in a small gray house of one story, No. 6 Rue de Tran, in the lovely town of Paw Marshal, Bernadotte was born in 1764. He quitted his native town in 1780 as a drummer boy in the Regiment Royal de la Marine, and later in 1810 was adopted by the childless Charles XIII. of Sweden, and in 1818 was made king, the first Bernadotte sovereign. He was succeeded by his son Oscar I. and he in turn by his son Charles XV., who, dying childless, left the throne to his brother, Oscar II. (the subject of our sketch) in 1872. All their reigns, from 1818 to the present day, have been reigns of peace and prosperity.

When the little Oscar was born he was so far away from the throne, his grandfather being king, his father Crown Prince and the two older brothers having nearer claim, it was not thought needful to educate him for a ruler and he was allowed to carry out his one wish—to be a sailor. When the little fellow was eleven years old he entered the Swedish navy and, like any common midshipman, worked at all duties, passing from one grade to another till he was promoted to lieutenant, and showing that thoroughness and application in his duties which he has manifested so clearly in later life. He was a true lover of the sea and even while attending the University of Upsala he never abandoned his naval pursuits, and in time gained the rank of admiral.

The hand of the prince who could guide the ship so skillfully could also wield the pen gracefully, for in a competition work written at the instigation of the Swedish Academy of Science he bore away the prize for his poem, Memories of the Swedish Fleet, sent in anonymously. After his university days he finished his military studies, then turned again to naval life, visiting many lands and the courts of Europe.

While at the little court of Wied, as guest at the castle of Monrepos, he met and loved the Princess Sophia, "his angel bright and good," as he calls her in his poem, Monrepos, and when he was twenty-one years old he took her as his bride to his northern home. It was a true love marriage, for a beautiful family life distinguishes the court of the Bernadottes, where political marriages are not the rule. So we find the prince and princess happy in their quiet home, happier still when the babies came to delight the home nest.



KING OSCAR OF SWEDEN

The father was busy with his scientific studies, full of plans for the development of his country's navy. Everything pertaining to the sea naturally claimed his interest. He encouraged all Arctic explorations and a land discovered by his explorers has been named Prince Oscar's Land. His leisure hours were occupied with music, art and literature. It was then he wrote his drama, Castle Kronberg, in French, and which is often acted in Sweden and other countries.

His literary and artistic talents are of high order and he is a poet of taste. He knows many languages and translated Goethe's Torquato Tasso into the Swedish, which earned him his election as member of the Frankfort Academy of Sciences. It was gracefully dedicated to his wife, Sophia, telling how Leonora had been to Tasso what she had been to him—the love, the inspirer, the crowning happiness of his existence. His love of history led him to write a memoir of Charles XII. which is considered a valuable work. His poems are all inspired by a keen love of nature; his sailor life had awakened his powers of observation and made him familiar with nature in all her moods, and these, with his simple and real piety, are reflected in his verse. One of his most charming poems is called In My Home, where we get a peep into the ideal family life of this poet-prince.

The home to which he refers is his favorite castle in the sound of Helsingborg, Sofiero; he named it in compliment to his wife. It is a collection of five poems describing what may be seen from the various windows of Sofiero. "A few square panes of glass," he sings, "but how many pictures it affords me!" He then describes the view and skillfully weaves in the old, strange sagas of Sweden's past, till the poem forms a perfect series of pictures of Sweden's story.

"Many a window in my home remains unclosed," he writes, "for I love to feel the summer breezes. I love to feel the sky my roof. From far the vaporous sea wind fans my brow. Here is the room in which I dwell myself. Enter it, guest, from out the breezy balcony."

As host he leads his guest from room to room, always singing a song from the window. At last he reaches those in which his fair hostess dwells.

"These," he sings, "are her favorite rooms; here flowers are bathed in sunshine. There is no sweeter freehold than this that she has chosen for herself. An awning covers the veranda, whence resting our eyes look over the ocean spread beyond. And round about is room for children's sports—to learn to play, also to slumber—ever near the mother, for such is our custom.

"Above all is my small treasure-house of books that has the view I speak of, and room is here besides for many a faithful friend, a dear acquaintance. Then, tell me, could I desire a larger house, more brilliant rooms? My bed stands peacefully under a peaceful roof, my days are filled with art, science and poesy and day by day I drink rich draughts of nectar from the balmy forest airs, from ocean's wave."

Prince Oscar is an excellent musician and able critic, and his speeches in the Musical Academy have been collected into a volume. He treats music not as an abstract art separate from all other human endeavors, but as a part of the grand whole of the intellectual life and reflecting with other sciences the spiritual character of the people among which it takes birth. The main dogma of his musical creed is that nature is inseparable from harmony. When God spoke, "Let there be light," he created at the same time with the outer world of harmony the world of sound.

Even in the happiness of his home life we find him yearning at times for the sea. He was fond of visiting England and in 1871 he visited the great international exhibition, where he took great pains to explain the model Swedish school to a member of Parliament, who said he did it as fully as a schoolmaster would have done and adds: "I never saw so rich and varied an amount of educational appliances of every kind. I found the prince a most interesting instructor and could not sufficiently admire his perfect courtesy or the goodness which placed his companions at their ease and on a level with himself. If I do not mistake he will prove a benevolent and enlightened ruler, for he is the able and enlightened promoter of education, industry, art and all that can adorn a country."

But the time had come when Oscar must exchange the happy days of the quiet life of a prince for the uneasy honors of a kingly crown, which descended on his head in 1872 when he ascended the dual throne of Sweden and Norway. King Oscar, in his proclamation, said: "My motto will be the welfare of both peoples. It will be the expression of my ardent affection for both nations united by my great ancestor. Their prosperity will always be present to my mind as the highest aim of my endeavors." He accepted the post as his duty and for twenty-five years has he conscientiously fulfilled what he then undertook.

FOR VANITY'S SAKE

BY BERTHA GERNEAUX DAVIS

He was a happy and gay little singer,
  With lyrics of summer pent up in his throat.
He sang from the dawn till the sunset, but always
  He kept for the evening his tenderest note.

Then, when the little gold stars were twinkling,
  He flew to the brim of his brown, woven nest,
And twittered soft nothings, received sleepy answers,
  That made a glad quiver creep into his breast

And ruffle his fuzzy red feathers. There surely
  Was never a little bird gladder than he.
No other nest with so downy a lining
  Was ever more cozily moored in a tree.

. . . .

The air of the forest is heavy with fragrance,
  As gay-tinted flowers their petals uncurl;
But two flashing wings that God colored as brightly
  Are rigid and still—for the whim of a girl.

The little brook catches its breath as it passes,
  A shadow lies dark on the woods' brooding face—
A bit of God's music and sunshine gone from them—
  Fettered by ribbons and meshes of lace.

A full-throated chorus, yet summer is grieving
  Over the songs that will never be heard—
Locked in a small, stiffened breast. O, I wonder
  What God is thinking, you poor little bird!

UNCONSCIOUS CHARACTER

In a thoughtful essay by Rev. W. J. Dawson in the *Sunday Magazine*, he says, concerning the parable of the last judgment:

> May it not be said that the conscious good and evil that we do is slight compared with the unconscious? Goodness in a man or woman is not so much a quality as an atmosphere. It is not so much by this or that isolated act we judge a man good, but by the total impression which he makes upon us. I may do many generous deeds and utter many noble words, but if I am not penetrated by the power of goodness I cannot make a good impression upon others. If I am really good, I am probably doing most good when I am conscious of doing least, and am most helpful when I am making no formal effort to be helpful. Even if we narrow this suggestion down to the barest literalism, is it not true that many of our formal acts of benevolence and philanthropy do not touch the right people, and are administered in the wrong way? But kindness never fails. The best work we accomplish for others may have nothing whatever to do with money; it may be in the glance, the smile, the unconsidered elements of human friendliness, which are better than bread to the hungry or water to the thirsty. In the ends of the earth that smile is remembered, that word is cherished, and men will go down into the ways of the dead with the warmth of that friendly hand pressure still felt on the palms that buffet their way through the waters of the river that has no bridge.

It is a fatal delusion to imagine that the arts of life, which only enlarge its resources, have any necessary tendency to improve its spirit; or that the completest acquaintance with science affords any guarantee of higher goodness. No laboratory can neutralize the poison of the passion, or find a crucible to make the hard nucleus of the heart flow down; no observatory can show us a new constellation of the virtues, correct the aberration of life's true light, or deepen any heavens but those of space.—*Dr. James Martineau.*

Closet and Altar

Your life needs days of retirement, when it shuts the gates upon the noisy whirl of action and is alone with God.

It is because the spirit of the Old Testament says "Go," and the spirit of the New says "Come," that we know that God has been upon the earth.—*Gerald S. Lee.*

Gladness be with thee, Helper of the World!
I think this is the authentic sign and seal
Of Godship, that it ever waxes glad,
And more glad, until gladness blossoms, bursts
Into a rage to suffer for mankind,
And recommence at sorrow.
—*Browning.*

What is it that can convert the complaints of mankind into a song of triumph? I know of nothing but the old, old story of the death and resurrection and ascension of our Lord, impressed on us by the Holy Spirit. The assurance of that self-sacrificing love, which has sounded the depths of human misery and sin and has not been overcome by them, is supreme in God's universe, and destined to complete dominion.—*W. H. Freemantle.*

Wherein lies the personal power of the Lord Jesus to bind human hearts to him in devoted love and heroic service? In this, that he realized his own ideal. He was indeed perfect as God is perfect, and in being this he left all his disciples, even such an one as St. Paul, hopelessly behind. But the divine loftiness of his character does not remove him beyond reach of our sympathy. We do not lose interest in him because he is so much better than we are. On the contrary, it is by his excellence that he draws us. He is to our hearts the imitable inimitable, holding us at once by aspiration and by admiration.—*A. B. Bruce.*

Faith is a grasping of almighty power;
The hand of man laid on the arm of God—
The grand and blessed hour
In which the things impossible to me
Become the possible, O Lord, through thee.
—*A. E. Hamilton.*

Christ, who dost bid me not to let my heart be troubled, I believe in God and in thee. Let thy joy be in me, and let it be fulfilled. Fulfilled in the presence of failure if thou didst send the failure, and my own folly did not invite it; fulfilled in sickness, if the great Physician bestows the sickness in order to heal me; fulfilled in loneliness, if the solitude is crowded with thee; fulfilled even in death, when death is the shadow of thy light. Wherever I turn my weeping eyes thy loving face is a tender reproach. I mourn over my sins in such wise that the mourning is an added sin. I grieve at my poor service of God and of man, and that grief hinders my service. I sorrow at my paltry growth—a growth that sorrow dwarfs and joy enlarges. Blessed Lord, who dost die in my deaths, take me into thy resurrection life. I will forget failure and gloom; I will forget duty, even the duty of joy; and I will learn privilege. Speed me on thy errands so swiftly that I shall have no time for moodiness. Take me into thy joy so completely that I shall not even consider whether I am joyful. And all through no grace of my own, but out of thy love which has promised and never failed. Amen.

KNOWING HOW IT IS YOURSELF

BY KATE UPSON CLARK

Every one is supposed to know in these modern days that an object lesson is the only true method of teaching. In a recent novel the heroine is asked why she hesitated to do a certain act, when she knew to begin with that it was right.

"Yes," replied the heroine, "I *knew* that it was right, but I have only just now *felt* that it was."

The object lesson, especially when we ourselves furnish the objects in our own persons, makes us *feel* a truth.

Said a lady who recently sprained her ankle, "I never realized before how hard it was to be 'laid up,' to have to mount a pair of crutches in order to get something from the other side of the room, to be unable to join in excursions and rides. I shall always be more tender hereafter to the lame and disabled."

We may have been surprised to hear others lamenting, perhaps whimsically, but always more or less earnestly, over the first white hairs or wrinkles, or incipient baldness. Such things are so common and so inevitable that we may have scorned those who grumble at them. But when our turn comes to have the same experiences we have an inkling of their state of mind.

It is not in vogue nowadays to try to explain the phenomena of everyday life after the old-fashioned plan of "Providence." We are told by the theologians that there are no signs of attempted consistency or purpose in the affairs of the world, except on the largest scale and counting by ages; and that it is silly to try to find proofs of God's intervention in the trifles of everyday life. But surely we may cling to the doctrine of the perfection of character by discipline; and it is plain to most of us that a providential purpose of illness is to make us more sympathetic with those who are ill.

"It is singular," sighed a mother, as she languished under the indisposition which had confined her to her bed for the first time in many years, "it is singular that those children should not have come in to see me before they went off to the tennis-court. They might remember to ask me, I should think, whether I wanted anything." Or, again, "It is strange that they do not inquire whether I do not feel the need of some amusement. They might offer to read to me or play some little game with me."

"But still," she reflected further, "how should they know the way an invalid feels? We have never had an invalid in the family, they have never been sick in bed a single day themselves. They have almost never seen an invalid. As everybody who has brought up children knows, they almost never acquire any ideas of duty or courtesy except by explicit and line-upon line instruction. It has never occurred to me to instruct them regarding the care of the sick, so I must not blame them too much."

She reflected with a pang that they would probably soon learn by hard experience (with which she proposed to mingle a liberal leaven of precept) how lonely and miserable and hungry for petting the sick feel. Indeed, it seems as though a single pang in our own bodies were more effective than even the love of Christ in the heart in producing that keen sympathy with the sick and suffering which should be a part of every well-rounded character.

CULTIVATING A HUSBAND

BY MARY F. BUTTS

"I wouldn't think of that side of him," said Grandmother Dorcas.

"What do you mean?" asked the granddaughter, wiping away the tears that were overflowing her sweet brown eyes.

"When I married grandfather," replied the fair-faced old lady, letting her knitting drop into her lap, "I fairly idolized him. I didn't dream that there was any side to him but the loving, gentle, tender side that he showed when he was courting me. But I soon found out that a man isn't all 'sugar an' spice an' all that's nice,' as the nursery rhyme has it. Why child, it isn't natural. Well, I had a few crying spells and then I called up my common sense. I said to myself, 'If I want a good husband I must make the most of what is already good in him and change the rest if I can; if not, ignore it.' Why, my dear, you would think I had lost my wits if I stood over my damask roses quarreling with the thorns, instead of enjoying their prettiness and their sweetness, and being careful not to get pierced. There's a rough side to most men, and there's no use crying over it. Now, my dear, just remember this rule and act upon it, and I'll guarantee you a happy married life. Never allow yourself to think over your husband's faults, not for one minute. When you think of him look only at the kind, noble, tender side; that is to say, look at the character blossoms and not at the thorns. In this way you will be of immense help in his development in all manly qualities; you will be to him as sunshine instead of fog and mist and rain."

"I know you are right," said the young wife, whose face had brightened to its usual pleasantness, "but I am afraid that I shall often fail, no matter what good resolutions I make. If I could keep you with me always perhaps I could succeed."

"'If any one lack wisdom let him ask of God, who giveth liberally and upbraideth not,'" was the wise reply.

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

35. CHARADE

(Partly Phonetic.)

Jack worships Blanche, a damsel fair.
From head of FIRST to FIRST, no part
But to his transport lends its share.
In short, she's bagged the youngster's heart.

Where she goes he has still been near,
As if in FIRST; and though the two
Are sundered now, Blanche need not fear
But Jack, beyond her LAST, is true.

Though forced to flit from place to place,
He sends a daily TOTAL home;
He hastes as if he ran a race,
And vows, once back, no more he'll roam.

E. H. LOUD.

36. SCRIPTURE REVERSALS

(The second blank requires the first word reversed.)

1. What went ye into the wilderness to see? A **** shaken with the wind? The hart and the roebuck, and the fallow ****, and the wild goat. 2. No man shall **** me of this boasting. The washing of cups and ****, brazen vessels, and of tables. 3. The golden *** that had manna. Let us build us a city and a tower whose *** may reach heaven. 4. Seek good, and not ****, that ye may ****. 5. I have ***** in all good conscience. Neither give place to the *****. 6. Being *******, we bless. So will I seek out my sheep, and will ******* them out of all places where they have been scattered. 7. He wrote also letters to **** on the Lord God of Israel, and to speak against him. A poor man is better than a ****. 8. Sir, thou hast nothing to **** with. And when he was in the gate of Benjamin a captain of the **** was there. DOROTHEA.

37. ENIGMA

Always in evil, missed in what is fair,
With early flowers I bear a double part,
Of falling leaves the golden glory share,
The lily pale I clasp, denied her heart.

In howling blasts I come, with hail draw near,
And sleet, flash forth with lightnings, rend in two
The cloud, lie in the clear blue asleep; fear
I know not, to the pole as needle true.

I am in exile, yet in every place;
The lake, the hill, the vale, give me a home.
All lands I touch, win in my flight no race,
But best with me is blest where'er I roam.

BEAUTEMPS.

38. DECAPITATION

Coy maiden, with the ringlets fair,
So loath with any charms to part,
Yet thou wilt surely let me share
A FIRST, so kindly is thy heart.

Still, if thou wilt not trust me near,
Then I a furtive NEXT or two
Am bound to try, although I fear
That I may risk thy friendship true.

And yet I'll pledge, in every place—
Both near at hand and far from home—
My LAST, to cheer thy life-long race
Wherever thou mayst choose to roam.

NILLOR.

39. A PLEASANT PLOT

(The omitted words name two well-known books.)

His (1) ***** thought, "If all is fair
In love and war, I'll play (I) part
Of fairy helper, and my share,
When he shall win the maiden's heart,
Shall be, (2) **** bliss to hover near
(There's never 'room enough for two'),
And all that (II) to fear
I'll soon remove, since he is true.
A (3) ***** for a dwelling place,
With love's sweet (III) ******, makes a home;
In theirs some day I'll end my race,
Contented nevermore to roam."

ELZA.

ANSWERS

29. An tip-ode.

30. 1. Aylmer's Field. 2. Love and Sorrow. 3. Fatima. 4. Requiescat. 5. Enoch Arden. 6. De Profundis. 7. The Poet's Mind. 8. Elaine. 9. National Song. 10. Nothing Will Die. 11. "You Ask Me Why," etc. 12. Sea Dreams. 13. Ode to Memory. 14. No More. Initials—Alfred Tennyson.

31. Ring.

32. 1. Aurora. 2. Achilles. 3. Trojan. 4. Castor. 5. Pollux. 6. Feronia. 7. Charybdis. 8. Pyramus. 9. Thisbe. 10. Ulysses. 11. Penelope. 12. Cyclops. 13. Perseus. 14. Andromeda.

33. 16, 14, 18, 8, 32, 4, 256.

34. The letter G.

Recent solvers include: Mrs. M. A. Harrington, Webster, Mass., 16, 17, 18, 19, 20, 22, 23, 25; Abbie A. Tidd, Westboro, Mass., 22; Mrs. H. B. Windsor, Campbell, Cal., 22, 23, 24, 25; A. M. R., Hyde Park, Mass., 22, 23, 24, 25; Nillor, Middletown Springs, Vt., 22, 23, 24, 25; H. H., Sherbrooke, Quebec, 22, 23, 24, 25; S. A. G., Medford, Mass., 22, 23, 24, 25; Marguerite H. Rogers, Bar Harbor, Me., 24.

Partial answers to 27 were given by Russell Sears Drowne, Providence, R. I.; Julia M. Morrow, Norwich, Ct.; Bessie Murlless, Windsor Locks, Ct.; Gertrude M. Upham, Meriden, Ct.; Mary E. White, Arkansas City, Kan.; Pauline Sperry, Olivet, Mich.; Harold H. Griswold, Meriden, Ct.; M. E. P., New Britain, Ct.; Elizabeth P. Peck, Little Haddam, Ct.; Mattie Pritchard, Newport, R. I.; Milton H. Rowe, Roxbury, Mass.; Mary Edith Underwood, Northampton, Mass.; Mildred King Allen, Webster Groves, Mo.; Louise Martin, Barrington, R. I.; Mary B. Allen, West Newton, Mass.; Louise Hosmer, Worcester, Mass.

The prize winners are: Julia M. Morrow, Norwich, Ct. (46 names); Louise Hosmer, Worcester, Mass. (44 names). Harold H. Griswold, who gave 39 names, is a bright lad of only ten years.

The Conversation Corner

YOU will use the "sign of the Corner," I know, as quick as you see this page, to ask what new cat is on exhibition now! It is *not* new; it is the same cat we had last week—Christopher Columbus of Pelham Manor, L. I. I did not think, when I sent his photograph to the Corner, that I should make his personal acquaintance so soon. But while off for a few days' outing I found that I had a half day free in New York, and knew that a visit to two Corner children and their pets would be far better than all the sights of the great metropolis! "Papa's pocket" was not a "dead letter office" that day, for my card of inquiry scarcely had time to reach the place when his clerk found me out in New York with a favorable answer.

When I stepped off the (Harlem River) cars at Pelham Manor, there was Jean C. on the platform, David in the carriage and "Tag" running along behind! We had a delightful ride; the Long Island Sound was near, and, although we did not see any "Cat Island," as suggested last week, Christopher C. could have almost jumped over to Glen Island, where you remember we visited four years ago, and where he would have found a Zoo full of his fellow-animals from the Old World and the New. At the children's pleasant home I saw the "twin of Bonnie Joli" himself, and learned that he had now "got used" to Tag, for I found in Jennie's album the photograph, representing him in the act of kissing the cat, who seems to make no objection! Outside was the great flat rock, on which last week's picture was taken, an apple tree in which we all found seats, the barn with its pets—and everything to make life happy!

Over in Jersey I saw a famous parrot who could not only ring the usual changes on "pretty Polly," but could spell b-o-y, *boy*, as plainly as you can; also a specially intelligent dog, who would pretend to be asleep, to say his prayers, or to "go to his hotel," with equal promptness and facility. When the brakeman sung out, "*Next station, Passaic*," I remembered our little representative there, Richard P., and had time to leave him a Corner card. I got out at Patterson to post another and the telegraph boy on the platform told me he knew the Hobart boy (of whom the Corner Scrapbook had an interesting notice last week), but when I asked about his electrical acquirements the train started on. Finally, I walked a mile or two on Sunday to hear Dr. Bradford preach at Montclair. I wish Deacon Dudley could have been there and reported his sermon on the Golden Rule! Both he and Mrs. Dudley would have liked it all, especially when he said, "What business have embezzlers and impure men to sit in the place of legislation? A bad man cannot make a good ruler."

On my return trip I crossed the entire State of Connecticut, from the southwest corner to the northeast corner, and thought of Corner members in almost every town we passed—Norwalk, Danbury, Waterbury, New Britain, Hartford, Coventry, Pomfret, etc. Spending a day in a quiet, pleasant old town among the western hills, I heard curious names of school districts—*Obtuse, Whiskaneer, Pokano*. The first two I supposed to have been named from some specially stupid or intemperate residents of olden time, but was told that they were of Indian origin, although, doubtless, corrupted. I suppose Dr. Trumbull could explain their meaning. The pastor pointed out, with proper pride, far away through the trees in one of the districts, the birthplace of the editor in-chief of *The Congregationalist*. Although he removed from the town when a small boy, the village merchant remembered him and sent greetings—which the editor will consider as delivered when he reads this in proof!

In the course of my journey, I stumbled into two schools, about as different as possibly could be. One was in a hill-town of Connecticut, where twenty young boys are kept through the school year. They only learn the ordinary English branches in the schoolroom, but outside the schoolroom and school hours they are taught how to spend their time usefully and happily, and manage all their matters on strict business and moral principles. They receive a certain small allowance every week, of which they are to keep a most exact account in their little books. They can add to their income—and evidently to their happiness—by various kinds of work, for which they receive a small sum, perhaps three or five cents per hour. On the piazza was hung a blank form of work report, which I copied:

F. Woodman: Oct. 5, 1896. Began, 3.15; ended, 4 00; total, 45 m.; pumping laundry tank. *Discounts:* No name, no count; no date, 10 off; wrong date, 20 off; wrong total, no count; wrong spelling, 10 off; error in punctuation, 5 off; error in capitals, 5 off.

The rocky hillside connected with the school has been made into a playground by them, with a fine toboggan slide in the midst. Some boys collect stones and pound them up for road building. A favorite job is to collect brush, cut it up fine and press it in a curious "brush-crusher," tying it in bundles for use in the schoolrooms. The day I was there two jobs were on hand—charring some posts to put in the ground as supports for a piazza extension and the building of a "back-stop" on the ball-ground. It was interesting to note how much the boys liked to work under these conditions. Perfect truthfulness and perfect honesty towards one another and the teachers are taught as the only natural and proper way of living. If a boy leaves his apples on the piazza when he goes into school, he invariably finds them there when he comes out. What a generation of business men we should have if all boys were trained to be thoroughly honest and truthful in little things! I do not suppose many of our Corner boys will leave their good homes for such a school, but there may be some hints for them where they are in this description.

The other school was in a Rhode Island city. Hearing children's singing in a fine, new *convent* I ventured in, and asked if I could hear them. After a while the mother-superior came and very courteously took me around to the various rooms, there being six hundred scholars in all. They had special training in music, and sang hymns of simple praise to God very finely. At my request they all joined heartily in singing *America*, rising as they sang. There was a roomful of kindergartners, and they sang, too. When a catechism of questions was asked them—the name of the priest of the parish, the bishop of the diocese, and various other things—a new boy, wandering around the floor, was taken by one of the sisters and given a nickel. When the question was asked, "How many senses have you?" and the children all said "five," the little fellow innocently held up his nickel, as his part of the answer!

Mr. Martin

CORNER SCRAP-BOOK

The Ohio Lady's Query. This was in the C. S. B. of March 25, and asked for the verses her father and mother used to sing fifty years ago. That one note of the nightingale brought back a concord of melodious echoes from old folks—and their children—far and near. One came, in fact, from *Concord* (N. H.), one from Grand Isle, Vt., one from Wisconsin, others from Attleboro, Worcester, Newburyport, Whitinsville and Lee, Mass., Atkinson and Keene, N. H., etc. (One has no place, and another, which I would like to print, is unsigned. O that correspondents would learn that our rule is like that of the Connecticut school in the accompanying Corner, "*no name, no count*"!)

HENNIKER, N. H.

Dear Mr. Martin: This beautiful little idyl used to charm me, some sixty or more years ago, in my schoolgirl days, and has often of late been running in my head. I am most happy to respond to the call for it. Somebody else may get the start of me. I think it was in the old English Reader, which we were using as a reading-book in the Old Granite State at that time. MRS. C.

CAMBRIDGE, MASS.

Dear Sir: I noticed the request for the old poem commencing,

> The nightingale, which all day long
> Cheered the village with its song,

and spoke of it to my father. He commenced to repeat it, and gradually the whole thing came back to him. He had not thought of it for many years, and was pleased to think he could remember it. MISS P.

ANN ARBOR, MICH.

. . . A few years since my mother, now gone to her heavenly home, was revisiting her childhood's home in northern New York. She and an older sister were one day recalling scenes and sayings of long ago, and my aunt repeated the lines asked for, and they were written down from her lips. MISS B.

FINDLAY, O.

Dear Mr. Martin: Please tell that Ohio lady that "The Nightingale and the Glow-worm" was written by Cowper and printed in the English Reader. I went straight to our "top shelf," and took down the book and made a copy for the lady. When I was a "wee tot" my father read the poem to me one day. I thought it was so "boo'ful" I asked him to read it again and again, and I was able in a short time to repeat every word of it. E. M. S.

I find the poem on page 194 of my "English Reader." It is contained in the full edition of Cowper's poems, and also in Bryant's Library of Poetry and Song, but the latter omits the twelve closing lines of "moral." The correspondence shows the value of reading in youth a few pieces over and over again, as they used to do in the old time when, happily, books were more scarce than now—such pieces remain till old age to cheer the memory with their song!

L. H. M

The Sunday School

Lesson for May 2 *Acts* 13: 1-13

PAUL BEGINS HIS FIRST MISSIONARY JOURNEY

BY REV. A. E. DUNNING, D. D.

A new chapter in the history of the primitive church begins here. It is sixteen years since Jesus told his disciples that they should be witnesses unto him in Jerusalem and in all Judæa, and in Samaria and unto the uttermost parts of the earth. We have already traced the fulfillment of this prophecy to the last and greatest movement. Antioch became the second great starting point to "the uttermost parts of the earth." The steps by which that city became the head waters of the river of life for the nations were these:

1. A new revelation to the church. It may have been eight or nine years since the first messengers of the gospel came to Antioch. The 300 miles between it and Jerusalem were a greater distance, when we consider the means of communication then existing, than that between New York and London now. Tidings from one city to the other were far less frequent. The gospel was first preached at Antioch by foreign Jews. It was soon extended to Gentiles. The church had grown in numbers, was united and earnest. It had a number of ministers and teachers, who sought for larger service than the limits of their city, great and influential as it was, afforded. The whole church, under their leadership, made a business of seeking the will of God. Public meetings were held, special prayer offered, and the people became so intensely in earnest that they fasted as they prayed. Fasting is not commanded in the Christian Church, but it is natural that when desire becomes absorbing for some special gift from God physical hunger should be repressed while mind and heart lay hold on God in prayer. It is evident that the church in Antioch was profoundly moved and felt that a great work was before it.

The Holy Spirit spoke to this praying church through its prophets and teachers, as he had spoken through Amos, Isaiah and Jeremiah. The voice of a prophet is not always the voice of the Spirit. But its genuineness may be assured by the response of devout hearers united in purpose and in inquiry as to the way to fulfill his will. The Holy Spirit speaks now to those who seek his guidance, always in harmony with what he has said before and what Christ has taught. His commands are coincident with the providences which have opened the way for the gospel in every land. The work of foreign missions was begun by the Holy Spirit, and is continued in his church by him.

2. The church obedient to the revelation. The work of foreign missions was laid on the church by Christ himself [Matt. 28: 18-20]. His teaching was emphasized by the Holy Spirit, as he said it would be [John 14: 26]. Saul had been set apart for that work at his conversion, as the Lord had revealed to Ananias [Acts 9: 15]. Barnabas had already shown special fitness for this office by his readiness to receive Gentiles into the church and by his championship of their cause. Both had prepared themselves to carry the gospel to the heathen by prayer and study. They had sought and found their mission through the Scriptures [Acts 13: 47]. The Holy Spirit had chosen them and called on the church to set them apart. How had he done this? Probably by the voice of the prophets and teachers. The church, having resolved under the guidance of the Spirit to fulfill the command of Christ, laid hands on Barnabas and Saul, thus formally recognizing the divine appointment, and pledged itself to support them and to keep them in its prayers. This being done, the church bade them Godspeed and sent them on their journey.

What have we to learn from this initiation of the work of foreign missions? We see that the church, following the guidance of the Holy Spirit, selected its best men for that work. No service of Christ calls for greater consecration, or more wisdom and tact, than this of introducing the gospel to those ignorant of it and prejudiced against any religion other than that which they have inherited. The missionary who is provincial in his training, who burdens the gospel he carries to the heathen with insistence on non-essentials and on the adoption of the customs with which he has been familiar, will prove to be worse than a failure. There were such missionaries in the first century. They followed Saul and Barnabas, and sometimes preceded them, trying to make the people who had become Christians believe they could not be saved unless they were circumcised and obeyed the regulations of the Jewish Church. Is that class of missionaries yet extinct?

3. First labors and triumphs. Barnabas took the lead and selected his birthplace, Cyprus, for the first place to be visited. Some tidings of the gospel had already reached there [Acts 11: 19]. They went through the whole island, preaching in the synagogues, but no marked result seems to have followed till they came to Paphos. There they met Elymas the magian, who represented another religion which had great power over many. He matched his influence against that of these messengers of the new faith. The proconsul was interested, and his heart inclined to accept the tidings and to become a disciple of Christ. But the power of this worker of magic arts was strong, and his effort was persistent. The conflict is briefly told, but it is probably one of the most important in the history of the primitive church. Saul now for the first time came to the front, with a wonderful access of power from the Holy Spirit, and completely discomfited his foe. The proconsul became a believer, and probably a leader in the new church.

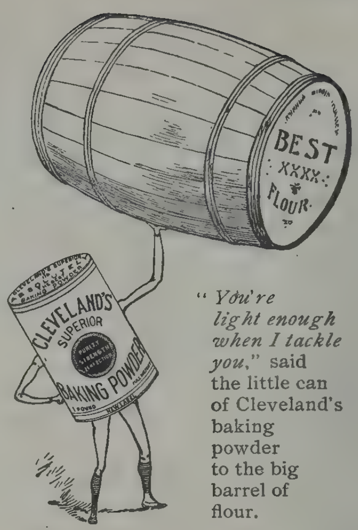
From that hour Saul became Paul and took the lead. The company left Cyprus and came into the region of Paul's early life, there beginning anew their missionary work. John Mark was unwilling to go, perhaps fearing the dangers before them. His action led, not many years after, to a sharp dispute between Barnabas and Paul, the former leaving the company of the latter and going again with Mark to Cyprus [Acts 15: 36-40].

Missions, through the work of Paul, soon became the most prominent interest in the church and its chief inspiration. They are the most potent motive of the church today. But we have the added impulse which is given through knowledge of what missions have done. They have penetrated the sluggish life of China with new vigor, have pierced the darkness of Africa with rays of light, have called dead India to life, have brought to Japan the dawn of a new day, and have lifted the pagan islands of the Pacific into civilization. The triumphs of the gospel in heathen lands are a constant argument to prove its source divine. Let this summary, published not long ago, stand as an example:

> During the century missionary societies have increased in number twenty-eight-fold, or from 7 to 194. Missionaries have increased over forty-fold, or from 170 to 7,000. Contributions for foreign missionary purposes have increased forty-five-fold, or from $250,000 to $11,250,000 in America and Great Britain alone. Converts have increased from 5,000 to 3,000,000. Translations into other languages than our own have increased from 50 to 350 languages. At the beginning of the century there were but 5,000,000 Bibles in the world, and the sacred Book could be read only by one-fifth of the human race; today there are more than 160,000,000, and it is accessible to nine-tenths of the race. In 70 years 300 islands in the Pacific have been evangelized, and their 750,000 Christians now contribute $20,000,000 annually to the world's commerce.

* * *

The phenomena of organic life have all the wealth and intricacy of the highest mental manifestations, and none of the simplicity of purely mechanical laws.—*Louis Agassiz.*



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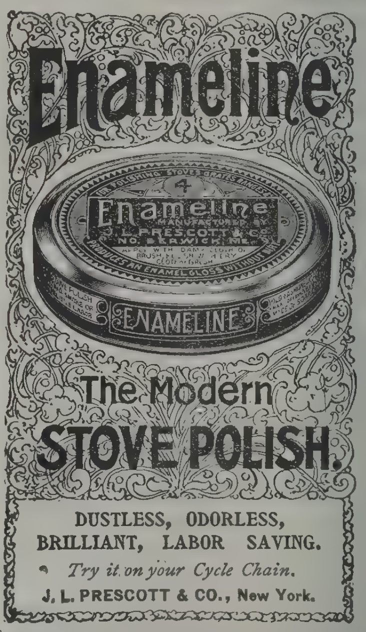

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Literature

BOOK REVIEWS

HARPER'S DICTIONARY OF CLASSICAL LITERATURE AND ANTIQUITIES

This elaborate work has been edited by Prof. H. T. Peck of Columbia University. The greater part of its biographical and geographical material is based upon Dr. Smith's Greek and Roman Classical Dictionary, as revised and enlarged in this country in 1852 by Prof. Charles Anthon and Prof. Henry Drisler, and the archæological part upon Professor Anthon's edition of Smith's Dictionary of Greek and Roman Antiquities. In the course of the intervening years, however, many and in some cases considerable changes have become necessary. The progress of historical and archæological research has been so great as to necessitate many alterations and additions to statements made forty five years ago. The leading French, German and other works upon these subjects have been drawn upon freely, and the volume contains an immense amount of the most valuable information well arranged for practical use. Many illustrations, maps, plans, etc., are included.

One of the conspicuous features of the work, which becomes evident at once, is the articles upon special subjects, such as Domus, Diætetica, Dialects, Grimm's Law and Venner's Law, Histrio, Ludi, Ludus Literaria, Religio, Templum, Theatrum, Twelve Tables, etc. These are essays often elaborate and always comprehensive and most instructive, which supply important, and sometimes minute and technical, information clearly. Another valuable feature is the brief bibliography appended to the articles upon special topics.

The biographies of the leading Christian fathers have been included, and those of the most distinguished deceased classical scholars and philologists of later times, even down to our own century, on the ground that they represent distinct stages in the development of classical study. The relation between the Hellenic and the Italic myths—their distinctions, connections and blendings—is explained with care, and the development of the different modern schools of mythology is outlined, although caution is used in stating their conclusions. Ethnic questions are treated upon a similar policy under Geography. Special departments of literary production—*e. g.*, the Epic, Parody, Rhyme, Satire, etc.—are discussed with particular attention to their influence upon modern literature. Antiquities, Archæology and Language also are departments which examination shows to be written and edited ably.

It would be too much to expect entire freedom from lapses in a work so voluminous, and criticism can be made here or there upon the contents of the book. Occasionally a statement needs qualification and some mistakes occur. But we have noticed no error of sufficient importance to diminish seriously the practical serviceableness of the volume, and it will render for years to come important service in the world of scholarship. It is much better than any other existing work of the sort or any other likely to be issued for a long time to come. It is very handsomely printed, and in view of the amount of its material it is a compact and readily usable volume. [Harper & Bros. $6.00.]

CHRISTIAN LIFE IN GERMANY

This volume, by our own Western editor, Rev. Dr. E. F. Williams, deserves a wide circulation. It is the fruit of long and thorough study during personal residence in Germany. The author evidently had exceptional opportunities of informing himself upon his subject, and was not only an intelligent and well-trained observer, but performed his self-imposed task with genuine zeal. Yet enthusiasm never has mastered his pen. The spirit of the book throughout is discriminating and candid. There is no attempt to support a theory, but the purpose is to set forth the actual facts clearly and fully, so that the reader may form his own conclusions. Indeed, a final chapter, summing up what had preceded it, would have been natural and proper, although its absence is not a defect.

Particular topics considered are The Intellectual Training of the People, Their Moral and Religious Life, Social and Industrial Movements and Foreign Missions, and the origin and work of the now deservedly famous Inner Mission is described at great length and very effectively. The last two chapters—on The Social and Moral Condition of Germany since 1860 and Efforts and Measures to Meet the New Dangers of the Times—are specially noteworthy. Dr. Williams has studied the literature of his subject carefully, and makes skillful use of its contributions to knowledge. For a long time to come, until progress inevitably shall have rendered such a work out of date, his pages will possess large value for purposes of reference, and there is no reason why successive editions may not quite keep pace with whatever advance may prove to need chronicling.

But the book is no mere manual for reference. It is a spirited treatise, written in an unusually clear, vigorous manner, and abounding in interest throughout. Not much occurs in the way of illustrative anecdote, but sketches of the lives and characters of many eminent German philanthropists and Christians abound and are uniformly interesting. Less is said than we expected to find about the anti-Semitic movement, but it is described with impartiality, and evidently has more, at least apparent, justification than many Americans have been accustomed to suppose. The volume is one from which Christians and all others who desire the highest welfare of society in other countries should learn much, and its spirit should be imitated by all who discuss such themes. [F. H. Revell Co. $1 00.]

RELIGIOUS

The Self Pronouncing Sunday School Teachers' Bible [National Publishing Co. $6.00] is a handsomely issued volume, based upon the old as well as upon the Revised Versions, showing in a simple and fairly successful manner the changes which the Revised Version has made on its predecessor. In addition to the Old and New Testaments there is a Bible students' helper, containing a large variety of miscellaneous collateral material, treating of the canon of Scripture, the genuineness and integrity of the two Testaments, with summaries of each book, a harmony of the gospels, special prayers in the New Testament, quotations from the Old Testament and references to it contained in the New, etc., and a department about Bible lands, their inhabitants, conformation, etc., a table of obsolete or ambiguous words, a subject index, the new Oxford concordance, a dictionary of Scripture proper names and questions and answers, said to be 4,000 in number, on the Old and New Testaments. There is also an indexed atlas to the Bible, with excellent maps. The type is clear and fairly large in the body of the book, and clear, and as large as possible in view of the amount printed, in that portion containing the helps. All in all it is a most elaborate and handsome edition of the Bible, and worth more for practical use than some editions which cost considerably more money.

Death and Afterwards [New Amsterdam Book Co. 60 cents] is a short essay by Sir Edwin Arnold, to which a supplement containing comments by certain of his friends has been appended. The point of the book is the claim that death probably is a natural and not unpleasant experience, and that there is reasonable ground for the belief in immortality. There is nothing in the book which has not been said in substance before, but the subject is approached from a somewhat new angle, and is treated in a thoughtful and helpful manner. It is more a philosophical than a Christian study, although it is not out of harmony with Christianity.

A new volume in the series called Men of the Bible is *St. Paul, His Life and Time* [F. H. Revell Co. 75 cents], by Prof. James Iverach. The type is too fine for many eyes, and so good a book should have been given a better chance in this respect. But the contents of it are well worth reading. It is a scholarly presentation of the facts of the great apostle's history and of the substance of his teaching, although the personal element is far more prominent than the theological. It is discriminating and trustworthy.——*Great Moments in the Life of Paul* [W. J. Shuey. 75 cents] contains a series of lectures or sermons by Rev. Dr. E. W. Work. They deal respectively with special studies on the apostle's life, yet there is a certain connection between them. They are scholarly and suggestive discourses.

In *Thoughts from the Mount of Blessing* [Pacific Press Publishing Co. 75 cents] are religious suggestions by Mrs. C. G. White. They are not strikingly original, but originality is not necessary to practical serviceableness, and these are simple and telling utterances, intended to quicken spiritual life in the believer and to promote it in those who, as yet, have no experience of it. ——A second volume of *Herald Sermons* [E. P. Dutton & Co. $1.00], by Dr. G. H. Hepworth, illustrates afresh the timely and practical value of the author's editorials in the Sunday issue of the New York *Herald*, and it deserves a hearty welcome because it is well suited to interest and benefit a very large range of readers, and is delightfully simple and wholesome in the manner in which it applies spirituality to life.

The F. H. Revell Co. have issued attractively *Did the Pardon Come too Late?* [30 cents] by **Mrs.** Maud Ballington Booth. It is a pathetic and touching, but not altogether sad, sketch of the story of a converted convict, written out of the heart and likely to do good.——*The Open Secret* [Thomas Whittaker. 50 cents], by A Priest, is a peculiar little book. It assumes the opening of communication between our world and the planet Mars, and purports to report the substance of information about the future life received from certain dwelers in Mars. It affords an ingenious way of stating the author's notions about the future life, which are interesting and promotive of reflection. He believes in the possibility, but not the inevitablity, of immortality, and in various respects his ideas are somewhat novel.

STORIES

Mrs. Helen C. Prince's story, *A Transatlantic Chatelaine* [Houghton, Mifflin & Co. $1.25], will be enjoyed quite as much as its predecessor, Christine Rochefort. International marriages usually prove mistakes, and this is no exception to the rule. Yet had the heroine followed the real prompting of her heart her marriage doubtless would have been happy. Her peculiar history on each side of the ocean is most interesting, and the author has drawn in her a distinct and delightful character, noble and beautiful in most respects and somewhat original. The style of the work is choice throughout. The pictures of French life afford glimpses of characters and scenes not often revealed to American eyes, and the moral lesson of the story is impressive. The book is destined, we are sure, to be read widely.

The Harpers have issued Thomas Hardy's *The Well Beloved* [$1.50], a sketch of a temperament. It is an amusing study, amusing in its very seriousness, of a man in love with an ideal, which he thought he found now in one woman and now in another, loyally transferring himself and his allegiance from woman to woman in pursuit of the ideal, somewhat to their confusion, until, among others, he had proposed to marry an early lady-love, her daughter and ultimately her granddaughter. This somewhat daring conception of the author is worked out with as much gravity as is consistent with the situation, and we recommend it to Mr. W. S. Gilbert for his consideration. One does not sympathize so much with the various agonies of the hero as he would under other circumstances, and the final outcome, which is the elopement of the granddaughter *fiancée* with another man more nearly of her period in life, hardly deserves to be condemned. The ultimate marriage of the hero himself with another early flame, not in the direct line of descent, is rather a commonplace ending of his somewhat unique story.

The Green Book, or Freedom Under the Snow [Harper & Bros. $1.50] is by Maurice Jokai and has been translated by Mrs. Waugh. The main drift of the story is suggested by a conspiracy against Alexander I. of Russia. Pushkin, the eminent Russian poet, is a prominent character, and the life of St. Petersburg, the gayeties and intrigues of court circles, the oppressiveness and the corruption of the czar's favorites, the daring and activity of the conspirators and the loves of several men and women blend to form the thread of the narrative. It is a spirited and intensely interesting tale and apparently faithful to the Russian life of that period. It illustrates powerfully, also, the enormous power and the comparative helplessness of the czar, who, theoretically, can do almost anything which is inherently possible, but who is so hoodwinked and influenced by his favorites that he is practically impotent. The translator appears to have done her work very well.

The Falcon of Langèac [Copeland & Day. $1.50], by Isabel Whiteley, is a lively, interesting French story of love and its obstacles and of the rough, turbulent life of the Brittany, and indeed of the France in general, of long ago. The scene is laid chiefly in the region of Dinan and St. Malo, and the author has entered into the spirit of the time successfully and has described its life with graphic and enjoyable clearness.——The *Three Richard Whalens* [F. A. Stokes Co. 75 cents] is a story of adventure by J. K. Reeve. A solitary island, hidden treasure, the fruits of unrighteous buccaneering, the adventures of searchers for this treasure and their opponents are leading elements in the story, which is short, lively and interesting.——*Perfection City* [50 cents], by Mrs. Orpen, is one of Appleton's Town and Country Library. It introduces the reader to a "community" in the West which ultimately goes to pieces, owing to the rivalry among the women for the affections of one of the men. It is readable enough for the cars or the hammock.

MISCELLANEOUS

Mrs. Rose Hawthorne Lathrop's *Memories of Hawthorne* [Houghton, Mifflin & Co. $2 00] have been appearing in one of the magazines, and abundantly deserve to be collected into permanent form in such a volume as this. If they abound in hero worship, it is only the natural and beautiful admiration of an intelligent daughter for such a father as Hawthorne. Many interesting comments are made upon Emerson, Thoreau, Miss Peabody and other friends of the family in this and other lands. Many extracts from family letters are included, and the domestic atmosphere pervades the work delightfully and nowhere oppressively. The volume is a charming addition to the literature relating to its distinguished subject, and will be one of the popular books for summer reading in this country.

Book and Heart [Houghton, Mifflin & Co. $1.56] contains a series of short papers by Col. T. W. Higginson, most of which have appeared in the *Forum*, the *Outlook*, *Independent* or elsewhere. They treat of contemporary subjects, and are written in the literary rather than in the strictly critical vein, and discuss their respective themes in a practical and general way which is very agreeable. Some of their topics are Manuscripts of Keats and Shelley, Lowell's Closing Years in Cambridge, Local Fiction, the Cant of Cosmopolitanism, the Future of Polite Society the Complaint of the Poor, the Antidote to Money and Our Criticism of Foreign Visitors. They are suggestive, stimulating papers, written out of a long and rich experience, such as only a keen observer and a naturally thoughtful mind accumulates. The book is a good one to have lying at hand for odd moments.

Four volumes of the *New American Supplement to the Encyclopædia Britannica* are at hand. They cover the alphabet from A to SAR. They have been edited by Prof. D. O. Kellogg, with the aid of competent writers, and contain many hundred special articles by authors of repute. The character of the work which they supplement is so well known that it is necessary only to say here that these additional volumes abundantly maintain the high standard of the main work. They include many American subjects, supplying brief sketches of many distinguished Americans, of events in American history and of American towns and cities. Portraits of a large number of more or less famous people are supplied. The work has been done discriminatingly and thoroughly on the part of contributors and editors and the large and permanent value of such a work needs no comment. There may be some differences of opinion as to the inclusion of some subjects and the omission of others, but these always must exist and in general the judgment of the editors tors will be indorsed upon consideration. [Werner Co. Each $3 00.]

A new edition of Mr. J. K. Hoyt's *Cyclopædia of Practical Quotations*, from English, Latin and modern foreign languages, is out revised, corrected and enlarged. Hundreds of new quotations have been added, and the concordance has been greatly elaborated. The first edition appeared over twelve years ago, and the book has done practical service and received wide recognition. In the present edition the plan of the original work has been somewhat altered. Certain departments have been omitted and the places of others have been changed, yet the book is in all essentials similar to the original. It is conveniently arranged for use, handsomely printed, thoroughly indexed and tabulated, and will continue to find favor with the literary public. [Funk & Wagnalls Co. $6 00.]

Easter Bells [Harper & Bros. $1 25] is another book of poems from the facile pen of Mrs. Margaret E. Sangster. Some of them have appeared already in our own columns; all of them, we understand, have appeared somewhere. We have often stated our appreciation of Mrs. Sangster's felicity in the expression of sentiment, and the sentiment which she expresses is invariably elevated and ennobling. These poems are no less musical than their predecessors from her pen, and no less choice in the interpretation of life and the suggestions which they convey. We gladly recommend them.——*Songs After Work* [A. D. F. Randolph & Co. 75 cents], by L. J. Magee, contains a collection of short poems which vary considerably in excellence, but are interesting and some of which are striking. The book leaves a pleasant impression.

The Aurora Borealis [D. Appleton & Co. $1.75], by Alfred Angot, belongs to the International Science Series and is a scientific work of special interest to scholars, but written with sufficient simplicity to be intelligible to those who are only students. The latest scientific information is comprehended in it and it is illustrated.——Two more volumes of the International Education Series come from the Appletons, of which one is *School Management and School Methods*, by Prof. Joseph Baldwin, LL. D., and the other is *Froebel's Educational Laws for Teachers* [Each $1.50], by J. L. Hughes. They deal with the same general theme in different ways. Mr. Hughes supplies Froebel's interpretation and exposition of general principles, while Professor Baldwin deals with management and methods in detail. The one book prepares the way for the other and the two should be studied together. Each in its own field is a fine piece of work.

MORE APRIL MAGAZINES

Senator Hoar's paper in the *Forum* [$3 00], entitled Is the Senate Degenerating? is greatly needed just now. The Senate seems to be hard at work to contradict the author's claim, but such a plea as this has some reason behind it, and should be well weighed, although it is not convincing. Ex-Secretary J. S. Morton pleads for re-

renchment in Government expenses, ex- osing the perils of our present extrava- ance. Henri Rochefort's article on the nited States and Cuba would be of more alue if anybody cared what Mr. Rochefort hinks on the subject. Dean Farrar de- cribes some opened tombs and their occu- ants and past history. The other notice- ble papers are Arbitration the only Solution f the Financial Problem, by A. R. Foote; hall Nevada Be Deprived of Her State- ood? by W. E. Smythe; and The Imperi- lization of Germany, by Prof. Thomas avidson.

The *North American* [$5.00] also offers a trong table of contents, the Marquis of ufferin and Ava leading off with a paper escribing How India Fights the Famine. dmiral A. H. Markham, R. N., writes bout Antarctic Exploration, Surgeon-Gen- ral Wyman about the Black Plague, M. W. azeltine on The Foreign Policy of the ew Administration, and Hon. Perry Bel- ont about Democracy and Socialism. Two apers are contributed on The Uprising in reece, one by Sir C. W. Dilke, M. P., the ther by Demetrius N. Botassi, the Grecian onsul general in New York. Most readers ill rank them as of primary significance. he Spanish view of the Nicaragua Canal urnished by Capt. J. G. Sobral, naval at- aché of the Spanish legation, also is a val- able paper.

The *New England Magazine* has as a rontispiece a portrait of John Adams from ilbert Stuart's painting. H. L. Jillson de- cribes the author and the hero of the song, he Vacant Chair, in an illustrated paper. r. R. L. Bridgman has rendered a valu- ble service in his account of the Lobby as Factor in Legislation. The Friendship of ohn Adams and Thomas Jefferson is de- cribed by E. P. Powell, and the Norfolk roads, under the title of the English Hol- and, by Henry E. Shelley, is a pleasant aper with many illustrations. W. E. rum furnishes pictures and descriptions f Spring Birds of New England, and two ther noticeable contributions are From utland to Marietta, extracts from the auto- iography of Benjamin F. Stone, and Mr. . M. Blanding's sketch of Bangor, Me. —The *Temple Magazine* blends entertain- ent and instruction agreeably and some of he subjects this month are Alma-Tadema t Home, Easter in Paris, the Home of the ycle Trade and Dean Farrar's fourth article n Men I Have Known, dealing with Pro- essor Maurice and Dean Stanley. A por- rait of Rev. F. B. Meyer in his pulpit and n the act of preaching also is furnished. —The *Green Bag* [Boston Book Co. $4.00] f course appeals principally to lawyers, ut contains much of general interest, for xample, Mr. A. Oakey Hall's account of avid Dougherty and the Philadelphia Bar s of general interest, and Mr. C. E. Grin- ell's explanation Why Thomas Bram Was ound Guilty will be widely read.

Christian Literature [$3.00] opens with he second part of Prof. B. B. Warfield's aper on the development of the doctrine of nfant salvation. Other contributors, whose ontributions already have appeared some- here else, are Dr. Fairbairn, Canon Jessop, Hugh Price Hughes and Rev. H. A. Bridgman.——The *Expositor* [$3.00] appeals to heological and other students and its most mportant paper is Prof. James Orr's on srael in Egypt and the Exodus, with reference to Prof. Flinders Petrie's recent discoveries.——The *Catholic World* [$3.00] blends general literature with material intended to promote Roman Catholicism in a manner which must render it very acceptable to Roman Catholic readers, but which does not appeal so strongly, of course, to Protestants.——The *Sunday Magazine* continues to supply agreeable reading for the family, with especial reference to appropriateness for the Lord's Day, and *Good Words* does the same sort of work but with less attention to the securing of a distinctly religious tone.——The *Bookman* [$2.00] is as bright, newsy and edifying, from the point of view of a literary man, as ever, and that is very high praise. We value it monthly more and more.——*Literary News* [$1.00] attempts less, as its lower price suggests, but what it does it does very well and we commend it.

NOTES

—— According to Ian Maclaren, Harold Frederic is the American author most widely read in England at present.

—— Probably very few persons appreciate the fact that only about 125,000,000 of people speak English while more than 400,000,000 speak Chinese.

—— The alumni of Harvard propose to convert the venerable Holden Chapel into a library of English and Saxon literature, with a memorial window, in honor of the late Prof. Francis J. Child.

—— The Dante Society of Cambridge, Mass., is publishing, as its fifteenth annual report, a bibliography of all the works concerning Dante done by Americans or in America. It is called Dante in America.

—— Mr. Henry S. Merriman, an English novelist, protests, and very properly, against the issue by the American Publishers' Corporation of one of his earlier novels, A Slave of the Lamp, with the title, Christian Dellacott, the Journalist, and with no intimation that it is not a new story.

—— Mr. Gladstone defines the six qualifications of a book-collector to be "appetite, leisure, wealth, knowledge, discrimination and perseverance." He is gradually transferring the bulk of his library to an institution at Hawarden called St. Deniol's. The volume which he has owned longest is Sacred Dramas, given him personally by Hannah More who wrote it.

—— *The Bookman* thinks that two portraits of Virgil are in existence. It says:

> Lovers of classical study, and especially persons interested in iconography, will read with interest an announcement lately made by M. Gaston Boissier relating to the discovery at a military encampment in Tunis of a mosaic representing Virgil composing the Æneid. This mosaic is about a yard square, and shows the poet clothed in a white toga bordered in blue, and with buskins on his feet. He is seated and holds upon his knees a scroll partly open. On one side stands Clio, and on the other Melpomene, to whom the poet is evidently listening with fixed eyes, and a look upon his face as of one inspired. This discovery gives us in all probability an authentic portrait of Virgil, and it may be dated as early as the latter part of the first century of the Christian era.

The other is that in the Codex Vaticanus, not earlier than the fourth century. They present the same face.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.
German Household Tales. By Jacob and Wilhelm Grimm. pp. 241. 40 cents.
The Pilgrim's Progress. By John Bunyan. pp. 186. 40 cents.
Macbeth. By William Shakespeare. pp. 110. 25 cents.
Essay on Burns. By Thomas Carlyle. pp. 86. 25 cents.
Ginn & Co. Boston.
La Pierre de Touche. By Emile Angier and Jules Sandeau, edited by Geo. McL. Harper, Ph. D. pp. 149. 70 cents.
Dona Perfecta. By Benito Pérez Galdós, with notes by A. R. Marsh. pp. 271. $1.10.
Little, Brown & Co. Boston.
The Life of Nelson. By Capt. A. T. Mahan, D. C. L., LL. D., U. S. N. 2 vols. pp. 454, 427. $8.00.
D. C. Heath & Co. Boston.
Carlyle's Essay on Burns. Edited by A. J. George. pp. 139. 30 cents.
Leach, Shewell & Sanborn. Boston.
Introduction to American Literature. Part I. By F. V. N. Painter, D. D. pp. 276.
Lamson, Wolffe & Co. Boston.
The Merry Maid of Arcady, His Lordship, and Other Stories. By Mrs. Burton Harrison. pp. 348. $1.50.
Century Co. New York.
Talks to Young Men. By Charles H. Parkhurst pp. 125. $1.50.
Prisoners of Conscience. By Amelia E. Barr. pp. 240. $1.50.
The Stand-by. By E. P. Dole. pp. 228. $1.25.
Talks to Young Women. By Charles H. Parkhurst. pp. 136. $1.50.
"For the Country." By R. W. Gilder. pp. 69. $1.00.
Harper & Brothers. New York.
Saint Eva. By Amelia Pain. pp. 301. $1 25.
An Experiment in Education. By Mary R. Alling-Aber. pp. 244. $1 25.
How to Tell a Story and Other Essays. By Mark Twain. pp. 233. $1 50.
The Landlord at the Lion's Head. By W. D. Howells. pp. 461. $1.75.
Charles Scribner's Sons. New York.
An Inheritance. By Harriet Prescott Spofford. pp. 173. 75 cents.
The Place of Death in Evolution. By Newman Smyth. pp. 227. $1.25.
Life's Comedy. First Series. $1 50.
Eaton & Mains. New York.
Champions of Christianity. By Silas Farmer. pp. 139. 60 cents.
The New Apologetic. Five Lectures by Milton S. Terry, D. D., LL. D. pp. 199. 85 cents.
Edward Arnold. New York.
A Sunshine Trip. Extract from letters by Margaret Bottome. pp. 215. $1.00.
D. Appleton & Co. New York.
The Beginnings of Art. By Ernst Grosse, Ph. D. pp. 327. $1.75.
J. B. Lippincott Co. Philadelphia.
Dr. Luttrell's First Patient. By Rosa N. Carey. pp. 322. $1.25.
Henry Altemus. Philadelphia.
Paul a Herald of the Cross. By Florence M. Kingsley. pp. 450.
H. S. Stone & Co. Chicago.
The Jessamy Bride. By F. F. Moore. pp. 417. $1.50.
Flames. By Robert Hichens. pp. 522. $1.50.

PAPER COVERS.

D. Appleton & Co. New York.
A Spotless Reputation. By Dorothea Gerard. pp. 328. 50 cents.
G. P. Putnam's Sons. New York.
Little Journeys to the Homes of Famous Women. By Charlotte Brontë. 10 cents.
S. B. Shaw. Grand Rapids.
God's Financial Plan. By Rev. S. B. Shaw. 35 cents.

MAGAZINES.

April. Temple.—Unitarian.—Young Woman.—Green Bag.—Annals of Hygiene.—Sunday.—Good Words.—Kindergarten News.—International Studio.—Auburn Seminary Review.—Biblical World.—School Review.—Presbyterian and Reformed Review.

SUNDAY SCHOOL NOTES

A marked improvement is reported from many schools in the matter of using Bibles in the class.

The Louisville Union holds institutes four evenings this week in different parts of the city, and four primary conferences meet in the afternoons.

New Jersey has 20 Primary Workers' Unions, of which 18 hold a weekly meeting. A summer school of primary methods will be held in Asbury Park for a week from July 5.

Framingham Primary Union has been conducted this year by Miss A. S. Burpee of Boston, a trained kindergarten teacher. Each Thursday afternoon the lesson for the following Sunday is taught.

Mr. Joseph N. Dummer, of the Massachusetts Sunday School Association, has prepared an illustrated lecture on the Life and Travels of St. Paul. The 60 stereopticon views are taken from nature and from the works of the masters.

A beautifully embossed and color-printed Easter souvenir card was issued by the Young Men's Southgate Class of Pilgrim School, Worcester. It contains lists of the names and addresses of members, class organization and the organization of the school in 1883 and 1897.

The Massachusetts Association held district conventions April 6 at Ipswich, 7th at Westport Central Village, 8th at New Bedford and 9th at Acushnet. At Whitinsville on the 14th and at Melrose on the 15th large and enthusiastic audiences enjoyed profitable conventions of three sessions each.

The Maryland Union held its 51st anniversary in Baltimore, April 6. Rev. C. A. Dickey, D.D., delivered the annual address. The union has helped needy schools from its treasury, strengthened the work and won for itself general approval. Of Maryland's population there are 285,453 between five and 18 years of age, and 205,525 of them attend Sunday school, while only 161,082 are in day schools. The State population is 850,000.

A Flooded District of the Northwest

The Red River Valley in northern Minnesota and North Dakota has had unusually high water this spring. The snowfall the past winter surpassed anything in the history of the State, the storms beginning in November and continuing at intervals until the end of March. The accumulated snows melted suddenly, and the overflow has reached dimensions never before known. It is not unusual for the Red River to get out of its banks, and the few days of inconvenience is more than compensated by the good crops that have always followed.

For fifteen years, however, nothing like the flood of the present year has been known, and never before has the water done any material damage. The south part of the city of Fargo was under water a few days only, causing great inconvenience, the damage to paving, sidewalks and foundations being the principal loss. Many were driven from their homes, and were cared for by the citizens. The city refused Government aid from the appropriation by Congress, preferring to be reimbursed out of the increased crops and business expected next fall.

The care of local sufferers will, however, make it impossible to carry extra burdens. A letter from a leading member of the board of Fargo College to President Simmons, now in the East, says, "You can see the futility of trying to raise money here to meet the present distress of the teachers in the college, who have used up their resources and must be paid something on their salaries."

The noble work being done by Fargo College will surely appeal in this time of special distress to the hearts of the benevolent.

The flood down the Red River increased in depth and breadth as the accumulated waters proceeded. At Grand Forks, where the Red Lake River joins the Red River of the North, the waters rose to about forty feet. The waters receded as fast as they rose. The streets where the block pavement has been washed out were a dismal sight, but plucky hearts and willing hands gathered the blocks and relaid the pavement. During the high water rescue boats visited submerged farms. One man could not save his cows, but had his horses in his house safe, while the chickens were in the barn loft and the turkeys on the ridge-pole.

In a few weeks the great flood of 1897 will be history, and the busy farms and growing towns and cities will be about their usual business of furnishing bread for the millions and houses for the thousands who are coming to make their homes in this rich valley.

Fortunately for Fargo College the flood came in vacation week, and the opening of the term was delayed only a few days. If by Commencement, June 16, the financial stress upon the unpaid teachers shall be relieved by timely gifts from thoughtful friends all connected with the college will be full of gratitude.

FIRST CHURCH, FARGO

FARGO COLLEGE

RELIEF WORK IN MARSOVAN

BY REV. CHARLES C. TRACY

In the winter of 1895-6, just after the massacres, the condition of the people was simply horrible. We were then in a hand-to-hand struggle to save them from cold and starvation. Aid in food, covering and money was distributed from this center as expeditiously as possible. During the present winter the character of the relief work is different. The distress is not generally of that sharp character involving immediate loss of life in default of speedy aid. Relief is now a ministration to continued and grinding want. There are many people who manage to find half of an adequate subsistence and live on "at a poor, dying rate." There are lean and worn mothers and hungry, half-clad children. For fathers and brothers there is little work and little pay. In such a condition many will linger on in misery and finally succumb.

A favorite mode with us is the industrial method of relief. The weaving of gingham by the hand loom has been for years the great industry of this and neighboring cities. The sad events of the fall of 1895 completely overthrew this business for the time. We thought we saw in the emergency the opportunity to accomplish several useful things at a stroke. By starting the looms we could furnish work and sustenance to the poor without pauperizing them. We could give them occupation for their minds and hands, and do something to restore tone to the spirits of the people cowering in their houses, quivering with fear and half insane, with nothing to do but ponder horrors. This would be an economical method. By selling the product of the looms we could recover a considerable portion of the money thus spent and use it again.

In every particular our reasoning has proved correct. The result has been gratifying beyond all expectation. In this town we have had woven 80,000 yards of gingham, furnishing subsistence to hundreds of people. This effort brought back spirit and cheerfulness to many. Other people soon began to set up looms. The poor were helped without becoming direct objects of charity. The gingham sold so well that we recovered near or quite the whole cost of production, and so we are using the same funds over and over in the same way. Another point was made, which was unforeseen by us. We required absolute honesty in the weaving of the cloth. If any piece was dishonestly woven we took away the work from that house. The result was an important lesson in integrity, and the product of our looms came to be recognized as reliable, and was sought for and seized upon at once by buyers. Everybody knows that we are here for purposes of evangelization and Christian education, not to carry on manufactures. But it is gratifying to find that our looms have preached the gospel of truth and honesty.

The care of the sick has involved great burden and difficulty. Of late we are blessed with the presence of an English woman, an experienced trained nurse, who has greatly relieved the overworked missionary women. We have a temporary hospital and dispensary. A few beds are provided for the sick, but patients coming on set days, and those treated outside, are not less than 100 a week.

We are carrying on a growing work for orphans, particularly massacre orphans, for the rescue and sustenance of whom such funds as *The Congregationalist's* have been provided. We house fifty boys and fifty girls. The outlook indicates that we shall be importuned to receive many more. Indeed, if we undertake to relieve the desperate need in the regions east of our field, by accepting some of their thousands of helpless children, there is no telling where we can place a limit. The care of orphans partakes more of the character of permanency than any other branch of the relief work. The people can depend upon nothing. All we can do is to go on relieving distress while it exists in the wisest ways we can invent, hoping that Christendom will stand by till the struggle is past.

◆

Modern science and philosophy have been gradually undermining this atomistic system, evolution, with its doctrine of the common origin of the race; traducianism, with its declaration that soul as well as body is derived from our ancestry; sociology, with its recognition of corporate good and evil; political ethics, with its attribution to the state of a quasi-personality; all these have been working to the advantage of Christian theology. Visiting the sins of the fathers on the children was thought to be most irrational, so long as it was seen only in Scripture; but, now that it takes the name of heredity, it is just as vigorously applauded. It once seemed harsh to say that the soul that sinneth it shall die, but when this is called the reign of law, the only danger is that even God will be denied the power to save the sinner. We have taken at least this step forward—we see that humanity is one, that it has a common origin, a common evil, a common destiny. Realism has superseded the scheme of arbitrary imputation. —*President Strong of Rochester University.*

Our Readers' Forum

SOMETHING MORE THAN FANATICISM

Touching the article on the Turkish question in *The Congregationalist* March 18, by Rev. E. H. Byington, may I call attention to two facts? In recalling the accounts of the battles at Plevna and in the Shipka Pass, as they were reported in the papers at the time, it occurs to me that the main explanation given for the reverses of Russia, or rather for the severe check she at first received, was that the rifle used by the Turkish army was superior to that used by Russia. I remember several statements to the effect that iron shields used on Russian rifle pits were penetrated by Turkish bullets at distances where similar defenses on the Turkish side were proof against Russian rifle-shots. If these statements were true, it may be that something other than fanaticism entered into the problem.

Another fact which the fanaticism explanation utterly fails to interpret is in the present situation. So far as we at this distance can judge, it appears that the fanaticism which kills Armenians is completely under the control of orders from Constantinople. It is true that Constantinople is far to the northwest of the geographical center of the sultan's dominions, but it is also true that it is the political center. That fanaticism which kills when it is assured of support from Constantinople, and spares when other orders emanate from Yildiz Kiosk, is hardly of the unthinking kind, and this evident connection between Constantinople and Armenia makes it plain that the proper pressure brought to bear in the city would accomplish results in the province. But the vacillating policy which orders warships up on one day to order them back—perhaps at the beck of Russia—on the next is not the kind which either deserves or receives the respect of the general community.

The problem is difficult. The slavery problem was difficult. But standing to one side in utter indecision is not going to solve any problem, however difficult. The United States deserved and received the scorn of Englishmen while we stood in hesitation and cowardice before the slave power, and the so-called Powers deserve contempt, and doubtless receive it, as they stand in the same position before the great assassin. To assume that they are afraid of fanaticism, even if it were supported by the facts, is, after all, only to assume that they are afraid. And a beautiful picture they make!

Braddock, Pa. HENRY M. BOWDEN.

LABORERS AND MINISTERS

The error of your editorial on Laborers and Ministers consists in not taking into consideration the time the worker is obliged to lose during the year. In the majority of the cases referred to the laborer only has about six months' work during the year. Skilled masons may receive their $4 50 to $5 a day when they work. But it is very irregular work at the best. It is here a half-day, a day and a half in another place and so on, and my observation is that they have but little work winters. The same is true of boot and shoe workers and others. W. H. W.

UNION BETWEEN "CHRISTIANS" AND CONGREGATIONALISTS

We deprecate the multiplication of sects. But we think there ought to be enough so that every Christian ought to be able to live in peace in some one of them. It is pretty certain that they could not all live together unless the peculiarities of some of them were much modified. External unity which promotes discord is mischievous. We hope for more intimate relations between the two denominations, the Christians and the Congregationalists. But we do not anticipate organic union in the near future, except, perhaps, between individual churches where there is no need for both denominations in the same locality. A minister of considerable experience writes to us concerning this matter:

> It seems to me that the proposed union between Congregational churches and Christian churches would not be wise, unless the action should result in sifting out a good many of the latter. My experience covers parts of three States, and I have never met with more than one Christian church with which it might be desirable to come into organic unity, and, what is more, I have never talked with any Congregational minister whose experience did not corroborate my own. Theoretically, of course, there should be no obstacle in the way of unity, from either the standpoint of doctrine or polity, but for reasons plainly evident to a scrutinizing eye the union would be neither agreeable, universal nor lasting. And this opinion appears also to be held on the other side, perhaps arising from widely different causes. E. H.

AN OPEN LETTER TO DEACON DUDLEY

We have followed with great interest your experiences in Boston churches and places of worship. Not only have readers of *The Congregationalist* enjoyed these reports, we have also gained some lessons in church behavior, treatment due to strangers and charity for those differing from us in religious opinions. I voice the sentiments of my neighbors and say we hope to hear from you and your good wife many times yet with increasing pleasure and profit. F. H. W.

CHURCH ENTERTAINMENTS—THE REMEDY

Recent magazine articles have directed public attention to the low standard of taste prevailing in church entertainments. Instances are not infrequent in which songs, recitations and impersonations that are coarse, and even vulgar, are presented in church parlors, sometimes by amateurs, more often by that class of professionals who make a living by going into partnership with churches in the show business.

The present difficulty is due largely to carelessness, and this carelessness has been made possible by the defective centralization of the various societies and committees working in connection with the social and charitable life of the church. In a word, it is due to the absence of any central supervising responsibility.

The authority properly belongs to the pastor as the head of the church family. But many pastors forbear to exercise it, preferring to take a *laissez-faire* attitude, and confining themselves to their pulpit and pastoral work except when their advice is sought. The result is that the question of what entertainments shall be admitted to the church is left to settle itself according to the taste of the various societies and committees. It is almost inevitable that, left in this way, matters will drift from bad to worse, until something occurs which shocks and humiliates all concerned.

These lines are written in the fresh recollection of an experience of this kind, which has led one pastor to reproach himself bitterly with remissness, and to resolve that in the future a most rigid personal supervision shall be exercised over all programs to be presented in the parlors of the church. In the case referred to, the young semi-professional who gave the vulgar recitations and impersonations declared that he had given them repeatedly in large churches of a neighboring city without any objection having been made. If his statement was true it is a commentary on the taste of the churches, and suggests that this evil may be even wider spread and deeper seated than we have realized.

We shall all agree that if amusements and entertainments are to be admitted at all to the rooms of the church, they must be above reproach in point of morals and good taste. The cases are rare where that can be secured without careful and constant supervision. The churches should not wait until they have been taught the lesson by some bitter experience. Let the standing committee adopt a rule that all programs must be submitted to the pastor before they are given. This action of the committee will relieve the pastor of the sometimes unpleasant duty of taking the initiative, and it will place the responsibility in the hands of the one who is likely to suffer most when any reproach is brought upon the good name of the church. A PASTOR.

POINTS ON CANDIDATING

The competitive method of candidating, so common at present, is criticised by some because it tends to "cheapen" the average clergyman in the estimation of the average layman. Whatever may be true on that point, the method is certainly unfair in its workings. The average human memory is a leaky vessel, and the impressions which an average candidate makes on an average congregation are more or less fugitive. For this reason, the chances of the first candidate in any batch who are to be heard before action is taken on any one of them are by no means equal to those of the last. Time has dulled his image in the memory of his hearers and obliterated some of the good impressions he made. Each succeeding candidate has left impressions more or less prejudicial to his interests. When the voting day arrives, therefore, his chances are by no means what they were that Monday morning when he took the train for home with the cordial "Good-by," and "We hope to hear you again" of the committee sounding in his ears. The same thing is relatively true of each of his competitors, except the last on the list. His chances are at their best. His image still preserves its true outlines and colors in the memory of his hearers, and the impressions he made have still on them the bloom of freshness. Under such unequal conditions fair play at the polls is out of the question. Clearly something should be done to correct this inherent defect, so that each candidate may suffer only a minimum of harm by the lapse of time and reap the full benefit of the impressions he makes, whether he stands first or last on the list.

The writer ventures to suggest that the aid of modern invention might be invoked to this end with excellent effect. (1) The candidating church might secure for a season (anywhere from a month to a year or two) the loan of a good phonograph. Then each candidate could be heard over again, words and tones, wholly or in part, on the voting day, by simply turning a crank. (2) As an aid in recalling the personal appearance of each candidate while sitting, praying and preaching, the kodak could be used with excellent results. Half a dozen snap shots could be taken of each candidate in the various attitudes mentioned. These, after being carefully developed, could be passed around among the voters, and they would be found wonderfully helpful in recalling vividly the personal appearance of each candidate. (3) Finally, a chart of sufficient dimensions to afford space for the name, titles, age and social condition of each candidate, the date when he preached, his text and his theological leanings, would be found useful. The chart, when properly filled out, should be hung in a conspicuous place, where it can be seen and easily read by every voter.

OBED.

News from the Churches

Meetings to Come

Boston Ministers' Meeting, Pilgrim Hall, April 26, 10 A. M. Speaker, Rev. E L. House. Subject, The Theology of the Coming Century.

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

Worcester South Conference, Westboro, April 28.

The Woman's Home Missionary Association will hold its semi-annual meeting in the Eliot Church, Lowell, on Wednesday, April 28. Sessions at 10.30 and 2.
LOUISE A. KELLOGG, *Secretary*.

Worcester South Conference, Westboro, April 28.

Norfolk and Pilgrim Branch W. B. M., annual meeting, April 27, Porter Church, Brockton.

Benevolent Societies

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the **Massachusetts Home Missionary Society**, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

Holy Week services have been quite general this year, perhaps more so in our churches than ever before. The greatest help and success in such special arrangements have come from those fields where largest preparation was made. Union services throughout the week or at the midweek service and early morning prayer meetings gave variety to the plans in some places. Pastors and people have developed mutually helpful thoughts along appropriate lines and an interchange of preachers and leaders of meetings have interested different churches in each other. Where extra efforts have been successful no doubt another year will find an even larger interest in this season.

The choice of two leading church members in Iowa and Colorado to the responsible office of mayor in a single week indicates the growth of the idea of municipal reform, and augurs well for the political future of our cities. We feel a new debt of gratitude to the author of America when we find his patriotism reproduced in his son, one of the Christian laymen above referred to.

In the State of Washington four nuclei of churches result from the quiet, gratuitous labors of an uncommissioned minister and his wife. We are glad that one of the four has been saved to the denomination. Happy the church that secures the ministrations of a pastor whose work is so evidently sealed by the Spirit.

That small church in Kansas which, by the united action of its various departments, raised $100 for home missions shows how worth while it is to "think you can," "say you will," trust God and go forward.

Never before has that Southern State association which is reported below enjoyed the luxury of electric lights and a welcome from the mayor. The members construe both as significant signs of better times.

A reception in California shows that, while the United States may be the solvent of the nations, Christianity is the great unifier which fuses even antagonistic elements into a homogeneous whole.

The intelligible setting forth in its new pamphlet, by a Massachusetts church, of what church members should know makes it of especial value to the congregation.

The "pastors' cadets" of Philadelphia looks like a twin organization of the Boys' Brigade.

Of Special Note

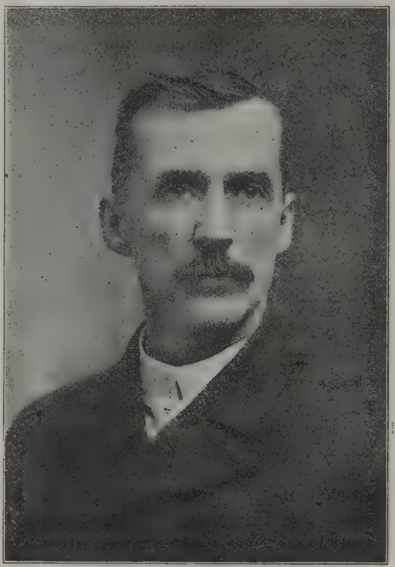
Generous deeds in many places done for deserving pastors.

A remarkably prosperous brief pastorate in Michigan.

A ST. LOUIS CHURCH AND ITS NEW LEADER

A brief sketch of Compton Hill Church, and of its pastor, Rev. D. M. Fisk, Ph. D., will be of interest in view of the meeting of the State Association to be held there next week.

The Fifth Congregational Church of St. Louis, now the Compton Hill, was organized in 1881 in the chapel at Twenty-third Street and Clark Avenue. It has since grown out of this frame building into the brick chapel on Compton Hill, and thence into the magnificent stone edifice with its splendid organ on the corner of Lafayette and Compton Avenues. The initial membership of thirty-seven has increased to 420. The leading personality during these years has been Dr. G. C. Adams, now of San Francisco. The cyclone of last year caused the removal of a number of families and affected the character of the population and the value of real estate in the vicinity. Still the church stands in a promising territory surrounded by the more prosperous of the middle classes, as well as by some families who may be accounted rich. It is also within reach of the poor. There is a strong German element.



REV. D. M. FISK, PH. D.

Dr. Fisk was born in New Hampton, N. H., graduated in 1869 from Brown University, and held the chair of biology for fourteen years in Hillsdale College, Michigan. He was ordained in 1886, has held pastorates in Jackson, Mich., and Toledo, O., and has recently accepted a call to this church, at a salary of $3,500. Dr. Fisk believes in his opportunity. He is popular with the young people, attracts the middle classes, and the church is rallying about him with courage and expectation. He has been twice abroad, has a large library, and is a diligent student and fearless preacher. His popularity as a college professor has been fully maintained as a clergyman, and he leaves in the three cities of his residence permanent evidences of his diligence and enthusiasm.

COLLEGE Y. M. C. A. CONFERENCE

John R. Mott's recent visit to the colleges of mission lands has been characterized as the most remarkable single journey in the history of modern missions. Hence it is not strange that a conference, under his leadership, of the presidents of the college Young Men's Christian Associations of the East should have attracted the leaders of the religious work in forty colleges, comprising a student body of 25,000. The three days' session, recently, was held at the Boston Association Building. All departments of the work were carefully presented by such leaders as Mr. Mott, Gilbert A. Beaver of New York, W. H Sallmon of Yale, F. S. Goodman of New York, Hugh Beaver of Pennsylvania and G. M. Fisher of Boston. Especial emphasis was laid upon the grave responsibilities of the president.

The most impressive address was that delivered by Mr. Mott at Clarendon Street Church, Sunday morning, before the delegates and a large mixed audience. With marked simplicity and power he recounted the formation of the World's Student Christian Federation, which binds together twelve national college association unions, and constitutes a surer guarantee of international comity and peace than many an arbitration treaty. Within twenty months he traveled 60,000 miles, labored in 22 countries and in 144 universities and schools, presided or assisted at 21 conventions, attended by 3,300 students and teachers representing 308 institutions, and met personally 1,300 missionaries. Incidental results were the definite conversion of 505 young men, nearly all students, and the enlistment of 260 students in a student volunteer movement for home missions.

THE GEORGIA CONVENTION

Great interest in Congregational circles throughout the State centered in the sixth annual meeting held with the First Church, Savannah, Rev. L. B. Maxwell, pastor, April 7, 8. Twenty of the thirty-seven delegates were present, sixteen being colored. Rev. George Rowe acted as moderator, Rev. A. L. Demond as secretary.

Special interest centered in the report of the Sunday school committee. The convention voted to recommend the publication of a child's history of Congregationalism, as a means of stimulating an interest and love among the children for the denomination. Excellent addresses were made on the debt owed the two missionary societies that have operated chiefly in the South, but it was urged that every church take up contributions for all our denominational societies.

Rev. R. R. Meredith, D. D., of Brooklyn was providentially present, being in the South in search of health, and greatly helped the convention by his counsels, and especially by his masterly sermon. He stirred the congregation at a large mass meeting with the appropriate theme, Congregationalism for the Great South. In short addresses the simplicity, breadth and adaptability of Congregationalism were also set forth.

Much interest culminated in the complaint from the First Church, Atlanta, relative to the refusal on the part of the Gainesville district conference for its admission. After careful deliberation by a special committee, of which Dr. Meredith was made chairman, it was recommended, in view of all circumstances, to pass the matter as "a mutual misunderstanding." It was strenuously held that the refusal was not inspired by the caste spirit. The same church is to apply to its nearest conference again, as was announced in the conference, and it will be contrary to legitimate expectations if then the caste spirit manifests itself in view of its emphatic disavowal on the part of those in authority.

Two new district conferences were added to he convention. The delegates at the close tood with clasped hands and sang "Blest be he tie." They meet next at Savannah.

H. H. P.

THE ALABAMA STATE MEETING

The churches, Sunday schools and Woman's Missionary Union of the State had a successful meeting at Mobile, March 25–30. It was he twenty-second annual gathering of the hurches, most of which were represented by pastors and delegates. The Mobile church for several months has been without a pastor but it provided hospitably for the guests for nearly a week.

The sessions were held in the pretty meeting house recently repaired and fitted with electric lighting. The mayor of the city was present at the opening meeting with a hearty welcome. The roll-call brought out many new faces, and the venerable presence of Dr. Andrews of Talladega College was an inspiration. Being the father of the association, his words of counsel were well received by the younger delegates. The absence of the A. M. A. representative was keenly felt. Some officer of that body is always looked for and his presence is a source of strength.

The daily meetings were conducted so as to impress the public with the good points of Congregationalism. The subjects showed the members to be alive to the needs of the hour, and included The Power and Privilege of Prayer; The Christian Home; Some Defects in Our Sunday Schools; How to Inculcate the Spirit of Benevolence; The Sabbath: Its Observance, Its Desecration; How Will a Missionary Enterprise Reveal Itself in Action? and The Work of the Congregational Churches. The sermons preached to the association and to the churches of the city were unusually thoughtful. The work of the A. M. A. was shown by object lessons in the persons of the men and women who are products of its schools.

Reports from the churches were, on the whole, encouraging. Some are barely holding their own, owing to industrial conditions. Others are steadily gaining ground, and are recognized more and more as a part of their communities. In places where, a few years ago, Congregationalism was bitterly opposed it is winning its way, and some pastors report that they are members of the ministers' unions in their respective cities. Christian Endeavor, humane, temperance and similar societies are doing good work among the young people. Financially the past year has been hard. One new church, whose pastor is a converted Jew, was added to the roll.

A glowing account of the A. M. A. Jubilee meeting at Boston was given by Rev. James Brown. A suggestion, by Rev. J. J. Scott, that the Alabama Association ought to take at least one share in the Jubilee Fund for the A. M. A. debt was enthusiastically seconded on all sides, and under his magnetic leadership pledges ranging from $5 to five cents, and aggregating more than $60, were easily secured. The balance over the $50 required was voted to a needy sister church at La Pine.

Rev. Spencer Snell set forth Congregationalism in such a clear and masterly way as to be a stimulant to the cause in this Southland. The next meeting will be at Marion.

E. J. P.

FIFTY YEARS AT LAWRENCE

The oldest church in this manufacturing city of Massachusetts, the Lawrence Street, turned its 50th corner last week Sunday. The meeting house was beautified by special floral decorations, and the exercises proved interesting to the many attendants at the services. Rev. W. E. Wolcott, the pastor, gave the historical address. It is to be recalled that six pastors in all had served the church, 1,369 persons had been received to membership and $60,000 had been given in benevolences. The beginnings of the church date back of the city's name, and had their origin in a single religious service which began a series later and encouraged the formation of a Sunday school. Dr. Lyman Whiting was the first pastor, being engaged soon after his first sermon there. Various elements were consolidated into the new church, which soon had to enlarge its quarters and erected the present building in 1847–8. Among the other pastors were: Rev. Messrs. H. M. Storrs, C. E. Fisher, Joshua Coit and W. H. Davis, D.D.

THEOLOGICAL SEMINARIES

Hartford

From Tuesday to Friday evening of Passion Week special meetings were led by Professor Beardslee; Dr. Lamson of the Center Church, Hartford; Dr. Dogget, president of the Y. M. C. A. training school at Springfield; and Professor Riggs of Auburn Seminary.——On Friday the regular exercises were omitted, with the exception of morning prayers, which were conducted by Professor Walker.——The Debating Society of the Junior Class held its first debate last Saturday evening. Subject, Resolved that the Roman Catholic Church, as an institution of today, is not worthy of our co operation and support.——Mrs. P. L. Moen of Worcester, Mass., has just died, leaving a legacy to the seminary, the exact amount of which is not yet known.——The Connecticut Alumni Association of the seminary held its annual meeting, March 24, in Hosmer Hall. About 25 members were present. The discussion was on The Employment of Evangelists in the Churches. Addresses were given by Rev. Messrs. H. H. Kelsey and T. M. Hodgdon and Prof. A. T. Perry. A paper on The Kingdom of God was read by Professor Beardslee. The president elected is Rev. O. W. Means, and the secretary Rev. W. F. English.

Yale

Among last week's lectures was The Creative Element in Education, by Hamilton W. Mabie of the *Outlook*.——The Leonard Bacon Club debated, That college and church property should be taxed.——The Downes prizes for Scripture and hymn reading for the Senior Class were awarded to Messrs. M. B. Fisher and Austin Rice, and for the Middle Class to A. E. Fraser and J. P. Deane.——A. E. Fraser of the Middle Class has been selected for the university debating team to meet Princeton at New Haven, May 7.——Professor Blackman's class in sociology is making a study of New Haven. Last week a paper on the Italians was read by D. H. Evans.——Professor Brastow is giving lectures on church government.——The Senior Class preacher was Austin Rice.——The fourth of the series of devotional services for Holy Week was held in Marquand Chapel, Friday evening, and was conducted by Professor Porter. The subject was The Test of the Cross. The devotional service was followed by a rendering of the passion music of Haydn, entitled The Seven Last Words of Jesus on the Cross, by a string quartet, of which Professor Bacon was a member, with suitable religious services led by Professor Blackman.

Pacific

A most successful year will soon close, when four young men will graduate. Dr. G. C. Adams, recently made trustee of the institution, will give the address. These will swell the number of alumni to 58, exclusive of the nine who have completed the English course, and 26 others who have taken partial courses. The week following Commencement the faculty will join their Presbyterian brethren at San Anselmo in celebrating the latter's quarter-centennial, Professor Mooar delivering the fraternal address. In May the two faculties are to hold a theological institute, delivering up-to date lectures, each to be followed by discussion.

CONFERENCES AND ASSOCIATIONS

ILL.—The 31st annual meeting of the Aurora Association took place April 13, 14, in the New England Church, Aurora, and was well attended. The churches were represented by pastor and two delegates. The different benevolent societies were considered and the question asked, What can be done to relieve their financial distress? The condition of the churches was also carefully considered. Rev. W. H. Day spoke in behalf of the American Missionary Association and Secretary McMillen for the Sunday School Society. The topics included: Half the Truth a Failure, Christian Fellowship, Sixteen Years of Christian Endeavor, What Can We Do to Multiply Accessions to the Church? Is the Sunday School Fulfilling Its Mission as a Bible-Teaching Agency? Chief Obstacles in the Way to Persons Becoming Christians. The papers were vigorous and able and provoked lively discussions. Written reports from the churches, limited to five minutes each, were given and were chiefly encouraging.

MO.—Kidder Association met at Chillicothe, April 14, 15. A council to recognize Rev. J. P. Field as pastor was held in connection. Mr. Field was pastor of the Amity church in the same association for 20 years. The papers and addresses centered about the theme The All-Sufficiency of Christ and the Gospel, and the meeting was characterized by much spiritual power.

NEB.—The Republican Valley Association held its semi-annual session at Cambridge, Rev. John Foster, pastor, April 14, 15. Rev. H. L. Preston preached the sermon. Reports from the churches showed a hopeful condition throughout the association, with important revival work at McCook and Cambridge. An instructive blackboard exercise on The Characteristic Principles of Congregationalism and an open parliament upon revival work were interesting features. Sunday school work, Christian education and home missions received generous consideration. The woman's hour was one of unusual interest, the work of both home and foreign missions being ably presented. The abundant hospitality of the Cambridge people, the excellent music furnished by the choir and the ever helpful hand of the pastor added much to the enjoyment of the meeting.

CLUBS

O.—The fourth annual rally of the Cleveland Club was held April 19. No supper was served. The speaker was Gen. O. O. Howard, who gave his lecture on Grant.

NEW ENGLAND

Massachusetts

NEWTON.—*Eliot.* Passion Week services have been held every evening in the chapel. On Good Friday a union fellowship of all the churches gathered with this church, and pastoral addresses from the Episcopal, Unitarian, Baptist, Methodist and Congregational clergymen were enjoyed.——*Auburndale.* According to its custom for the past few years the church joined with the Methodist and Episcopal churches in a service at the Methodist meeting house on the evening of Good Friday, and in a communion service at the Episcopal church the evening before.

HYDE PARK.—*First.* The council to dismiss Rev. A. W. Archibald, D. D., met, April 14, and severed the ties between pastor and people. At the farewell reception given the pastor and his wife in the evening about 1,000 persons testified by their presence to the interest of the public in the event. As a token of esteem a solid silver set of 90 pieces and some cut glass ware were presented. Addresses were made by Dr. Arthur Little, Mr. Alexander Miller and Rev. F. T. Pomeroy. Tasteful decorations and orchestral music were features of the occasion. At Dr. Archibald's first service in Brockton last Sunday morning the congregation numbered nearly 900 and over 600 in the evening.

EAST TAUNTON.—The church has met with a recent heavy loss in the destruction of its building by fire, supposed to be incendiary. The house, with its furnishings, was valued at about $9,000 and was insured for $3,000. The church has been prospering under the faithful pastorate of Rev. Frank Park and although the church is not wealthy it is hoped that means will be found for a new building.

GILBERTVILLE.—*Trinitarian*, at its annual meeting of church and parish, showed a healthy condition. The membership has been decreased some what by removals but four were added on confession. The attendance has been larger, however, at the preaching services, the C. E. prayer meeting, and in the Sunday school in proportion to its membership. The year closed with the current expenses met and money in the treasury. The benevolences were a little less than the previous year, but the total was above the average for the past 10 years. Rev. D. C. Stone is pastor.

ENFIELD.—The new handbook of the church, Rev. G. H. Hubbard, pastor, includes besides the usual matter a few pages on What This Church Stands For. Here are explained briefly its polity, belief, ideas of work and life and requirements of members of the church in a simple and more helpful form than is generally customary.

SOUTHAMPTON.—Rev. T. H. Vincent has preached his farewell sermon, reviewing the work of his five years' pastorate. There have been 20 accessions and a loss of 36 by death and removal. The town population has lost more families than gained in recent years.

CHESTERFIELD.—A novelty for this hill town church was the use last Sunday of a printed order of service, compiled by the pastor, Rev. H. E. Thygeson, and permeated with the Easter thought. The deacons assisted in the devotional exercise.

Maine

DURHAM.—The lady missionaries, Misses Washburn and Burdette, begin work here April 18. Their work at Holden has resulted in 21 accessions to the church, 20 on confession, and in greatly quickening and strengthening Christians.

PRESQUE ISLE.—The series of meetings conducted by Evangelist H. L. Gale began Sunday with hopeful outlook. There has been good preparatory work and a choir trained to assist the music.

ELLSWORTH FALLS.—The generous sum of $445 has been raised by the Ladies' Circle to help along the new enterprise here.

GORHAM.—*First* has voted to purchase the Parkhurst property north of the meeting house as a site for a new chapel.

The *Christian Mirror* published this week a large map of "Congregational Maine" prepared by Secretary Hatch, and an article which encourages the idea of Maine men for its pulpits and stronger support of the State Missionary Society.

Eastport will be supplied by Rev. S. L. Mitchell. ——Rev. Arthur Varley will remain at Oxford until September.

New Hampshire

SEABROOK.—A pleasant gathering in the vestry, lately, was a surprise for the pastor, Rev. W. A. Rand, who has been a sufferer with the grip and had just returned from a two weeks' absence. A gift of 74 birthday bags for him contained about $23.

ATKINSON'S new chapel, soon to be dedicated, is conveniently arranged so as to connect with the meeting house. The audience-room and parlor are on the first floor, and the kitchen and dining-room above. The lower windows are of colored glass.

East Concord is having a series of week evening and Saturday afternoon meetings, led by C. E. Clark of Dartmouth College.——Jaffrey has just contributed $15 to the C. H. M. S ——Rev. P. S. Marston of Lancaster is recovering from typhoid pneumonia.——Lisbon has had a helpful series of Lenten services led by the pastor, Rev. J. M. Wathen.——Lyme gave $61 for foreign missions April 4.

Vermont

WHITING.—The late Mr. Sexton of Brandon left to the town of Whiting and the Congregational and Baptist churches there a block of buildings and $1,000, providing that they should share equally in the net income. It is thought that after the estate is settled each will receive about $200 annually.

BAKERSFIELD —The pastor, Rev. S. D. Angel, and his family were recently surprised by a large company of friends in the church, who presented many good things and best wishes to Mrs. Angel on her birthday and that of her daughter. Supper was served to about 60.

WEST BRATTLEBORO.—The ladies observed Good Friday by a thank offering meeting in the chapel. A number from the Center Church joined. Missionary letters and other papers were read. About 50 were present.

Connecticut

NEW HAVEN.—*Dwight Place.* The action abandoning the free pew system, as reported in our last issue, has since been rescinded, and the church will continue as formerly with free pews. The pastor, Dr. J. E. Twitchell, has returned from a month's vacation in Florida. During his absence the pulpit was supplied by the assistant pastor, Mr. P. A. Johnson.

NEW LONDON.—*Second.* The changing of the site for the new parsonage has necessitated a new set of plans. The building will be of mottled brick, will contain 14 rooms, and have more than the usual modern conveniences. The entire cost will be $11,000.

MIDDLE STATES

New York

SUMMER HILL is bereaved in the loss of its senior deacon, George H. Allen. During hard years when the church was small he used every effort, and with success. He has been for many years a wise spiritual leader in the church. His son, who inherits many of his father's qualities, has been appointed to fill the positions occupied by him.

EAST ASHFORD is in a prosperous condition, though suffering, as like country fields, with lack of money. In addition to full religious instruction the pastor, Rev. A. B. Sherk, often gives lectures on missionary fields and topics affording side lights in church life.

BROOKLYN.—*Lee Avenue.* The pastor, Rev. J. B. Clark, has resumed work again, after a three months' vacation spent in the South and West. He has fully recovered from the bicycle accident from which he suffered last year.

Pennsylvania

PHILADELPHIA.—*Central.* A series of Lenten services was held for two weeks preceding Easter. The topic was The Master and His Followers.——*First, Germantown.* The boys in the Sunday school have been recently formed into a society somewhat like the Boys' Brigade, under the name of the "Pastor's Cadets."——*Park* is having crowded houses, not only on Sunday evenings, but Monday evenings when the Park Literary Union holds its debates, in which several lawyers participate.——*Kensington* finds its chapel hardly large enough for the Sunday school, and contemplates having two sessions.——*Snyder Avenue* is raising money for a chapel; its present quarters being entirely inadequate for the services. The membership, which was 40 last November, now numbers over 100.

MONTEREY.—*Hawley Memorial* has its future secured by the bequests of the late Mrs. Martin Hawley of Baltimore, who left the church building to the H. M. S. in trust, and to the First Church, Baltimore, a special legacy for the support of this work on the summit of the Blue Ridge.

EBENSBURG celebrates its centennial this year by entertaining the Pennsylvania Association in June. The time has been postponed a month, that all may enjoy the delightful June weather on the mountain top.

ALLEGHENY.—The Ladies' Aid Society is one of the most efficient aids of the church, having raised over $890 last year. Friends have recently given the pastor's wife a birthday present of a bicycle.

BRADDOCK.—A patriotic entertainment called Columbia's Celebration was recently given as a church benefit with great success, 68 persons participating.

THE SOUTH

Texas

PALESTINE.—*First* has just closed an evangelistic meeting of great power, conducted by the pastor, Rev. F. E. Hall. Rev. Luther Rees was with him a few days. There were 80 confessions.

THE INTERIOR

Ohio

BEREA.—*First.* Fifteen persons, 13 on confession, united with the church as a result of the union gospel meetings conducted by Rev. A. T. Reed. Within the past two years 58 have united with the church, 43 on confession. The church closed its last fiscal year entirely out of debt. It hopes to repair and paint its building this summer. It remembers all the societies this year. Rev S. B. Beard has entered upon his third year as pastor.

CLEVELAND.—The Denison Avenue Mission of the City Missionary Society has engaged Rev. C. M. Severance, recently a missionary of the American Board in Japan, to act as temporary supply. Olivet Church is similarly supplied by Evangelist Charles Frew.

MADISON has received 33 new members since Dec. 1, when Rev. Joseph Wolf became its pastor. Nearly 25 of these joined on confession. A Junior Endeavor Society has been organized which now has over 40 members.

Illinois

[For Chicago news see page 570.]

ROCKFORD.—*First.* Rev. J. B. Koehne has just given his six lectures on The Nazarene, under the auspices of the Men's Sunday Evening Club. The pastor, Rev. William W. Leete, marks a helpful effect upon the hearers. Half the lectures were delivered in union services at the Second Church.

Indiana

INDIANAPOLIS.—*Plymouth* has a membership of 375. Among the seven organizations are the institute, Plymouth Circle and the McCulloch Club. Last year 22 new members were received. The congregation grows steadily The McCulloch Club has had a Sunday evening course upon the Duty of a Civic Faith and a course of eight Saturday afternoon lectures for the public school children by prominent citizens of the city. The circle maintained a children's playground under a trained kindergartner; the institute has had lectures and night classes and a well supplied reading-room is sustained. Receipts of the church were $6,350. Rev. F. E. Dewhurst is pastor.

Michigan

LANSING.—*Pilgrim* has gained in membership largely the past year under the leadership of Rev. E. B. Allen. A new building now becomes a necessity. Two lots are already owned by the church where a building might advantageously be erected. It is hoped the actual work will advance this summer, since a grand rally and call for pledges were planned at the last report.

GRAND RAPIDS.—*Park* closed five years of the present pastorate of Rev. D. F. Bradley, D. D., lately. During this period 406 persons have been received to membership, 176 on confession. The net gain has been 213. About $70,000 have been raised for benevolences and over $42,000 for expenses

VICKSBURG.—Dr. D. H. Reiter, recently resigned closes a pastorate of nine years, having served th church at two different periods. At the beginnin of his work the membership was small and received aid from the H. M. S. It has increase greatly during the recent pastorate.

THE WEST

Missouri

KANSAS CITY.—*First* has had a year of activit and varied usefulness. The loss sustained by dismissals to Beacon Hill has been in part made goo by increased earnestness A fellowship meeting wa held April 11, with encouraging reports from all th churches and missions in the city, and addresses b Drs. J. H. Crum and Wolcott Calkins.——*Beaco Hill*, in the 10 months of its existence, has receive 100 members, losing only three. Desirable lots a the corner of 24th and Trooste Avenues have bee secured. It hopes to build soon, as the hall now occupied is too small.——*Ivanhoe Park* sustains regular services at an out-station called Seven Oaks, an occasional meetings in other neighborhoods.— *Olivet.* The Myrtle Avenue work has become branch of this church, 17 persons recently uniting It has a vigorous Sunday school, C. E. Society an Ladies' Aid; has secured lots and laid a foundatio for a chapel.——*Tabernacle* has a net gain of members, and has opened two branches, buildin tabernacles for both. Including the missions it membership is 578. New stained glass window have been secured.——*Clyde* rejoices in large congregations and hopeful spiritual conditions.

Iowa

DAVENPORT.—*Edwards.* Hon. S. F. Smith, prominent member, has just been elected mayo the first Republican to hold this position in mo than 20 years. Mr. Smith is as stanch a Congregationalist as his father, the late S. F. Smith, D. D was a Baptist. The son is prominent in denominational activities throughout the State, and is a co porate member of the American Board.

Aurelia has received 41 members since Jan. 1 —Manson, Rev. F. G. Wilcox, pastor, has received to fellowship in the last three months, all but fou on confession.

Kansas

TOPEKA.—*First* received 12 new members April ——*Central* received 18 the same day, five on confession. A kindergarten is conducted in the le ture-room. The church takes an active interest i the work for colored people in "Tennessee town, where a Sunday school, preaching by a student i Washburn College, a kindergarten and a librar open daily are maintained.

The gospel work at the Santa Fé shops in Topek is now in its third year of prosperity. The railwa company gives the use of a large room, which open daily for an hour at noon and is provided wit seats and tables for the convenience of the me while eating their dinners. The best of hot coffe is served at three cents per cup, papers and mag zines are at hand, and two tables are occupied employés who study the Bible daily while eatin their dinners. Twice a week a 12 minute gosp talk is given by a minister or other trained Chri tian worker. The enterprise is maintained by the T peka Congregational Union and the small amoun of money required to cover all expenses is furnishe by private subscription.

WAKEFIELD, led by its devoted and energet pastor, "Father Markham," has seized its oppo tunity to do a good thing this year for home mi sions. Undismayed by the request of $56 by th executive committee, its W. H. M. U. gave $10, th Sunday school and Y. P. S. C. E. each similar sum the regular collection raised the sum to more tha $50, and, with the liberal help of a member wh signed himself "A Friend," a total of a round $1 goes from this church to the needy C. H. M. S.

ATCHISON recently dedicated its new house worship, Dr. Michael Burnham of St. Louis preac ing the sermon. The cost of the building, inclu ing furniture, is $7,500. An attractive feature is large memorial window of Dr. F. T. Ingalls, th much loved pastor in earlier years.

KINSLEY two years ago felt unable to support pastor, but during the past year it has given libe ally toward the minister's salary, paid the C. C. B. $200 on its loan, and has contributed to every o of the six benevolent societies within the past months.

STOCKTON is prospering spiritually and fina cially. A series of lectures on Bible characte by the pastor have largely increased the evenin attendance The benevolences of the past ye amounted to $355.

ALMENA, having been pastorless for six months, the C. E. Society has conducted its evening services with a prepared program and crowded houses. Seventeen of the Endeavorers were converted last winter.

SOUTH BEND, eight miles south of Great Bend, has added 36 members since its organization in 1893, and now numbers 59. It is considered one of the best rural churches in the State.

Evangelist Veazie conducted a useful series of meetings in Parsons in March, and Rev. R. L. Layfield has just closed evangelistic services at Wabaunsee, with excellent spiritual results.——Strong City has provided for the payment of a mortgage of $200 and decided to employ a minister on half time.

Colorado

DENVER has elected a leading member of the Presbyterian church as mayor, and Rev. Thomas Uzzell, pastor of the Tabernacle Congregational Church, as supervisor, with the cleanest municipal ticket presented for years. The women led in nomination and election of these men.

PACIFIC COAST

California

OAKLAND.—*Pilgrim.* Twenty-five members have been added during the six months Dr. Hallock has supplied the pulpit. Rev. J. R. Knodell, recently of San Bernardino, assumed the pastorate April 1.

The sixth annual meeting of the Southern Branch of the W. B. M. of the Pacific met at Pomona, Cal., April 8, 9. In the first evening session the W. H. M. U. of southern California participated. Foreign missions were discussed by workers from the South Sea Islands, south India, Spain and Armenia, and under home missions were considered work among the mountain whites, the institutional features of Bethlehem Church, Los Angeles, and the Student Volunteer movement. Interesting letters were read from Mrs. Joseph Cook and Miss Abbie B. Child of Boston on their travels in mission fields. A song in Spanish by eight young children of missionaries to Mexico and another in Micronesian were novel features. The collections of the past year amounted to $2,367. Mrs. J. H. Williams of Redlands was elected president for the coming year.

Despite the unusually rainy weather the season has not been without evangelistic effort. Outlying districts report ingatherings, while union meetings in Oakland, followed by a campaign in Alameda under the leadership of Dr. Munhall, proved stimulating to the many participating churches. San Francisco is now enjoying Henry Varley of Australia, who, after holding services in Los Angeles, is conducting a month's meetings in Metropolitan Temple with good attendance.

As a result of quiet interest at Mills College, developed during the term, nine members have been added to the college church.——The Japanese Mission at Santa Cruz, having recently fitted up convenient rooms, gave a reception to the members of the Chinese Mission.——Auburn, under the leadership of Rev. F. H. Burgess, has assumed self support.

Washington

MIMA.—For four or five years Rev. A. L. Seward and his wife have been living at this retired village, doing such Christian work as they could at this and outlying points, gathering in each place a little congregation and Sunday school. Three of these have had to be turned over to other denominations to care for, as available missionary resources would not permit of enlarged work, even though a Congregational church of 25 members could have been organized in one place and one of 15 in another. At Mima, as Mr. Seward was planning to remove to California, several of his neighbors asked for baptism. In a few days others requested the same, desiring also that a church might be formed. The Holy Spirit had been working in the hearts of the entire community, and 29 persons entered into covenant March 29, having previously adopted the Council Manual as their basis of organization. No special meetings have been held but these results have come from faithful, persevering S. S. work, with such occasional preaching services as with the arduous manual labor necessary to the family support Mr. Seward could prepare for.

KALAMA.—As the result of the labors of Evangelist D. H. Reid the entire population has received an uplift such as has never come to the town before. Meetings were crowded with all classes and many of the most prominent business men and their families professed conversion. The Methodists joined in the work and a most delightful unanimity prevails between the two churches. Twenty-five persons united April 4, and 15 other names are in the hands of the committee to be received at Easter. A considerable majority of these are adults. Rev. A. R. Johnson is pastor.

SPOKANE.—*Westminster.* Evangelist D. H. Reed is conducting a series of meetings. Rev. F. B. Cherington is pastor.——*Pilgrim* is to have preaching twice a Sunday, Rev. Jonathan Edwards having been called to give his whole time to this church.——Rev. M. Baskerville has removed from Tekoa to San Francisco.

SPRAGUE is rallying grandly around its efficient pastor, Mr. O. S. Haynes, though the removal of the railroad shops to Spokane took away more than half the membership.

CANADA

Ontario

WOODSTOCK.—*First*, now 11 years old, numbers 300 members, and is growing steadily. The fine stone building is in the center of the town. The church is practically out of debt, $7,000 having been left it by a wealthy member who died recently. April 11 Rev. A F. MacGregor reviewed the four years of his ministry; over 80 persons had united with the church, and $8,095 had been contributed to the work.

OTHER CHRISTIAN WORK

The Adams Mission Home, a piece of valuable property in Burlington, Vt., has been given by the owner, Hon. W. J. Van Patten, to the Young Men's Christian Association. It will be occupied by the mission as long as they keep up the property.

WEEKLY REGISTER

Calls

ANDERSON, Otto, Wis., to Rialto and Bloomington, Cal.
BRECK, Chas A., formerly of Strong, Me., to Union Ch., Cotuit, Mass. Accepts.
BROWN, Robt. E., Meadville, Pa., accepts call to Lakewood and Ashville, N. Y.
BURLING, Jas. P., late of Green St. Ch., Chicago, to Kearney, Neb.
CHILDS, Lucas S., Brighton and Oak Ridge, Okl., to Bethel and Deer Creek.
GLEASON, Chas. A., South Ch., Columbus, O., to Trinity Ch., Cleburne, Tex. Accepts.
GORTON, Philo, to permanent pastorate at Chapin, Io., where he has supplied for a year.
GOULD, J. Sidney, late of Plymouth and Fairmount Chs., Wichita, Kan., to Eureka. Accepts.
HITCHCOCK, Lyman P., recently of Ellington, Ct., to Schenectady, N. Y. Accepts.
JOHNSON, Peter A., Yale Sem., to Taylor Ch., New Haven, Ct.
JONES, Wm., Welsh Ch., Dawn, Mo., to Welsh Ch., Plymouth, Pa. Accepts, to begin work in July.
KIRTLAND, Chas. C., Pacific Sem., Cal., to Sebastopol. Accepts
LAWRENCE, Henry A., Auburn Sem., N. Y., accepts call to Copenhagen.
McCLAIN, John E., to remain another year at N. Topeka, Kan. Accepts.
McGEEHON, Selden E, Richmond, Me., accepts call to Hartland, Vt.
POWELL, Chas. H., to remain another year at Castalia, O. Declines.
RILEY, Chas. C, Irvington, Ind., formerly a Disciple minister, to Portland, Ind.
ROLLINS, John C., to the permanent pastorate at San Bernardino, Cal., where he has been supplying. Accepts.
ROWE, Wm. H., Yale Sem., to Deer River and Denmark, N. Y. Accepts.
SCHWAB, Elias F., Buda, Ill., to Lebanon, Mo. Accepts.
SEIBERT, John A., to First Ch., Olmsted, O., in connection with his studies at Oberlin Sem. Accepts, with residence at Oberlin.
SHELDON, Chas. F., to Vinton, China and Welsh, La. Accepts, with residence at Vinton.
WELSH, John W., Newton, Kan., accepts call to Powhattan and Comet.

Ordinations and Installations

ETHRIDGE, Wm., *o. p.* Glen Roy, O., April 7. Parts were taken by Rev. Messrs. W. H. Baker, W. O. Jones and E. Howe.
FIELD, Jas. P., *rec. p.* Chillicothe, Mo., April 14. Sermon, Rev. Albert Bushnell; other parts, Rev. Messrs. D. E. Todd, A. L. Gridley, Wm. Jones, A. K. Wray, W. L. Sutherland.

Resignations

EDWARDS, Nicholas T., Plymouth Ch., Los Angeles, Cal.
GRUPE, Chas. W., Saybrook, O., to take effect July 15.
JAMES, D. Melancthon, Fair Haven, Ct., *withdraws* resignation.
MACKAY, Chas. C., Andrews, Ind. He will return East.

Dismissions

ARCHIBALD, Andrew W., First Ch., Hyde Park, Mass., April 14.

Churches Organized

LAKE VIEW, N. Y., 15 April, 13 members.
RIVERSIDE, Mason Co., Wn., nine members.

Miscellaneous

BAILEY, Roy D., has begun work in Blaine, Wn., with both the Congregational and Presbyterian Chs., who hold united services.
BASKERVILLE, Mark, recently resigned at Tekoa, Wn., has removed to San Francisco.
FOSTER, Frank, and wife, of Shandon, O., have been presented with a beautiful chased silver teapot, also a Dresden dinner set of 100 pieces and a pair of blankets.
KEVAN, Jas. H., has begun work at Rock Springs, Wyo., with a view to settlement.
McILVAINE, Jas. H., formerly pastor of Union Ch., Providence, R. I., and later co-pastor with Rev. Dr. Henry van Dyke of the Brick Presbyterian Ch., New York City, has entered the Episcopal Church.
McINTYRE, Daniel, of Barrington, N. H., purposes during his summer vacation to visit England, Ireland and Scotland.
O'BRIEN, Jas. P., and wife, of St. Louis, have lost their six-year old daughter, Esther L., who died of heart failure, April 8. The members of Hope Ch. and other friends are giving abundant evidence of sympathy.
THOMAS, Geo. P., will terminate his labors with the church at Curtisville, Mass., April 25, and will go to Europe for an indefinite period.
WILLSON, Theo B., lately pastor of First Ch., Moline, Ill., has been invited by Ravenswood Ch., Chicago, to supply for the present.

CHRISTIAN ENDEAVOR NOTES

Fifty of Spurgeon's sermons are distributed weekly by a committee of eight in an Irish society.

Sociables for Y. M. C. A. members in their rooms have been carried out by C. E. Societies in several cities.

During Dr. Clark's two months in India he traveled more than 6,000 miles, and spoke more than 80 times, in 32 places, to audiences speaking seven different languages.

Washington's State convention occurs at Tacoma, July 1-4, in the expectation that many delegates to San Francisco may attend. Salt Lake City also hopes that delegates will stop there, and is planning a rally for July 3-5.

A St. Louis Union evangelistic committee this year has furnished leaders each week for meetings at missions, a jail and Jefferson Barracks, besides conducting meetings at some smaller churches and maintaining a Bible training class for personal work.

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, APRIL 16

The familiar hymn, "When I survey the wondrous cross," fitly opened the Good Friday meeting. Mrs. C. L. Goodell presided and spoke of the multitude who have been studying the life of our Lord the last few weeks, discovering new hights and depths. She called attention especially to Christ's predictions concerning his own death, and to the singing of the hymn before going out into the Mount of Olives. When he told them of his final sacrifice four times he repeated the prediction and they seemed not to comprehend. How much are we losing in this busy age by not listening to the words of our Lord? We would be glad to know about the hymn that was sung. Who was its author? Probably it was a Psalm. Shall we sing it in heaven? With Gethsemane and Calvary in sight our Lord saw the eternal glory which awaited him and could sing. May we not bring hymns of praise out of all our experiences?

Following the same line of thought, Mrs. Judson Smith spoke of the comfort found in the midst of sorrow by the assurance that we may be partakers in Christ's sufferings, and that he upon the cross opened the door of heaven to every son of man. Miss Washburn quoted from a recent letter from Mrs. Howland of Guadalajara, "I believe there are rare gifts of spiritual insight waiting for those who are ready to accept them, and that an indwelling Christ will transform even the barrenest life"; also, "I am sure that by keeping close to Christ and studying his Word one will be led to new experiences, yet be 'kept' in the right path."

The calendar for the entire week being devoted to the American College for Girls at Constantinople, Miss Stanwood gave information concerning the college and its faculty. Owing to the condition of the country the attendance is smaller than usual. Miss Patrick, the president, has been absent the last few months, and her responsibilities have been borne by Miss Fensham, the dean. Miss Olmstead is at present in this country. A pleasant coincidence was a letter received at the rooms that morning from Mr. William C. Chapin, whose name will always be associated with the noble gift of Barton Hall to the college. He wrote of recent experiences in his acquaintance with some graduates of the institution who have come to this country, and who are an honor to the teaching and general influence of the college.

Miss Kara-Ivanova was then introduced, a Bulgarian young woman, who graduated at the college in 1892, then taught there for three years, and has since been studying in the training school at Northfield. With intense feeling and thorough appreciation, she spoke of her *alma mater* and the opportunities which it furnishes and of the work which the graduates go out to undertake. Miss E. M. Stone had known Miss Kara-Ivanova in Bulgaria, and gave interesting incidents concerning the father and mother, and expressed an interesting thought which had come to her attention, that there are no inferior nations, although there are inferior civilizations. Devotional services were led by Mrs. Noyes, Mrs. Kellogg, Mrs. Daniels and Mrs. Capron, and the meeting closed with the hymn, "In the cross of Christ I glory."

FROM THE HAWKEYE STATE

The selection of Hon. James Wilson as Secretary of Agriculture is pleasing to Iowa, and calls forth more than State pride. Our people recognize his special fitness for the place. He is a man of the people, a great commoner, and he is familiarly known throughout the State. The past few years he has been professor of agriculture in the Iowa State Agricultural College, and under his direction many experiments valuable to the farmer have been made.

The special course of lectures given at Iowa College by Dr. Washington Gladden was highly enjoyed and inspiring to his large audiences. The speaker grasps the real difficulties in the industrial situation, and he is wise in his suggestions concerning the remedy. Altogether the college has had a prosperous year.

It is known that the Junior Endeavor Society had its origin at Tabor, Io., during the pastorate of Rev. J. W. Cowan. The first superintendent was Miss Belle Smith, who was a teacher in Tabor College, and who has won greater renown as the author of the famous poem, If I Should Die Tonight. This little poetical gem has had a remarkable history. First published in the *Christian Union* in June, 1873, with proper credit, it has since then had perhaps a score or more claimants, but research fails to reveal documentary evidence in favor of the claims. The question of authorship is likely to be discussed in the years to come as in the past, but the evidence all points in one direction, and a modest, Christian woman should not be deprived of the honor that belongs to her.

The last few months have seen a number of changes in Iowa pastorates. Rev. C. H. Rogers has won the hearts of the people at Mason City, and the outlook for that important church is bright. Rev. F. G. Wilcox is pushing the work at Manson with his usual vigor. Rev. D. P. Breed has pleased the church at Creston so well that it has called him to be permanent pastor. April seems especially prolific in ministerial changes. Rev. S. J. Beach closes a ten years' pastorate at Cedar Falls, and Rev. F. E. Carter a four years' pastorate at Clear Lake. Both brethren have built neat houses of worship and had successful pastorates. Rev. A. D. Kinzer, after six years of earnest work at Perry, in which he was greatly blessed, takes up the work at Lyons. Rev. J. D. Mason closes work at Forest City, where he has served the people at two different times. A Minneapolis church has called Rev J. B. Mather, much to the regret of the Garner church. Rev. J. C. Stoddard closes his work at Primghar and begins work at Britt, and Rev. D. E. Skinner of Nora Springs takes up the work at Primghar. Many of our churches have had seasons of refreshing. Hampton, under the leadership of Rev. J. W. Ferner, has recently dedicated a new house of worship, and is in the midst of a great revival. The churches of New Hampton have also been greatly quickened. At Rockford a quiet work of grace has been going on, and a good number has been added to the church. Rev. E. L. Ely is the pastor.

Rev. C. A. Towle has completed ten years' work as superintendent of the Sunday school work in Iowa. He is an efficient worker, and has seen many evidences of progress. The Sunday schools have increased from 210 to 346. The membership has grown from 26,000 to 35,000, and the benevolences have more than doubled. Some Sunday schools have developed into strong churches.

Shall Iowa legalize the manufacture of liquor within her borders? This is the question that is troubling the temperance people of the State. The House has passed such a bill, but the Senate has not yet taken action upon it. It is thought that the fate of the bill depends upon the vote of one man.

W. W. G.

OUR ARMENIAN ORPHANS' FUND

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$351.60
Previously acknowledged	24,073.19
Total	$24,424.79

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLIFT—In N. Marshfield, Apr. 7, Susan Wildes, widow of Wales R. Clift, aged 88 yrs., 9 mos. She was the daughter of William Wildes of Weymouth, had been a member of the church at Marshfield Hills for 57 years, and leaves three sons and one daughter.

PARTRIDGE—In Redlands, Cal., Apr. 2, Edwin F. Partridge, formerly of Philadelphia, Pa., in the 64th year of his age. Interment at Redlands.

SMITH BARTLETT GOODENOW

Was born at Damariscotta, Me., May 16-17, 1817, and died at Battle Creek, Io., March 26, aged nearly eighty years. Left fatherless when a child, at ten he made his home with relatives at Providence, R. I., to receive better educational advantages. He there prepared for college, entered Colby University, thence into the Senior Class of Bowdoin College, where he graduated. He spent a few years in teaching, at the same time reading theology under the supervision of Rev. Ray Palmer, and was ordained in June, 1843, over the churches of Westerly and River Point, R. I. He labored at Milford and Edgartown, Mass., then as city missionary at Newark, N. J. He was pastor at Saugerties-on-the-Hudson, and subsequently at Rockville, Ct. In 1862 he came West, took charge of the church at Waterloo, Io., then spent three years in the editorial chair during the period of war and reconstruction. Then he preached at Earlville, Chandlerville and Roseville, Ill. In 1880 he retired to his homestead at Battle Creek, Io. Since that time he has preached only a little, devoting himself mainly to literary labors.

Mr. Goodenow has been very prolific as a writer and careful as an investigator throughout the whole of his ministerial life. He published in 1843 the New England Grammar and in 1848 the Book of Elements. He has written for the *New Englander*, *Congregational Review* and *Congregational Quarterly*, also largely for the public press, papers and tracts on current topics of interest to the religious public, premium essays on The Sabbath and on slavery, discussions of church polity, etc. In 1874 he published a book entitled Everlasting Punishment Attended with Everlasting Decay, and in 1884 a companion volume, The Pilgrim Faith Maintained. In 1896 he printed an almost exhaustive treatise on Bible Chronology, which cannot fail to be a standard authority on many topics there presented.

He was converted at the age of fourteen, and set himself at once at Christian work which led him into the ministry. He was married in 1839 to Miss Sarah E. Lang of Brunswick, Me., who died in 1851, the mother of six children, of whom two now survive. In 1853 he married Miss Caroline Russell Yates, who with her two children now mourn his loss.

Mr. Goodenow was a faithful, hard-working, scholarly man, with high ideals and aspirations for service in the kingdom. He has been quite feeble for several years and, at last, after a brief illness, passed into knowledge of the spirit life, ready and joyful to be with his Master.

C.

A GRAND TOUR THROUGH NORTHERN EUROPE.—Messrs. Raymond & Whitcomb's forthcoming tour through Norway (to the western fjords, the North Cape, etc.) and Russia presents many attractive features. The party will sail from New York on one of the White Star steamers, June 9. Persons desirous of making a preliminary tour through Ireland, Scotland and England can sail May 19, and connect with the main party before departing for Norway. There is to be an extended voyage along the Norwegian coast and through the picturesque fjords, and, of course, a visit to the North Cape. The round of travel through Russia is also very comprehensive. A circular giving the details of this and other European tours will be sent by Messrs. Raymond & Whitcomb, 296 Washington Street, Boston.

FOR hoarseness, coughs, asthma and bronchial troubles, use "Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

POND'S EXTRACT cures all inflammation and bleeding. *Avoid dealers who offer base imitations.*

A PLEA FOR ORIGINALITY.—Every woman will appreciate the earnest plea for character and a distinctive quality in furniture, which is made today in another column in the announcement of the Paine Furniture Company. This house has certainly lived up to the precepts it preaches. At no other warerooms in this country can the purchaser see so much novelty, originality and striking character in the furniture offered for sale as in the warerooms of this company on Canal Street. The difference between distinctive and commonplace furniture is the same difference as that which exists between a person and a personage.

Baby Cried Night and Day

Discharge from Her Ears—Top of Her Head Broke out in Scrofulous Eruptions

Grew Worse Under Treatment Till We Gave Her Hood's Sarsaparilla—She Has Rosy Cheeks Now.

"When my baby was two months old she cried night and day, and seemed to be in great pain. She had a discharge from her ears, and the top of her head broke out in scrofulous eruptions. The doctor gave me something to stop the discharge and ease the pain, but his treatment did not cure her and we were sorry to see

She Grew Worse

instead of better. The top of her head broke out with scrofula. A crust would form on her head and fall off, taking the hair along with it, and this continued for two or three months, when something seemed to tell me to try Hood's Sarsaparilla, and I did so, together with Hood's Pills and Hood's Olive Ointment. Soon

The Discharge Stopped

and the sores were rapidly healing. In a short time her hair grew out and she now has rosy cheeks and is all right in every way." MRS. I. LLOYD, Spring Valley, N. Y.

N. B. If you decide to take Hood's do not be induced to buy any substitute.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. Get only Hood's.

Hood's Pills cure liver ills; easy to take, easy to operate. 25 cents.

NEW STYLES.

Most library tables are like the sea, which a well-known Bostonian described as "hopelessly common, except at Nahant."

It is not too much to demand that your Library Table shall have an individuality of its own, that it shall not be hopelessly commonplace, but as full of character as a sideboard or chimney piece was in the old halls of the German barons.

Evidence that such a table is possible may be found in the above engraving. Here is a design which is full of beauty and refinement.

In our immense assortment, comprising nearly four hundred different styles of Hall, Fancy, Center, Tea, Library and Occasional Tables, there are always some designs of unusual merit. Our prices are extremely low.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 2–8. Christian Enterprise. Jonah 3: 1–10.

Christian service demands the use of the same spirit and powers which bring success when applied to other departments of human life. This is a marvelous age in what it has already witnessed of the triumphs of human industry. The great twenty-story buildings, the network of railroads covering the land, the immense combinations of capital, the drive, the inventiveness, the almost merciless competition which characterize commercial life today, all show what can be done when men undertake to accomplish anything tangible and notable along material lines.

Our topic evidently summons us, in full view as we often are of these evidences of enterprise, to import into our Christian lives something of that force, directness and perseverance which are the marks of modern business. We are not, to be sure, to exalt the commercial spirit and methods of the day as worthy of our imitation. There is much in them which might easily shrivel and destroy our Christian lives. But to the extent to which they inspire us to be successes as Christians, to venture upon large undertakings for Jesus, to be thorough in our methods and undismayed by obstacles, to do our work for the Lord in a large and generous fashion, the lessons of modern industry are certainly worth taking to heart. This is what Paul must have had in mind when he counseled his converts to be "diligent in business, fervent in spirit, serving the Lord."

It is well, also, to remember that Christian enterprise does not consist mainly or even chiefly in great associated endeavors, though they have an important part in bringing in the kingdom of heaven. The Bible shows us that one man, thoroughly obedient and consecrated, is able to initiate and carry out great things for God. Nineveh's arousing, throughout its length and breadth, was due altogether to the straightforward preaching of the prophet Jonah. John the Baptist, crying alone in the wilderness, caused a mighty religious upheaval in Israel. Carey went from a cobbler's bench to claim India for Christ. Mr. Moody has always been, in a way, superior to committees and co-operating organizations, because his own soul has kept on fire with Christian enthusiasm. Covet the reputation of being an enterprising Christian.

Parallel verses: Ex. 34: 21–29; Neh. 4: 6–9; Acts 11: 19–30; 16: 24–33; 2 Tim. 4: 2.

THE CHURCH PRAYER MEETING

Topic, April 25–May 1. The Cultivation of Contentment. 1 Tim. 6: 3–19; Heb. 13: 5–8; Phil 4: 10–20

By deepening trust. In recognizing life as an education and possessions as a stewardship.

[See prayer meeting editorial]

SINCERITY

My soul, art thou sincere? I do not ask if thou art consistent. I have seen the sun upon the mountains while the valleys were still in shade, but I did not call the valleys insincere. I have heard music on the waters when the land was in silence, yet I did not, therefore, say that the land was untrue. I have seen the primrose lift its head when there was no flower to greet it, yet I did not on that account deem it a hypocrite. But is it a painted primrose, an artificial primrose? I can reverence any flower of the heart, however lowly. I can reverence the first bud of its spring, for it tells of the Christ that is to be. I can reverence the last rose of its summer, for it tells of the Christ that has been here, and therefore is not far away. But I cannot reverence the manufactured flower, the paper flower, the waxen flower. I cannot reverence the imitation of the structure when the spirit is not there. The time for figs may not be yet, and there is no blame. But do not paint the fruit before the time. Do not deceive the thirsty traveler by a dream. Do not pretend that thou hast today what waits till tomorrow. Do not seek to shine with more light than is in thee. Thy light may be only a dawn, but God's dawn is better than man's gilding. Be true to thyself, O my soul.—*Rev. Dr. George Matheson.*

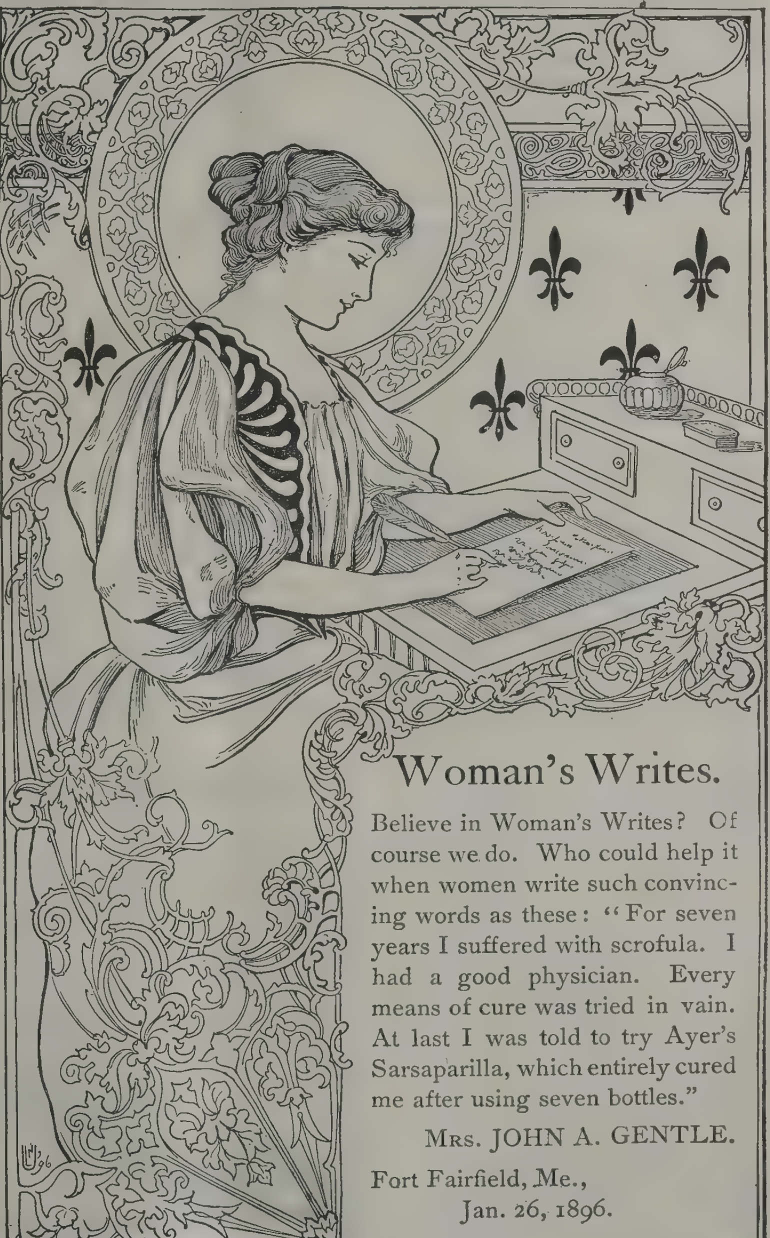
WHY AN INDIAN FAMINE IS SO AWFUL

The average annual income of the Indian population, taking rich and poor together, does not exceed twenty seven rupees per head, that is, about two cents a day. This was the official estimate of Lord Cromer when finance minister of India. The failure of a single harvest causes death from hunger, not only by thousands and tens of thousands, but by hundreds of thousands and millions. This utter helplessness arises from the fact that the ryots possess no reserve store, either of money or food. They not only possess nothing, but the great mass of them possess much less than nothing, being devoid of credit and hopelessly in debt to the money lenders. In the earlier days in India almost every ryot [husbandman], however poor, had an underground store of millet put away, enough to keep his family for a year or two. If these little stores now existed people would not die from the loss of one harvest. But they are now impossible, being swept away by the bailiffs in execution of the decrees of the civil courts which Great Britain has set up in the rural districts.—*London Chronicle.*

"ABOVE FORTY YEARS OLD"

Not long ago Rev. Dr. Nehemiah Boynton of Detroit passed his fortieth birthday anniversary. He celebrated the occasion by preaching a sermon from Acts 4: 22, which, at the request of his congregation, was printed. This is the way life looks to him as he enters the portals of middle age:

> The most royal privilege is in being butler to others' needs. Men never seem, they never are, so Godlike as when upon the flowing tide of some rising distress they sail their frail shallops bravely out to sea to breast the angry billows and rescue impotent spirits. A Nero, sitting in his wonderful palace, surrounded by every luxury of art, of attendance, of appetite, chuckling to himself, "Now I am lodged like as a king should be," is not to be compared with self-impoverished, privilege enriched Paul, writing in the midst of the privations of a frontier missionary tour those epigrammatic words, "As poor, yet making many rich; as having nothing, yet possessed of all things."
>
> For some "holy task," for "some great love to serve," the man above forty years old longs and seeks as the most royal privilege of life; with God for his deepest experience, immortality for his ample opportunity, he requires service for his privilege—there is in truth no other.



Woman's Writes.

Believe in Woman's Writes? Of course we do. Who could help it when women write such convincing words as these: "For seven years I suffered with scrofula. I had a good physician. Every means of cure was tried in vain. At last I was told to try Ayer's Sarsaparilla, which entirely cured me after using seven bottles."

Mrs. JOHN A. GENTLE.

Fort Fairfield, Me.,
Jan. 26, 1896.

THE BUSINESS OUTLOOK

No startling improvement can be recorded in the trade situation. There is a little better trade movement, but it is not sufficient to make the croakers desist from croaking. As a matter of fact, railroad earnings are showing moderate increases, and they could hardly do this were not merchandise moving with a little more freedom.

Wholesale and retail merchants say that, while there is no boom, business is more satisfactory than it has been for some time. Retailers in particular state that they are moving goods from their shelves and counters in quite respectable volume. Prices, too, on many commodities show an advancing tendency. The large imports may be stimulated by the approaching change in the tariff, but not altogether, and they demonstrate that the consumptive demand of the American people is once more rising to normal proportions.

Wall and State Streets are the bluest spots in the country. The recent Supreme Court decision in the trans-Missouri case and the repeated attacks on corporations in the various State legislatures have given capitalists and the men on 'Change a bad chill. They will not permit themselves to see or recognize what improvement there is in general business.

Dry goods continue slow, but the recent big auction sale is regarded by most as favorable, all things considered. The wool market is more quiet, but prices have lost none of their firmness. Iron and steel are dull and Bessemer pig and billets are lower. Shoe manufacturers are busy, as are also woolen mills. Lumber and building materials are quite active.

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THE PERILS OF MODERN INDUSTRY

Supposing that every employer used what the lawyers call reasonable care, and that every workman did the same, the conditions of industry would still expose the worker to constant risk. The shunter who runs about with a bit of bread and meat in one hand and a shunting-hook in the other will jump back too late one day. The bottom may come out of the glass furnace and the blower be caught by the molten metal; or the top of the blast furnace may fall in and the workman with it. The mill girl's hair or dress gets caught in the machinery. The boy who makes tin boxes at a copper or two the gross has his fingers chopped off in his haste to beat the record and win the foreman's approval. The quarryman is smashed by a fall of rock, the miner by a fall of coal. The sailor slips from the rigging. The corn porter slips as he shoots the sack overside into the barge, and he goes after it. The shipwright or the boilermaker falls from the greasy staging into the dry dock. The mechanic who has adjusted the belt a thousand times is caught in the shafting at last. The boy in the paper-mill gets his hand between the rollers. The chemical worker falls into the caustic pot. The printer's laborer who can climb like a monkey about the great Hoe machines catches his foot or his hand in the moving maze of wheels. Every doctor in the laboring districts, every hospital in the great working centers could give you such cases by the score.—*London Chronicle.*

◆

Great preachers do not constitute great churches, though they may be the instrument of their creation and quickening. Great churches are those in which the rank and file, catching and returning the inspiration of their leaders, fulfill the duties and spread the sympathies of piety and brotherhood.—*Rev Charles A. Berry.*

For a Nerve Tonic
Use Horsford's Acid Phosphate.

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FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

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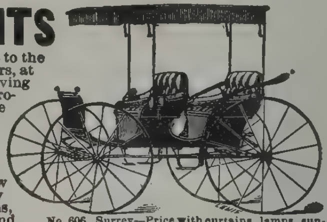

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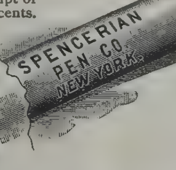
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The NEW Form of Admission

The committee appointed by the National Council to prepare a new Form of Admission have reported, and their Form of Admission is new printed in convenient form as an 8 pp. leaflet, No. 7 of the Congregationalist Leaflet series.

Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, $2.00.

HAPPY HEARTS IN BITLIS

The following letter from Rev. R. M. Cole, missionary at Bitlis, is dated Jan. 30.

Just as we were sending away our last post the belated incoming one came to hand, bringing Dr. Barton's letter informing us that $1,000 from *The Congregationalist's* fund had been remitted to us for the orphan cause, moreover, Dr. Herrick from Constantinople informs us of $2,000 from the same fund, which we suppose must be additional.

What shall we say? How can we express the gratitude that wells up in thousands of hearts for such a kind benefaction towards this most unfortunate class in this darkest part of the dark land of Kurdistan? Heaven bless the kind donors for this remembrance! But I will leave over thanks and demonstration to a future day, when more sparkling eyes and young, cheery hearts are gathered to prompt uplifting hands as a sign of their deep gratitude.

Before any money was in hand for this object proper, we had received several most forlorn little ones into our girls' boarding school. The case of one of these especially touched my heart, and I could but provide for her, though it be from my own bread. A tiny little thing as she was, her brothers, older, felt she must not be left in the street, so they lock her into her lonely corner while they go off in search of some pittance to bring home to share with their bright-eyed sister, whose only variety for the livelong day is to look through the grates of the window at passers-by or nibble at the bit of bread by her. This so neglected, hampered, shut in of God's little ones has become the firstling in the orphanage plant.

But now that money is coming in, you should see the hurry and enthusiasm manifested in seeking to get the lists made out here and in the villages and buildings with supplies made ready for the little strangers. Our plan is to receive 100 at present, and we hope to accommodate them in our two high school buildings. In this way we can save rent and so make the money go farther.

HARPOOT REJOICES ALSO

Rev. H. N. Barnum, D. D., writes from Harpoot under date of Feb. 17.

The Congregationalist has rendered a splendid service for the poor Armenian orphans. The first $500 was sent to us. It was thankfully received, and it has gone on its errand of mercy. If we have not sent special thanks it has not been because we have not thanked you in our hearts. You can well understand that the dreadful events of the past months have added greatly to our burdens. The sympathy which our friends have shown to this poor, stricken people, and their readiness to help us, have been a source of unspeakable comfort and encouragement. The Lord bless them, every one!

The country is still in a very unsettled condition. The future is uncertain. Even the Turks do not know what to expect. They still threaten the Armenians with extermination, especially if there is forcible European intervention. When is this question to have a solution, and what will it be? I tell the Armenians sometimes that no race was ever the subject of so much prayer as they, hence they should be a holy people.

BIOGRAPHICAL

REV. JOHN DOLBER EMERSON

Rev. J. D. Emerson of Biddeford, Me., died suddenly of the grip, April 12, at Acton, where he was supplying the pulpit. He was born May 29, 1828, at Candia, N. H., graduated at Dartmouth in 1853, at Andover in 1858, and was ordained Oct. 1, 1858, at Haverhill, N. H., where he ministered till November, 1868. He held pastorates at Biddeford, Me., Underhill and Jericho, Vt. He supplied at Kennebunkport, from 1883 to 1888, living at Biddeford. He leaves a widow and several children, the oldest Rev. Stephen Emerson of California. He was an excellent Greek and Latin scholar, and many sermons and memorials from his pen have been published.

HENRY W. BLAKE

A valuable Congregational layman and one highly esteemed in the Connecticut Valley was Mr. Blake, whose death occurred at Springfield, April 13. The son of Rev. Henry B. Blake, he was born in Coventry, Ct., July 20, 1848, and graduated from Williams in 1871. He was associated for a time with General Armstrong at Hampton, but his chief life work was done as a journalist. For ten years he was a member of the *Springfield Republican* staff and for the last seven years was editor of the *Kindergarten News*. He was always prominent in Christian activities and at the time of his death was a deacon of the Park Church.

AN extraordinary premium offer of the Babyhood Publishing Company appears in another column of this issue. *Babyhood* is too well known as the standard mother's nursery guide to require an extended description. It has been for more than twelve years of great value to young mothers who wish to give their children the best training, physically, mentally and morally. The offer now made is a most liberal one. Every article is one of value and certain to be appreciated in any home.

There are times when the variation of a pulse beat tells the practiced physician whether the scale will go down and mean death or up and mean life. But suppose the medicine he prescribes is not the medicine which your child is taking, but something the druggist thought would do just as well! Who is going to regulate the balance then? A druggist who will offer you something else when you ask for Scott's Emulsion will do the same thing with his prescriptions. Get what you ask for!

Remodeling a Gown

becomes a pleasing occupation; provided it was stitched on a ***Singer Automatic.*** The elastic seam made by this machine is perfectly safe when locked, but can be taken apart in an instant when unlocked. Thus its use is especially desirable for the clever woman who wishes to make over a garment so that it may conform to the changing styles. Whether in the hands of the amateur or the expert, this simple bit of mechanism is the most convenient and effective of any.

Having all the advantages claimed for other "automatic" sewing machines, ***the Silent Singer has many points of preference*** that can easily be demonstrated by comparison. Of ***faultless construction and finish,*** it is absolutely the lightest-running, the simplest and most compact. It is more easily threaded, and its parts are better protected from dust. The broad treadle better ***promotes the health and comfort*** of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

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who in 1853 revolutionized the whole system of Cod Liver Oil manufacture by the introduction of the "steam process," has now introduced a new method which is as superior to the steam process as that was to the old and crude methods. By the new process the Oil is kept free from impurities, and does not come in contact with the atmosphere at any time during the manufacture. Moller's

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is not sold in bulk, but is bottled when manufactured. The Oil is free from disagreeable taste or odor, and causes no eructation.

In flat oval bottles only, dated. See that our name appears on bottle as agents. Explanatory pamphlets mailed free.

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The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston

DEATH OF HENRY D. HYDE

Mr. Hyde has been for so long a time a prominent figure in the life of Boston, and active in many directions, that his somewhat unexpected death last Saturday morning removes one who has been counted on as a stanch supporter and promoter of many interests. He was born in Southbridge, April 27, 1838, graduated from Amherst in 1857, and after studying law at Harvard was admitted to the bar in July, 1864. His career as a lawyer has been conspicuous. His uncommon business ability coupled with his astute legal talents made him a valuable adviser in the initiation and consummation of large commercial undertakings. There was a period in his life when he was prominent in political circles, being in 1878 and 1879 a member of the Massachusetts House of Representatives, and in 1876 a delegate to the National Republican Convention. Before that time he had been prominent in Boston municipal affairs.

Mr. Hyde was a director of a number of important institutions. He has been for years an active trustee of both Amherst and Mt. Holyoke Colleges, and he established at the latter institution the popular Hyde oratorical prize. His church relations in this city were first with the Shawmut Church, during Dr. Webb's pastorate, where he was a deacon for a number of years. A few years ago he transferred his relations to the Old South Church. He rendered good service to the denomination in a number of ways. Particularly skillful was his leadership at the meeting of the American Board in Worcester in 1893, when, as chairman of the large committee appointed by Dr. Storrs to bring to an end if possible the unhappy controversy over Mr. Noyes, he succeeded in so presenting the case that a way of peace was at once opened. Others, of course, had a very large part in the affair, but Mr. Hyde's share will not be forgotten. His funeral was conducted at the Old South Church last Tuesday afternoon, Rev. George A. Gordon, D. D., officiating.

PENALTY OR REFORM

Michael Davitt, who knows whereof he speaks, because he is one who has suffered in prison for political crimes, writes thus concerning the effect of prison administration which is purely penal:

> All individuality is mercilessly suppressed in the prisoner. No prisoner is allowed to do anything except with the permission and in sight of a warder. He is the object of constant and ceaseless vigilance from sentence to liberation. He is closely watched when at prayers in chapel. He is under the warder's eye while in his cell, and is never for a second lost sight of while at work. He is made to feel in every particular of his routine life of silence and labor that he is treated not as a man, but as a mere disciplined human automaton. To possess a will or to attempt to exercise it even in some praiseworthy or harmless manner, as, for instance, to share a piece of bread with a more hungry fellow unfortunate, is to commit a breach of the prison rules. The human will must be left outside of the prison gates, where it is to be picked up again five, seven or fifteen years afterwards, and refitted to the mental conditions which penal servitude has created in the animalized machine which is discharged from custody. All initiative has been enervated under a remorseless discipline, and a man, weak in mental and moral balance at best, is turned out into a cold, repelling and pitiless world, crippled in all those qualities of self reliance which are the essential needs of a creature destitute of friends and liable to be a prey to the ticket-of leave hunters of the law. The system which reduces a man to a condition of moral helplessness of this kind may be scientific, "just," punitive and all the rest, but it is not, and cannot possibly be, reformative, any more than it can be merciful, Christian or considerate.
>
> It is not in the nature of things human to expect sentient, reflective beings, no matter how degraded by crime, to be cured of their moral maladies through the media of inhuman submission, or to be too deeply impressed with respect for a law which penalizes almost every natural faculty in a prisoner in retaliation for his offense against society. Working on such lines, on the lines of greatest resistance, it is no wonder that penal servitude is a fruitful nursery of recidivism and a patent instance of expensive failure.

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Wealth can no longer rest on a supposed ordinance of the Almighty distributing the lots of men. It can no longer rest on unquestioning belief in natural right. It is called upon to justify its existence on rational grounds. It must make itself felt in beneficence. It must avoid that ostentation of luxury which is galling to the hearts of the poor. It must remain at its post of social duty. If rich Americans in the hour of peril, instead of remaining at their posts of social duty and doing according to their measure what Peter Cooper did, continue to crowd in ever-increasing numbers to the pleasure cities and haunts of Europe, or spend their money at home in selfish luxury and insidious display, a crash will come and ought to come.—*Goldwin Smith.*

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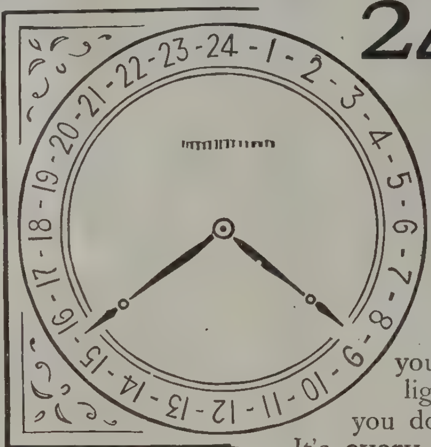

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OUR CHURCH COVENANT

In almost every church there are members who habitually neglect their covenant vows. Often these persons are good neighbors and in many respects estimable citizens. It is charitable to suppose they do not realize that they are untrue to obligations which they have voluntarily, publicly and solemnly assumed. Are the more faithful members keeping their covenant vows while they live with these neglectors without reminding them of their neglect? Perhaps a wisely worded letter may be helpful in many of these cases, at least as an introduction to personal interviews. Here is an extract from such a letter, written by a pastor to his people at the beginning of the year:

> It is not a cause for pride, but rather for honest searchings of heart, to remember that the church membership is the heart of the moral and spiritual life of a whole parish. "Walking in wisdom towards those who are without," demands of us that we be faithful not only to our covenant with God, but also to our covenant with the church. This covenant is a formal thing, yet upon loyalty to it depends the very existence of the church, with its services and sacraments. Some of us, without any evident reason, appear to be living in entire disregard of the covenant with the church. "But, beloved, we are persuaded better things of you, . . . though we thus speak."

CAUSES OF SUICIDE

The increase of deaths self-inflicted has become startling. The record of them has become so common in the daily press that the propriety of passing laws preventing the publication of detailed descriptions of suicide is being discussed. In the Washington *Post* Hon. Elijah A. Morse discusses some of the causes of self-murder, and one of the most prominent of these, he believes, is the book written by Col. R. G. Ingersoll, which appears to justify and recommend suicide. Mr. Morse says:

> What would be thought of the public sale of a book recommending and justifying arson, or rape, or murder? And yet here is a book that has been allowed to be freely sold, recommending and justifying self-murder. The old book—the Bible—has been a joy and a comfort to God's people in ages that are past, and will be in the ages to come. The disciple of Jesus gets out the old book and reads: "When thou passeth through the waters I will be with thee, and the floods they shall not overflow thee." When he is in trouble he learns that "there is a balm in Gilead, and there is a great physician that is near" that Mr. Ingersoll knows not of. What substitute does he offer us for this old book? Why, the book I have mentioned, recommending and justifying suicide. When you are in trouble get a pistol and blow your brains out, or turn on the gas and asphyxiate yourself. How do you like the substitute? No, Mr. Editor, that is a wicked and bad book, and, in my opinion, has much to do with the present alarming epidemic of suicides, and if there was any constitutional way to reach it its sale should be forbidden by law.

OUR AGRARIAN PROBLEMS

I am convinced that there is no agricultural disease. That is, there is no political condition which is peculiar to agriculture and which can be remedied by legislation. By reason of their inherent conservatism, the agricultural people have not yet adjusted themselves to the recent social and economic movements, and they have not fully assimilated the knowledge and impulses of the time; and I am also convinced that grave errors have been committed in forcing the development of Western lands. If these general conclusions are sound, then it follows that the solution of our agrarian difficulties is to be sought in better education. By education I mean literally what I say, by means of a general waking up, a shaking out of all the old habits of thought, an injection of new conceptions of life, an intellectual stirring up of every rural community. I do not mean the simple giving of information, the cramming in of carefully assorted facts. We need to shake out the snarls and kinks of prejudice and indifference before giving great attention to the dissemination of more direct information. There is already enough popular knowledge of better agricultural methods to greatly improve our rural conditions, if only the farmers would assimilate it and apply it.—*Professor Bailey of Cornell University.*

A NATIONAL SHORTCOMING

It has always struck me that it is a national defect in our American character that we are always viewing things by sidelights and afterthoughts; that, when our minds are made up, or ought to be made up, as to what to do or to say according to the best instructions of conscience, of interest, of good feeling, we begin to be troubled by fears, by doubts, by considering too curiously how ourselves or others may be affected by some secondary, some indirect result—we are, as it were, always looking over one or the other shoulder to see if angel or demon cannot offer some suggestion which shall modify our sincere and single minded emotions and convictions. I do not mean that these afterthoughts are necessarily base or cruel; they constantly arise from tenderness of conscience, from delicate regard for others, but they defeat their own object, even when it is most valuable—"the native hue of resolution is sicklied o'er" by these sidelong tremors and doubts, our action is impeded by the very thoroughness of our reflections and motives, and we stand at a positive disadvantage with men of other countries because, when they know what to say and do, they go ahead and do it without considering too curiously what may result.—*Hon. William Everett.*

LAST TOUR OF THE SEASON TO WASHINGTON.—The last personally conducted tour of the Pennsylvania Railroad to Washington will leave Boston May 12. Round-trip rate, including transportation, hotel accommodations and all necessary expenses for the seven-day trip, $23 from Boston. Apply to Tourist Agent, 205 Washington Street, Boston, or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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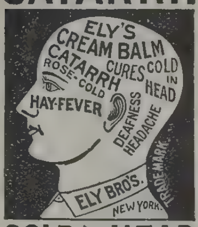

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WHITMAN'S INSTANTANEOUS CHOCOLATE. Pure, Delicious Flavor. Mix with boiling milk or water, and it's made. Stephen F. Whitman & Son, Philadelphia.

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20 Second Prizes, each of $100 Pierce Special Bicycles	2,000
40 Third Prizes, each of $25 Gold Watches	1,000
Cash and Prizes given each month	$3,400 12
Total given during 12 months 1897	$40,800

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NAME OF DISTRICT.

1 New York City, Brooklyn, Long and Staten Islands, and New Jersey.
2 New York State (*outside of N.Y. City, Brooklyn, Long and Staten Islands*).
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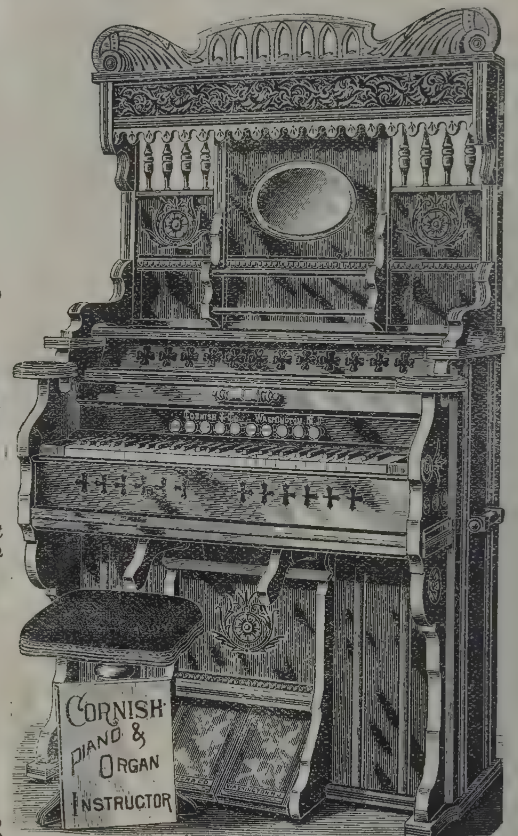

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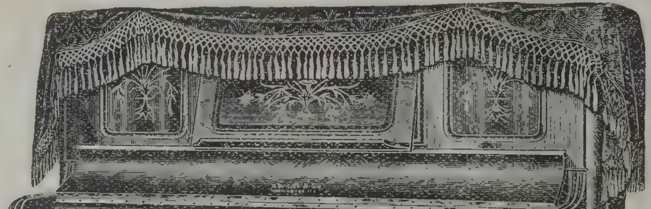

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Volume LXXXII *Number 17*

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"There is something about Scribner's which one does not find in the other magazines of the day. It seems to have a progressive spirit back of it."—*Cincinnati Commercial Tribune.*

The May number has a cover design in 9 colors by M. Gorguet.

UNDERGRADUATE LIFE AT AMERICAN UNIVERSITIES begins in this number with HARVARD. This is a new thing in college articles. E. S. MARTIN, '77, shows the life at Harvard as it is today, and ROBERT GRANT, '73, writes of the manners and customs at "Harvard College in the Seventies."

Sixteen of the illustrations are made from life by W. H. Hyde, who spent several months at Cambridge for the purpose.

The strongest piece of writing RICHARD HARDING DAVIS ever did is his description of the storming of the palace and the flight of the president's wife in "Soldiers of Fortune" for this month.

C. D. GIBSON has made a study of "THE DRAWING ROOM" for his May London sketches and notes. This is the first time an American artist has pictured a presentation at court from life.

"THE WORKING OF A BANK," by CHARLES D. LANIER, tells the whole story from the president to the watchman who guards the vaults. This is the original article on banking as announced last year.

The 24 illustrations of this, as of the other articles in "THE CONDUCT OF GREAT BUSINESSES" series, are by special artists who were taken behind the scenes.

"GOLF" is taken up by H. J. WHIGHAM (the amateur champion of this country), who writes sanely about it.

"LORNA DOONE" is the subject of this month's frontispiece. It is W. HATHERELL'S contribution to the "Scenes from Great Novels" collection.

W. D. HOWELLS'S "STORY OF A PLAY" continues.

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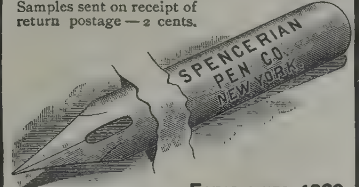

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Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

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The memorable attempt made by Sir John Lubbock, a few years ago, to draw up a list of the Hundred Greatest Books of the World, spoke to a deep human passion, the desire and the aspiration to know the best that has been written and spoken by those whom Emerson calls "the great voices of Time."

But when it came to actually making out such a schedule of "the chiefest hundred," it was found there was almost as great a variety of opinion as there were books to name. "What is called gold by one critic is called rubbish by another." No two could agree.

When Mr. Ruskin got through putting his pen "lightly through the needless—and blottesquely through the rubbish and poison of Sir John's list," there was not a great deal left of it. Prof. James Bryce, whose fine work on "The American Commonwealth" makes his opinion of especial weight with us, wished to change almost every other line. The poet Swinburne made an entirely different catalogue, and the late William Morris contrived yet another that was wholly and wonderfully his own. Bookman and statesman, theologian and man of science, poet and novelist, each had his special set of names without which such a list would not be worth a moment's while! So that if we were to add up all the books proposed in the course of this very interesting discussion, for this "indispensable library," we should have not a hundred but much nearer to a thousand "greatest books."

The plain fact of the matter is that it is impossible to draw up a list of no more than a hundred volumes, which will not contain works which many readers find dull, flat, stale, and unprofitable, while leaving out many others that might prove the inspiration and the delight of their lives. Moreover as much harm may result from making a fetich of the "classics" as from neglecting them altogether. How many, of this day, have in their heart of hearts thanked gruff old Doctor Johnson for bluntly calling "Paradise Lost" a tiresome book?

Altogether the sanest word in the whole discussion—so it appears to us as we have recently been re-reading the little volume in which the various letters and lists were printed—were spoken by Prof. Max Müller of Oxford when he said that he found "few books that are supremely great from beginning to end," while on the other hand there are parts and passages or whole poems which he could read "again and again, wondering more and more, every time, how one man could have written them."

"If I were to tell you," wrote the great philologist, "what I really think of 'the hundred best books,' I am afraid you would call me the greatest literary heretic, or an utter ignoramus. Take the greatest poet of antiquity, and if I am to speak the truth, I must say there are long passages even in Homer which seem to me extremely tedious. Take the greatest, or at all events one of the greatest poets of our century, and again I must confess that not a few of Goethe's writings seem to me not worth a second reading. There are gems in the most famous, *there are gems in the least known of poets*, but there is *not a single poet*, so far as I know, who has not written too much, and *who could claim a place for all his works* in what might be called a Library of World Literature."

MAX MULLER

Nothing, it seems to us, could better describe the practical futility of Sir John's attempt; and nothing on the other hand could emphasize more strongly at once the need and the high value of what Max Müller calls a "Library of World Literature"—such a library as would bring together, in a convenient number of volumes, and at a price within the purchasing power of the great reading public, just those single poems, those great parts of great books—"the immortal part of their most mortal bodies"—which, as this famous Oxford critic says, "make it seem a very miracle that they could have been composed by man."

It is because Charles Dudley Warner's Library, now in course of publication, seems to us to meet just this need so fully and so finely that we have given it the welcome we have. We have already spoken in terms of high praise of this splendid work, but as the succeeding volumes come from the press our estimate of its value deepens and broadens.

It goes almost without saying that such a work would be next to valueless if it were not done by the most trained and competent hands. Mr. Warner's new work, however, edited by the ablest, and its critical portions written by the most eminent of living men of letters, is a truly notable enterprise—one of the most important literary undertakings of the century. This new library, we feel more and more, must rank in the field of literature as does the Encyclopedia Britannica among the arts and sciences.

First of all, it accomplishes vastly more than could any set list of the Hundred Best Books, even though such a list were to be extended to a thousand. It is not mere dry compilation, it is very far from being simply a "collection of literature." It does indeed give, in a most marvelous way, that which is most vital, enduring, and truly representative of the greatest writers, not merely the poets and novelists, but the historians, the dramatists, the biographers, the essayists, the men of science, neglecting not a single field in the wide domain of printed books.

But this, great and valuable service as it is, seems almost subsidiary or at least but a part of the broad purpose of this monumental work.

Mr. Warner's chief idea, apparently, has been exposition and interpretation; he has given not merely what we wish to read of an author's own writings, but he has prefaced all of these by a remarkable series of critical articles, telling the circumstances under which the book was written, giving a succinct but often wonderfully vivid story of the author's life, so to speak fixing his place in the perspective of time, so that we read not at random, but with our path lit from the lamps of the widest and finest scholarship of the day.

The plan of Mr. Warner's library seems to us simply ideal. We can conceive of no other possible means by which such a vast variety of the most interesting information and the most entertaining reading, together with such a clear and splendid sweep of the whole field of literature since writing began, could be compacted or in any wise gotten into thirty convenient volumes. And in the execution of this bold and entirely unique design Mr. Warner has gathered together such an array of eminent men—the foremost writers of Europe and America—as was, we believe, never before engaged in a single literary undertaking.

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But after all this is said it seems next to impossible to convey any adequate idea of the true literary charm and the deep human interest of every paragraph and page we have yet read, and the amazing range and variety of the subjects covered. We conceive that this superb Library, when complete, will form the finest and most instructive History of Literature that has yet been published in any tongue. It will be not only a delightful introduction to the study of any literature or of any individual author, but at the same time a vast repository in which one may delve endlessly, finding anew each time something to pleasure and profit the passing hour. Even a general knowledge of all that is contained in this really epochal publication would afford a liberal education of the broadest kind. It is a whole university in itself.

When we consider that this new library is a work of permanent and lasting value, comprising the very essence of the world's best literature, together with the finest criticism upon that literature obtainable from modern writers; and when, moreover, we consider that it is possible to secure the thirty volumes of the completed Library for a third of what any set of "a hundred best books" would require, we believe it is just to say that Mr. Warner has done a greater service for the reading public of his time than any other living man. The Library is indeed the ripe fruition of a long and rarely useful life, and will constitute such a monument as any one, however eminent, well might envy.

We call the attention of our readers to an important arrangement which has been made by the publishers with The Harper's Weekly Club of 91 Fifth Avenue, New York, whereby it becomes possible to obtain this superb treasury of literature at a reduced price and upon very easy terms. For the purpose of introducing and advertising the Library, the publishers have arranged to furnish the Harper's Weekly Club with the first edition of the work, printed from the new, clear plates. The first edition is always to be especially desired, and in view of the very considerable saving which can be made in this way, we advise readers to write promptly for particulars. The Club now forming will, we understand, practically exhaust this desirable first edition, and it will be well, therefore, to take advantage of the publishers' offer at once.

THE CONGREGATIONALIST

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A WELCOME aftermath of Lent and Easter is the array of printed orders of service which have been coming to hand during the last week or ten days. They all indicate no little care and labor on the part of pastors to secure for their churches the best results of this special season. Emphasis was naturally laid chiefly upon Holy Week, and we are interested in the variety of topics which different pastors have drawn from the gospel record. Some of them are: The Last Day of the Public Ministry, The Day of Conflict, The Day of Authority, The Day of Retirement, The Day of Suffering, The Day in the Tomb. Another analysis of Holy Week assigns to Monday the subject of Superficial Living, to Tuesday Spiritual Living, to Wednesday Secluded Living, to Thursday Serviceful Living; still a third treatment of the same facts proceeds along the line of Some Secrets of Christ on successive days, dwelling on his power, his peace, his joy and his sacrifice. One of our strongest suburban churches on Good Friday evening was deeply impressed by the rendition of Stainer's cantata of The Crucifixion, and another held five or six services during the day, a specially attractive one being that for business men at quarter past seven in the morning. In some cases the help of neighboring pastors or of ministers from a distance was brought into requisition on the evenings of Holy Week and such stirring themes as the Misuse of Spiritual Opportunities, The Sins of Omission and Christ's Vital Union with His People were considered. Reviewing the Lenten season as a whole, we are glad to record the good results achieved. Certainly the Minnesota church which proposed that on each Sunday in Lent a self-denial offering for home missions in that State be laid aside to be presented on Easter morning discerned the altruistic uses of the season as well as those which make for the deepening of the individual Christian life.

Every friend of home missions and home missionaries is in duty bound to read carefully and prayerfully the statement we publish this week on page 626 from the executive committee and officers of the Congregational Home Missionary Society. Not less should each one reflect that on him rests a portion of the responsibility for a work which appeals to him with peculiar necessity in view of the probable receipts of the coming summer months. Our home missionaries live on meager salaries. Most of them have no other source of income. The question whether they are to have food to eat, or are to abandon their fields because they are abandoned by their friends, is one which must soon be settled by many of them. We hope every one who proposes to give to the Home Missionary Society this year will, if possible, send in his contribution within the next three months.

A union meeting composed of churches of the Congregational and Christian denominations was held in St. Louis, Feb. 8, which had important influences in drawing these churches closer together. A second meeting followed, April 19, in the Central Congregational Church of that city, at which papers were presented by Rev. Dr. R. M. Sargent and by Rev. W. W. Hopkins. Rev. Dr. Michael Burnham, who read a paper at the first meeting on Congregational church polity, gave an address on Congregationalism which made a deep impression. The discussions were carried on in a thoroughly fraternal spirit, bringing out the points both of agreement and disagreement between the two bodies. It was suggested that both might co-operate in supporting a children's home, a missionary to the city institutions and in other Christian efforts, also that the publishing houses and denominational papers might furnish points of contact. Three committees were appointed, each composed of two members from each body, to present to the next meeting plans of co-operation in educational, evangelistic and benevolent movements. We hope that better acquaintance, more frequent exchange of pulpits and a wise co-operation in selecting locations for new churches and Sunday schools may result from these meetings. We look to see other similar union gatherings spring from this example in places where several churches of both denominations are in the same neighborhood, and while we do not expect that organic union will follow, at least in this generation, we rejoice in the fellowship thus promoted between those who are followers of the one Lord Jesus Christ.

Our staff letter from India this week tells of the distress there due to famine and plague. Other correspondence at hand from missionaries on the ground confirms the sad story, and beseeches the Christian world to pray for rain and to send help. Already it is clear that the deaths from the great famine of twenty years ago will be outnumbered by millions. The plague has now spread, till it can scarcely fail to affect some eighty millions of people, and it is estimated that one-tenth will be swept away by it. Even the well-to do families have not six months' grain ahead. Starvation, as well as the plague, is now upon the day laborers, who form the bulk of the population and of the Christians. They flock to the missionaries carrying their babies, with small children huddling around them, to appeal piteously for food and for work, and to implore "the Americans" to take their children away and save them from plague and from death, which seems doubly horrible from the burials by the trenchfuls, or from no burial at all. The government has opened "relief works" for these laborers in new roads and tanks, where the poor creatures dig, delve and die by the thousands on the munificent pay of three cents a day to the men, two and a half cents to the women and one and three quarter cents to children.

Why need there be such a vast deal of sickening detail in connection with the description of murders and the apprehension of assassins? No severer accusation can be brought against the new journalism than its disposition by headlines, pictures and sensational writing to spread before the public all the dreadful *minutiæ* of tragedies, and to keep people apprized of every movement of the apprehended criminal. Who cares what he had for breakfast, or who wants to pry into his heart and scrutinize the play of emotions there? Such journalism is thoroughly baneful and whets the appetite of a certain class in the community for horrors, and in the long run it breeds criminals. No wonder that respectable people are moving toward legislation that will secure immunity from such pabulum for them and their children.

It is not just or kind for those contributing for the relief of sufferers to expect too much in the way of recognition of their gifts. Some friends who have given for the orphans in India and Turkey have been thoughtless enough to lay a heavy burden upon those through whom the gifts have been sent. Miss Shattuck of Oorfa, in replying to one who had asked a letter about the use made of a certain gift, apologizes for the delay by saying that she is so overcrowded with work that it seems next to impossible to obtain even five or six hours of sleep. It is unkind to lay another ounce of burden upon the shoulders of such a laborer as Miss Shattuck. Rev. Dr. C. C. Tracy, president of Anatolia College, Marsovan, sends the following kind remonstrance to thoughtless contributors:

> We ask our friends to suffer from us a word of entreaty. Many are unwilling to help educate young men or women for Christian work, or do anything to support preachers or teachers, unless they can have particular individuals assigned them and carry on correspondence with or concerning them, receive special reports, and so on, all of which adds so much to the weight and complexity of the missionary's cares and does, on the whole, more harm than good. So many will not help us in the work unless we furnish them some such gratification in return. Why make such demands? Must those who support this work have a *quid pro quo?* Is it noble to give to the Lord and then demand pay of his disciples? When I was a boy we had a missionary society among us children which raised more money for the Board than was raised by the church of which we were children, but instead of special letters and reports from missionaries we read the *Missionary Herald* and were satis-

fied. All our friends would gain and not lose if they would do the same.

“The Ben Oliel Mission among the Jews is entirely unworthy of confidence and support. Like so much else in Jerusalem, it deserves to be stigmatized as a fraud.” So writes Rev. Dr. John H. Barrows to the *Interior*. Mr. Ben Oliel and his family immersed themselves in the Jordan about two years ago, and were widely advertised in Baptist newspapers in this country as new converts to Baptist doctrine. The statement of Dr. Barrows only reiterates what American consuls have said for several years, but there are a good many persons who can forgive almost anything in a Jew who professes conversion, not only to Christianity but to belief in immersion, and who is ready to declare his devotion to any other doctrine which will bring an income to a needy Israelite and his family.

THROUGH MAN TO MEN

God speaks to man through men. It is the human element in the Bible which carries the vital elements of God’s revelation home to the human heart. Whether in record of actual experience, in parable or poem, it is through human nature that man comes to the knowledge of God. Strike from the Old Testament the elements of human experience which it contains, and only a dry residuum of unexplained and unattractive law and precept remains. The Bible is God’s Book. It tells us more of God than all the writings of all the other nations of the earth. But it is God’s Book for man, because what God teaches in its pages is written in the experience of men with God. This is the foreshadowing of the incarnation in the Old Testament Scriptures, which makes them, in spite of their incompleteness, alive with the very life of him in whose person divinity and humanity meet and mingle.

What God wanted for his purpose of revelation to mankind at large was first a man. He walked with God, like Abraham, Moses and Elijah. He sinned and suffered, and still rebelled against God’s will, but God was always at his side. In the truthful picture of such lives all the world may read something of God’s character and purpose. This is the initial inspiration of the Scriptures—God’s presence with a man.

There is nothing in the literary history of the world to compare with the truthful simplicity and deep significance of these life pictures in the Old Testament and the New. There is no exaggeration, no concealment, no flattery. Sometimes the picture is drawn by the man’s own hand, oftener by the hand of another, but the fundamental inspiration is that of a life—a man through whose experience other men shall see what God is, and how he deals with human souls. Each picture taken by itself is an imperfect revelation, but it is a revelation none the less.

It is because of this revelation through the experiences of other men that the use of the imagination is so essential for study and preaching. A preacher who, like Moody, can put himself in the place of Noah, Joseph, Samuel, David, and by the force of his own imagination interpret the spiritual meaning of each life to his hearers, draws very near to God and obtains willing audience from men. Learning can do much to illuminate the Scriptures, but learning without imagination too often leaves men stranded on barren coasts of pedantry. It is the common gift—the imaginative gift—which every healthy child possesses, and to which every human heart responds, to which God has intrusted the keys of spiritual meaning in his Word.

To this primary inspiration God has added a second—that of the writer and compiler. We call it inspiration, but a better word, perhaps, is oversight. Holy men of old spake as they were moved, and other men preserved and selected what God saw fit to use for the permanent instruction of his people. As the lives were selected lives, so the books are selected books. God’s care extended, and is extending, through the ages, so that nothing essential should be lost. The rounding out of the canon, with its necessary compilation, condensation and exclusion, is a part of God’s plan of self-revelation, and here again it is through men that he has spoken. If we believe in the inspiration of the writers, we are compelled to believe that God gave counsel also to those who compiled, arranged and put the stamp of authority upon the books of the canon and no others.

Nor can a third element of God’s personal oversight and inspiration be left out of the account in a full consideration of God’s purpose of self-revelation. The teaching of God’s Spirit is essential to the influence of the Book. He who chose and taught the actors and the makers teaches every one who comes to the reading of the Book with a mind open to its revelation. The sword of the Spirit would cease to be a sword if it left the owner’s hand. A doctrine of God’s oversight which leaves the Book, inspired indeed, but suspended in mid-air, without God’s personal oversight of its contact with the minds of men is misleading and incomplete. The vital pledge of hope for the church is the presence of God’s Spirit in the world today. He did not touch men’s hearts in ancient days to leave their children forsaken. The church of today is the continuation of the church of the living God, whose presence is our right and glory now as much as in the days of old. There are not three inspirations, but only one, continuing from the earliest times and ready always for our need. The same God who gave the Word in days of old makes it quick and powerful still to every human soul that will attend his teaching. Supervision at the beginning foresaw and provided help to the end. It is no disparagement to the Book to say that its validity and authority depend in part upon the living presence of its own author.

A theory of inspiration, therefore, which leaves it wholly in the past, neglects the teaching mission of the Paraclete which Christ has promised as the greatest comfort of the church. We have a right to claim that the same God who gave the Word should help us to interpret it. If we are not chosen to be makers at least we are chosen to be partakers of its wealth, and by the same election which appointed Moses and Isaiah and the apostles to their work.

God revealed himself through man to men. What he had done in part in the Old Testament he brought to perfection in the New, making full revelation in the man Christ Jesus in whom dwelt all the fullness of the Godhead bodily. What we know of God we know in its perfection by the study of the life of Jesus interpreted, as it can only be, by our own experience. Christ’s rounded and comprehensive humanity speaks to all stages and conditions of our human intelligence.

Nor is his method, used so long and attested by such wealth of fruit-bearing, discarded in these latter days. God still reveals himself through man to men. The Bible is the Christian’s book, but Christians are the world’s Bible. The witness of God which the world reads most is not a book—it is the daily life of Christians. In us the primary inspiration is repeated and continued. As God chose Enoch in the world before the flood and Abraham and all the other witnesses who served their generation until they fell asleep, so he has chosen us. Every true disciple, by the indwelling of the Holy Ghost, is a revelation of the living God. Every false disciple is like a cloud that hides the sun. God has trusted his own cause to us, and even his own reputation among men. Except by his constant assistance, how shall we be worthy of the trust?

ESTIMATING EVANGELISTIC EFFORTS

The results for good which follow special revival movements intended to affect an entire town or city are not easily estimated. Spiritual impulses, right purposes and exalted lives cannot be tabulated. Conversions can only in part be counted. Every one who is brought near to God in a new experience believes that the work which has brought him that blessing is beyond estimate. The testimonies given in connection with the Moody meetings in Boston showed conclusively that such experiences were numerous. We would not lightly regard any movement which has brought about such results.

Yet the cost of securing these results must also be measured. We may thus learn how to improve the methods of renewing the spiritual life of the churches and of converting sinners. The results of Mr. Moody’s campaign in New York city are being discussed in newspapers by several prominent pastors of that city. Among them are Rev. Dr. R. S. McArthur, who writes for the *Watchman*, and Rev. W. C. Bitting, who writes for the Chicago *Standard*. On the one hand they speak of Mr. Moody’s masterly conduct of the assemblies, of the crowded attendance, enthusiastic choirs, of the uplifting and sympathetic spirit of the meetings. They believe that many Christians were helped to a more earnest study of the Scriptures and a deeper devotion to Christ.

On the other hand, they are agreed that no great advantages resulting from those meetings have thus far appeared in the churches. Dr. McArthur says that out of more than twenty pastors only one reports any apparent increase of activity in his church brought about by those who attended the Moody meetings. Dr. Bitting says that one pastor, who had a large list of inquirers placed in his hands, reports that three persons during the winter joined his church who said that they had been affected by the evangelistic services. Out of several hundreds who signed cards expressing a desire to be Christians the first hundred were first investigated. Sixty-four of these were found to be members of white churches. Some apparently had signed by proxy, for they did not know that their names had been taken. Others gave their names because they understood that a book would be given to them. Others wished for a deeper Christian experience. Still others could mention no reason why they had given their names. Of the remaining thirty-six, several were colored, a number of them members of churches. Others could not be found. A few lived out of the city. Out of the hundred there was not one candidate for membership in any church. It is estimated that of the many whose names were distributed among the pastors not more than one in 100 is likely to join the churches.

Some serious disadvantages appear to have followed the meetings. A large number of young people gave their services as ushers and singers on Sundays. Several Bible classes were thus broken up and cannot be reorganized. Offerings for missions and regular church work have been reduced because of urgent appeals to give to the support of the meetings. The evening attendance at churches fell off, owing to the rival attractions of the evangelistic services. Sharp arraignment of churches and pastors, who were often charged with indifference and lack of spiritual life, led many to hold more lightly their obligations to the churches. A marked aversion was found, even in those who professed conversion, to join churches which they had heard often described as spiritually dead. Others who belonged to the churches were made more dissatisfied with institutions which, they were told, so far failed to meet their needs, and were persuaded that they must find places of worship where such a spirit prevails as that in the evangelistic services. Many of these will probably not return to their former fellowship.

These statements of facts are not made in an unkindly spirit by the writers. But they suggest that great meetings in public halls do not fill the place of church services; that evangelists do not do the work of pastors; that the signing of cards expressing a desire to lead a better life is not valid evidence of conversion; and that the sympathetic enthusiasm of crowded assemblies does not necessarily indicate a great religious revival. Some better way ought to be found to bring men to Christ, to strengthen Christian faith and to edify the churches than is shown by meetings conducted to create a revival, even by the most consecrated evangelists.

LOST OPPORTUNITIES OF SERVICE

An opportunity of service is lost when it goes unperceived or neglected. Is it not also often practically lost when only incomplete use has been made of it? Doubtless we rarely realize fully the number and gravity of our shortcomings of either sort, but no sensitive conscience fails to comprehend its obligations to God and one's fellowmen to make honest use of whatever openings for doing good come in its way.

It is possible, however, to lose one's balance a little, to become morbid. There are persons who repel others by a too conspicuous desire to do good. The aim to do services to others unfailingly in order not to forfeit the approval of one's own sense of duty may come even to have some appearance of selfishness. It is more likely to involve the appearance of officiousness and thus to become unpleasant. Only that purpose to make full and proper use of one's opportunities, whether for one's self or for others, commends itself which is natural, sincere, unassuming and considerate. We often undervalue our opportunities of being good as compared with those of what we consider doing good. But the former are apt to be the more valuable and influential, alike to ourselves and to our friends. The smile of some people is more helpful than the gifts of time, money or effort of others, because it really bears more trusty witness to character and spirit. To suppose that we influence those who know us only, or even chiefly, by what we say or do is a mistake. It is what they know us to be that impresses them. Actions and words of course go far, especially when unpremeditated, to indicate the inner feelings, but the real character back of them indefinably but invariably and positively makes itself felt in any case. Our use of opportunities therefore must aim earnestly to make the inner nature what it should be. Any opportunity, whether it relate primarily to others or to ourselves alone, is lost which is so employed as to fail of this result.

We lose opportunities often through timidity, sometimes through ignorance due to our own neglects, most frequently, probably, because of insufficient earnestness. Definite temptation conquers us. Moral sluggishness impedes us. The one sure remedy is to cultivate the watchful, loyal, zealous spirit which Jesus showed. To have the mind of Christ is to be always ready for opportunity. Perhaps there is nothing else by which spiritual progress is rendered more evident than the consciousness that we are learning steadily to perceive and make wise and skillful use of our opportunities, and have to look back from week to week upon fewer which must be accounted lost.

CURRENT HISTORY

Senate and House

The somewhat anomalous attitude as respects the relations of the Senate and the House naturally gives rise to criticisms and rejoinders. Speaker Reed is evidently of the opinion that the Senate might profitably adopt some of his own methods of expediting public business, and sentiment of this sort found expression last week in a vigorous speech from the new senator from Illinois, Mr. Mason. It was his maiden effort and slashed right and left into the traditions of the Senate. Senator Hoar, who has of late been defending the prestige of the Senate, was obliged to take his Republican colleague from Illinois in hand, and in a dignified retort made it clear that he for one was not friendly to any radical revision of the Senate rules. The prospect that when the vote on the arbitration treaty is taken, May 5, a considerable majority against it will be registered is certainly not increasing public respect for the Senate.

The Tariff Bill

With the House in session only intermittently and the Senate not yet entering upon the tariff discussion, congressional affairs for the moment do not entirely engross the attention of the country. The sub committee of the Finance Committee, now handling the Dingley Bill, is reported to be expediting matters as rapidly as possible. With all the conflicting interests to be adjusted, its task is no easy one. The hope now is that the bill will be in the hands of the full committee this week. The general tendency of the revision which the Dingley Bill as it came from the House has already undergone is said to be in the direction of reduction, and there is considerable likelihood that the retroactive clause of the bill will be stricken out as respects woolens and hides. However, the chances favor an increase in duties. New England business interests are solidly against such action, and some of the stanchest Republicans in this section are loud in their protests. The clamor for such an advance comes from the Western senators, and, as the bill can finally pass only with their aid, they are all the more unyielding in their demands.

Appointments

Much interest has been taken in the appointment of the first Assistant Secretary of State, in view particularly of the uncertainty in the public mind respecting Secretary Sherman's attitude and probable procedure on important international questions. Mr. W. R. Day, whom President McKinley has appointed to be Secretary Sherman's chief assistant, is a fellow-townsman of the President's and is considered a man of strength and ability. Ex-Congressman Bellamy Storer gets the appointment of minister to Belgium. The most important Federal office in the State of New York, the postmastership of New York city, falls to Cornelius Van Cott, who held the position during President Harrison's administration. He and other recent appointees to Federal offices in New York are reputed to be Machine men, and presumably thus acceptable to Senator Platt. Another of the more notable appointments of the week was that of Harold M. Sewall of Maine to be minister to the Hawaiian Islands. The minister to Greece has not yet been chosen, but the fitness of Professor Manatt of Brown University for the position ought to prevent much further delay. Unexceptional as many, perhaps most, of President McKinley's appointments thus far have been, it is a pity that there should be such marked concessions to the spoilsmen as have already been evidenced in several instances.

An Important Measure

The passage by the Senate of the Bankruptcy Bill by vote of forty-nine to eight redeemed last week from being a period of total legislative inactivity. It will be remembered that the House some months ago passed the Torrey Bankruptcy Bill, but the public had begun to conclude that it had been side-tracked altogether in the Senate. However, Mr. Nelson of Minnesota puts his vigorous shoulder to the wheel and the expected obstacles not materializing a somewhat speedy and notable victory resulted. This Nelson Bill is somewhat more favorable to the debtor than the Torrey Bill was. It will have to run the gauntlet of the House and inasmuch as no committees have been appointed there its enactment into law may have to suffer considerable postponement, if it does not fail entirely.

Fixing the Responsibility

The investigation into the recent gas explosion at the corner of Tremont and Boylston Streets fixes the responsibility for that disaster on the Boston Gas Light Company, the Boston Transit Commission and the Metropolitan Construction Company. Judge Ely finds that the negligence was gross and inexcusable. The evidence showed that the Gas Light Company did not exercise due care in preventing leaks of gas from its pipes, and that it did not have experienced men at hand to watch for these leaks where it was known that they were liable to break out. The cause of the disaster, Judge Ely says, was "the unlawful acts of the Boston Gas Light Company." Whether or not still other corporations may also be found to have shared in the responsibility for the explosion, and whether or not prosecution will follow for criminal negligence, remain to be seen. Another investigation, which involves the question of civil damages, is now in progress. The results of these investigations will, no doubt, insure better protection hereafter to life and property.

Serious Damage to Business

New Bedford is greatly disturbed over the failure of several of its mill corporations which have been supposed to be flourishing. The treasurer of three of them, Mr. Frank R. Hadley, it was recently discovered, has made false returns to the State authorities concerning their financial conditions, and on the basis of these statements has borrowed large sums of money. The amount involved is probably not far from $3,000,000. Mr. Hadley was placed under arrest in his own home, from which he could not be removed on account of serious illness. He died last Friday. Three other mills have become seriously involved, and their treasurer, Mr. Howland, has disappeared. Even looking at the most hopeful phases of the situation the business interests of the city must suffer seriously. The perjuries of business men who have been trusted, which have become startlingly common in recent years, have been among the most serious causes of continued business depression, and furnish the gravest hindrances to that return of confidence which is absolutely essential to prosperity. We need no other factor to revive business so much as the maintenance of such standards of integrity that business men will feel that it is safe to trust one another.

Murder in New Hampshire

Mr. Joseph A. Stickney, a bank cashier in Somersworth, N. H., was found dead in the bank on Friday, April 16. It was evident that he had been brutally murdered while defending the property of the bank. Joseph E. Kelley was suspected, traced, and on the following Tuesday was arrested in Montreal disguised in a woman's dress. He has confessed the crime and has been brought to Dover, N. H., where he is imprisoned, awaiting trial. Several newspapers have daily disfigured their pages with pictures of the confessed murderer in various attitudes. They have devoted columns to his biography, to his sayings, to descriptions of his personal appearance, to pictures of his cell, his food, his keepers and relatives. Such so-called journalism spreads an atmosphere of crime, stimulates the lowest passion for notoriety and reflects a public taste which menaces society. Regard for public safety, if nothing more, ought to be sufficient to keep such newspapers out of sight.

A New Police Commissioner for New York

Mayor Strong has succeeded in finding a man for the place made vacant on the Police Board by the withdrawal of Mr. Roosevelt. After several had declined the position it has been accepted by Mr. Frank Moss. It was quite time for the place to be filled, as practically nothing has been done since Mr. Roosevelt left the board except to quarrel over appointments. Mr. Moss was for several years counsel of Dr. Parkhurst's Society for the Prevention of Crime. He thoroughly understands the police force. He is an upright man, and he undoubtedly desires to promote honorable administration of city affairs. But he will meet strong opposition and he cannot expect to accomplish much. The bi-partisan organization of the board is essentially vicious. Commissioners Parker and Grant have shown their incapacity, obstinacy and greed till the better public is disgusted and disheartened. These two men want to use the police force for political purposes, and they have astute politicians to back them. A continuation of wrangles and scandals seems to be inevitable during the remainder of the year, but it is possible that Mr. Moss has a strong enough personality to restrain the board from demoralization.

An Inheritance Tax

The New York legislature has passed a law largely increasing the State tax on successions or inheritances of personal estate. Hereafter personal property amounting to from $500 to $10,000 passing to collateral heirs will pay a tax of five per cent., while the percentage of tax is increased on larger sums, till, on estates amounting to $3,750,000 and over, it is fixed at fifteen per cent. for collateral heirs and ten per cent. to direct heirs. An inheritance tax on personal estate is reasonable, for it is levied on property which to a large extent has escaped taxation in the hands of its owners. The action taken by New York will stimulate legislation of a similar character in other States. But the rate now fixed in that State is excessive, and will tend to defeat its purpose. Personal property is easily transferred, and may be held under various conditions. Ways will be devised by which rich men may keep the use of their money during their lives, and yet not hold it in their possession at death. It will not be surprising to find that many reputed millionaires in New York die poor, their property having already passed into the hands of their chosen heirs.

Blows at Civil Service

It is evident that the enemies of civil service reform have gained new courage of late. The decision of the Court of Appeals in New York last week declared to be noncompetitive certain positions which lower courts had declared competitive. This decision was followed by the passage of Governor Black's Civil Service Bill through the Assembly last Friday by a vote of 110 to twenty nine. The bill places considerably increased responsibility for appointments in the hands of executive officers. Strong remonstrances against it were presented to the Assembly by delegations from Buffalo, Rochester, New York and other cities and by the Civil Service Reform Association, but these had no effect. For this attack on the merit system the Republican party of New York is responsible, and will surely suffer for it. The new mayor of Chicago and the Pension Commissioner at Washington, in their efforts to fill public offices by candidates who have not passed examinations, indicate the ceaseless vigilance which will be constantly necessary to repress the spoils system, which many reformers had begun to hope was near its end.

City versus State

Public interest in Chicago and in other cities of Illinois has been centered in the Humphrey Bill, which proposes to take away from municipalities the right to control their own streets and to turn them over to three commissioners appointed by the governor. As a blow at home rule the bill is justly subject to criticism, nor is there any immediate necessity for passing it. The street car lines for whose benefit it is proposed can continue to run under present charters for several years yet, and it is perfectly easy for them to obtain such privileges as they really need from the city authorities. But there have been too many members in the Common Council requiring money or its equivalent in order to secure these privileges, and it seems to be thought a wiser procedure to limit the number of men who will need to be "fixed." Nevertheless, the citizens of Chicago, corrupt as they have thought their Common Council, prefer to keep the control of their streets in their own hands rather than to turn it over for fifty years to commissioners, however capable they may be. A mass meeting Sunday afternoon in Central Music Hall, in condemnation of the bill, was addressed by leading citizens who spoke in no uncertain tones. Tuesday evening in Battery D at least 5,000 citizens listened to burning words from Governor Altgeld, who is now posing as the champion of all that is just and righteous, and Mr. John Harlan, whose directness of speech is sometimes a relief for pent up passion. The resolutions adopted at this meeting, not only in opposition to the bill but in condemnation of the senators who have voted for it, were the severest which have ever been passed by any gathering of the kind in Chicago. Possibly it would have been wiser had they been more temperate in expression. The press is making a good fight against the bill. Delegations are doing what they can with representatives at the capital, and with some prospect of making the will of the people, which undoubtedly is against the bill, respected. Should it pass, a good many political graves will be dug, and it would not be strange if Mr. Yerkes, who is supposed to be behind the bill, were compelled to leave the city for good.

Ex-President Cleveland at the Reform Club

The first public speech of Mr. Cleveland since his administration closed made the annual meeting of the Reform Club in New York last Saturday evening a significant political event. Prominent men were present from many sections of the country and the occasion was made the inauguration of a movement to rehabilitate the Democratic party. Mr. Cleveland showed that he and his followers have no sympathy with the plans of the Republican party, with its protective tariff bill, and still less with the free silver organization which claims to be the Democratic party. He declared that peril from that party is grave and directly impending over the country through the persistence of the "allied forces of calamity." He affirmed that the cause of sound money Democracy is not hopeless, and urged that thorough organization should be made and earnest efforts to win their former associates "from the way that leads to party defeat and destruction." Three prominent political parties thus appear already in the field looking toward the next presidential campaign, indicating a coming political excitement perhaps more prolonged and intense than that through which we have lately passed.

The Work of the Dawes Commission

The end of the five so-called "nations" in the Indian Territory seems to be not far distant. The efforts of the commission of which ex-Senator Dawes is chairman have proved successful, and last Friday a treaty was signed which provided for the distribution in severalty of the lands of the Choctaw and Chickasaw tribes. The Choctaw freedmen are each to receive forty acres. The remainder of the land is to be so divided that each member of the two tribes shall receive an equal share. Similar arrangements will be made with the other three tribes. All the lands are to be nontaxable as long as they are held by the allottees, up to twenty-one years. The United States court is to have partial jurisdiction over the Indians, and the present form of government is to continue eight years. The work rendered by the Dawes Commission has been a difficult and delicate one. Its assured success averts grave dangers. The section of country occupied by the five tribes is one of the most attractive in the whole interior of our country, and the bringing of it under order and law by peaceful means is a service of great importance.

Canadian Schools

The government's recent disposition of the public school difficulty in Manitoba was expected to put an end to open strife and in due time to prove reasonably satisfactory. But Monsignor Merry Del Val, the papal delegate to Canada, is said to have decided against it, and more trouble is threatened. A dissolution of Parliament is proposed in the belief that, although the Province of Quebec, which is strongly Roman Catholic, may oppose the government's policy as to schools, the great body of the Canadian people will indorse it, thus reassuring the government and discrediting the opposition as well as inferentially rebuking the papal delegate, and thus rendering such interference less likely for the future. It is high time that the matter were settled and it can be settled only in one way—as public sentiment and the authorities have shaped it.

The Greek-Turkish War

Spirited and almost incessant fighting has been going on during the week, and on the whole in favor of the Turks. Their plan is to break the Greek center and threaten Athens. Having captured the Milouna Pass through the Chassia range of mountains, they have advanced into Thessaly upon the important town of Larissa and finally captured it. The Greeks have retreated to Pharsala and are making a fresh stand there. The valor of the Greeks is fully worthy of their history. They repulsed the Turks seven times at Mati, for example, and have fought gallantly everywhere. This is equally true of the Turks. But thus far they clearly have won only by force of much superior numbers. They have been able to overwhelm the Greeks by more abundant battalions. The Greek policy has been to try to outflank the Turks as well as to resist them at the center of operations, and when the possibility of cutting the Turkish communications thus, and also of enkindling an anti-Turkish revolt in Macedonia in the Turkish rear, is considered, this policy has much in its favor, in spite of its inevitable weakening of Greek resistance at the center. The Greeks have continued to gain the advantage on both the west coast and the east. They have advanced towards Janina in the West, while their navy has destroyed important Turkish settlements and quantities of military supplies along the Gulf of Salonica on the East. Osman Pasha, the hero of Plevna in the Russo-Turkish war, has been put in charge of the Turkish operations, Edhem Pasha not having accomplished what was expected of him.

Probably a great battle will occur immediately at Pharsala, where Cæsar defeated Pompey in 48, B. C. Here the Greeks have a strong position and may make a tremendous struggle. But the probabilities are against them because the Turks can outnumber them as easily as heretofore. Probably, also, after a great battle here or elsewhere, the great Powers will compel a peace. It is much to be doubted if either combatant is permitted to reap any important gain from their strife. Moreover, each will be so exhausted financially as to become more than ever a mere puppet in the hands of the strong Powers. Meanwhile, a single day may put a wholly new face upon the situation. But, even if a Macedonian revolt in aid of Greece were likely at first, it is daily becoming less probable. Bulgaria will remain formally neutral but is using her opportunity. She has refused to expel Greek consuls at Turkey's demand, and has called upon the sultan to concede patents of privilege for five more bishops in Macedonia and for Bulgarian commercial agents at Uskub and Monastir. This is indirect aid to Greece as well as an indication that Bulgaria is alert to grasp her own independence, if possible. But the future interest of the great game is to lie chiefly in the development of the mutual combinations and rivalries of the leading Powers. The latest accounts are that the Turks are marching on Volo, and that an alarming revolutionary feeling is breaking out in Athens.

NOTES

Judge Showalter of the United States Circuit Court of Appeals has decided that the three cent fare law for street railroads recently passed by the Indiana legislature is unconstitutional.

Col. John Hay, United States ambassador to Great Britain, had a cordial reception, both official and popular, at Southampton, on landing there, April 21, and has already paid a visit to the Foreign Office in London. The English press also has received him warmly.

On Thursday, April 22, an insane man at Rome rushed up to the royal carriage, as King Humbert was driving out to the races, and tried to stab the king with a dagger. The king evaded the blow, the man was arrested and the king proceeded, apparently undisturbed.

A squadron of eight British war ships appeared last week in Delagoa Bay in South Africa which England has just bought from Portugal. Its presence caused considerable excitement. The purpose of this purchase, doubtless, is to check anti-British intrigues between the Germans and the Boers.

The New York assembly, by killing the Anti-Cartoon Bill, has done what most astute prophets expected. The assembly has carried through some good and some evil legislation; its closing is not unwelcome to any classes.

The Mississippi floods have abated but little, and along the southern course of the great stream citizens and public officials have worked day and night to avert ruin. The region submerged produced last year crops aggregating a value of $22,000,000. The extent and the duration of the floods have caused them to take on the proportions of a national disaster, and some plan will have to be devised for averting in the future such a calamity.

The effect of recently enacted amendments to the Raines Law in New York State seems likely to be of large importance to the cause of temperance. Hotels cannot now get licenses to sell liquor without having a certain number of rooms under such conditions as make it evident that they are not run merely as saloons. They must pay a tax of $800 a year for license. So also must clubs, and those formed since two years ago must be open to inspection by proper authorities under the same conditions as saloons. No doubt many hundreds of "fake" hotels and clubs will be compelled to close.

Four deaths have already occurred among members of the present House of Representatives, which has been in session less than two months. Mr. Milliken of Maine had long represented his district, and did good service on the committee on public buildings. Mr. Holman of Indiana, who died last week, had had a career covering nearly forty years of Washington political life. Most of this time he was in Congress, where he earned the title of the Great Objector. He believed in spending the people's money cautiously, and in a day when few err on the side of economy his efforts to restrain extravagance were creditable, even though sometimes they approached parsimony.

The latest obstacle thrust in the way of the enforcement of the prohibitory law of New Hampshire is the refusal of the grand jury of Merrimack County to bring in any indictment of liquor cases of the forty brought before it, in the face of the most convincing evidence, some of the cases being notoriously aggravated. This is a blow at the very foundation of law and order, and seems to be a revelation of the program of a liquor league said to have been recently formed in the State for the protection of their traffic. The friends of temperance are justly indignant. They petitioned the judge for a special jury to sit on these cases, but were denied for the reason that the information, as it is, may be filed by the county solicitor for the next regular jury. But this gives an extension of six months in which the guilty parties may continue their vile traffic. The case seems all the worse from the fact that these cases were mostly brought by the regularly constituted officers under the law simply doing their duty, and not by the Law and Order League. That New Hampshire is not yet ready long to allow the continuance of such a trend towards anarchy we confidently believe.

IN BRIEF

Vacation days for many of our readers are drawing near, and those who desire to combine cheapness and pleasure in a foreign trip will find a suggestive article in this week's issue—the first of a series of three on Bypaths of European Travel.

This looks like business. The committee on plans for the new Congregational House, as the result of competition, has unanimously elected those submitted by the well-known firm of Shepley, Rutan & Coolidge, and so reported to the directors at a meeting held last Monday.

Editors are sometimes appreciated, even those who have become veterans in religious journalism. Rev. J. N. Hallock, the accomplished editor of *Christian Work*, has been called to the presidency of the new Westminster University of Denver, Col., at a salary of $10,000.

The Swedish Government proposes to start a balloon toward the North Pole with three Swedish scientists. It is to depart from Spitzbergen about July 1. Dr. Nansen says nothing is to be gained by further researches in that direction, but it will be a real gain, by finding the pole, to put an end to dangerous efforts to reach after that which is of no value.

Among prominent daily papers which publish weekly articles on the International Sunday School Lessons are the *New York Times* and the *Chicago Record*. The exposition for the *Record* is written by Rev. Dr. J. L. Withrow. These are indications that the use of the International Lessons is as popular as ever, and that the demand for expositions of them is not lessening.

The *Church Economist* is a new religious newspaper, whose editor was till recently the publisher of the *Evangelist.* Its aim and theme is the economy of church energy. The first number is a good beginning. *The Congregationalist* has been working on that line for more than fourscore years, and yet the waste of church energy, in proportion to its production, is immense.

The simple raising of the question by Rev. Dr. F. A. Gunsaulus whether he may not find it wise to resign his pastorate at Plymouth Church seems to have brought forth unanimous protests from all quarters in Chicago. His audiences continue to fill the church and he is in constant demand for addresses and lectures. He preached last Sunday at Broadway Tabernacle, New York, and it was intimated that, if he is ready to consider a call from that church, it is ready to be placed before him.

There still come to hand touching expressions of the love of American children for the orphans of far-away Armenia. Accompanying a small gift from a Sunday school class in Illinois, the other day, was a letter stating that it was the first offering to others that this particular class of little boys had ever made. Several girls in Providence, about twelve years old, held a little fair, recently, and realized $10 for the Orphans' Fund. We are sure that none of the money which goes from America to Turkey carries more of the fragrance of real devotion and sacrifice than the amounts which have been raised by the children in various parts of the country.

The *Christian Leader*, noting the fact that Dr. Lyman Abbott was not allowed to give his course of lectures on the Bible at the Y. M. C. A. hall in Philadelphia, on the ground that he is not orthodox, recalls another interesting fact concerning the same building. Several years ago the Universalist General Convention was, for the same reason, denied the use of the hall for a public meeting, but it was soon after opened for Sitting Bull and his band to give an exhibition of their war dances. Probably the officers of that Y. M. C. A. believe that an Indian war dance is less dangerous to their building than a theological scrimmage. Notwithstanding, we have yet to hear of a Congregational church which has been closed to Dr. Lyman Abbott.

The talk is now of Prof. George Adam Smith as successor to Dr. Pentecost in the pastorate of the Marylebone Presbyterian Church in London. We doubt if he would care to return to the pastorate even with so attractive an opportunity. The esteem in which a professorship in a divinity college is held on the other side of the water makes it to most ministers the goal of professorial ambition. At the same time it must be confessed that Dr. Smith's extraordinary pulpit ability qualifies him for a metropolitan charge. Those who heard him here last year will recall the effectiveness of all his pulpit and platform work. A New England theological professor pronounced one of his Chicago sermons the best he ever listened to, not excepting those of Phillips Brooks.

Few people appreciate the value of self-respect as a reforming agency. A prodigal who had fallen from his high estate to the depths of social degradation tells how he came to the parting of the ways. An employer, his inferior every way except morally, inquired of him if he knew of some one who would accept menial service in his employ. To the young man's reply that he would take the place himself, the other responded, "I supposed you would think it beneath you." This was the turning point in his life. The consciousness that anybody thought him too good for even the humblest service developed into a purpose to "mount the ladder round by round" until he regained his former social position. He now has attained that and more and is today a Christian gentleman.

You say you liked that last sermon of your pastor's? Why not tell him so then? He doesn't get any too much praise. And there is a wide difference between conventional compliments and fulsome flattery on the one hand and the straightforward expression of gratitude for help received. Apropos of this point there comes to hand as we write a private letter from an Episcopal bishop, widely known and honored in our own communion. He says: "Do you suppose any man with a head on his shoulders is ever really affected in the least as to his judgment of himself by public compliments? Do we not all know that if our wives and children or other housemates were to tell the world what they know about us it would be a very different story—a story of faults, errors, infirmities, ill temper, hasty speech and manifold shortcomings?"

How the New York churches are striding up town! The latest one to follow the procession thither is what is perhaps the most prominent Universalist organization in the city known as the Church of the Divine Paternity. It worshiped for the last time last Sunday in its present structure which, after all, is not so very far down town, being three blocks north of the Grand Central Station. It, however, deems it the part of wisdom to migrate twenty blocks further north to Seventy-sixth Street, where it will build a church costing about $200,000. The problem of church building is measurably solved for those city churches that move up town, since down town property commands so high a price that the proceeds from its sale usually leave something of a surplus after the new structure has been provided for. We trust, however, that this financial consideration is not the main motive that prompts such changes.

Principal H. B. Frissell of Hampton Institute has certainly scored a notable preliminary success in arranging for so extended a New England campaign in behalf of the institution. Beginning last Sunday in Brookline and Boston, the Hampton party of speakers and singers have appointments for nearly every day up to May 23. Their meetings are to be held in the leading churches of the places visited. The itinerary covers eastern Massachusetts quite thoroughly, with detours to the central and western part of the State, while other New England cities, like Manchester, Concord and Nashua, N. H., Providence, R. I., Norwich and Hartford, Ct., are also included. A Negro and an Indian are among the speakers, and thus the audiences will be able to estimate the concrete results of the work done at Hampton in behalf of the races which they represent. We are sure that the success of the meetings will add to the large amount of interest and enthusiasm already existing in New England for General Armstrong's school.

Rev. Dr. James H. Brookes, who died in St. Louis on Easter Sunday at the age of sixty-eight, was a man of striking individuality. A Southerner by birth, he was pastor of a Presbyterian church in St. Louis for thirty-seven years. Here in the East he was known chiefly through publications and his occasional participation, some years ago, in Northfield conferences. He was a stanch premillennarian and no less sure of the entire inerrancy of the Bible. Most of his seventeen books and 200 tracts, as well as the magazine, *The Truth*, which he edited, are devoted to the championship of one or the other of these two positions. For many years he was a close friend of Mr. Moody's, and at Y. M. C. A. gatherings and evangelistic conferences he was a welcome speaker. If he had been a little less uncompromising in his advocacy of his own theological beliefs, his admitted ability would have made him more widely influential, though he drew to himself many warm admirers.

CURRENT THOUGHT

AT HOME

Agnes Repplier, in the April *Atlantic*, exhorts aspirants for literary fame as follows: "O writers of dull verse and duller prose, quit the well-worked field of fiction, the arid waste of sonnets and sad poems, and chronicle in little leather-covered books the incidents which tell their wondrous tales of resistless and inevitable change. Write of electric motors, of bicycles, of peace societies, of hospitals for pussy cats, of women's clubs and colleges, of the price of food and house rent, of hotel bills, of new fashions in dress and furniture, of gay dinners, of extension lectures, of municipal corruption and reform, of robberies unpunished, of murders unavenged. These things do not interest us profoundly now, being part of our daily surroundings, but the generations that are to come will read of them with mingled envy and derision—envy because we have done so little, derision because we think that we have done so much."

The *Interior* is able to look back on temperance battles fought before most of us had become interested in warfare on moral issues, and it sighs for the good old times, from 1840 to 1854, when saloons were nearly banished from the country. It believes that if the elements of discord forced into temperance ranks by the prohibition party were taken out of the way, the victories of the last generation could be repeated and made greater: "We can agree on legislative repression, if that is put pure and simple, but force along with it woman's rights, partisan, socialistic and economical questions, and whatever of political issues a convention may take a notion for, and then abuse men because they will not vote for what they oppose, in order that they may vote for what they want, and the repressive principle of temperance will remain, as it is now, represented politically by a small minority. What we need to do is to reform our phalanxes on the original victorious lines. We here express no opinion about any of the issues associated with prohibition. Our word is to those who advocate them all—broaden. Put up no obstructions against any temperance man or prohibitionist. Give everybody who hates the liquor traffic a chance at it. Give each man an opportunity to vote for what he prays for without voting for what he prays against. And it will come to that. It will be seen that there can be no success with divided counsels and purposes—and we prophesy that this reunion of temperance forces will come. It must come, and is bound to come, and with it victory."

ABROAD

They have in England a Peace Society so largely controlled by the Tories that the April issue of its organ defends the concert of the Powers as necessary to preserve peace. With this contention both the *British Weekly* and the *Christian World* take sharp issue. The latter journal says: "We wonder what John Bright would have said to such an indorsement of the concert that shells Cretans rightly struggling to be free, that sinks ships bringing provisions to the Greek liberators, that girdles the island with ironclads and gunboats, and threatens in like manner to girdle Greece, while it calmly looks on at the sultan's massacre of 100,000 Armenians, at the worse than massacre of scores of thousands of Armenian girls and women, at the firing of villages and the deflement and burning of churches. The concert could, if it would, put an end at once to the hell on earth called the 'Ottoman empire,' but, from selfish, dog-in-the-manger motives, it inscribes on its banner 'the integrity of the Ottoman empire.' This is not preserving peace, but maintaining a constant menace to the peace of Europe, and perpetuating the daily war between the ravening Turk and the helpless Christians under his cruel claws. And to such a concert *The Herald of Peace* gives its benediction! No wonder that many Friends and lovers of peace are disgusted at such an application of peace principles."

The *Christian* is disposed to look hopefully on the religious situation. It says: "One of our popular journalists thinks that if we take the current literatures of France, Germany, Italy and Scandinavia, as indicating the opinion of the most educated classes on the subject of religion, 'one would say that religion, in the old sense, had almost died out of Europe.' However, he is firmly convinced that 'religion is not dead, but hibernating as preparatory to a new metamorphosis.' The yearnings of the soul, at present so feebly supported by reason, are to find a 'clear, scientific sanction.' We fancy that in every age the educated classes have been a poor guide to the state of true religion, and that, if their attitude be the gauge of religious faith and feeling, religion has always been hibernating. Yet, notwithstanding that, it has a remarkable way of getting about the world, and of making itself felt by almost every nation under heaven. It gets along without a scientific sanction, as in Paul's time it dispensed with a philosophic sanction. It appeals to heart and conscience, and reason justifies their decision."

STAFF CORRESPONDENCE

FROM INDIA

The Twin Scourges

This land still remains under the dreadful curse of plague and famine. The one slays its thousands, and the other its tens of thousands, monthly. With all the horrors of the plague we are yet thankful that it has not spread much beyond Bombay and vicinity. One shudders to think of its possibilities of devastation were its working area as extensive as that of the famine. It would be more comforting to the public if the doctors and bacteriologists exhibited less ignorance and incompetence in face of this fell disease. And yet, with many scientists of world-wide fame prying into its secrets, determined to overcome and eradicate it, and with this practical government of Englishmen devoting its many resources to stamp it out, we can wait, confident of the ultimate, if tardy, result. As for the famine, no one can tell the extent or intensity of its work. In its train always follow poverty, want, loss of all property, hunger, emaciation, disease and death. And all famine deaths by no means occur during the famine season. As a direct result of the famine of twenty years ago in South India, tens of thousands succumbed to death within the decade following, and the indelible stamp of those three terrible years of suffering is found upon many thousands of the survivors today. The present famine is very extensive, beginning in the northwestern provinces, where it is most acute, and extending to the northern portion of the Madras Presidency, where it is least distressing. There are more than three million people in the government relief camps and engaged in relief works, conducted by government for their special benefit. In England and India about two and a half million dollars have been contributed for famine relief. It seems as if the whole world—including Russia—is extending a hand of loving sympathy to the suffering millions of India. And yet some insist that this world is growing worse!

Dr. Clark's Visit

Our dear brother, "Father Endeavor Clark," has paid us another visit, and we feel more hopeful in our work for young India. The grand movement of Christian Endeavor which he so eloquently represents has already struck deeply its roots into the Christian soil of India, and is rapidly spreading. National and provincial organizations have been already perfected, and these represent a large number of vigorous, even if small, societies for the young. What India needs today is a marshaling of all its Christian youth with enthusiasm for the redemption of the people.

A well-known English missionary the other day pronounced his anathema upon all such organizations, and bluntly remarked that we Americans were intoxicated with a craze for organization. Well, we plead guilty. It certainly seems that the genius of the Americans for organization has followed them to this land. Whenever any new movement, or newly organized endeavor, for the furtherance of the cause of Christ has appeared during the last few years, it has come with its American stamp upon it. One will be surprised to find, in this land where English effort and influence are supposed to be paramount, how many of the most hopeful Christian movements, especially those for the young, are distinctively American in source and spirit. We say this not boastfully, but with joy in the grand opportunities which this great land furnishes to our American form of Christianity.

Dr. Barrows Too

Dr. Barrows's visit and course of lectures were looked forward to with varied sentiments by the many interested in India's religious welfare. The many Christian workers who do not believe in the Parliament of Religions, and who identified him with it, were trembling lest he should utter an uncertain sound concerning the faith which they have devoted their lives to promulgate. This class now heartily acknowledge that their fears were unfounded, and are among his most enthusiastic admirers today. Few of his best friends expected so stalwart and uncompromising a defense of our faith as was given by him in this admirable and eloquent course of seven lectures. They have certainly gained for the Barrows lectureship the warm appreciation of all Protestant missionaries throughout the land. As was to be expected, the Roman Catholics kept aloof from him and his work. The Church of England clergy, also, did not show that liberal spirit which might have been expected of them under such circumstances.

Only the Hindus Disappointed

But what shall be said of the Hindus? They gave him, on the whole, a cordial reception, regarding him as the Western Mæcenas of Hinduism. But they were sadly disappointed in him. They expected of him a stone, and he gave them bread. What could be more unpardonable? The most sorely disappointed among them were impolite enough to say that he spoke like a missionary. How could such indiscretion and bigotry be forgiven in a man so cultured as he? The Hindu papers, notably *The Hindu* of Madras, wrote elaborate editorials in refutation of the teaching of the lectures and in praise of their own ancestral faith. In this they were doubtless assisted by some of the English rationalists who abound in India, and are only too glad of an opportunity to attack the faith of their fathers. Notwithstanding all this, he received a cordial welcome from many of the best men of the land, and his lectures were well attended and patiently listened to. They have doubtless set many to thinking of these things, and will, at least, make their minds more favorably disposed towards the claims of Christianity as the universal religion. Dr. Barrows gave his full course of lectures in four of the principal cities in India, and a part of the course in several other towns. He was also often invited to preach, which he did with large acceptance everywhere. His addresses and *converzationes* were numerous, so that he spoke 105 times during his three months' stay in the land—a large work when it is remembered that his lectures consumed, each, more than an hour in the delivery. Add to this the more than 5,000 miles which he traveled in the country, and the constant rounds of social festivities to which he was subjected, and it is a marvel that he was able to say at the close of the journey, as he did, that he had enjoyed good health from first to last. To many a missionary home his presence, and that of his worthy helpmeet, Mrs. Barrows, brought cheer and encouragement. They left our shores with the prayers and best wishes of thousands of warm friends made here for the first time.

An Opportune Counterirritant

At the hands of one man the doctor had expected consideration, if not kindness. That man was the now famous monk, Vivêkânanda, who owed more to Dr. Barrows for his popularity and kind treatment in America than to any one else. But here Dr. Barrows was dismally disappointed. Both happened to meet at Madras, the doctor arriving there a week later than the monk. But the latter abruptly shortened his visit and suddenly left the city for Calcutta without paying his respects in any form to his benefactor and friend. Moreover, he did all in his power to injure Dr. Barrows's influence in the place before he left it. We were not sorry that the founder of the Parliament of Religions happened to be in these regions just as the monk had arrived from his prolonged visit to America. Dr. Barrows was just in time to give the flat denial to the false statements abundantly made by the monk to the effect that Christianity was moribund in the West, and that the teachings of the Vedânta were making such headway that in a decade or so they would become the prevailing doctrines of the Occident. The way that the prolific lies of this man about our faith and his own have already spread, even among the common people, is phenomenal. This is his day of power and popularity. But if he be a fraud, as many besides Dr. Barrows firmly believe, he cannot long abide, though we must confess that India is a land where the greatest impostures have had long lives. In any case I am strongly convinced that this new and strange fanaticism—this reactionary movement towards re enthroning the past and crying down everything that is modern or that savors of the religion of Jesus—will have but a brief day of prosperity. It is but a countercurrent in the large and permanent progress of India religiously. As between the fine-spun phrases and honeyed platitudes of the monk, on the one hand, and the sturdy teaching of Dr. Barrows and a thousand others, on the other, there can be no doubt which will ultimately prevail among this advancing people. J. P. J.

The Companions of the Sorrowful Way*

Concerning the Way Itself

By Ian Maclaren

No one can have any doubt where the way ended, but he may have two minds where the way began. If life is to be judged rather by its general trend than by the special experience of a few hours, then it should never be forgotten that all his days the Man of Sorrows was carrying his burden. If life be estimated not by the running of a sand glass, but by the beating of the heart, then surely our Lord endured more cruel agony on his last day than in all his years. There was the unseen cross of divers afflictions, which rested on his life and weighed down his soul from the cradle to the grave, and this was a sore discipline; and there was the visible cross of two rough beams, which was laid upon his bleeding shoulders and weighed his body to the ground; and this was the symbol of an unspeakable tribulation. There were the clouds, which from early morning flecked the sky of our Master's life, and there was the black, massy storm which at the last burst on his head. As the devout Christian chooses, he may join himself to the Lord in the sorrowful way at Gethsemane, or three and thirty years earlier at the manger of Bethlehem. And it may not be unprofitable for the disciple to remind himself that the Lord was walking in the sorrowful way before the incarnation, as he suffered and sorrowed over backsliding Israel unto bitter crying and lamentations, and that he is still to be found therein, as he shares from day to day the temptations and griefs of his church.

Many happy days of childhood he must have lived at home with his holy mother in the mountain village of Nazareth, amid the woods and flowers and fields and animals which he loved. Yet the pain of self-repression is already his, and the moan of the offended little ones is heard in his after speech. Some quiet years of manhood he also spent at the carpenter's bench, where he was baptized into the toil of the world before he was baptized into its sin, and in the peasant life, whose ways were to run forever through his parables. Yet it is evident from his discourses that he had tasted the weariness of labor and had been partaker of the unjust lot of the poor. Outside Nazareth his path, after a brief sunshine, lay in ever deepening shadows. People followed him in crowds, only to leave him in displeasure. He called twelve disciples, who pained him daily by their slowness of understanding. In one village he was able to heal a few sick; in the next he could do nothing because of the people's unbelief. When he made his appeal to the good folk they suspected and misunderstood him. When the publicans and evil-livers came to him it was a cause of offense. One of his chosen band was a traitor, and there was not one on whom he could rely. No servant of his has ever fulfilled a harder ministry than the Master; from Capernaum to Jerusalem—lonely, rejected, disappointed, grieved—he walked in the sorrowful way.

The devout soul will not fail to see the print of the nails on Jesus' feet on the paths of Galilee, or to hear the sighing of Jesus' heart as he spake in the synagogues; but the church will ever count the last day of his life the sum of sorrow, and although she may not always have the pictures before her eyes she has ever the stations of the cross in her heart. As a vine through the long summer time drains its sap into the grapes, and in autumn the purple clusters are trodden in the wine press, so was Jesus' life pressed in the cup of salvation, and the world has drunk of its sweetness. Sorrow, having followed this man all his days, now prepared her crown and set it on his head, and of all the ruby gems not one was wanting. He was betrayed by one disciple, denied by another and forsaken by all. He was despised by his nation, cast out by his church, condemned by his rulers, refused justice by the Romans; he was counted a deceiver of the people, a rebel against law, a blasphemer against God. He was arrested, bound, scourged; he was spat upon, mocked, crucified. Having endured huge pains of soul and body, it seemed as if God himself had forsaken him, and after this fashion he traveled the sorrowful way.

As the very essence of human sorrow was distilled into the last day, it was fitting that like human life the way should begin and end in a garden. First there is the garden of Gethsemane, where Jesus had his oratory and met with God and the angels of God ministered to him; and there is the garden of Joseph, where those whom he had saved laid him to rest, and he slept in peace after his sore travail. Between the gardens the way compassed all the varieties of life—in the valley of Kedron and on the hill of Calvary, in the country with its vines and olives, in the city with its streets and crowds. Jesus, before he left the city, was in a king's palace and an ecclesiastical court and a judgment hall and a barracks. He was with kings, priests, governors, soldiers; he was with women, country folk, working people, malefactors. For the way of sorrow passes through all classes, all houses, all places, and therein Jesus walked from end to end, so that at any point one may find himself with Jesus.

Between the way of this last day and the way in which Jesus had walked all the days there was this difference, that while before Jesus was chiefly active, now he was nearly passive. For three years he preached the evangel in the synagogues, by the well-side, in boats, moving gently on the waters of the lake, on the grassy slope of hills. Now he held his peace and would answer nothing. Day and night had he labored, journeying from city to city, untiring, self-forgetful, eager. Now he is led backwards and forwards at the pleasure of his guards. His joy was to heal the sick, to raise the dead, to comfort those who mourned. Now his great power is hindered and sleeps as he himself is smitten and wounded. Once his work was to gather disciples to his side and instruct them in the mysteries of God's kingdom. Now his desire is to secure their safety and to see them depart in peace. For a lifetime he had set himself to do the will of his Father; for the last day he resigned himself to bear the same will, which was ever blessed and ever good.

If it were given unto us to choose the way wherein we should walk, is there one of us would not prefer the way of doing to the way of suffering? What soldier would not rather charge on the most forlorn hope, with an almost certainty of dying in the breach, than to stand on the deck of a sinking vessel till she made the last plunge and the cold waters closed over his head? For he who charged had done something, putting heart into an army, showing the road to victory, giving his body for a bridge; but he who stood did nothing, striking no blow, advancing no cause, leaving no memorial. What mother is there whose heart is not light as she watches over her children and toils for their welfare unto the hours of the night, but who would fret and worry were she laid aside and commanded to rest? Any servant of Christ would ten times rather face a hostile world even unto death in the declaration and defense of the evangel, than to be silenced and to hear from afar the sound of the battle. Ah! the multitude of the victims who have ceased to labor or resist, who carry the cross in silence along the sorrowful way with the Lord.

It seems to sight an immense tragedy, but is it certain that the victims are wasted lives, which render no service to God's good cause, which have no share in the victory of the ages? It is not given unto us to know who has done most for a household—the strong man who won for them the meat which perisheth by the sweat of his brow, or the patient sufferer who has made gentle their souls. We value highly the patriot whose brave words and stalwart heart establish righteousness in the market place, but may assign too little effect to his fellow held in prison and bonds. When some ancient tyranny comes crashing to the ground, the reward will be divided between the soldiers and the martyrs. When for a lifetime Jesus did the will of God most diligently, the world saw an example of perfect law-keeping, and now the child and the man, the friend and the evangelist, all men and women together, stand before God complete in his final obedience. So much he did for us and the eternal law in his years. When for a day Jesus meekly drank the cup his Father placed in his hands, he broke the dread power of sin and vindicated the majesty of law, so that in him we all might stand victorious. So much he did for us and the eternal law in his passion. The sorrowful way became the triumphal way wherein he walked in white, and the cross to which he was nailed has changed into his throne.

One of the most lamentable results of the hard times is that it obliges not a few men who have hitherto held important and lucrative positions in the business world to take up with any experiment whatever which may promise them a living. We know of men, some of whom six years ago were on the top wave of prosperity, who now are holding inferior clerkships, or even going from door to door selling articles or ingenious devices whereby their own purses are replenished, while their customers receive what they may perhaps charitably consider an equivalent for their modest outlay. We confess to a great respect for such men, who at the cost of not a little personal humiliation are trying to support themselves and their families. Far nobler is their course than one of dependence upon their friends, or of useless rebellion against their hard fortune. We had a call the other day from a man selling a self winding clock. He presented his case in the briefest, cheeriest fashion, winding up with this phrase: "This is my story. It's a short one, but may be yours will be shorter." There was something so modest and withal so gentlemanly in his bearing that an instinctive admiration for him sprung up in our heart. He seemed to have cheerfully accepted his rather disagreeable task of going from office to office with his wares. If fate had been adverse, he was evidently putting his confidence in the future. All honor to such men. May their courage not flag through these long continued months of business depression. May they find those who, recognizing in them sturdy and praiseworthy traits, shall help them to regain their footing.

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BYPATHS OF EUROPEAN TRAVEL

I. THE STEAMBOAT

BY H. W. DUNNING, YALE UNIVERSITY

A vacation trip to Europe has now become such an everyday matter that it has taken a certain stereotyped form. It is customary to cross in an express steamer, spend a week or so in the larger English cities, then to London and Paris, possibly finishing with a short trip to Switzerland. In fact, a recent writer affirms that the number of American visitors to Paris is a fair estimate of the total number of American travelers in Europe. To accommodate this host of tourists a special class of hotels has sprung up. These have a peculiar character of their own. In many other ways the observant visitor notices that in these places he is not seeing the real Europe, but an artificial world, largely created by and for him and his comrades. It quite changes the character of a Swiss holiday or wrestling tournament to know that it is gotten up with especial reference to attracting and preying upon visitors. But there are yet routes of travel where one can have every comfort and still be free from the annoyances incident to the tourist route. I shall mention some of these. Railway routes are omitted because they are usually treated in the ordinary guide-books, and we turn first to the steamer.

Every one knows of the larger ocean lines. The patriotic American travels by the express steamers of the American Line to Southampton, or on the slower vessels to Antwerp. The Cunard and White Star run fast steamers to Queenstown and Liverpool, while the North German Lloyd and Hamburg-American Line go to Plymouth, Cherbourg and the German ports. On all these lines the minimum price in the summer season for a first-cabin passage is now $75. There are also lines of slower steamers to Glasgow, Liverpool and Dutch and Scandinavian ports with slightly lower prices.

But unless speed is important it is cheaper and pleasanter to go in another way. The large twin-screw freighters, with accommodations for from twenty to two hundred passengers, at a rate of about $50, are now popular. These vessels are large, usually 8,000 tons or more. They make the passage in from seven to fifteen days. Many of them carry only first cabin passengers, and so a large deck area is open to them. Most of them carry cattle on the eastward passage, but this causes little annoyance. The Leyland Line from Boston to Liverpool, the Hamburg-American regular service to Hamburg and the Atlantic Transport Line to London belong to this class. The Wilson Line is having five such vessels built to run between New York and London. Some of them will be ready for service this fall. If they maintain the reputation of the Buffalo and Colorado, they will speedily become favorites. The traveler to Switzerland and Italy will find it more convenient to go direct to Genoa. He can choose between the elegant, fast and high-priced steamers of the North German Lloyd and the recently established Atlantic Line, which is slow and cheap.

Upon arrival in Europe get a good guide and learn to use it. Bradshaw's Continental Railway Guide is most used by English-speaking travelers. Hendschel's Telegraph in German is more useful, but requires some study. The large edition has the time-tables and fares of every railroad in Germany and Austria-Hungary, the main lines of the rest of Europe, the principal river, lake and ocean steamers, stagecoaches, and much miscellaneous information. For Austria-Hungary the *Konducteur* is a model. In Holland Van Santen's *Officielle Reisgids* is indispensable. *Norges Kommunicationer* and *Sveriges Communicationer* are valuable in their respective countries. These publications are very useful in planning a tour, supplementing the necessarily meager and changeable information in Baedeker. They are issued frequently at trifling cost.

Travel by water is pleasanter and less fatiguing than by rail. With some study a comprehensive tour can be planned with but little rail travel. There are usually but two classes, of which only the first is recommended except for short day trips. England and Scotland have a good system of coastal steamers. London has regular, direct communication with almost every port in Europe. The vessels, however, are usually small and should be avoided by people liable to seasickness.

In Norway the traveler is often entirely dependent upon the steamer. North of Trondhjem it affords the only means of communication. Last summer regular steamers were run from Hammerfest to Spitzbergen and a hotel has been erected there. It is about 400 miles northwest of the North Cape and is the most northerly summer resort in the world. The sun is above the horizon for more than four months. Two centuries ago Dutch fishermen came here in large numbers and their town, Smeerenberg, boasted a summer population of 20,000. In southern Norway numerous small steamers ply upon the fiords and lakes. It is sometimes necessary, and almost always advisable, to patronize them. In Sweden the Göta Canal is especially interesting. This was built in the early part of this century and furnishes an inland water route across the country from Stockholm to Gothenburg. This trip was described in *The Congregationalist* last fall. The long days give an especial charm to travel in Scandinavia in summer. The people seem to enjoy them, too, and spend much of their leisure in the open air.

The large rivers of central Europe are well supplied with steamers during the season. One can travel the entire navigable length of the Rhine from Rotterdam to Mannheim, about 400 miles, for three dollars in the first class. And yet there are people who are content to pass some of the finest river scenery in the world shut up in a railway train, fortunate if they are able to control half of the window on the river side. Then they come home and say that they have seen the Rhine! The Moselle is its only large tributary and offers an interesting side trip. The descent from Trier to Coblenz requires but one day. Central Germany offers some fine scenery in the Elbe, in its passage through the Saxon Switzerland. This is the direct route from Berlin and Dresden to Prague and Vienna. It is appreciated by the Germans, but escapes the notice of most American travelers.

For many years the Danube and its tributaries have had excellent service. Steamers run up as far as Passau on the Bavarian boundary. They furnish a pleasant and direct route to Vienna, Buda-Pesth, Belgrade and the Russian and Turkish ports of the Black Sea. The Iron Gates near Orsova rank among the finest river scenery of Europe.

The Mediterranean has regular steamers to all its ports. They furnish delightful trips, especially in spring and summer. One which has no equal and is but little known is along the Dalmatian coast of the Adriatic. From Trieste to Cattaro frequent steamers run among the islands, making a trip similar to that along the shores of Scandinavia. In summer it is not oppressively hot and seldom rains. The later Roman empire can best be studied here. Dalmatia fell with her mistress, Rome, but on account of her position escaped ruin. Pola possesses the only amphitheater with its outer walls still standing. Spalato is almost inclosed by the old walls of the palace of Diocletian. Near by are the ruins of Valona, a Dalmatian Pompeii. Near Sebenico are the celebrated falls of the Kerka. The scenery along the whole coast is fine, terminating in the magnificent bay of Cattaro. The return trip can be made to Metkovic and thence by the recently opened Bosnian railway *via* the capital, Serajevo, and Illidze, the Bosnian Baden-Baden.

Last, but first in general interest and accessibility, we come to the Netherlands and its splendid system of rivers and canals. They intersect the whole country and are traversed by a large fleet of steam and sailing vessels. The first class is usually handsomely fitted up and is well worth the trifling additional expense, especially if a shower should come up. It is possible to travel all over Holland by steamer and tramway. Belgium has some fine river scenery on the Meuse. Steamers run from Namur to Dinant, and thence smaller vessels go as far as Hastière. There is also a pleasant trip by canal from Liège to Maestricht on the Dutch frontier.

The Baptists lost a stanch friend last week in the death of Samuel Colgate at Orange, N. J. He acquired a large fortune through his soap and perfumery business, and spent it liberally upon benevolent enterprises. The academy building at Hamilton, N. Y., which bears his name, cost $60,000, and the benevolent societies of the Baptist denomination received large and frequent gifts from him. He was a collector of pamphlets bearing on the history of the Baptist denomination, and gathered some 40,000, which he ultimately made over to Colgate University, the institution his brother James so generously endowed.

In and Around Chicago

The Club

It was ladies' night, and the attendance was good. The meeting Monday evening was at the Palmer House, and the subject was Our Denominational Birthright, with special reference to the Pilgrims at Plymouth, the Pilgrims in Chicago and the Pilgrims of the future. The future of these wanderers was unrolled for us by Dr. J W. Fifield, their history in Chicago, chiefly as represented by the late Deacon Philo Carpenter, to whom Congregationalism and the seminary owe so much, by Prof. H. M. Scott, and in their early history by Dr. Dunning. The latter was aided in his presentation of the stages in the history of the Pilgrims by stereopticon views of great clearness. The defect in his address was its brevity. Regret was almost universally expressed that he could not have had the whole evening, and thus have traced the history of the pioneers of Christian and political liberty in the settlements at Plymouth and Boston. But he managed to tell us a great deal in twenty minutes and to whet our appetite for more.

The Seminary

The closing exercises of this school of the prophets were held in the Union Park Church Wednesday evening, President Fisk in the chair. Classes are now so large that it has been found impracticable to permit every graduate to speak. This year an innovation in the public exercises was introduced, very much to the satisfaction of all concerned. The music, led by Professor Chamberlain, was impressive as well as attractive. One of its special features was the singing by the graduating class of Dr. Gladden's hymn on the mind of Christ, set to music by the professor.

The annual statement of the work of the year was made by the dean of the faculty, Professor Scott. No fellowships have been assigned, inasmuch as the conditions for receiving them do not appear to exist. A suggestive exercise was the reading of the Scripture lesson by Professor Gilbert. Each member of the class had been asked to select a verse expressing his ideals of the ministry and fullest of comfort to himself. These verses were arranged by Professor Gilbert in such a way as to present the ideals of the ministry as found in the Scriptures, and in a certain sense so as to form a kind of spiritual biography of the class. The class was introduced by Professor Gilbert, after which Rev. Fred. Staff gave an address entitled From the Seminary to the Field. He has had charge of the Forrestville church for two years and yet has managed to maintain very high rank in his studies. A welcome to the ministry was then extended to the graduates by Dr. Leavitt of Beloit. This was followed by a welcome to the ministry at large by Rev. Dr. W. M. Lawrence of the Second Baptist Church. The farewell to the class and the conferring of the degrees by President Fisk prepared for the service of consecration which then followed, and which was closed with a prayer by the venerable Rev. Mr. Kedzie of Michigan. Twelve students were given the degree of Bachelor of Divinity, eight received a diploma simply, three graduated from the Danish-Norwegian department and ten from the Swedish department of the seminary—thirty-three in all. Of the 167 in the seminary, it may be interesting to know that 112 received aid from the Education Society or through scholarship funds. It should be added that this aid, increased somewhat by gifts of the Chicago churches, was granted the young men for pastoral service performed in the city.

The New Professor

As was anticipated, Rev. W. D. Mackenzie, who has been acting for two years, was elected to the chair of systematic theology. He has been very popular with the students and his associates in the faculty, and through his charming manners has won for himself a wide circle of friends outside the seminary. As a preacher and for popular addresses he has been in great demand. In addition to his duties as professor he is to be pastor of the Washington Park Church, whose successful future seems now to be assured.

The Alumni Institute

This was held Tuesday. Its president, Rev. W. A. Waterman, D. D., though still suffering from the severe injuries received in the early autumn, was able to be present and to discharge the duties of his office. The time of the two sessions, morning and afternoon, was occupied with devotional services, papers on special topics and discussion. Owing to the crowded nature of the program, there was little opportunity for discussion. In the morning Rev. Willard Scott, D. D., read a paper on Theology and Preaching, in which, while affirming the need of a theology and a systematic theology, too, he insisted that the theology should be up to date, should take account of present phases of thought, and that the preacher should recognize the fact that great changes have taken place in religious thinking, and that unless he does this, and adapts his sermons to the needs of the people, he will not be likely to find hearers. The audience manifested much interest in the paper. Dr. Gunsaulus followed with a paper on The Future Life in Literature. This paper, which in its style, its peculiar literary flavor, its eloquence and in the breadth of its vision was characteristic of its gifted author, confined itself for illustrations chiefly to Emerson, Wordsworth, Tennyson and Browning.

One of the most valuable exercises of the day was a series of five-minute addresses on outpost experiences, given by graduates from the seminary who had been in the field long enough to know something of its trials and its joys. Those who spoke represented the broad Western field and the foreign field as well. There was not a word of complaint or discouragement uttered. Men who came from the hardest fields were full of Christian optimism and referred to their hardships as privileges rather than burdens. Three brief papers, each of them well studied, were presented on preaching, one on the Man and Preaching, by Rev. W. H. Day of Aurora, Ill., one on the Bible and Preaching by Dr. A. R. Thain of *The Advance*, and another on the Holy Spirit and Preaching by Dr. J. W. Fifield of the Warren Avenue Church. This meeting of the institute was one of the best the graduates of the seminary have held. While making it very clear that there is no danger that these men will fail to take account of present phases of thought, it was equally clear that few of them, if indeed any of them, are likely to be caught in a drift which will bear them away from the old moorings, or render their preaching uncertain and ineffective.

The President's Reception

The size of the classes has now rendered it impossible to have these receptions, which have always been one of the attractive features of the closing exercises of the seminary year, in a private house. Very wisely, therefore, President and Mrs. Fisk decided to receive their friends this year in the seminary parlors. Even these large rooms were crowded with students and the friends of the seminary. The seminary supper was at the First Church, and the numbers served attested the popularity which the ladies of this church have justly acquired for skill in all culinary matters. The after-dinner addresses were of good quality. Dr. Kedzie of Michigan spoke of the beginnings of the seminary more than forty years since; Mr. Blatchford of his trip to Amherst College to secure the services of the late Joseph Haven for the chair of systematic theology, and of a later trip East to secure Prof. S. C. Bartlett as pastor of the New England Church. Dr. Savage read an extract from a letter written by Mrs. Flavel Bascom, whose husband was so devoted to the seminary and to all the interests of our churches. Graduates spoke of the benefits which their years of study had brought to them, and one of the young men just about to enter upon the work referred in manly terms to the training he and his associates have received, and gave expression to the hopefulness with which they are looking to the future. Dr. J. H. George of St. Louis, although not a graduate of the seminary, and in no way indebted to it, while recognizing the work it has done, uttered some truths which cannot fail to be of service to those who care for the spread of our Christian influence in the Southwest.

The Triennial Convention

This gathering, which is a representative one, made up of delegates chosen by the associations or conferences of the States which form the constituency of the seminary, was held Wednesday in the lecture-room of the Union Park Church. The number present was encouragingly large. Rev. J. H. George was moderator and Rev. Q. L. Dowd scribe. The body controls the seminary and therefore listens to reports from it. This year the report of the directors was made by Dr. G. S. F. Savage, who has served as the secretary of this board for thirty-five years, and the report of the faculty by President Fisk. Both reports were eminently satisfactory. Directors were chosen to serve for six years, and one was chosen to fill the vacancy caused by the death of G. N. Camp. There was but one address in the afternoon session. This was made by Dr. Michael Burnham of St. Louis on the preaching needed for the times. It was strong and impressive. Dr. Burnham said that the preacher should first of all, and continually, feel that it is his business to preach the gospel of the Lord Jesus, that he should preach it out of his own experience of its power, and as revealed to us in a book worthy of absolute confidence, as a book from God. He insisted also on the necessity of the most thorough training possible and on the fact that no fads or other methods than those of the gospel can meet the demand of the times or satisfy the needs of the human heart.

Brief addresses by Drs. Noble, Beach, Silcox, Goodwin, Leavitt and Professor Mackenzie, while indicating independence of thought and diversity of standpoint, showed a gratifying unanimity as to the position taken by Dr. Burnham and the aim apparent in what he had said. Had Dr. Behrends been present at these seminary exercises, it may be doubted if he would feel it necessary to write as he has done in *The Congregationalist.* While the eyes of Western men are open to any new truth which may come to them from the East, or any other quarter, they are not turning their backs on the old truths or ceasing to accept the Scriptures as authoritative. The majority certainly are preaching the evangelical doctrines with the earnestness of a conviction which grows out of personal experience of their power and of a conviction of their truthfulness which no speculations in theological learning or Biblical criticism are likely to weaken. They will accept everything proved, but they will not reject Christ as the only Saviour of men.

Chicago, April 24. FRANKLIN.

It is not enough that man have God in his intellectual creed; he must have him in every fiber of his personality, in every thought and action of his life, otherwise his defeat and his ruin are sure.—*J. M. Tyler.*

. The Home

THE ROAD I WOULD FOLLOW

BY THEODORE ROBERTS

The road that my feet are aching to take,
  Now that the days are gold and green,
Is not the road that leads to fame,
  And praise from the lips of a queen.

The road that my feet are longing to go,
  Now that the skies are hollow and blue,
Is not the road that the toilers know,
  Or the one that is set for you.

The road that goes where I would go—
  The path that my eyes are gazing along,
Leads over the hills where the willows glow;
  And I would carol a song,

Footing the road that I long to follow—
  The dear, green road that my feet would explore,
Over the hills, through woodland and hollow,
  And into my father's door.

Unbolted the door—and the shadowed hall
  Would welcome me in to its rest, as of old.
This is the way that I dream of, now
  That the mornings are green and gold.

PARABLES IN PICTURES

V. PHARISEE AND PUBLICAN

BY ESTELLE M. HURLL

In the quaint old church of St. Apollinaris Nuovo at Ravenna, ornamented with mosaics dating back to the sixth century, is one whose subject travelers may have some difficulty in understanding. Two figures stand in front of a row of pillars, between which a curtain is draped. One looks straight out of the picture, raising both arms in what was the ancient attitude of prayer. The other has the head inclined in a deprecating, humble attitude and lays his right hand on his breast. They are the Pharisee and Publican—one boldly offering his prayer, the other too humble to raise his arms in supplication. Leap over some fourteen centuries and we find the same scene in the pages of Tissot's Illustrated Life of Christ.

What the old mosaic only rudely suggests the modern *aquarelle* very fully explains, giving all the details of the setting and dress with strict historical accuracy. Our illustration lies midway between the two pictures and belongs to the set of miniatures painted by Liberale da Verona in the fifteenth century. Here the temple is a mediæval Italian church, with windows looking out on a fair Italian landscape. The Pharisee stands directly in front of the altar in the most sacred spot of the sanctuary. Raising his right hand in a conversational gesture, he makes his self-laudatory remarks, while his left points backward to the Publican, kneeling behind him on the floor. The contrast between the two is capital. The Pharisee is the express image of Pharisaism; the Publican is the picture of humility. Turning from one to the other, one can almost fancy that it tickled the painter's sense of humor to set forth this pseudo sanctimoniousness in contrast to true penitence. Liberale was plainly a shrewd observer of human nature, and in his delineation of the two types of prayer he shows a clear understanding of the difference between the true and the false.

In God's sight nothing that tends to help others is secular. Everyday duties are divine, like larger obligations. To do well our work we must "be endued with power from on high." What is this but inspiration? We need the discipline of the schools. We imperatively require the divine help. We gain larger abilities by the severest discipline. We are inspired by suffering to make life easier for others.—*D. O. Mears.*

THE INDWELLING CHRIST

BY MRS. MARGARET E. SANGSTER

Wonderful and precious beyond words is the thought of the indwelling Christ, the Christ living in our souls and expressing himself through us, his light in our faces, his power in our endeavors, his grace in our smallest actions. Not coming to us now and then, as comes the wayfarer who knocks at the door and is admitted for a transient stay; not even visiting us as does the dear and friendly guest, whose occasional tarrying under the roof is a benediction while it remains and a pleasant memory when it is over; not thus, arriving and departing, staying and going, but different and sweeter, and tenderer and more vital by far is the abiding with us of our Lord.

We do not always arise to the hight of our privilege in having with us ever through life's journey, on the highways and the byways, by night and by day, the company of the unseen Christ, an inmate of our own household, strong to comfort, blithe to cheer, sympathetic in sorrow, our guard, our guide, our defender. We think of Christ as our Lord above, to whom we are traveling on pathways arched by the steadfast stars and fragrant with the flowers of love and hope. But Christ is our comrade on the way; in our walks and our talks, in our anxious hours and our weary hours, in our darkness as in our light, Christ is our comrade! Therefore we need never be desolate, though we may now and then be lonely. Therefore we may never fear the tempter, nor be conquered by the sin that doth most easily beset us. For our Christ, dwelling with us and shining through us, shall put the tempter to flight and enable us to trample sin under our feet.

The sense of dominion should come to us as we realize this vital abiding of the Christ in our lives. The child of the King, albeit in rags and squalor, should keep some memory of the Father's house and the Father's state. The child of the King in the palace, with the King smiling upon him, should bear himself royally and give largesse of good to all he meets and overrule all which fights against the kingdom. What means our dear Lord when he tells us, "The kingdom of heaven is within you," but that wherever we are, we are to carry the light and the song of the palace, the joy of the festival, the power to dismiss doubt, to disarm enmity, to win those who are estranged and hostile, and bring them into peaceful harmony with the divine order?

Little can the temporary frictions and petty disturbances and small disappointments of the moment affect our constant happiness if the kingdom of heaven is within us and the Christ dwells in our hearts.

This serene acceptance of the dear Lord as closely and intimately united with ourselves should make us potential when we commend our blessed religion, our religion of blessing, to others who do not know its mysteries or appreciate its privileges. It should indeed make us irresistible, and it is because we but half apprehend the precious truth that Christ cannot be divided from us, that our power is so sporadic, so ineffectual. For, closing around us in serried ranks, are those who are in opposition to all that is hallowed, those who are skeptical and lack vision, those who are grief-stricken and deaf to heavenly melodies, those who are indifferent and need to be aroused.

We cannot reach as we would like to any of these classes, for the reason that we carry to them too little of the Christ. The little we do carry blesses and uplifts them, but we do not carry enough. For the clear shining of the light which our Lord gives us is obscured by our own selfishness, our want of humility, our faltering faith, or our disobedience to the orders which come to us from above. Half-hearted service so weakens us that we do not carry our light of love as we might into the dark places of the earth. Impatience and self seeking and low ideals alienate those who are looking for the Christ, but cannot find him, in the lives we show them.

You take your lantern and wrap a blanket around it and no one sees the flame though it may still feebly burn. You light your lamp and shade it with dark paper or thick horn and the spark or taper sheds only a faint glow. But around the starry light let there be a pellucid porcelain shade, and the steady radiance is an illumination which penetrates the surrounding gloom and lights homeward the feet of the returning child.

NINA

BY AGNES L. PRATT

A long trail of yellow, sandy road crawled up the treeless hill and disappeared around the corner beyond the house. There was neither sidewalk nor footpath. Travelers, what few there were, walked in the middle of the road. Sun-baked and storm-beaten, the house stood in the midst of the uninviting landscape, a drab patch on a too realistic representation of colorless discord. Only the sky, far above, reflected the tints of sunset, was drenched in the blue of June days or shadowed by drear November weather. The landscape beneath suffered but little change.

The house door was open, but nearly all the windows were closed. And the windows were steamy. They were always so, because there was always something boiling on the stove. A swift, brushing noise mingled with the steady hum of flies, and presently a woman swept a cloud of dust out into the barren dooryard. Particles of it settled on the clothing of a man who was dragging himself up the steep incline to the doorway. A child's cry drowned for a moment the loudly buzzing insects and something the man may have addressed to her, and the woman turned and entered the steamy atmosphere within. Presently the man's figure darkened the narrow doorway.

"Hot, ain't it?" he said, sitting down in the door and taking long puffs at the burning pipe in his mouth.

"Hot? Well, I should say so! I'm nearly roasted here, washin', bilin' and tendin' Nina all to once."

Stooping, she picked up the empty dinner pail he had placed just inside the door.

"I shan't need that again right away," observed the man between his puffs; "shop's shut down."

"Strike?" asked the woman, dully, and a note of weariness crept into the strident voice.

"No." He paused, removed the pipe from his mouth and then continued: "Ain't any orders. Been workin' on goods that wasn't ordered, an' now they've shut down. For good," he added as an afterthought.

"For good." The woman echoed his words regretfully, then turned away from the steaming kettle she was uncovering to ask, "What'll we do?"

"I dunno. Live on what I can raise, I reckon."

Then he turned a contemplative face toward the western sky, where a gorgeous sunset was doing its utmost to beautify with weird tints of Oriental splendor the lifeless scene beneath it. Brown, sunburnt fields where a few unharvested vegetables still scorched beneath the autumn sun, stone walls straggling here and there through acres of stubble and unprofitable pasture land, great ledges of copper-colored rocks, glistening now like molten gold, but valueless, and nearer by the sandy, sinuous yellow road and the drab unblinded house, a blot even on its uncongenial surroundings.

The woman inside hurried the supper out of the way, brushed the crumbs that had fallen from the table out through the open door, and hushed the little one to sleep in her cradle. Then she dropped listlessly on to the doorstone vacated by her husband, and folding a corner of her wet, soiled apron between her fingers, fanned herself and thought. Fanned herself unconsciously and thought, almost unconsciously, too, of the home of her youth, better than this, of the few happy experiences of her married life, and then of what it had come to. It had come to this.

A few salty tears splashed down onto the damp apron, and a hard look, born of the landscape and her environments, settled in the tired eyes. And the thought, the impulse that grew in her consciousness that night was born, too, of that dull, barren landscape and her environments. It was a thought that, conceived on the unfruitful hillside, could only be executed in the midst of the life and excitement of the city, whose distant turrets were dimly gleaming beyond the copper rocks and the stubbly pasture. Temptation has its birth in the human heart from the faintest thought waves, the almost imperceptible impulses that hardly formulate themselves in words, but only act on the sensitive inner mind as exhilarating emotion. But from this, the seed, bursts the crimson flower, vigorous and ripe. It takes time, too. Seeds cannot take root and bloom in an hour. When it was all over, she could hardly realize how she had done it, or why. It seemed, now that she was found out, so small a thing to do, and the punishment was so great. She was dimly conscious, through her great agony, that she had wanted to do something for Nina, that somehow it would make her child happier and prettier, more like other babies. That was how she accounted for it as she sat alone in the cell where they had taken her when it was found out. She had thought it would be so easy. No one would ever know, no one but herself and God, and she had never troubled herself very much about God. He was a visionary tyrant, who gave everything to the rich and took no notice whatever of the poor. She wondered, dully, if God had really seen her, as she had read long ago in Sunday school books that he did, and if he cared.

"I guess not," she said aloud, and she laughed.

In the morning when she was arraigned for trial the man she called her husband came.

"Well," he said, coldly and sternly, "you've done well, hain't you?"

She hung her head and was silent. The burden of her own guilt and his reproaches were too heavy for her to bear. After a long silence, when he had turned his eyes away, she spoke.

"You'll take good care of Nina?"

"Yes," he replied, still coldly, "and teach her to forget her mother if I can."

"I done it for her," moaned the woman, helplessly.

"You'd better left it undone, then," said the man, unfeelingly, as he turned away.

"Mary Campbell, shoplifting; one year," was the way she was registered in the matron's book at the woman's prison. At first she thought she would go mad, and gave the attendants no end of trouble. Then she submitted passively to the inevitable. It was the only way. A rigid routine of work comprised her days until Sunday. Then she went to the chapel with the rest. But the words of the good man who spoke and the majestic music of the choir fell dully on her ears. They were all too far away, too good to affect her much. If she could see Nina, hold her in her arms just once more, that might count. Nothing else did. And he had never given her word nor sign that all was well with them. She did not hear the meaningless sentences echoing through the still room. Her eyes roved away from the sanctified face of the preacher and sought other points of interest. A window on one side of the chapel attracted her attention with its stained glass picture. It was a man, and in his arms he held a little child.

"That might be Nina," she murmured, softly, and then—"it is Christ." Suddenly, from somewhere outside, the brilliant sunlight burst into the room. It shone through the transparent features of the Christ in the window, glorifying, illuminating them, until they beamed with human tenderness and pity. Curiously the woman gazed. Sermon, music were forgotten. In the dim light the face had only been to her a picture, cold, responseless to the dull aching of her heart. Now it shone upon her, tender, sympathetic and kind, and she murmured to herself, "It never seemed like that before."

A quick touch on her shoulder aroused her, and she arose to follow the matron from the room. But the face of the Christ went with her, glorified and tender, the only human face she had seen since she could remember.

When the year was out she passed out of the institution alone, and returned to the world unwelcomed. Back to her home she went, to the drab house on the hillside. With beating heart she knocked and waited. Would he let her come back to Nina? A woman she had never seen before opened the door.

"Where is my baby? Where is Nina?" she asked, breathlessly.

"Inside," said the woman, briefly. "We expected you."

For a few moments the mother love held sway. She fondled and caressed the tiny hands, the shining head, murmuring meanwhile heart-broken endearments to the wondering baby. Then she turned again to the stranger.

"Is he here—my husband?"

"He is dead."

The reply was short and comprehensive.

"Dead!"

She echoed the words, looking about her apprehensively.

"Yes, dead. We are all liable to die. He took sick a month back an' died last week. His life was insured," she added, as a comforting afterthought.

For a moment the mother's head drooped over her child. Then she looked up.

"He would have kept Nina from me if he had lived," she said. "I am glad he is dead."

The woman turned away a shocked face and looked out across the russet fields and copper rocks. Then a sudden memory of the Christ face, glorious in its tenderness, came to the mother, and holding the slight form of her baby tighter, she sobbed, "No, I ain't neither. I wish he could lived and seen how much different I could been."

Then after a short silence she asked, "Is the money—did he give it to Nina?"

"Yes."

When darkness fell over the barren hillside mother and child sat alone in the little kitchen. The child's yellow hair fell over the woman's arms, gleaming softly like an aureole in the moonlight that flooded the room, the woman's face above it dark, solemn and resolute. She looked out at the desolate hillside, not through the little panes of greenish glass, but through a stained glass window where the Christ's face was quickened to eternal life by God's refulgent sunlight, and she wept. Year in and year out she and Nina lived there on the bleak hillside, and she worked early and late for the child. Not one cent of the insurance money did she touch, but it lay in the bank accumulating for Nina.

Years passed. The golden-haired baby grew to womanhood, brown-haired and wistful-eyed. The little house was no longer a drab spot on the landscape, but glistened white and spotless in the sunlight. Cool, green blinds shaded its windows, and a little piazza furnished support for the pretty vines that clambered over it. Flowers turned their faces up to the sunlight and fields of profitable vegetation lay all about, hiding almost the copper rocks and the stubbly pasture land. Still the yellow, sandy road crawled by the corner, and the brilliant sunset drenched the azure skies in crimson till they shone purple and gorgeous on the horizon.

Then into Nina's life came romance. Prince Charming, in whatever guise, never lingers long away from a maiden's virgin fancy, and with the ripening grain and mellow fruit came the consummation of their hopes, the betrothal. One day he came to the mother.

"I want to see you," he said, quickly, "is Nina here?"

"No," was the reply, "she is not. What do you want of me?"

"Is it true, this story they tell of you?" gasped the young man, almost fiercely.

"Is what true?"

The woman leaned against the table and pressed one hand convulsively over her heart.

"Is what true?" she repeated, hoarsely.

"That you are a convict."

Pale to the lips and stern, he waited for the answer. But none came. Still he waited. Outside a few belated flies buzzed industriously. A dark cloud gathered on the horizon, and the copper rocks looked damp and green-hued in the distance. Then the young man raised his head and addressed her.

"I must have been a baby," he said, coldly, "when it happened. But they tell me, you know there are always those kind enough to spoil your happiness, they tell me you served a year in the woman's prison for stealing."

"Shoplifting," she corrected him, quickly and almost unconsciously.

"Then it is true."

He turned a boyish, scornful face upon her. Then dropping into a chair he covered his face with his hands and between his sobs cried out, "Why didn't you tell me? What did you let me go on loving Nina for, when you knew—O, you knew I could never marry her?"

His childish grief vented itself in great, gasping sobs, but at the last words the woman went down on her knees at his feet and clasping her hands over his knee said, imploringly, "O don't, don't say that! I can't see my Nina, my pretty one, killed for her mother's sin. For God's sake take that back! I will go away. I will kill myself. She shall never know what became of me. O, anything but that!" Tears streamed from the woman's eyes, but she continued: "Don't give her up for that! She is innocent, pure as a dove, and she don't know I done it. Don't tell her! It would kill her!"

"I don't care."

The boy doggedly put her clasped hands off from his knees, and rose to his feet.

"You don't stop to think," he said, thickly, "that you have ruined me. I shall never love anybody but Nina."

"Then marry her," the mother interrupted, eagerly, "I will never trouble you. I will go away."

"Everybody knows it," he muttered, sullenly, "everybody but Nina."

"But they won't tell her," she pleaded, "and—and I have tried to live it down."

Like one awaiting sentence she stood before him. But he turned toward the door.

"I can't," he said, almost roughly, "let me go."

Framed in the dull painted doorway, her eyes alight with tenderness and love, stood Nina, barring his progress.

She held out her arms, her face glorified with the sunlight of love.

"Mother," she called, softly.

And the poor woman who had just heard the stern decree lifted her eyes and saw her. "It is the Christ," she muttered, vaguely.

"No," the rich young voice rang out, "it is I, mother, Nina. I heard it all. I know how you sinned, how you have suffered. Let him go. What is his love to yours? To yours, the love that has toiled, suffered and sacrificed, aye! even sinned, for its own! Come, mother."

The woman took one step forward and was clasped in the waiting arms. Suddenly the thunder clouds parted, the sun burst through and lighted the humble room with its radiance, making a glittering halo about the head of the young girl bent above the bowed form of the weeping woman.

To the young man standing near, dully comprehending yet not fully understanding, it seemed dimly as if the woman's words were true, and it was indeed the Christ, compassionate and kind, who glorified the complete forgiveness accorded the sinner.

For henceforth the barren hills were beautiful, the copper rocks and stubbly pastures gleamed like the "city of gold," and the dusty, sandy road led away in very truth, for these two, mother and child, in their perfect understanding, to other and brighter scenes, where awaited them, in the fullness of time, a happiness that no memories of the past could mar, for it was of pure gold. And ever, for that repentant heart, shines at all critical periods of her life, the Christ face, compassionate and tender.

HYMN

[Written by Mary Chandler Jones for the meeting of the Woman's Home Missionary Association in Lowell, Mass., April 28]

King of the springtime, at thy word
The golden seed was sown;
Now we thy last command have heard,
"Go, garner in mine own."

Through summer sun and summer rain
The fields afar, anear,
Are white with autumn's ripened grain—
Lord of earth's fullness, hear.

Master of harvest, send, O send
Thy willing reapers forth,
Before the summer days shall end,
Or winds blow from the north.

And unto us who may not go,
Grant still our part to bear,
That we the harvest joy may know,
The reapers' singing share.

For not alone in far-off lands
The shining harvest waits;
Christ put thy sickle in our hands
To reap beside our gates.

A WORD TO YOUNG TRAVELERS

BY ELIZABETH FIELD

It happened a good many years ago now, for I was a girl only sixteen when my father went to the train with me late one bright winter's morning. I was going alone from Boston to New York for the first time—one of my girl friends journeying as far as Springfield, leaving me to take the rest of the trip entirely by myself. Many had been the careful warnings given me by my mother, which I duly scorned with the superiority of youth, as I felt quite competent to take a trip to Europe alone, and, in fact, I highly enjoyed the situation.

It was a beautiful morning I remember, and as the train rolled out of the station I settled back in my chair with a thrill of pride, and the delightful consciousness of at last being considered old enough to take care of myself. Such a good time as we had, my little friend and I, and many were the looks of amused interest cast at us from time to time by our fellow-travelers at the sound of our happy schoolgirl talk and laughter. Springfield came only too soon, and I was beginning to feel just a little lonely and forlorn, and to wish the distance between Springfield and New York not quite so great, when, to my amazement, a gentleman came slowly down the car aisle and stood before me.

"Pardon me, is not your name Miss F——?" he asked, courteously, and at my cool bow (for I remembered my warnings) he proceeded: "I knew your mother very well when she was a girl; you look much like her."

I began to get interested, but he did not wait for a reply. "She was Nan Reed of Lynn. Many a time I used to pull her curls in school; it doesn't seem possible that she has a daughter your age."

I was delighted, and thought how pleased my little mother would be to hear again from her old friend.

"Did you move away from Lynn?" I ventured to ask, whereupon the gentleman inquired if he might occupy my friend's chair for a few minutes and find out about his old acquaintances.

All that my mother had said floated vaguely through my mind, but of course she couldn't know I was going to meet such an old, old friend of hers—such a dear, fatherly sort of man.

When he had comfortably settled himself he told me all about his schooldays in Lynn, of my pretty little mother, and many of her old friends whom I knew quite well. After he was married and moved away, he said, he had lost all track of his schoolmates, but he was so glad to revive the old friendship again in so pleasant a way. Then he told me about his own life, which seemed to have been filled with sorrow, and, when he went back to his former seat to get a picture of his little motherless girl, I was justly indignant when the conductor of the car came up and asked me if I had known the man before.

The afternoon sped by on wings. He had brought me, with the picture, a box of candy, asking if I had inherited my mother's love for sweets, and we talked and laughed over the bonbons like a couple of children. Just before we reached New York he pulled out his cardcase and wrote on a blank card: "I am so glad to have met your charming daughter, and to hear your life has been so full of sunshine. Your old friend, B. J. Phillips." I have that card now.

When I began to gather up my things he asked if any one would meet me, and if they didn't might he get me a carriage. "It would be very kind of him," I said, and almost hoped my uncle wouldn't appear.

We were steaming into the station when the conductor came up again and took my satchel. "O, but the gentleman is going to get me a carriage," I said, smiling at his stupidity.

"My dear young lady," the conductor said gravely, "your father put you into my care—and I have a daughter of my own. I shall either see you under your uncle's protection or put you into a carriage myself."

Can't you imagine my surprise and injured dignity? I turned round to make a protest to my new friend, but he had gone—vanished completely.

My anger and discomfiture seems laughable now, as I followed my self appointed guardian to the platform, where every rebellious feeling disappeared in the happiness of seeing my uncle and favorite cousin again.

. . . .

My mother had never even heard of the man—the name on the card was of course fictitious. He must have heard enough of our girlish talk before my friend left me to concoct his plausible story, with the aid of a good memory, as he must have known something of the Lynn young people in the days long since gone by.

The conductor told my father afterward that he felt the man was an impostor, and was truly frightened when he saw my implicit belief in him.

I shudder now when I look back on that journey, and only hope my portrayal of it may hinder some other self-confident young girl in her travels from undergoing a similar experience.

Closet and Altar

Your life needs days of retirement, when it shuts the gates upon the noisy whirl of action and is alone with God.

I take it that a great part of this earthly tuition and discipline is not more to work out the evil that is in us than to prepare us to receive what God has in readiness to give us. I cannot otherwise interpret the great and terrible withholding seen in the vast majority of lives; this fearful negative must mean a gracious positive.—*T. T. Munger.*

Although we turn us from thy face,
  And wander wide and long,
Thou holdest us still in thy embrace,
  O love of God most strong!
—*Eliza Scudder.*

Thank God that we shall never come to any level, however high, where we can rest in ourselves and feel him no longer above us who is himself our heaven. We know that we shall be seeking him and finding him forever and forever, growing into his infinity as it hightens and broadens and deepens beyond us.—*Lucy Larcom.*

The love of Jesus Christ is to be seen in that warm affection for him which leads the faithful to wish that his soul may become almost a part of that of Christ, and that the living principle in the Lord may be reproduced in himself, not in the way of an external image but as an inward and divine inspiration. This love is omnipotent, uniting the creature with the Creator. Man, in fact, rises continually from humanity to something divine when he is animated by this love, which is the sweetest of all affections, penetrates the soul, acquires a mastery over the body, and causes the faithful to walk on earth, rapt as it were in the spirit.—*Savonarola.*

O, what a load of struggle and distress
Falls off before the cross! The feverish care,
The wish that we were other than we are,
The sick regrets, the yearnings numberless,
The thought, "This might have been," so apt to press
On the reluctant soul; even past despair,
Past sin itself, all, all is turned to fair,
Aye, to a scheme of ordered happiness,
So soon as we love God, or, rather, know
That God loves us!
—*C. H. Townshend.*

Most holy God! let not the largeness of our sins and errors make us forget the largeness of thy mercy; our great need the greatness of thy supply. Teach us to trust in thy love. Help us when we seem to be orphans in this world that grinds on with such sternness of unbroken law. Comfort us if in the midst of the vastness of thy kingdom we cannot help thinking we are forgotten; if our poor cry seems unable to pierce through the rolling majesty of thy worlds. In the hours of our pain and passion and sorrow, in our lonely and forsaken days, let the Good Shepherd come unto us, for he knoweth his sheep by name. Forgive our sins and let the beauty of the Lord our God be upon us; such beauty as we can bear, not the burning beauty of thy brightness and thy majesty, for we are all too weak and feeble for that, but the gentle beauty of thy holiness and purity. Hear our prayers through thy dear Son, Jesus Christ. Amen.

Mothers in Council

O Lord, I have come into my closet and shut the door, that I may be alone with thee for a little. O wilt thou meet me and give me a sweet sense of thy presence, and let me know thou art near to hear the petitions I bring thee. I thank thee for thy love, so rich and abounding, which yearns over me unceasingly. I thank thee for thy tender sympathy, which reaches down to all the varying circumstances of my daily life, bringing needed help and peace. I thank thee that thou dost understand the desires and longings of my heart before I have ventured to express them in words, and that sometimes thou dost answer before I call. Bless me in my home, and in the conduct of my family duties. Bless the dear children thou hast given me, and lead them in unerring ways of obedience and love, and hold them in right paths. May they love thee and count thee as their best Friend, and strive to please thee in all they do, day by day. So may our entire household rejoice in thee, and find it our supreme joy to follow thee in ways of praise and service, for Christ's sake. Amen.

NATURE'S INFLUENCE ON CHILDHOOD

They drive home the cows from the pastures
  Up through the long, shady lane,
Where the quail whistles loud in the wheatfields
  That are yellow with ripening grain.
. . . .
The pen of the author and scholar—
  The noble and wise of the land—
The chisel, the sword and the palette
  Shall be held in the little brown hand.

With the few exceptions that prove the rule, our greatest men have been those whose childhood has had the sweet and deep experiences that the country gives. There seems to be a tenderness and nobility, a sensitiveness and depth of thought brought by companionship with nature, the full development of which is choked by the artificial surroundings of stone and brick. Compare a child's daily experience in the city with that narrated by Coleridge when he first climbed the mountain near his home and saw the view around him:

Dim coasts and cloud-like hills and shoreless ocean—
It seemed like Omnipresence. God methought
Had built him there a temple.
. . . .
Blest hour! It was a luxury—to be!

Mingling in the world is undoubtedly necessary for full development, but when the soul is young the simplicity and power of God's works, untouched by man, speak true things and give the nourishment that makes strong and beautiful qualities. Many a troublesome question would be solved could all childhood stand,

Watching the coming of the twilight on,
As if it were a new and perfect world,
And this were its first eve. How beautiful
Must be the work of nature to a child
In its first, fresh impression!

For the child who lives near nature's heart there are the time for thought and the breadth of view that develop what is only waiting to be touched that it may spring into being. The wish that is often the beginning of a purpose that makes life a success comes in its sweetest, strongest power when nature is near to help. The summer day, the floating cloud and whispering breeze, the immensity of the round, blue sky bring deep and blessed thoughts. There are life lessons learned in the night, when darkness and solitude make the neighboring lights twinkle cheerily, when home seems a haven from all dangers, and the stars send down from the great unknown a message that fills the soul with wonder.

The show, the rivalry and struggle that the child in the city soon sees teach a different lesson from that of the calm, quiet woods, where the dropping nut and the rustling leaves just stir the silence. There would be more of gentleness and sincerity could all—men and women too—have opportunity for meditation in the woods that are

Fit shrine for humble worshiper to hold
Communion with his Maker Here are seen
No traces of man's pomp or pride; no silks
Rustle, no jewels shine, nor envious eyes
Encounter; no fantastic carvings show
The boast of our vain race, to change the form
Of thy fair works. But thou art here—thou fill'st
The solitude.

George Bancroft, in writing of Washington's character, speaks of his going into the wilderness as a surveyor when he was sixteen years old and of his experience in that calling for three years. Of its influence on Washington he says, "The forest trained him in meditative solitude to freedom and largeness of mind, and nature revealed to him her obedience to serene and silent laws." Webster, in touch with nature from his childhood, was imbued with its grandeur and loveliness. "The breath of the pine woods of New England, the exhilarating ocean breeze, in some mysterious way stole into his profoundest arguments addressed to the Senate or the Supreme Court," says E. P. Whipple.

Our poets are full of the recollections of early days spent, as it seems that God meant them to be, in nearness to his works. When they tell what the country child has it appears as if he revels in the richness of life that the child in the city but touches. Bryant and R. H. Dana contrast the city with the country and the thoughts of each are along the same line. Bryant says:

Here I have 'scaped the city's stifling heat
Its horrid sounds and its polluted air;
And, where the season's milder fervors beat,
And gales, that sweep the forest borders, bear
The song of bird and sound of running stream,
Have come again to wander and to dream.

Dana's words are:

These are the murmuring waters, these the flowers
I mused o'er in my earlier, better hours.
. . . .
Ye were as living, conscious beings, then,
With whom I talked—but I have talked with men;
With uncheered sorrow, with cold hearts I've met;
Seen honest minds by hardened craft beset,
Seen hope cast down, turn deathly pale its glow,
Seen virtue rare, but more of virtue's show.

Longfellow goes back half sadly to the thoughts and longings that were recalled in connection with the beauties that his boyhood days had seen:

And Deering's woods are fresh and fair,
And with joy that is almost pain
My heart goes back to wander there,
And among the dreams of the days that were,
I find my lost youth again.
And the strange and beautiful song,
The groves are repeating it still:
A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts.

The purity and sweetness of childhood days spent as Lowell's were is emphasized when he sings of the wayside dandelion:

My childhood's earliest thoughts are linked with thee;
The sight of thee calls back the robin's song,
Who, from the dark, old tree
Beside the door, sang clearly all day long,
And I, secure in childish piety
Listened as if I heard an angel sing
With news from heaven, which he could bring
Fresh every day to my untainted ears,
Where birds and flowers and I were happy peers.

Perhaps no one has so fully expressed the joys and abounding richness of the country child's life as Whittier has. A city child seems a pauper when such wealth is set forth.

I was rich in flowers and trees,
Humming birds and honey bees;
For my sport the squirrel played,
Plied the snouted mole his spade;
For my taste the blackberry cone
Purpled over hedge and stone;
Laughed the brook for my delight
Through the day and through the night.
. . . .
I was monarch; pomp and joy
Waited on the barefoot boy.

Is there anything that can compensate for the loss of such experiences? There is deep significance in the fact that to one person a bunch of lilacs is associated with the discouraged looking men who year after year clamor for customers, while to another it recalls green fields and birds and the old home, where, beside the door, stood the lilac bush that spoke so early of the joys of spring.

H. L WILLIAMS

The Conversation Corner

THE OLD FLAG must float over the Corner at least once a year—either on Washington's Birthday, Patriots' Day, Memorial Day or Fourth of July. (Last year we had it up after presidential election.) So many of these April days are patriotic anniversaries, I will ask D. F. to hoist it this week, in memory of the Firing on Sumter and the Great Uprising in 1861, of the Surrender at Appomattox and the Assassination of Lincoln in 1865, of the beginning of the Revolution in 1775, and of General Grant's birthday~~, which is~~ to be grandly celebrated at his tomb on the Hudson during the week when you read this. I think my letters—which I have succeeded with some difficulty in pulling out, one by one, from under Kitty Clover, fast asleep on my table—have a suitably patriotic ring.

WASHINGTON, D. C.

Dear Mr. Martin: I have never written to the Corner before, but I think I must now to disagree with Agnes C. [see Corner of March 4] in regard to our White House. I live in Washington and I think the White House is a beautiful building. I don't think another would be nearly as artistic, and as far as another place is concerned nothing can surpass the White House grounds. As you say, no one has ever refused to live in it, and no doubt Mr. McKinley is proud to occupy it. No, as long as I live, I hope the presidents will live in our pretty White House.

SILVIA C.

MASSACHUSETTS.

. . . Some time ago the Washington correspondent mentioned the fact that men of that city cannot vote for President. Please tell me why. I do not see why as residents of Virginia they are not entitled to vote.

MISS B.

The principal reason "why" is that they are not residents of Virginia any more than you or I are. Washington is a Federal city, that is, belonging as the national capital to the nation and under control of the national legislature. (See Constitution of United States, Art. I., Sec. 8, last clause but one.) In my boyhood we used to learn that the District of Columbia was ten miles square—that is, contained 100 square miles—the same having been granted for the purpose of a capital by Maryland and Virginia. But somewhere about that time (I will not state the date) the portion on the west side of the Potomac was given back—"retroceded" was the exact word—to Virginia, so that now the district covers only sixty-four square miles. It is governed by commissioners appointed by Congress. Since the war Washington has been immensely improved, so that now in its government buildings, as well as in its parks and roads, it is a magnificent city, worthy of the far-seeing man for whom it was named and who laid it out on the banks of the Potomac a hundred years ago. Whether the residents can vote in city affairs or not, I am not sure; we must refer that to Silvia.

Speaking about the right to vote, a lady happened to tell me this morning of a little boy who put up his hand in a children's missionary meeting, when an account of a mission among the Indians was given, to ask whether Indians could vote. No one could answer. Can you? The Constitution, Amendment XIV., speaks of "excluding Indians not taxed." All persons born in the United States are citizens, and the next Amendment declares that no citizens shall be denied the right to vote on account of race or color. But *are* the Indians of the territories or reservations "born in the United States"? I suppose Evan and Dorothy in the Fort Berthold Reservation can expound that part of the Constitution to us.

Speaking of the Constitution, I am glad that the authors of that great instrument misspelled "tranquility" in the first sentence, for it has secured several dollars to our two Corner Funds—for Pomiuk and the Armenian Orphans—in connection with my offer of a premium for "silver certificates" containing that extract! Here are specimens from two States which were Territories when some of our readers studied geography:

NEBRASKA.

. . . In the Corner of March 4 I notice the remarks about the "Tranquility one dollar bills." As I happen to have one, I will inclose it for the Armenian Orphan Fund.

MICHIGAN.

. . . In order to insure greater "tranquility" of mind in my own case, I send you a "new one dollar bill" for the Armenian Orphan Fund.

Here is a letter from another State not dreamed of in my boyhood:

GREELEY, COL.

Dear Mr. Martin: I thank you for your letter and the certificate and for the picture of poor Pomiuk. I like to hear about him, and I hope he will get well. My brother Warren and I are going to save some of our nickels and send for him. My Grandpa P—— is a Congregational minister, and his mother's name was K——, from Brockton, Mass. [O, yes, we know about those old families!—MR. M.] Greeley is a nice place, and I wish you would come here again and see our pleasant avenues, but there are very few prairie dogs here now! We voted for McKinley last fall, and are glad we did. Your little friend,

JULIA C.

A Worcester County boy, now an honorary member in California and an old veteran of the War of the Rebellion, happens to mention a bit of experience under the Flag:

. . . Now I want to know how you ever knew that I was a member of the McClellan Dragoons in the Army of the Potomac. I certainly was, and was with McClellan in the three months' service in West Virginia in the "Chicago Dragoons," and then in the Army of the Potomac. Was wounded in a skirmish the day before the main fight at Williamsburg, in '63 was with Stoneman on his raid at the time of the battle of Chancellorsville, and was taken prisoner while we were making our way to our lines, over in King and Queen County, right by the Court House. I was given a free ride into Richmond on the cars from White House Landing on the Pamunkey, and boarded a week at the "Libby Hotel" at the expense of the Southern Confederacy, when, with hundreds of others, I was sent home. In the spring of '64 our regiment was sent to New Orleans, a part of the regiment taking part in helping General Banks "let go" of the rebel army up the Red River.

No doubt some of your fathers or grandfathers will hear you read this and say: "*I* was one of those dragoons;" "*I* was on that raid;" "*I* stopped at that hotel, too;" "*I* was up the Red River!"

Last of all is a letter about children engaged in fighting and that in connection with the war in Europe!

NORTH BROOKFIELD, MASS.

Dear Mr. Martin: . . . I am going to tell you how my sister and myself play Concert of Powers. Almost every morning before Mary and I make the beds we have a pillow fight. Now we have turned our sham fight into the Concert of Powers. Helen, who is five years old, is poor little Greece, Mary is Turkey, Carolyn is Germany, papa is Great Britain and I am Russia. First Turkey and Greece come out, Turkey with three pillows and Greece with two. While they are fighting Russia and Germany come in with their pillows. After we have fought quite a while Great Britain comes and we all run, throwing pillows right and left. We have a tiger cat named McKinley and a gray squirrel named Dickie.

KATHARINE S.

Mr. Martin

CORNER SCRAP-BOOK

The Blackberry Girl. Since the query and answer about this old poem were printed in the Corner of Feb. 18, I have received several letters referring to it, one of which communicates additional information of interest as to the authoress.

TAUNTON, MASS.

. . . Mrs. Sproat, the author of "Stories for Children," of which "The Blackberry Girl" was one, was my grandfather's sister, and I knew her well in my young days. Her maiden name was Nancy Dennis, her family coming to Taunton from Newport during the Revolutionary War. She was born in 1766 and in 1788 married Hon. James Sproat, for many years clerk of the Courts in Bristol County. They had a large and lovely family of children, and a delightful home; the house is still standing on the high ground south of St. Thomas's Church. Mrs Sproat's poems were written for the benefit of her own children and at the time were almost the only books of a religious tendency which children could understand. "The Blackberry Girl" became a great favorite and was not only printed in the book of "Stories for Children" but on handkerchiefs and aprons and sent all over the country as then known In *The Congregationalist* of Feb. 25, the little poem, commencing "How pleasant is Saturday night," is also Mrs. Sproat's taken from "Short Songs for Little Children," a little square book—mine was covered with yellow paper. Mrs Sproat died in 1826, universally lamented. Several of her grandchildren and great-grandchildren are now living in Taunton.

MRS E.

The multitude of people who remember reading in childhood, "Why, Phebe, are you come so soon," will be glad to know these facts about its authorship. I am specially glad to learn who wrote the lines which in thousands of minds are pleasantly associated with "Saturday Night," and also to have the opportunity to correct a misprint in the second verse, where the third line should read,

That we may *have* rest from our work.

A gentleman of quick ear and long memory whom I always see in the Congregational House was much exercised that this mistake should have been made, thus confusing those who wished to recall the verses. I do not know what he would have done to D. F., had he met him in the corridor. I hope he did not meet him, for with all his faults this may not have been his error, but the proof-reader's, or —my typewriter's!

Other Old Folks' Letters. That our occasional use of this column in the interest of old folks' queries gives pleasure to a wide circle of readers is abundantly proved by the responses from all parts of the land. Here are specimens—as many as the column will hold.

FULLERTON, CAL.

. . . I committed "The Blackberry Girl" to memory and rehearsed it in school when a child. Now I am an old grandmother, living on borrowed time, and as the words, after lying dormant in my brain so many years, were recalled with scarcely an effort, I said to myself, surely, nothing is lost.

MRS. W.

OMAHA, NEB.

. . . Some one has kindly sent me a copy of March 4 of *The Congregationalist*, for which I am very thankful, as I never see a paper that I enjoy reading quite as well as that paper. I am so glad to have "The Old Fashioned Bible" for my Scrap-book. I am getting so that I think a paper does not amount to much that doesn't furnish me with one or more pieces for future reading.

MRS. H.

L. H. M.

The Sunday School

Lesson for May 9 — *Acts* 13: 14-43

PAUL PREACHING TO THE JEWS

BY REV. A. E. DUNNING, D. D.

The intention of Paul and his company was apparently to carry on a missionary tour in Pamphylia. But for some reason that project was for the time abandoned, though later they labored there [Acts 14: 24, 25]. Professor Ramsay, in his volume Saint Paul, the Traveler, expresses the opinion that Paul was taken sick in Perga and determined to seek at once the higher altitude and healthier air of the interior. The journey to Pisidian Antioch, about 100 miles over the mountains, would require a week or more and the path was a perilous one. This city, though much smaller than its namesake in Syria, from which Paul and Barnabas had set forth, has become hardly less famous in Christian history; for here the first distinctly Gentile church was established.

Professor Ramsay has made it plain that this Antioch was in the province of Galatia. Paul's epistle to the churches of this district was therefore written to his first Gentile converts, and it throws much light on the beginning of his ministry there. He was now about forty-four years old, and he seems quickly to have won his way, in spite of his severe illness, into the affections of his hearers [Gal. 4: 13-15]. We learn in this lesson:

I. *The true missionary method.* Paul was among strangers, seeking a foothold for a new religion. He first emphasized the points which he held in common with the people. He proclaimed himself a Jew. He worshiped in the synagogue of the Jews. He waited there for an invitation to speak. Perhaps he did not receive it for several weeks. But when it came he declared his faith in the God of Israel. He showed his familiarity with the Jewish Scriptures and his confidence in them. He called the Jews his brethren. He got as far as possible on common ground before he began to deliver his special message.

That, I believe, is the method of all successful preachers and teachers. But it is more than a method. It is the prompting of a genuine love, a fellow-feeling that seeks to impart to others some great good for their own sakes and for Christ's sake. Love for him begets this feeling, and the greatest possible service a teacher can render his pupils is to make this feeling strong in them. Paul's example in this respect is admirably described in Dr. Stalker's The Preacher and His Models.

II. *The sermon.* The outline before us presents:

1. The history of the people of Israel, showing the providence of God guiding them for some great purpose.

2. The promise of the Messiah, who was to be of the seed of David and the deliverer of his people, as Zacharias sang [Luke 1: 68-75].

3. The promise fulfilled in the coming of Jesus, who was introduced by John, the preacher of repentance.

4. The application of this fulfilled promise to those to whom it was proclaimed. "To us is the word of this salvation sent forth."

5. The rejection of this Saviour by the Jews of Jerusalem, his crucifixion and resurrection from the dead.

6. The pledge and assurance in the resurrection of Jesus that all who believed on him should have remission of sins. The law of oses told them what they ought to do, but ould not set them free from the consequences of failing to obey that law. Jesus had brought to them remission of sins through his incarnation, his life and death and resurrection. Trusting in him, though they were sinners, they would be made holy.

7. The danger which these good tidings brought with them. Should they reject this offered salvation they would perish, as their own prophets had foretold. It had been anticipated that some would not receive it when it was offered to them and their fate had been described [vs. 40, 41]. "Beware, therefore," said the preacher; and with that warning he closed.

III. *The effect of the sermon.* The people were deeply interested. They wanted to hear more of the same things. They invited the apostles to come and preach again the next Sabbath. Many followed Paul and Barnabas and listened to their counsels. The gospel found a warm welcome, though not many days later it had produced divisions, aroused persecution against the preacher, and brought their labors to an end in that place. If we may anticipate these results as they are stated in the next lesson, important truths for personal application will suggest themselves. Some of them are these:

1. The gospel is a simple rehearsal of facts, the chief of which are that God promised to the Jews a Messiah who should bring salvation to all nations; that Jesus is the fulfillment of that promise, who was begotten of the Father through the Holy Spirit, crucified by the Jews, raised from the dead, the Saviour from sin of all who believe on him. He is our Saviour and there is no other Saviour beside him.

2 One may study and teach the Scriptures and yet fail completely to understand them. This was the experience of many Jews in Antioch. They refused to accept the interpretation of truth prompted by the Holy Spirit. Can this be our experience? Not if we study the Scriptures with purpose to know and obey. It is the "despisers" who perish—those who are so fixed in their beliefs that they are not open to new knowledge. Yet such men are not peculiar to any age. We may be religious and yet be unsaved. We may hold to some truths in the Bible and yet reject the Saviour, and lose all the blessings which the Bible proclaims to men.

3. But the truth faithfully and lovingly preached, though it may startle and shock men and rouse their prejudices, will not be in vain. Some ears will be open, some truths will be received and Christ's kingdom will grow. It is always a joy to the disciples of Jesus to proclaim his salvation and to offer to all men newness of life in him.

THE CHURCH PRAYER MEETING

Topic, May 2-8. Lost Opportunities of Service. Gen. 19: 12-17; 25: 27-34; 1 Sam. 13: 8-14; Mark 14: 66-72.

What did they sacrifice? Through what temptations? Are we secure?

[See prayer meeting editorial.]

CHRISTIAN ENDEAVOR NOTES

A teacher in the Cuban mission at Tampa, Fla., is to be supported by the Congregational Endeavorers of that State.

During May the World's C. E. Prayer Chain will have for its object the cause of temperance, that the drink traffic everywhere may be destroyed, and that all Christians may labor together for this end.

During its first year the Tremont Temple society, Boston, has sustained a class in Bible history, led by the associate pastor, has furnished two courses of lectures on English literature, has distributed flowers sent by country societies and has published three of the pastor's sermons.

A United Society for India, Burmah and Ceylon was formed in Calcutta, Jan. 29. Its first president is Rev. R. M. Julian, the pastor of the Calcutta church founded by Carey, and the field secretary is Mr. Burges, Sunday school secretary for India, who formed the first C. E. Society in Wales.

A Pennsylvania society was permitted by storekeepers in town to print John 3: 16, together with a notice of the time of its meetings, on the paper bags to be used in putting up goods.

The great Boston C. E. Chorus of nearly 1,000 voices will give a closing concert of the season, May 12, in Tremont Temple, with a program of unusual merit.

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PROGRESS OF THE KINGDOM

OUR OWN WORK

A Romantic Bequest. The sum of $300 was recently brought into the office of the A. M. A. in Boston, and an interesting story is told of the way the gift happened to be made. It seems that a scrap of paper, yellow with age, has lately been found, a copy of the will of Mary Hall Leonard, an old-time dame of Bridgewater, Mass. Attached to the document is this quaint little codicil: "I always meant that twenty dollars should go into the treasury of the Lord." This devout woman was born in Taunton, Mass., in 1750, and became the wife of Capt. David Leonard, who had been a soldier in the French and Indian War and was one of the Minutemen of the Revolution. She had a warm interest in missionary work, and continued in Christian activities up to her death, at the age of ninety. The discovery of this testamentary desire of a far-back ancestress has led some of her descendants to contribute a generous sum in her memory for the purchase of A. M. A. Jubilee shares. The duties we owe to ancestors are less potent, perhaps, than those due to posterity, but it seems not unfitting sometimes to perform special acts of dutiful remembrance in honor of noble souls among past generations.

A Reform Among Chinese Women. In a chatty letter to *The Christian Mirror* Miss Mary Morrill describes a series of meetings held during the holiday season at Paotingfu. Particularly noteworthy is the fact that at one session the women's hour was devoted to a discussion regarding foot-binding. Pastor Meng introduced the subject with enthusiasm, and his sister, Mrs. Tu, who was the first woman in the church to unbind her feet, having taken this stand in the face of much opposition, opened the discussion. Two other women made remarks to the point. Some of the men spoke in favor of the reform, and the schoolgirls sang with great zest an anti-foot-binding song, which was heartily applauded. Our missionaries have always taken a decided stand on this matter, and it will be remembered that only girls with natural feet are admitted to the Paotingfu boarding school. That a more enlightened sentiment is growing is evidenced by the fact that there are six women in the church who unbound their feet after they were married.

Revivals in Africa. From all our African stations come reports of an unusual religious interest. We have already recorded the organization of the first church in Gazaland, West Central African Mission. Mr. Currie of the West Central African Mission sends a hopeful account of the band of native evangelists who go out from Chisamba to the neighboring villages twice a week. These young men are well received by the chiefs and their message is heard with respect. In the schools of the Zulu Mission there have been revivals. Mrs. Bridgman, now in her thirty-eighth year of service, has been assisting in the Boys' School at Amanzimtote, and in a recent letter says: "To be situated in the midst of sixty Zulu boys and young men, all under perfect discipline and control and, with few exceptions, eager for instruction, is an opportunity which any missionary might covet. The work was rendered more delightful by a season of special religious interest, which occurred near the beginning of the term. The whole school was moved and every boy came out on the Lord's side. We could not know that there was really a change of heart with every one, but it was worth a great deal to have every boy committed on the right side. There were sixty who had their home in Jubilee Hall, fifty-five of the number being normal school boys." Mrs. Bridgman also gives an account of a visit to her old station, Umzumbe. She was much impressed with the improved condition of things among the young people. Instead of parties and dances and night singing, there is regular and respectful attendance at religious meetings, and a spirit of quiet earnestness prevails. The inquirers' class connected with the church is large, and recently a very decided religious interest has been manifest among the children in the station school.

THE WORLD AROUND

Appeal for the Soudan. By the victories of the Royal Niger Company in the Nupé territory on the Upper Niger a slave-raiding kingdom has been brought into subjection, an oppressed people delivered and British prestige, carrying with it security to life and property, open highways and the development of trade, has been established and will be extended, not only in Nupé, but throughout the vast countries of the Hausas and Bornus. This means an almost unparalleled missionary opportunity, and Bishop Tugwell has published a challenge to Christian England to supply men and means to enable him to enter Hausaland and plant missions. It is twenty-two years this month since Stanley wrote his challenge to the Church of England regarding Uganda, with the result that difficulties and dangers have been encountered and triumphs achieved over which the world marvels. Here is a new country, far more favorably situated, with a population numbering, it is said, some fifteen millions, having a vernacular character and literature of their own, with communications as traders and travelers with the Mediterranean seaboard and with the west coast The C. M. S. now has two missionaries in Lokoja. Bishop Tugwell calls for a band of twenty or thirty men and a sum of $50,000 to $75,000.

FRESH FACTS

Our new missionary periodical, *Congregational Work*, reports a paid-up subscription list of 100,000 names. Over 20,000 subscribers are in Massachusetts and over 10,000 in Connecticut.

The American Missionary for April is especially attractive, and Secretary Beard's illustrated article, Sketches from the South, deserves a wide reading. We never saw brighter, more intelligent-looking Negro faces than are pictured in the groups of students in Straight University and Brewer Normal School.

The Presbyterian Board regards this as a peculiarly favorable time for beginning missionary operations in Venezuela, and has transferred two of its South American missionaries to Caracas. Valuable preparatory work has already been done the past eight or nine years by agents of the American Bible Society, and the attitude of the government is liberal and friendly.

The publication in one of the English magazines of the journal of a missionary in the Arctic regions appears at a time when Dr. Nansen's book is exciting much attention. We are reminded that for Christ's sake men and women are not merely traveling for a few months, but dwelling year after year amid the rigors and privations of the Arctic climate.

Cape Colony seems to have a "Sheats Law." Dr. Muir, the superintendent-general of education, has issued his fiat that no white pupils who are being educated at the same institutions with native pupils are to be admitted to the government examinations. At the last government examination at Lovedale fourteen white students were ordered by the inspector to retire as ineligible under the new regulation.

The Church Missionary Society has decided that it is not desirable that a medical missionary should be ordained. Moreover, in the future the society is prepared to extend to women candidates who desire a medical training the same privileges offered to men. This is a progressive step on the part of the conservative British organization.

In view of the interest which centers in the Balkan peninsula, *Life and Light* for April, with its interesting articles on Albania, Macedonia and Bulgaria, is particularly timely.

The old building at Bebels, which Dr. Hamlin used for his theological seminary, has been purchased by a German relief committee to be used as an orphanage for 150 Armenian children.

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Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 9–15. Why I Love Jesus. 1 John 4: 19; Jno. 3: 14–17.

To tell why we love a person is almost as hard as to analyze the bloom of a flower or to explain the secret of the tinted clouds of eventide. A great love possessing the heart and controlling the life bears one along in defiance of the cold processes of reasoning. All one can sometimes say is, "I love because I can't help it. I can as easily tell why I am as why I love." Nevertheless, it may serve to deepen our love for Jesus and to commend him to others if we try to set forth the grounds of our affection for him, even though it grates upon us a little to speak of a relation so personal and so dear.

To me the first reason for loving Christ has never been the one specified in the passage in 1 John to which reference is made. The mere fact that another loves us does not, of itself, beget a corresponding affection. Jesus' own loveliness is the primary ground of my affection for him. I see in him a being worthy of my utmost powers of loving. He realizes to me the ideal of manhood. I have known persons, and I have met them in books, who have fascinated me and have aroused and still hold my deepest affection, but Jesus in the full roundness of his character so far surpasses them that the language of the mystical hymn writers of the middle ages seems none too strong to take upon my lips:

Jesus, name all names above,
Jesus, best and dearest!
Jesus, fount of perfect love,
Holiest, tenderest, nearest.

Such a stanza as this expresses not merely a transient emotion, but a conviction which deepens as life goes on.

Add to this inherent loveliness of Jesus' character the fact that he loves me and it becomes impossible to do anything else but love him. Fairest as he is among men, unless I knew that he loved me the affection roused by the beauty of his character might, in time, languish. Now, however, I know, as every man who has trusted and tried to follow Jesus knows, that he has done what no other influence could accomplish for us. He has interpreted life's mysteries and problems. He has furnished help over the hard places. He has kindled again and again hope and courage when they were disappearing under the strain of the daily burden. He has opened a new world of thought and feeling. He has stood near when earthly comforts and satisfactions were powerless to console. Best of all, he has, we dare to hope, taken some of the selfishness, meanness and badness out of us, saved us from our worst selves, and made us more worthy to be called the sons of God.

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In the death of Judge Sheldon, Rockford, Ill., loses one of her best citizens and one of the most loyal supporters of her Christian institutions. He left $100,000 to Williams College, a like sum to Hampton Institute, Va., $10,000 to the Rockford Female College and the same sum to the Y. M. C. Associations of Rockford and of Freeport, Ill. Six nephews and nieces receive the remainder of the estate, which is estimated to be fully $600,000.——Union Theological Seminary has received a large gift of money to be expended in beautifying the interior of Adams Chapel.——Charles Bill, who recently died at Springfield, Mass., bequeathed $7,000 to Wellesley College, the income to be used in aiding students.

Literature

BOOK REVIEWS

THE STORY OF THE PILGRIM FATHERS

Another important addition to the increasing literature relating to the Pilgrims is this volume, from the pen of Edward Arber, one of the most trustworthy of English historical experts. For many years he has made a specialty of editing ancient and historically significant works for republication, and has given some particular attention to Pilgrim history. He has done his work in the present instance with his usual zeal and general skill, and the value of his production is very great. His purpose has been to furnish an account of the origin and history of the Pilgrim movement from its inception down to 1623, scientific in character, yet popular and readable in form. The book includes copious extracts from early works, especially the Bradford manuscript, and Mourt's Relation and Winslow's Good News from New England are inserted bodily, the ancient spelling and punctuation, however, being discarded. The scholarly merit of the work is apparent at once, but it is less of a narrative and more a collection of facts and papers arranged in due order than we expected to find it.

In addition to the general value of such a record some of the features of this one deserve special mention. At the outset the author—in contrast to Mr. Edward Eggleston, his most recent predecessor on the theme—makes prominent the intense hostility to Roman Catholicism which was so notable a cause of Puritanism and of the Pilgrim undertaking. He also speaks with more severity than has been usual, even among those who hold the same opinions, but not too strongly, of the oppressive laws formerly enforced in England against Nonconformity. He describes graphically the history of the other English churches in Amsterdam, and impresses one afresh with the strong contrast between it and that of the harmonious, peaceful Pilgrim church. He goes carefully into details as to the voyage and the early colony, aiming to establish his statements point by point, and his tables, lists, etc., are very helpful.

Moreover, he has made several possible and one or two certain additions to the exact knowledge of the topic. He establishes a possibility, perhaps a probability, that the Scrooby church was not an outgrowth of that at Gainsborough, as commonly has been supposed, and that, instead of having been organized largely by persons left behind when the latter church emigrated to Holland, it was formed independently. He also claims that the two churches did not emigrate at an interval of some two years but at about the same time. Furthermore, he holds that the pastor of the Gainsborough church, John Smyth, was not the man of that name who matriculated at Christ's College, Cambridge, Nov. 26, 1571, as has been supposed, but he who took his M. A. degree there in 1593, and the Preacher of the city of Lincoln, 1603–5. As to both of these matters there is something to be said on each side. We incline to think that the evidence for the development of the Scrooby church from that at Gainsborough has been exaggerated, but that Mr. Arber's claims about the identity of Smyth and the date of the emigration of his church need more support. He also makes some additions to the list of books issued by the Pilgrim Press at Leyden; and he has unearthed, and here prints, a statement of the claims made in respect to the robbery of the ship Fortune by the French in February, 1622, a new and interesting document. In spite of certain defects, the book is the peer of the standards upon its theme.

Some of its errors are comparatively unimportant, yet should be corrected Such are the misprints—"1849" for "1619" and "1622" for "1620"—on pages 242 and 260, where the connection makes the sense clear, and the charge (p. 346) that the Leyden church was to blame for the oversparring of the Speedwell. There is no evidence that the "fitting" included anything more than supplying her with provisions, etc. It may have meant more or it may not. If it did, still there is no reason to regard the Pilgrims as greatly blameworthy, if, none of them being very familiar with shipping, they were deceived into supposing that the Speedwell's masts and yards were not too heavy. They were more unfortunate than culpable. The author's language is too strong. Moreover, instead of "buckling" (p. 349) referring to the repairing of the main beam, it means the very bending and cracking which was to be repaired.

Some other mistakes are more important. To go back to the source of the movement, Mr. Arber goes astray in asserting that the old Manor Place at Scrooby has absolutely disappeared and in quoting Canon Raine's statement, made in 1860. If he will visit the spot he will find at least two of the three longitudinal walls of the building to be evidently portions of the original, not to speak of minor features within as well as the arch and niche without. Nearly or quite half of the present structure is ancient.

Again, the author condemns Francis Johnson with tremendous severity and accuses members of the church of which Johnson was pastor with gross immorality. But, although his view may be correct, no sufficient evidence is offered here in support of these extreme charges, and without it his rejection of the cautious Governor Bradford's favorable testimony to the church is unwarranted. Johnson had grave faults and so did his church, but Mr. Arber in his charges seems to us to have gone beyond the warrant of his evidence cited. Another error is his inclusion of the Handmaid's passengers among the Pilgrim Fathers. They reached Plymouth in May, 1630. By that time the colony had become well established and these new arrivals had only hearsay knowledge of the experiences and trials of the original colonists. The accepted custom of including among the Pilgrim Fathers only those who came by the Mayflower in 1620, the Fortune in 1621, and the Anne and Little James in 1623, is not only based upon reason but is too firmly established to be altered. Moreover, all who came over in the Mayflower in 1620 and remained are customarily reckoned as Pilgrims, whether hired men, church members or not. To include Hatherley, who came over about 1635, because he was one of the London Merchants, is an error.

Furthermore, Mr. Arber calls the church in Plymouth "essentially a church of Laymen"; and adds, "in that respect, it anticipated the Quakers." But the Pilgrim church did not discard the regular ministry but lived from the outset in expectation of obtaining a pastor as soon as possible. Moreover, although it may be true that "as long as Governor BRADFORD lived; no Minister ever dared to aspire to lead them, as John Robinson had done at Amsterdam and Leyden," it is not true that they had no minister, except for a few years, and the conspicuous and affectionately recognized superiority of Robinson, rather than any reluctance on the part of either pastors or people, was the reason why nobody aspired to lead as he had led. Once more Mr. Arber is mistaken in declaring that the church "within the limits of the Old Colony was a National Church; for it embraced the whole community." It did not. There was no other church, and organized dissent was prohibited, mainly if not wholly, for the supposed sake of public safety. But there was no attempt to include everybody in the church. Even voters were not necessarily church members.

Mr. Arber does not mention Mr. J. A. Goodwin's book, The Pilgrim Republic, or Dr. John Brown's The Pilgrim Fathers of New England. He has added some facts to those narrated by these and other writers, but has not shaped—perhaps has not cared to shape—his material into so readable a story as he might have made. He has written for students rather than for the public at large. His book is a treasury of information and the fact that it contains reprints of several important early works, two or three of which we have mentioned, adds largely to its value. All in all it deserves warm commendation. [Houghton, Mifflin & Co. $2.00]

RELIGIOUS

The Trial and Death of Jesus Christ [American Tract Society. $2 00] is, in a new edition, a devotional history of our Lord's passion by Rev. Dr. James Stalker. It is exactly what it purports to be. It is a history, carefully studied and elaborately narrated, yet without undue or superfluous fullness. It is also a devotional story. That is to say, the author has been dominated throughout by the purpose to describe the successive scenes of our Lord's passion so as to bring out and enforce their inner and spiritual meaning, and to do this in a thoughtful and practical manner. Care has been taken to avoid anything like sensationalism, and the work is reverent and uplifting throughout. It will do good to the reader and at the same time add to the author's already wide and well-deserved reputation as a student of sacred subjects. It is handsomely printed and illustrated.——*Inspiration Considered as a Trend* [American Baptist Pub. Society. $1 00] is by Rev. D. W. Faunce, D. D. It enforces the theory that the inspiration of the Bible is to be inferred quite as conclusively from the general trend in the various theories of its inspiration and in the impressions made by the Bible itself as a whole as in any other manner. The term "trend" is doubtless sufficiently well understood to make his meaning plain, and he has contended with earnestness and devoutness, as well as with considerable learning, for the sound position that the general impression made by the Bible as to its being inspired by the Almighty is convincing. There are many minds for which this argument has more weight than any other.

Contemporary Theology and Theism [Charles Scribner's Sons. $1 25], by Prof. R. M. Wenley, contains a course of lectures delivered by him before Glasgow University and partially republished in *The Thinker*. It has been greatly enlarged and elaborated for publication in volume form. In the introductory chapter the author points out the differences between what may be called the objective and the subjective schools of theology, represented by such men as Biedermann, Keim, Weizsäcker and Otto Pfleiderer on the one hand, and Dorner, Beischlag and perhaps Bernhard Weiss on the other, and indicates that this division is essentially paralleled both in England and the United States. Then he states the general principles and conclusions, first of the speculative school and then of the Ritschlian school, making criticisms on the main teachings of each, and passing to consider in several chapters the theistic philosophy and closing with a chapter on the final idealism. The work is too philosophically technical in language for any but well-trained readers, but these will appreciate the author's skill in analysis and discrimination and will follow his course of thought with profit, even though some of his conclusions seem open to question. He is well read in the literature of his subject, and the volume answers well the purpose expressed in the preface, that of leading students to frame opinions of their own.

STORIES

Chun Ti-Kung [Dodd, Mead & Co. $1.25], by C. A. Rees, is an unusual book. It supplies, we presume, a not inaccurate picture of some phases of Chinese life. It describes the education of a young Chinaman who rose to an official position and became interpreter to the Chinese embassy in England. There he fell in love with and married a young English girl, in spite of the fact—to the Chinese mind a minor matter—that he already had a wife and child in China, the English maiden being quite unaware of this important fact. Her experiences on reaching China, even before the revelation of her position as only the second wife, and the sad outcome of the story render it anything but enlivening. If such marriages were likely to become common there would be therein a justification for the book, but they can hardly be very numerous at present. Nevertheless, the story has literary merit, although crude in some passages, and as a study of Chinese manners and ideas it deserves to be read.

Ziska [Stone & Kimball], by Marie Corelli, has for a sub-title The Problem of a Wicked Soul. It is in the later vein of this well-known author, we regret to say, and that is a somewhat degenerate vein. The theme of the book is the cruelty of man to woman, but inasmuch as the man and woman lived some thousands of years ago, and are now reincarnated, the sympathy of the reader for the woman in taking a dire revenge upon the man, albeit he is not much of a man, is not easily sustained. The book is written in the superlative degree, and the eyes of the heroine are only equaled by the recklessness of the hero. It is too realistic for our taste in many ways, and one seems to hear the gurgle of rage against men in the author's throat as he reads her hysterical pages. If it be true that Marie Corelli is still Queen Victoria's favorite author, we venture to suggest that her Gracious Majesty celebrate the sixtieth year of her reign by changing her favorite. ——*A Pearl of the Realm* [Dodd, Mead & Co. $1.25], by Anna L. Glynn, is a sweet and wholesome story about the civil wars in England, full of incident and adventure, picturing vividly the differences which occurred sometimes in families on account of politics, and is throughout a strongly drawn and brightly colored picture of the period.

MISCELLANEOUS

Prof. J. M Hoppin's *Greek Art on Greek Soil* [Houghton, Mifflin & Co. $2.00] is a remarkably skillful and effective blending of reminiscences of travel with criticism and instruction upon Greek art. The author has made two visits to Greece, with a considerable interval between them, and the changes apparent to him upon revisiting the country suggest enjoyable reminiscenses and reflections and lead him on to graphic and pleasant pictures of the Greeks and their life today. The main purpose of the book, however, is to comment upon the art and the architecture of Greece, and Professor Hoppin shows himself again to be an accomplished student and a discriminating and stimulating critic. His book is extremely interesting and one is led along, so to speak, from temple to temple and from statue to statue, enlarging constantly his knowledge without quite realizing how much he is enjoying at the same time until something causes him to pause and consider. The book appears at a fortunate time, when public attention is closely fixed upon Greece, and it will find ready readers. The illustrations are not numerous but are superior in quality.

In his *Southern Statesmen of the Old Régime* [T. Y. Crowell & Co. $2.00] Prof. W. P. Trent has put together lectures on Washington, Jefferson. Randolph, Calhoun, Stephens, Tombs and Jefferson Davis. They are spirited pictures of these men, their characters and doings. Each lecture is preceded by the portrait of its subject. The proper comment to be made upon the work is that the author regards his subject more from the Southern than from the Northern point of view, choosing the former in the belief that only thus can justice be done. We have no quarrel with him on this score, but we doubt if his argument, not in justification but in explanation of the course followed by Stephens, Tombs and Davis, for example, in regard to secession, will prove generally convincing. Nevertheless, it is but fair to these men that it should be made, and one can see how much weight the reasoning which he attributes to them may have had with their minds. But, although it is an excuse, it is hardly likely to be deemed sufficient. No one is disposed at this late day to regard any of them, even Davis, with bitter hostility, but Professor Trent gives a more favorable interpretation of the circumstances and conditions than is likely to be finally accepted. Nevertheless, his book, probably all the more on this account, is a valuable addition to the biography and history of the closing century. His style is animated and his lectures are eminently readable.

APRIL MAGAZINES

The April *Harper's* [$4.00] contains several important papers felicitously different in character. One is Washington and the French Craze of '93, by Prof. J. B. MacMasters, another is Dr. H. S. Williams's Paleontological Progress of the Century, another is Clare De Graffenried's From Home to Throne in Belgium, and another is Our Trade with South America, with special reference to Brazil and the River Plate Republics, by Lieut. Richard Mitchell, U. S. N. The late Mr. Du Maurier's novel, The Martians, Mr. C. F. Lummis's The Awakening of the Nation, and Mr. Poulteney Bigelow's White Man's Africa are continued agreeably, Mr. Lummis dealing with the career of President Diaz and Mr. Bigelow with the Cape of Good Hope region. The latter is particularly timely just now. Several pleasant short stories and poems complete the number. The illustrations, as usual, are of a high order.

The Planting of Princeton College is the theme of the opening paper of the *Presbyterian and Reformed Review* [$3.00] and is by Prof. John DeWitt. Pres. D. W. Fisher discusses Socialism in Italy, Prof. T. G. Darling deals with the Problem of Public Worship, Prof. Chalmers Martin has a second paper on Apostolic and Modern Missions, the subject of which is the present problem. Rev. W. H. Hodge explains the Biblical usage of "soul" and "spirit." Morals before Moses is the subject of Professor Osgood, and Efficient Preaching that of Rev. Dr. R. F. Sample. Professor DeWitt's paper is exceptionally important and valuable and the usual high quality of the review is well sustained throughout. The department of recent theological literature is conspicuously able, as always.

Mr. Henry M. Stanley, M. P., in the *Nineteenth Century* [$4.50], has an article on The Boer Indictment and the British Policy, the Duke of Argyle has one entitled Mr. Herbert Spencer and Lord Salisbury on Evolution, and Sir Wemyss Reid and Dr. Guinness Rogers discuss the Integrity of the Ottoman Empire as a Diplomatic Formula. These are the papers to which most readers will turn first. But Mr. Charles Whateley on the Encroachment of Women; How Poor Ladies Live, by Miss Eliza Orme, and How Poor Ladies Might Live, by Miss Edith M. Shaw; together with Some Changes in Social Life During the Queen's Reign, by Rt. Hon. Lord Algernon West, as well as Mr. Laurier and Manitoba, by Mr. J. G. S. Cox, also are well worth reading. There are several other more or less interesting papers. The timeliness of the contributions on current subjects is fairly equaled by the interest of the remainder.

No student of political and social science can fail to value the *Quarterly Journal of Economics*. Mr. C. F. Dunbar in his article, The Safety of the Legal Tender Paper, argues with conclusive force that a Government currency under our conditions is an unfit subject for national legislation. Nothing else, important as some other issues are at present, is equally vital to our national welfare with the proposed reform of the currency. Mr. Edward Cummings supplies an instructive study of Co-operative Stores in the United States, affirming the co-operative store movement here to bear all the marks of the unmistakably premature. Mr. C. M. Walsh points out the evils of the steadily appreciating standard of values in opposition to the theory of Prof. J. B. Clark. Mr. C. S. Griffin also discusses the taxation of sugar in this country.

The New England Historical and Genealogical Register has portraits of Charles S. Dawes and William P. Kuhn, and a large amount of the usual interesting and permanently valuable miscellaneous and genealogical material. There is a facsimile of the will of Alexander Selkirk, and another page contains the Vassall genealogy and arms.

The Art Journal blends intelligent and edifying matter with charmingly conceived and finely executed illustrations, and stands as always in the foremost rank of publications relating to art. Some of the topics which are treated this month are the Collection of Pictures at Longford Castle, the Wallace Bequest to the Nation, and the Bowes Museum in Barnard Castle.

The International Studio [John Lane. $3.50] is a new illustrated monthly, edited by Charles Holme. It illustrates editorial skill and experience most successfully applied. The illustrative work is diversified, some of it very striking, all of it of the highest quality. Hans Thoma and His Work, a paper by H. W. Singer, opens this number. Some portraits of artists, painted by themselves at the National Portrait Gallery in London, are reproduced, among them those of Hogarth, Reynolds, Opie, Romney, Wilkie and D. G. Rossetti. The other topics are Mural Decoration in Scotland, Mrs. W. Chance's Studies of Cats, Some Recent Book-Plates, mostly pictorial, and the Decorative Art Movement in Paris. The department of Studio Talk will be appreciated by artists, and the reviews of recent publications are well done. We cordially commend the publication.

Poet Lore [Poet Lore Co. $2.50] opens with a poem, The Saving of Judas, by Hannah P. Kimball, a dramatic interpretation of the possible mental experience of the apostate. The remainder of the contents consists largely of prose. It has some specially noteworthy material, such as a Leaf from an Unpublished Volume, which is a short unpublished romance by Charlotte Brontë, supplied by W. G. Kingsland, and An Excelente Ballade of Charitie, alleged to have been written by Thomas Rowley in 1464, but apparently really the work of the famous Chatterton. J. W. Bray discusses Shakespeare the Critic, and T. P. Sawin compares Browning's Childe Roland with Tennyson's Vision of Sin. The department of reviews and that of notes and news are exceedingly interesting. And all in all the magazine takes easily a high place among characteristically literary productions.

The *Biblical World* deals with Biblical criticism and kindred subjects in its usual practical and instructive manner. The article on Textbook Literature of the Babylonians, by Prof. Maurice Jastro, Jr., makes an important addition to general knowledge on the subject.

Mr. John J. Loud of Weymouth, an experienced chorus leader, has prepared both the tune and the words of three patriotic songs suitable for wide use. They are entitled The Commonwealth of Massachusetts, The Pilgrim and the Puritan, and The Revolution of 1776. The music, simple yet spirited, is the same for all, while the words, varied to accord with the thought of the three distinctive titles, are calculated to stir the heart. Already schools, church choirs and musical organizations are making use of these productions which, printed on separate pages, can be obtained of the author at a small cost. Much satisfaction with them has been expressed by those who have seen how popular they quickly become even among children and young people.

NOTES

—— Capt. A. T. Mahan's Life of Nelson has been received with the greatest favor in England.

—— Rev. Dr. C. E. Stevens's work, Sources of the Constitution of the United States, is being translated in French by a member of the French diplomatic service.

—— Yale University has received from the estate of the late Thomas C. Sloane $160,000 and is to get $30,000 more, and the money will be used for the needs of the library.

—— A new subscription edition of Trumbull's well-known History of Connecticut is proposed. It was issued last in 1818 and has been for nearly a century the standard history of the State up to the time of its composition.

—— A copy of the first edition of Walton's The Compleat Angler recently brought $2,075 in London, not only a high price in itself but also $1,200 more than it was sold for ten years ago. Money thus spent is not always invested unwisely.

—— A personal account of occurrences in Johannesburg at the time of the Jameson raid has been written by Mrs. J. Hays Hammond, wife of the American engineer so often mentioned in connection with the matter. It is soon to appear simultaneously here and in England.

—— Copies of the first edition of the volume about Queen Victoria, by Mr. Holmes, chief librarian at Windsor Castle, will not be out for some time yet. But such is the demand that the whole of the *edition de luxe* has been subscribed for, and the vouchers have been sold and resold at increasing prices until they have reached $150 apiece, more than four times the original price of the work.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.
JOHN HOPKINS MORISON. A memoir. pp. 298. $1.50.
THE DAY OF HIS YOUTH. By Alice Brown. pp. 143. $1.00.
THE OPEN MYSTERY. By A. D. T. Whitney. pp. 410. $1.25.
L. C. Page & Co. Boston.
CAP AND GOWN. Second Series, selected by F. L. Knowles. pp. 368.
RE-OPEN SESAME. By Harlan H. Ballard. $1.00.
Lee & Shepard. Boston.
CAPTAIN MOLLY. By Mary A. Denison. pp. 251. $1.00.
Ginn & Co. Boston.
EDUCATIONAL MUSIC COURSE. Third and Fourth Readers. pp. 122, 122. Each 40 cents.
H. L. Hastings. Boston.
THE THEATRE. By Josiah W. Leeds. pp. 85. 50 cents.
Charles Scribner's Sons. New York.
MARTHA WASHINGTON. By Anne Hollingsworth Wharton. pp 306. $1.25.
A STORY-TELLER'S PACK. By Frank R. Stockton. pp. 380. $1 50.
A SHORT HISTORY OF MEDIÆVAL EUROPE. By O. J. Thatcher, Ph.D. pp. 325. $1.25.
THE PROPHECIES OF JESUS CHRIST. By Dr. Paul Schwartzkopff. Translated by Rev. Neil Buchanan. pp. 328. $1 75
THE SPIRIT OF POWER. By Rev. Thomas Anderson, B.D. pp. 85. 50 cents.
FOUNDATION TRUTHS OF SCRIPTURE. By Prof. J. Laidlaw, D.D. pp. 131. 45 cents.
Dodd, Mead & Co. New York.
IN GOLDEN SHACKLES. By "Alien." pp. 323. $1.25.
SEVENTEENTH CENTURY STUDIES. By Edmund Gosse. pp. 350. $1.50.
THE GREAT K. & A. TRAIN ROBBERY. By Paul Leicester Ford. pp. 200. $1.25.
CHRISTINE OF THE HILLS. By Max Pemberton. pp. 281. $1.25.
THE HOUSE OF DREAMS. pp. 207. $1.25.
HILDA STRAFFORD. By Beatrice Harraden. pp. 219. $1.25.
F. H. Revell Co. New York.
FORETOKENS OF IMMORTALITY. By N. D. Hillis. pp. 75. 75 cents.
LETTERS FROM ARMENIA. By J. R. Harris and Helen B. Harris. pp. 254. $1.25.
D. Appleton & Co. New York.
PIONEERS OF EVOLUTION. By Edward Clodd. pp. 274. $1.50.
THE PLANT WORLD. Compiled and edited by Frank Vincent. pp. 228. 60 cents.
G. P. Putnam's Sons. New York.
LAWNS AND GARDENS. By N. Jönsson-Rose, pp. 414. $3.50.
SKETCHES AWHEEL IN MODERN IBERIA. By Fanny B. Workman and William Hunter Workman. pp. 242. $2.00.
Bonnell, Silver & Co. New York.
SUNBEAM STORIES AND OTHERS. By Annie Flint. pp. 97. $1.00.
C. W. Bardeen. Syracuse.
TOPICS AND REFERENCES IN AMERICAN HISTORY. By George A. Williams, Ph. D. pp. 174. $1.00.
A. C. McClurg & Co. Chicago.
BLUE AND GOLD. By William S. Lord. pp. 104. $1.00.
American Baptist Pub. Society. Philadelphia.
A HISTORY OF ANTI-PEDOBAPTISM. By A. H. Newman, D.D., LL.D. pp. 414. $2.00.
RUTH THE GLEANER. By May Field McKean. pp. 60. 25 cents.
Werner Co. Chicago.
NEW AMERICAN SUPPLEMENT TO THE ENCYCLOPÆDIA BRITANNICA. Vol. V. Edited by D. O. Kellogg, D.D. $3.00.
W. H. Crozman. South Atlanta, Ga.
TALKS FOR THE TIMES. By W. H. Crozman. pp. 330. $1.00.

PAPER COVERS

New York Evangelist. New York.
MEMORIAL OF DWIGHT WHITNEY MARSH.
American Baptist Pub. Society. Philadelphia.
SYSTEMATIC GIVING. By James W. Riddle. Five cents.
Johns Hopkins Press. Baltimore.
THE STREET RAILWAY SYSTEM OF PHILADELPHIA. ITS HISTORY AND PRESENT. 75 cents.
Christian Literature Society for India. Madras.
INTRODUCTION TO BARROWS'S LECTURES IN 1896-97. By J. H. Barrows, D. D.

MAGAZINES

April. GOOD HOUSEKEEPING.—TRAVEL.—POET LORE (quarterly New Year and spring numbers).—QUARTERLY JOURNAL OF ECONOMICS.—NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER—FRANK LESLIE'S.—NINETEENTH CENTURY.—FORTNIGHTLY.—PHRENOLOGY IN THE HOME.
May. WHAT TO EAT.—CASSELL'S.

FOUR CENTURIES IN ONE EVENING

The Congregational Club of Boston set for itself an extensive task last Monday evening. The subject selected was Four Protestant Centuries and What They Have Taught Us. A Bird's-eye View of the Progress of the Church from Melancthon to the Present Time. As subdivided, Dr. Judson Smith spoke on The Sixteenth Century—First Fruits of the Reformation; Dr. A. E. Dunning on The Seventeenth Century—The Puritans and Their Surroundings; Rev. C. L. Noyes on The Eighteenth Century—The Storm and Stress Period; and Rev. DeWitt S. Clark, D.D., on The Nineteenth Century—Progressive Thought and Activity in the Church.

Each speaker was given twenty minutes. The large range of the topics and the amount of knowledge required in the hearers, in order that they might appreciate the treatment of so great movements in so short a time, might naturally have deterred some of the members from attempting to follow the speakers, but the large attendance, close attention, frequent and hearty applause evidenced a deep interest and hearty enjoyment of the addresses. It seemed to be the general opinion that the meeting was one of the most successful in the history of the club. The increasing number of ladies in the galleries of the Meionaon shows that the wives of many of the members are glad to take advantage of the invitation extended to them to come in and listen to the intellectual exercises, which, after the supper, the club is willing to share with its better portion.

Next month, however, May 24, will be ladies' night. The meeting will be held in Tremont Temple, and will be enlivened by twelve five-minute speeches, all by members of the club.

Secretary Hazen announced the following summaries of the forthcoming Year-Book: Whole number churches, 5,482; added, 176; gain, 65; church members, 615,121; gain, 12,564; additions, 54,633; on confession, 32,137; Sunday school members, 687,396; gain, 4,816; benevolent contributions, $2,129,456; decrease, $57,594; home expenditures, $6,871,128; increase, $163,515.

LET OUR HYMNS STIR OUR CONSCIENCE

Prof. George Adam Smith recently said a true word about modern hymnody as contrasted with the Psalms:

> They provided a mirror for magistrates, stirred the heart of the citizen with a passion for the commonweal, and lifted before the eyes of the people ideals of social service and righteousness and mercy. The defect of modern hymnody is that it fails to strike the national note. Hymnody sometimes helps us to feel that we are sinners and other times that we are saints, but hardly ever that we are citizens! It does its duty in awakening the imagination to the heathen abroad, but rarely draws out our sympathy for the heathen at home! It tells of "Afric's sunny fountains" and "India's coral strand," but do you know a single hymn which will give you a picture that will stir your conscience of any slum or unholy street in London, Glasgow or Edinburgh?

In and Around Boston

"Old Boston Days and Ways"

For the worthy purposes of the Boston Teachers' Mutual Benefit Association, nearly every one of Puritan stock and feeling was interested in last week's "historical festival" held in Music Hall from April 22–30. It was under the admirable management of Miss Eager of New York and the executive committee of the association, headed by the president, Granville B. Putnam. There were seven evening entertainments, a Saturday matinée and four short children's matinées, in which well-known people represented, in tableaux and in spirited acting and dialogue, more than twenty-five important scenes illustrating Boston's share in the great events of our colonial, Revolutionary and early national history. These scenes were rendered under the auspices of such organizations as the Old South Historical Society, the Boston Art Students, the Tavern Club, the Colonial Dames, the Daughters of the Revolution, the Ancient and Honorable Artillery Company, Battery A, and the Boston Masters, while most of the children's scenes were undertaken by pupils of some of the public schools.

The festival has been a series of charming entertainments, with music and dancing and merriment mingled with beautiful *tableaux-vivants* and pieces of play-acting seriously representing how New England was begun, how the first Bostonians used to live and the Indian before them, and how many a "glorious day was fought and won." The extended research which Miss Eager devotes to the planning of these entertainments, which gives them their educational value, is already well known from the festivals held in Plymouth last year and in Medford during the past winter; but much praise is also due to her executive ability in rehearsing and stage-managing, even under such difficulties as Music Hall presents, with no ante-rooms and no wings for the scenery. A charming scene, with a May dance, was laid in Boston, England, with a view of St. Botolph's Church, whose bells "rang the Brides of Enderbie" in Jean Ingelow's poem. Others of Old England were in Cambridge when "the action" was carried, which really established the Massachusetts Bay Colony and the departure of "the great emigration" from Southampton. An especially good scene laid in Boston was a town-meeting, in which it was voted to open a school in the year-old colony.

Other Reminders of Colonial Days

The Massachusetts Daughters of the Revolution held a memorable exhibition last week at Copley Hall—the largest and altogether the most interesting collection of colonial and Revolutionary treasures ever brought together in New England. There were between two and three thousand articles, so well selected out of the offerings of twice as many that there were few duplicates and almost nothing displayed merely because it was old. Mrs. Charles Francis Withington was chairman of the general committee.

The object of the exhibition was to raise money to mark historic places and in every way possible to extend interest and knowledge in the early history of our country. As one means to this end the committee gave three hundred tickets to the American history classes in the public schools to be distributed as prizes to the three children of every class who had done the best work in tho past month. Besides that, all public school children were admitted at half the price for children's admission. The most interesting sights of all in this beautiful show were the "prize" children, often accompanied by admiring classmates, listening eagerly to all that the ladies could tell them of the objects which gave life and reality to people and the events of their history study.

As the exhibition was held on Patriot's Day and the two following days, it seemed most fitting that the center of interest should be in a case, shown under calcium light, of a dozen or more beautiful pieces of old table silver, made by that excellent Boston silversmith of his day, the patriot, Paul Revere. There were other pieces of old silver, interesting for their beauty, their oddity, as well as for the honored hands that have used them and the patriotic dames who have owned them. The interest in making this collection as valuable as possible unearthed many relics hitherto unknown, and among them several Revolutionary rolls not recorded at the State House. The catalogue is a book of permanent value.

Organ Recitals a Great Success

The public organ recitals under the auspices of the Twentieth Century Club came to a close with a particularly brilliant recital by Mr. H. C. Macdougall in the Harvard Congregational Church, Brookline, last Saturday afternoon. The instrument in this church is in certain respects unique among the organs of Boston and vicinity, being the only one provided with a movable keyboard, and the only one having an "echo organ" at a considerable distance from the body of the instrument. The recital afforded an exceptional opportunity for hearing this modern organ at its best, and a very large and appreciative audience took advantage of it. On the afternoon's program appeared some interesting statistics regarding the entire series of twenty-two recitals.

The total attendance at twenty-one recitals was approximately 21,700, making the average a little over 1,000. There have been performed, in all, 138 organ numbers, representing fifty-seven composers. Eleven works have been twice played, and one—Bach's Toccata and Fugue in D minor—has been given three times. The committee would have welcomed even more general repetition of important standard compositions. At eleven recitals seventeen singers have assisted. Four works for the organ with another instrument have been given, one of them twice. In all twenty-one organists have assisted in the series, freely giving their services. The church authorities, too, have granted the use of their auditoriums and organs. Already there is talk about a future series of recitals, and music lovers are gratefully expressing their indebtedness to the Twentieth Century Club for placing such privileges within the reach of the Boston public.

Theology of the Coming Century

Rev. E. L. House played the part of a prophet last Monday morning when he presented to the Boston ministers a paper predicting future developments in theology. He declared that with the theology of Christian defense we are entering on a new era. Our skeptical opponents will not make the same gross attacks as in the past. Science, though it has made many mistakes, has done much in sounding the channel of Christianity, analyzing the stream and in tearing off from the church creeds many barnacles that retarded progress. In the coming century, also, thinking will be less dogmatic and more tolerant. Another change of the future will be the development of questions of a social nature. The church will give life, light and help to the whole man. It will make an honest effort to bring about a Christian environment in the business world. The speaker closed with the earnest assertion that, whatever the coming changes and upheavals may be, Christ's position as Son of God, Saviour and Redeemer of all mankind is secure for all time.

"Long Live Old Wheaton"

Saturday, April 24, was a notable day in the annals of the New England Wheaton Seminary Club. Trustees, alumnæ, pupils and guests, nearly 200 in number, assembled in beautifully decorated parlors at the Vendome for a reception and breakfast in honor of Miss A. E. Stanton, the retiring principal of the seminary, and Rev. S. V. Cole, president elect. Few institutions of learning in New England can show a nobler record than this famous old school at Norton, fragrant with the memory of Lucy Larcom and other eminent graduates, and fresh interest in its future is awakened at present by the innovation of placing a man at its head. After a sumptuous repast Miss Annie M. Kilham, president of the club, gracefully welcomed the guests, among whom was Mrs. Julia Ward Howe, who made an earnest plea for Greece. Dr. A. H. Plumb, president of the board of trustees, in a brief but singularly happy address, laid emphasis upon the fact that the religious motive had ever been supreme at Norton, and therein lay the secret of the strength of character manifest in its hundreds of graduates. He then introduced Mr. Cole, who outlined no new policy but frankly declared that for a while he should follow the old trail, only making such improvements in the way of new buildings and similar equipments as the times demand. This school, like others of its class, faces the difficult question of whether it is best to aspire to the rank of a college, but no move will be made in that direction for the present.

Affectionate tribute was paid to Mrs. Wheaton, the generous benefactor of the seminary, now in her eighty-eighth year, by Mrs. Jeannie W. Lincoln, who, with Miss Kilham, has lately been appointed a trustee—another token of progress—and Miss Stanton spoke in hearty appreciation of the efficiency of the board. Addresses were also made by Miss Julia Osgood and Mrs. Estelle Merrill, each of whom has achieved distinction as a writer and a lecturer, and by Mrs. Kate Upson Clark, president from the beginning of the New York Wheaton Club. Mrs. Clark's originality and wit are the delight of her audiences, but the despair of her reporters. Laughter and applause frequently punctuated her remarks, which were full of wisdom as well as fun. Culture without character she affirmed to be failure, and stoutly declared that she would rather see her three boys milksops and fools than bad men. Earnest, forceful words from Alice Freeman Palmer and Frank A. Hill and some choice music, including the song, "Long live old Wheaton," rounded out a program of more than ordinary interest to all who care for the education of girls.

The Range of Human Interest

What a city Boston is for agitation and discussion of schemes designed to ameliorate humanity! Take the record of a single day, for example. On a recent Wednesday there were in various parts of the city meetings and lectures participated in by men and women high in social and educational circles, and these are some of the problems over which they knitted their brows: civil service reform, the establishment of a reformed theater and a temperance club house, sociology in the practical aspects, the work and possibilities of the day nursery, the public schools, the work of the W. C. T. U., social ideals in books.

Members of the Social Science and Municipal Departments of the Twentieth Century Club, under the leadership of Mr. Robert A. Woods of the South End House, are about to begin a thorough study of the local tenement house problem, and the light which past local and foreign experiments shed on the amelioration of the evils which are known or found to exist. The members are called upon to select a special aspect of the problem which they care to study, and to serve on sub-committees to investigate those lines.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 3, 10 A. M. Speaker, Rev. W. F. Crafts, D. D. Topic, A New Method of Reform.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

THE AMERICAN CONGREGATIONAL ASSOCIATION will hold a special meeting on Thursday, May 6, in Pilgrim Hall, at 3 P. M., to see if the association will accept the plans for a new Congregational House presented by the committee on plans; to see if the association will appoint a committee to have charge of the financial operations connected with the building of the new Congregational House; to see if the association will authorize and empower said finance committee and the building committee recently appointed by the board of directors to build the new Congregational House, to make contracts for the same, to arrange, by mortgage or otherwise, for the payments as they shall become due, in the name and on behalf of the association, and to do anything necessary in relation thereto.
By order of the directors, JOSHUA COIT, *Secretary.*

THE 9th anniversary of the Boston Institute Seashore Home will be observed in Faneuil Hall, Thursday, April 29, at 12 o'clock. Addresses will be delivered by his Honor, Mayor Quincy, and Rev. George C. Lorimer, LL. D. The original Ruggles Street Church Male Quartet and the Appleton Ladies' Quartet will sing. Doors open at 11 o'clock. Public cordially invited.

NORFOLK CONFERENCE, Hingham, May 4, 9.30 and 1.30 o'clock.

ANDOVER AND DOVER BRANCH OF THE WOMAN'S BOARD OF MISSIONS, Hancock Ch., Lexington, May 6, 10 and 2 o'clock.

SPRING STATE MEETINGS

Additions or changes should be sent at once

Oklahoma,	Oklahoma,	Thursday, April —.
Missouri,	St. Louis,	Tuesday, April —.
Kansas,	Ottawa,	Thursday, May 6.
Indiana,	Kokomo,	Tuesday, May 11.
Illinois,	Peoria,	Monday, May 17.
Iowa,	Algona,	Tuesday, May 18.
Massachusetts,	Worcester,	Tuesday, May 18.
Michigan,	Saginaw,	Tuesday, May 18.
Ohio,	Sandusky,	Tuesday, May 18.
New York,	Brooklyn,	Tuesday, May 18.
South Dakota,		Tuesday, May 18.
Pennsylvania,	Ebensburg,	Tuesday, May 25.
Rhode Island,	Newport,	Tuesday, June 1.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

Special sermons on giving have accomplished large results in many instances. The spirit of benevolence should be cultivated by the pastor, as in a Maine church. Suppose, as in that case, the entire resident membership of the majority of our churches had pledged definite sums to our missionary work. We would hear little of debts then.

We congratulate that Nebraska church which is to exchange a supply from another denomination, however eloquent, for a resident pastor of its own persuasion. It reminds us of the testimony of the young man who married after playing the butterfly for some years: "There's nothing like settling down to one stiddy girl."

A novel idea for securing the attendance of children at preaching services comes from a speaker at a Western association, who suggested that the pastor, beside preparing a part of the sermon or service specially for the children, visit them in their day school to familiarize himself with their secular life and work.

Our New Jersey brethren are well to the front as regards their sentiments of Christian unity, and they reiterate this year at their annual gathering their desire to promote the cause as far as practicable Their message to the National Council's committee is reasonable and progressive.

A beautiful Easter custom, and one which is rapidly gaining in favor, is the reception of new members on that day. What Easter offering is more welcome to the risen Saviour than consecrated lives?

Increasing benevolences in several St. Louis churches would seem to indicate that either the long expected "era of prosperity," or an even more desirable era of consecration, had arrived.

Missionary debts and lack of missionary interest would both be wiped out if the C. E. Societies of our land could muster such enthusiasm as a Boston society shows.

A new church in which, like the one in Minnesota, all the charter members unite on confession ought speedily to leaven the community.

What an ally the churches of a large New England city have had in the local Y. M. C. A.!

Laborers in Salem, Mass., have recognized a friendship in the local churches.

Of Special Note

The appointment of committees in the Interior to increase interest in missions.

Gains shown by nearly all of New Hampshire's annual statistics.

A working, growing church in the extreme Northwest.

A Connecticut plan for reaching strangers on Sunday.

Large debts paid in several important instances.

An enviable record by a young church in Ohio.

Vigorous S. S. work in New Jersey.

Magnificent gifts in Chicago.

Stirring work in Detroit.

THE NEW JERSEY STATE MEETING

The annual meeting held with the Central Church, Philadelphia, last week was notable rather for the high grade of its discussions than for any other single feature. The spiritual note was struck strongly at the beginning in the address of the retiring moderator, Rev. C. A. Savage, on The Beggar at the Temple Gate. It is the mission of the church, he declared, to minister to human need, to give to men; but to give life far more than alms, and, above all, to give by personal service. The fostering of spiritual life in the believer's own breast, a daily discipline, with a large ideal always in view, was set forth by Dr. S. M. Newman in a paper full of insight and suggestion. This was happily followed in the evening by Dr. H. A. Stimson's sermon from John 1: 12, in which the possibility and privilege of continual consciousness of divine indwelling were emphasized.

The demands, problems and needs of the intellect were presented chiefly by Dr. J. M. Whiton in a remarkably cogent and luminous paper on Religion and Modern Knowledge. The friction between these two, he pointed out, has come from the lack of coherency between men's ideas of God, which change with difficulty, and their ideas of God's works—that is, their science—which are constantly changing; and peace of heart, he showed, is by no means to be found in stalwart insistence upon dogmas which new truth is displacing, but rather in a larger faith in God—a faith eminently warranted by the historic progress of religion in the face of all the dogmatic changes of the past.

Most prominent, however, were the practical themes, such as Evangelism, one phase of which was treated by Prof. L. B. Moore of Howard University in a carefully prepared paper on Young Men in Our Cities. He was followed by Rev. J. L. Wells, who gave a graphic and inspiring account of work among young men as carried on in Jersey City. His Sunday school class, which a few years ago enrolled some fifteen young men, has received since then over 160 accessions from the People's Palace. In missions the needs of the home field were presented by Sec J. B. Clark, and also, with new facts and from a new point of view, by Miss M. D. Moffatt of New York. Miss A. H Bradshaw of Sendai, Japan, and Rev. H. S. Bliss represented the foreign field, and Secretaries Cobb and Boynton spoke with their wonted point and force. Rev. N. H. Whittlesey presented the cause of ministerial relief. New methods in the Sunday school were described by Rev. D. E. Marvin of Germantown, Philadelphia, whose church is seeking to make its school a carefully organized training department for the whole congregation, from the infant in the cradle to the adult church-goer; and Christian Principle in Public Life was treated by Drs. C. H. Everest and A. H. Bradford. The latter insisted that the same ethical standard is to be applied to the nation as to the individual. He also boldly claimed that, by virtue of their training and their independent political position, ministers are the truest exponents and expounders of a nation's moral ideas.

In a symposium on Christian Unity Dr. W. H. Ward made a strong plea for "the New Jersey basis of union," to which a cordial response was made by Pres. J. B Weston of the Christian Connection, who, while opposing any church union that meant putting three sects in the place of two, believed that union between allied Christian bodies is coming, and also that certain steps toward it in the line of comity are already practicable. The symposium was concluded by a fraternal but not optimistic address by Dr. Philputt of the Disciples, who feared external unity was an "iridescent dream" even while he admitted that nothing short of it would fulfill our Lord's Prayer. The association then instructed its committee to prepare a memorial to the National Council's Committee on Christian Unity, "asking it to take such action as will bring to the attention of the Protestant Christian churches of America the subject of a general federation for co-operation in such work as they have in common, and to express their unity as Christians."

Other items of business were the voting of a memorial to the United States Senate in support of the arbitration treaty, the passing of a strongly worded memorial in honor of Dr. Marcus Whitman, the appointment of delegates to the National Temperance Convention at Saratoga next August, and the admission to membership of three new churches. The association has increased during the year in church members 516, about one-half of whom were received on confession. It has also made a gain in benevolent contributions of about $3,000. W. F C.

Two Massachusetts Installations

An Eastern Outpost

If ever joy and sorrow were expressed in turn by the termination of one pastorate and the beginning of another, it was over the exchange of pastoral relations by Rev. A. W. Archibald, D. D, formerly of Hyde Park, Mass., now of Brockton. Unanimity for and against the change was strongly manifested by the respective parishes thus thrown face to face with each other. In Hyde Park a lood of letters, a petition signed by 170 of he young people and other expressions could ot avail, however, against the unity of feeling and the greater opportunity in Brockton.

REV. A W. ARCHIBALD, D D.

The new church, the Porter Evangelical, lies n a live, growing city of 35,000 population, nd has a membership of over 600, the largest of the Congregational order in the city. Its organizations are strong and active, the Sunday chool averaging over 500 in its attendance nd the C. E. Society numbering its members n the hundreds. Moreover, the church has been a giving organization, as its large benevolences of past years show. The former pastor, Rev. F. A. Warfield, is now settled with he First Church, Omaha, Neb., where he was called last year.

Dr. Archibald's pastorate in Hyde Park for over four years has been unusually prosperous, the membership of the church increasing by a third to over 700. The annual total receipts have averaged $13,600, a debt of $2,000 has been raised, repairs on the edifice have cost $1,000, and pledges toward the lot for a new house have aggregated $12,000.

The pastor is a native of New Kingston, N. Y., where he was born in 1851. Graduating at Union College, he taught a year before entering Yale Divinity School, and on his graduation there went at once to Iowa. Among his former pastorates have been those with the First Church, Ottumwa, and Edwards Church, Davenport. He also served during his western residence as president of the Iowa H. M. S., State examiner of Chicago Seminary and trustee of Iowa College. Dr. Archibald was installed in his new charge April 22. His statement of belief was strongly conservative, and great satisfaction with it and its author was expressed by many members of the council. Large audiences assembled both in the afternoon and in the evening and the installation services were deeply interesting. The sermon was delivered by Rev. Dr. P. S. Moxom.

It carries one back to apostolic times to record instances of home missionary pastors having to labor with their own hands to support their families. It seems to us a grave question whether such use of the time and energy of trained leaders is true economy.

A Boston Suburb

Franklin Street Church, the oldest in Somerville, is rejoicing that, after being without a settled pastor for more than four years, a new period is now begun under the lead of Rev. R. W. Wallace, who has been pastor of United Church, Newport, R. I., since 1893. The installation exercises occurred April 20, the council meeting in the afternoon and appropriate exercises taking place in the evening. The spacious auditorium was beautified by the Easter decorations of the preceding Sunday, and after the collation a large congregation enjoyed a program of unusual excellence. Addresses were given by Rev. C. L. Noyes and Rev. E. S. Tead of neighboring sister churches on the topics, The Relation of the Church to the Community and to the Pastor, and by Hon. J. M. W. Hall and Rev. Orville Coats of a local Baptist church on The Relation of the Community to the Church and The Relation of the Church to the Young People. Other brief addresses on The Pastor's Privilege and Responsibility and The Supreme Aim of Church and Pastor were given by Rev. A B. Patten and Dr. W. H. Davis.

Before the call was given Mr. Wallace the church had several opportunities of hearing him as a supply in its own pulpit, and he had met personally many members of the congregation. The action of the church was unanimous. He is an able preacher, whose educational advantages have been liberal. He graduated from McGill University in 1872, and thereafter had five years of post graduate study. His former pastorates have been in London, Ont., Detroit and Wakefield, Mass. He is of Scotch-English descent. To the influence of two men Mr. Wallace credits his interest in Christian truth and the ministry—Sir William Dawson, in whose Bible class he was as a student, and the late Rev. George H. Wells, who encouraged his ambitions as a preacher. Church building has been a successful feature of several of the former pastorates of Mr. Wallace, and a number of periods of marked revival have occurred during his ministry.

REV R. W WALLACE

THE FLORIDA ASSOCIATION

This State body held its fourteenth annual session in Daytona, April 13-15. Mr. H. S. Chubb was moderator and Rev. Mason Noble scribe. The first evening the sermon was preached by Rev. E. W. Butler and the address of welcome and responses followed.

The registrar's report showed gratifying gains during the year—a net increase of five churches, sixty-nine members, four ministers and some advance in Sunday schools, Endeavor Societies and benevolences. Earnest and inspiring discussion followed the reports. The Woman's Home Missionary Society held its session in the afternoon, and the Florida H. M. S. in the evening. Many Cuban refugees are flocking into the State and scattering along the Western coast. At Tampa and Ybor City much mission work is being done among them with encouraging success, particularly among the children.

Thursday morning The Care of the Young People was the subject of an animated and suggestive discussion. A paper was read upon Dr. Gladden's Church Union, and a resolution of sympathy with Cuba was unanimously passed by a rising vote. The work and needs of the American Board were presented in the afternoon by Rev. E. P. Herrick, and following the American Missionary Association was considered by Rev. T. S. Perry, the Sunday School Society by Rev. William Shaw, and the Church Building Society by Rev. Mason Noble. The communion sermon was preached by Rev. James Bolton.

An inspiring praise service and discussion of Christian education were the features of the evening. Rev. G. M. Ward, president of Rollins College, presented the claims of that institution as the child of the association. Within a year the college has reduced expenses, adopted the "group system" of study, received four new instructors to the faculty and nearly trebled the number of students. Rev. F. M Sprague addressed the association eloquently and forcibly on The Crisis in Education, pleading powerfully for Christian education in preference to purely secular education. Rev. S. D. Paine spoke of the progress, general and local, of late years.

A painful duty was laid upon the association by the serious reports in circulation against the character and conduct of Rev. Asbury Caldwell, late pastor at West Palm Beach. A minute was passed suspending him from privileges of membership and a committee appointed to investigate his case.

The Daytona church was organized 1870, the first of our faith in the State. Now there are seventy-five churches. The beautiful edifice here is now crowded all winter.

Daytona is a beautiful town of tropical aspect, cool with shade of oak, pine and palmetto, and apparently less affected by the hard times than most other places in northern and central Florida. Its hospitality was ample and genial, the weather was delightful, and the meeting just closed was one to be most pleasantly remembered. T. S. P.

CELEBRATION AND DEDICATION

The church in Atkinson, N.H., celebrated its 125th anniversary on Good Friday by the dedication of a chapel. The act of dedication by the pastor, Rev. G. H. Scott, and his people, and Dr. J. D. Kingsbury's consecration hymn were specially impressive, and all the exercises were of a high order, including the short speeches from guests, which followed an informal reception to the pastor and his wife. The exercises were well attended and proved helpful. The pastor preached the sermon and Dr. Kingsbury offered the prayer. Special music was a pleasing addition to the service. The chapel is added on the side of the meeting house, both audience-rooms and the ladies' parlor opening together by sliding doors, while all rooms, including the kitchen and dining hall upstairs, are reached directly from the chapel entrance hall. A large number of the articles of furniture are gifts from friends. The cost of the building was $2,100.

THEOLOGICAL SEMINARIES

Bangor

The Senior and Middle Classes have begun their regular review work in church history and theology.——The examination and graduating exercises will occur May 18, 19.——The Seniors are at work on their second series of essays on various historical subjects intimately connected with the course in church history ——The required exercises in the gymnasium have closed for the term.

Andover

President Harris is lecturing on The Kingdom of God before the Middle Class, with especial attention to considering the church.——Owing to the absence of Professor Moore lectures were omitted last week on The History of Religions and in several Hebrew courses.——The tennis courts have been put into condition and many of the men are availing themselves of the opportunity.——B. G. Mattson of the Senior Class, who was offered the Winkley fellowship, affording an opportunity of advanced study in Europe or in this country this year, has decided not to accept.——Craven Saycock, instructor in oratory and elocution at Dartmouth, is at the seminary taking special work with Professor Churchill.——F. W. Dean read a paper last Thursday before the class in New Testament theology on the first epistle of Clement.——Most of the men are working on essays or doing special work under Professor Moore or Dr. Torrey for the honorary scholarships, which are awarded in the latter part of May.

Hartford

Miss Grace Burroughs, Mt. Holyoke, '96, has been awarded the Junior prize in Hebrew. Miss Holmes, Mt. Holyoke, '95, and Mr. Mather, Princeton, '96, were tied for second place.

Yale

Among last week's lectures was one on Self-culture by Prof. G. H. Palmer of Harvard.——The Leonard Bacon Club debated: That the influence of Ingersoll's lectures is on the whole detrimental to society.——In the annual report for the university President Dwight refers especially to the value of the present lecture courses in the Divinity School. Another matter referred to as of special significance is the organization of the Leonard Bacon Club, which is remarked upon as successful and appreciated. Healthful discussion has always been encouraged in the Divinity School.——The senior address last week was on The Use of Old Testament Prophecy in the Book of the Acts by A. M. Hall.——The Senior Class preacher was H. L. Pyle.

CONFERENCES AND ASSOCIATIONS

MASS.—The Worcester Central Conference of 30 churches reports for last year: membership 7,667, a gain of 248, the Old South being the largest with a membership of 892; 563 additions, 319 on confession, Pilgrim leading with 78; benevolences of $61,097, Plymouth leading with $23,475; home expenses of 30 churches $122,579.

The Middlesex Union Conference met in Boxboro, April 21. The topics were: How to Train Young Converts for Usefulness in the Church, The Chief Object in Sunday School Work, The Duty of the Church Regarding Social Morals and Amusements, Business Morality and Current Events. A collation was served.

The Suffolk North Conference met with the First Church, Chelsea, April 21, with sessions afternoon and evening. A collation and social hour intervened. Topics were: The Prayer Meeting, America's Opportunity in the Evangelization of the Balkan Peninsula, Importance of Christian Experience, The Churches and the Young Men, The Man and the Machine.

OHIO.—Miami Conference met in Cincinnati, April 20, 21. The reports from the churches were unusually encouraging. The topics were: Evangelists, The Qualifications of a Successful Preacher, The Home Missionary Society, The American Board, The American Missionary Association, The Young People. The women held an interesting missionary meeting.

The Lake Shore Association discussed Biblical Criticism, April 19, after listening to strong papers: From the Professor's Standpoint, and From the Pastor's Standpoint, and several addresses. The attendance was large from all parts of northern Ohio, and the discussion was earnest.

MICH.—The Muskegon Association held its annual meeting at Fremont, April 5, 6. Many profitable topics were discussed: The Advisability of Using Historical and So-Called Secular Themes in the Pulpit for the Second Service, The Need of Thorough Organization in the Church, The Church and Her Missionary Contributions, Missionary Work in Turkey, Advanced Methods in Sunday School Work. Mrs. D. A. Richardson gave some of her experiences when a missionary in Armenia, and Rev. Dr. Warren gave a stereopticon lecture, showing the struggles and trials of home missionary churches and pastors.

MO.—The St. Louis Association met, April 15, at Fountain Park Church. The central theme was The Kingdom of Christ, considered under the following heads: The Nature of the Kingdom, The Kingdom Amongst Foreigners in the United States. The Kingdom and Labor, Signs of Its Coming, The Kingdom for the Outcast, for Men, in Politics, in Industry. Other features were addresses by Rev. Frank Tyrrell, pastor of the Central Christian Church of St. Louis, on The Unity of the Kingdom, and by Rev. D. M. Fisk, Ph. D., upon The Inclusiveness of the Kingdom. The association appointed Rev. Drs. J. H. George, W. M. Jones and Mr. A. W, Benedict to work in connection with the co-operating committee of the Interior in promoting an interest in foreign missions.

KAN.—Northern Association met at Muscotah, April 13, 14. The themes, The Pastor's Study, and His Relation to the Community, elicited active and profitable discussion, and the consideration of How to Secure the Attendance of Children at the Preaching Services yielded helpful suggestions. Pres. G. M. Herrick presented the work of Washburn College and Superintendent Broad that of home missions.

CLUBS

MASS.—Worcester Club observed ladies' night April 20, with a large attendance. Ten new members were voted in. Dr. J. E. Tuttle gave a scholarly and eloquent address on The Message of the Bible to the Citizen of Today, and Rev. J. E. Sewall spoke on The Practical Interpretation of the Message.

At the last meeting of the North Bristol Club in Taunton Rev. E. G. Porter gave a timely and interesting address on Side Lights on the Battle of Lexington.

MICH.—The club of eastern Michigan held its annual meeting at the Russell House, Detroit, April 19. Mr. W. H. Strong was elected president, Mr. F. S. Werneken, secretary. The address was a masterly and clear-cut discussion by Rev. H. P. De Forest, D. D., on What Can the Church Do to Secure an Incorruptible City Government?

NEW ENGLAND

Boston

[For other Boston news see page 617.]

Sunday was a day of an unusual number of exchanges, the pastors evidently desiring to avail themselves of a little rest after the strain of the services connected with Lent and Easter. Drs. Gordon and Reuen Thomas, and Drs. Hamilton and Beale exchanged pulpits in the morning; Rev. D. W. Waldron presented the cause of the City Missionary Society at Mt. Vernon Church, Dr. Plumb preached morning and evening at the Park Street Church and Dr. Webb supplied his pulpit; at Central Church the Easter music was repeated; at the Old South in the evening the Hampton Institute speakers and singers were heard; Rev. A. A. Berle, D. D., preached a strong sermon condemning the inertia of the Christian Powers as respects the Eastern situation.

Massachusetts

CAMBRIDGE.—*North Avenue.* At a special meeting the society voted last week to call Rev. L. M. Colfelt as pastor. He is now the preacher and instructor in morals in the Pennsylvania State College. He was formerly a Presbyterian.

SALEM.—The churches have just concluded a series of union Sunday evening services with profitable discussions on The Church and the Workingmen. Beside the pastors, Rev. Robert Woods and Dr. S. W. Dike have addressed interested audiences. At the last meeting a number of brief talks were given by working men upon The Value of the Church to Working Men.——The union Good Friday service, which has been observed for years, was held as usual, at which Rev. J. W. Buckham preached and the communion was administered.

NEWBURYPORT.—*North.* Rev. C. P. Mills, the pastor, has not missed a day in his attendance at the sessions of the State legislature, to which he was elected a representative last fall. He has introduced a large number of bills for a novitiate, among them that formulated by a committee of the State Association on Sunday observance, providing that corporations be required to give all employés one day's rest in seven. April 19 Mr. Mills made the presentation speech, when a fine flag-mast was given to the city near the Court House on the mall by a public spirited citizen.——*Belleville.* The special services which the pastor conducted for seven weeks last winter were followed by six meetings of those who desired to be confirmed in the Christian life or to learn more about it. The average attendance was 14, all adults but one. There are nearly as many more who have expressed new purpose, but who could not attend the class regularly.

WESTFORD.—A new house of worship was dedicated April 20, to replace that built in 1827 upon the formation of the church. The sermon was preached by Rev. W. A. Bartlett of Lowell and a historical address was given by Miss R. E. Luce, daughter of the first pastor. The church itself is incorporated and will maintain free pews. The work of building has been greatly helped by Mr. C. L. Hildreth, a native of the town, who donated the pews the stained glass windows, the carpet and the organ.

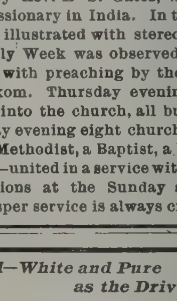
SOUTH FRANKLIN, organized in 1855, has for some time held no meetings, and its numbers were so small that a movement was started some months ago to call a council to disband the church. A paper agreeing to call a council was signed by nine of the 16 members. The council met March 2 and adjourned to April 21, when it advised that the church be disbanded, and voted to grant to the members letters to other churches. The property is in the hands of the society which, however, has not held any meetings for several years.

WORCESTER.—The paper before the Ministers, Meeting, April 12, was by Dr. J. E. Tuttle on The Personality of the Hebrew Prophets as Seen in the Minor Prophets.——The Y. M. C. A. general secretary, W. B. Abbott, has resigned, to take effect June 1, after a service of two and a half years. Under his management the membership has increased from 700 to 2,000, and a floating debt of $11,000 has been paid off.——Edifices of all denominations were crowded to their utmost on Easter.——*Pilgrim.* Four hundred persons attended the early morning service Easter. The self-denial offering amounted to $506.——*Bethany* has presented the pastor, Rev. A. G. Todd, with a bicycle, and his wife with a set of silver spoons.——*Central.* The annual report shows a membership of 421, with additions of 11, nine by letter. The S. S. enrollment is 573. Benevolences amounted to $2,976, and the treasury shows a balance of $438.

SPENCER.—*First.* The pastor, Rev. S. W. Brown, returned recently from his absence of several months in Florida, considerably improved in health. He occupied the pulpit at Easter. The seating capacity of the house was taxed to its utmost, a large congregation having assembled to greet the pastor.

SPRINGFIELD.—*First.* New features at Sunday evening services lately have been a ladies' club of 30 voices, violin and cornet soloists, and last Sunday a full orchestra. The pastor, Rev. F. L. Goodspeed, has continued his sermons on Heroes of Our Faith, speaking last on The Covenanters.——*Hope.* Chaplain E. D. Dillingham of the Connecticut State prison spoke last Sunday evening on Men Behind the Bars.——*St. John's.* On Easter evening the young people presented a sacred cantata, The Great Light, under the direction of the pastor's wife, Mrs. J. W. Tolliver. The following Wednesday Rev. and Mrs. Tolliver entertained the members of the chorus at their home.——*North.* Under the auspices of the C. E. Society, Miss Rebecca Krikorian, an Armenian woman, spoke last Sunday evening. The other societies of the city were invited to attend. Since coming to this country Miss Krikorian has raised over $10,000 for her afflicted people.——*Emmanuel.* The pulpit was occupied Sunday morning and evening by Rev. L S. Gates, who for many years was a missionary in India. In the evening he gave a lecture illustrated with stereopticon views.——*South.* Holy Week was observed by a service every evening with preaching by the pastor, Rev. Dr. P. S. Moxom. Thursday evening 14 persons were received into the church, all but one on confession. Friday evening eight churches—four Congregational, a Methodist, a Baptist, a Unitarian and a Universalist—united in a service with this church. The congregations at the Sunday services were large. The vesper service is always crowded.

The Royal—White and Pure
as the Driven Snow.



ROYAL BAKING POWDER CO., NEW YORK.

At the annual meeting of the Worcester North Association, held in Gardner, April 20, it was unanimously voted that the name of Rev. Frederic P. Johnson, late of Ashburnham, be dropped from the rolls, on the ground of his immoral conduct, which, in the judgment of the body, renders him unworthy for the ministry.

Maine

Bath.—*Central.* Fast Day was observed by a union service with this church, the attendance being noticeably in excess of any for years. The sermon was by the pastor, Rev. A. F. Dunnels. This church reports that with hardly an exception its entire resident membership is pledged to its benevolent work for 1897, and in almost every case to all six national societies. This result has been secured by several special sermons the first of the year, followed up by personal presentation of the work by the pastor in his parish calls.

Easter Sunday was appropriately observed in the State with special sermons, music and floral decorations, and concerts for the Sunday schools. Fast Day followed on the 22d and was observed largely by union meetings of the different denominations.

New Hampshire

Rye.—The recent death of Mrs. Samuel Marden is a great loss to the church, of which she has been a member and an earnest and active worker for nearly 60 years. She was deeply interested in everything that concerned its prosperity.

Henniker.—The parsonage is undergoing thorough renovation preparatory to its occupancy by the newly-chosen pastor, Rev. T. C. H. Bouton, who has been supplying the past winter.

The statistics for 1896 show 866 additions to the churches, 454 on confession, a net gain of 43; 522 baptisms, 174 of infants; 815 removals, 387 by death and 129 by discipline; home expenditures of 171 churches, $255,750, an increase of $39,674; benevolent contributions, $59,641, an increase of $126; legacies, $30,679; in Sunday school, 20,464, a loss of 455; 8,474 in 156 young people's societies; 18,151 families in 174 churches, a gain of 350. One new church was organized.

Vermont

Bellows Falls.—The congregation Easter Sunday was the largest ever seen in the meeting house on a Sunday morning. The pews generally cannot accommodate all the families, and a larger audience-room is needed. The pastor, Rev. J. E. Fullerton, goes out monthly to four preaching stations, and the young people hold three Sunday schools in remote places.

Rhode Island

Providence.—Easter Sunday was emphasized by special decorations and music and sermon themes.——*Central's* choir of 40 voices contributed to the music of the day with marked effect.——*Pilgrim.* The Men's Club took charge of the decorations and the printing of the beautiful program for both services. The Brown Symphony Orchestra was present at the evening service. The Sunday school held an Easter service at noon. Each class had a new banner, and a certain rate of attendance will hereafter allow the classes to display their banners.

Pawtucket.—*Weeden Street.* The title deeds to the church property are now in possession of the trustees and the church feels glad to own its house. Rev. L. D. Wright, formerly assistant of Rev. John Hall, D. D., of New York, has been aiding in a week of Evangelistic services.

Connecticut

Waterbury.—*Second.* The parish is divided into 70 fields, a lady visitor being in charge of each under a general superintendent. A recent feature adopted by Dr. J. G. Davenport, the pastor, is the holding of a reception in the church parlors at the close of the sermon, to which all are invited, particularly strangers. Communion Sundays a reception is held by the new members to the rest of the congregation, offering a chance to become acquainted. The total charities for last year were $6,436.

Stamford.—The house of Rev. Samuel Scoville was entered by a burglar early last Friday morning. Mr. Samuel Scoville, Jr., on awaking, saw the burglar in his room and, seizing a revolver, snapped it at the intruder, but it did not go off. The burglar fired and wounded Mr. Scoville, but not seriously. Then he ran out, leaving his booty behind.

New Haven.—*Dwight Place.* Rev. Dr. J. E. Twitchell has returned from a four weeks' trip through the South much benefitted in health. The Sunday school has given a cabinet organ to a new school at Bennett's Bridge.——*Howard Avenue.* A recent supper was furnished entirely by the men.

Repairs are begun on the Suffield meeting house.——Special meetings have been in progress at West Hartford, Thompson, Higganum, Naugatuck and Hockanum.——Whitneyville has adopted the pledge system in place of pew rentals.——The two clergymen located at South Coventry have conducted a thorough, systematic, house-to house canvass of the town with good results.——Clocks have been placed in the vestry and audience room of the church at Central Village for the first time.

MIDDLE STATES

New York

Binghamton.—*First.* The Easter offering was $1,200, which pays a floating debt and leaves a balance to apply on the bonded debt. The church has recently listened to Rev. B. Fay Mills in his lectures on The Social Peril, and What Must Society Do To Be Saved? The crowds were so great that hundreds were turned away. The lectures were hopeful and constructive in tone, the point of view being that of Christian socialism.

Brooklyn.—*Lee Avenue.* The Easter communion was largely attended and impressive, 300 persons participating. The pastor, Rev. J. B. Clark, received 15 new members and baptized five infants. The offering of the morning was the largest in the last five years.

Manhattan.—At the Easter communion service 16 new members were added to the church, 13 by letter. The second quarterly report shows a balance for the quarter of nearly $1,000 after all expenses had been paid.

Continued on page 623.

Marriages

The charge for marriage notices is twenty-five cents.

HOYT—JUDD—In Cheshire, Ct., April 19, by Rev. J. G. Davenport of Waterbury, Rev. James P. Hoyt, pastor at Cheshire, and Sarah E. Judd.

LEIGHTON—WILSON—In Salem, April 21, by Rev. James L. Hill, D. D., Chauncey M. Leighton of Boston and Sarah G. Wilson of Medford.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CRANE—In Mapleton, Io., April 15, Adaline C. Kimball, wife of Charles H. Crane, formerly of Arlington, Mass., aged 61 yrs., 7 mos., 26 days.

WOODS—In Raleigh N. C., April 14, Isabella S., widow of Rufus D. Woods of Enfield, Mass.

MRS. S. ELLEN SHUMWAY

Died, March 5, of pneumonia, after a short illness, at her home in Brooklyn, N. Y. Mrs. Shumway was a native of Haverhill, Mass., a daughter of the late John and Susan (Balch) Davis.

In 1857 she was married to William Warren Shumway of New York, and resided after that time in Brooklyn, N. Y., where, as a co-worker with her husband in the Puritan Congregational Church, and later in the Lewis Avenue Church, she soon acquired a wide circle of acquaintances in church and social relations.

Her husband and a family of four sons and a daughter survive her. Loved everywhere for her sweetness of disposition, her tenderest affections clustered about her home. Rarely has mother love been expended so bountifully, or mother solicitude for the welfare of dear ones been more constant and untiring. She was truly the soul of the home, and when she was removed the home life ended. As a sister she was ever thoughtful, devoted, and from the poise of her responsive temperament wonderfully able to calm and comfort in the hour of need.

Mrs. Shumway's heart was drawn to accept her Saviour in early years. She did not talk much of her religious life, she lived it. Said a life-long friend, "In an acquaintance of forty years I cannot recall one expression of murmuring or the ruffling of that sweet, gracious spirit." The love that served, that sought not its own, that, like Mary, sat at the feet of Jesus and adored, was the ruling impulse by nature and by grace of this life that, after a brief sickness, passed into the "fuller vision" of God's love.

D.

Keep Well

Easy to say, but how shall I do it? In the only common sense way—keep your head cool, your feet warm and your blood rich and pure by taking Hood's Sarsaparilla. Then all your nerves, muscles, tissues and organs will be properly nourished. Hood's Sarsaparilla builds up the system, creates an appetite, tones the stomach and gives strength. It is the people's Favorite Medicine, has a larger sale and effects more cures than all others. You need it now.

Gain Health

"I was afflicted with scrofula and tried almost every thing I could think of without benefit. I could not ride or walk. My heart troubled me very much and my limbs bloated and I suffered with neuralgia. We received papers in which there were advertisements of Hood's Sarsaparilla. My husband read some of them and urged me to try it. Finally he procured a bottle of Hood's Sarsaparilla and I began taking it. In a few days I began to feel better and I was encouraged to keep on. It did me so much good that I was soon able to ride and walk and do my housework. Since then we all have taken Hood's Sarsaparilla with great benefit." Mrs. E. Hendrick, Crystal Springs, N. Y.

Get Strong

Remember Hood's Sarsaparilla

Is the best Spring Medicine. All druggists, $1; six for $5. C. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable, reliable, beneficial, easy to take. 25c.

ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City.

WILLOW LUXURY.

As you look at the coolness of this chair, don't think of today. Think of next July when the heat will be like a Camp Meeting—simply in tents.

Why not order today your July comfort for the next fifteen or twenty years? You do it when you secure one of these chairs with its low, deep seat, high, shapely back, broad, inclined arms, and the elasticity and coolness of willow.

Our new English art stains reproduce the most gorgeous of nature's colors—sea green, sunset red, russet brown, and Indian. For cushions we have coverings of water tapestry, cretonne, corduroy, and Morris velvet.

More and more is willow being used as an all-the-year-round furniture. Its exceeding comfort has made this change. And it is very inexpensive.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK

The writer has been contending for weeks that general trade was increasing and becoming more satisfactory. Many authorities could not or refused to see any improvement, but it was noted at the close of last week that the general situation certainly was looking better. Furthermore, all the indications point to a continuance of this commercial growth, than which nothing is more needed by the country at large.

Retailers in clothing, shoes and hats report a good trade, and say that it is better than a year ago. People seem to be buying more freely, and, after all, it is the consumptive demand of the masses which makes general business good. To be sure prices might be higher, but Rome was not built in a day, and considerable satisfaction is derived from the fact that, on the whole, prices are tending more and more towards greater firmness.

In iron and steel there is little or no improvement, and Bessemer pig and steel billets have softened another twenty-five cents per ton. Both the bituminous and anthracite coal trades are in unsatisfactory shape, and rumors of strikes in the former are rife. Wool has quieted down somewhat, and dry-goods are moving, but not with snap. Lumber and hardware, together with building materials, are enjoying considerable activity.

Speculative markets continue flat. Money is easy, and gold exports are expected in the near future, because of the heavy importations of foreign goods in anticipation of the new tariff. Copper stocks in this market have been weak.

FOR hemorrhages and inflammations, *Pond's Extract. Beware of imitations offered for the genuine.*

HAVE YOU TRIED IT?—Of course you have heard of Adamson's Botanic Cough Balsam—most people have—but have you tried it? There is no other remedy so effectual and so certain to cure coughs, asthma and all throat and lung diseases. Sold by all druggists.

TWENTY-THREE DOLLARS PAYS ALL EXPENSES OF A SEVEN DAYS' TOUR TO WASHINGTON.—On May 12 the last of the present series of Pennsylvania Railroad personally conducted tours to Washington will leave Boston. A stop of five hours will be made in Philadelphia on the going trip, affording an opportunity to visit the United States Mint, Independence Hall, where rests, carefully guarded, the Old Liberty Bell, Carpenters' Hall, new City Hall and Wanamaker's. In Washington tickets include a complete tour of the capital under personal escort, and four and three-fourths days' board. For tickets, itineraries and full information apply to D. N. Bell, Tourist Agent, 205 Washington Street, Boston.

HOME INSURANCE COMPANY
OF NEW YORK,
OFFICE: NO. 119 BROADWAY.

Eighty-Seventh Semi-Annual Statement, Jan., 1897.

SUMMARY OF ASSETS.

Cash in Banks	$306,032.8t
Real Estate	1,748,857.41
United States Stocks	1,497,762.50
State Bonds	25,000.00
City Bonds	821,974 81
Rail Road Bonds	1,624,495.00
Water Bonds	83,500.00
Gas Stocks and Bonds	115,925.00
Rail Road Stocks	2,476,595.00
Bank Stocks	311,500.00
Trust Co. Stocks	85,150.00
Bonds and Mortgages, being 1st lien on Real Estate	423,786.71
Loans on Stocks, payable on demand	183,100.00
Premiums uncollected and in hands of Agents	602,866.76
Interest due and accrued on 1st January, 1897,	55,678.34
	$10,362,224.39

LIABILITIES.

Cash Capital	**$3,000,000.00**
Reserve Premium Fund	**4,280,827.00**
Reserve for Unpaid Losses and Claims,	**735,128.68**
Net Surplus	**2,346,268.71**
	$10,362,224.39

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, } *Vice-Presidents.*
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NEW YORK, January 12, 1897.

8% Municipal Warrants Safe as bonds and pay much better Write for details. ROBT. E. STRAHORN & Co., Equitable Building, Boston.

THE PRUDENTIAL

Issues Life Insurance Policies for CHILDREN, WOMEN, and MEN

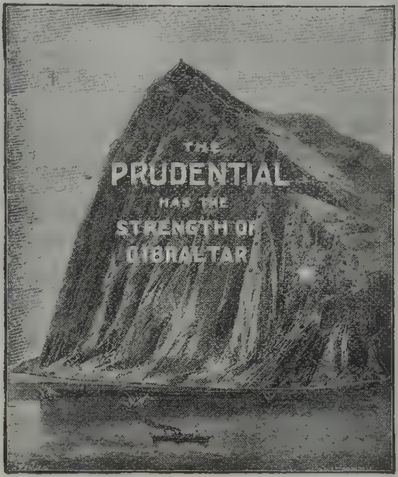
Ages, 1 to 70—$15 to $50,000

Under

PROFIT-SHARING POLICIES

Premiums payable Weekly, Quarterly, Half-Yearly, Yearly.

...HAS...
Life
Insurance
in force
$320,453,483
under
nearly
2,500,000
policies



...HAS...
Assets,
$19,541,827
Income,
$14,158,445
Surplus,
$4,034,116
Claims Paid,
over
$26,000,000

FIVE YEARS' STEADY SWEEP ONWARD.

	Dec. 31—1891.	Dec. 31—1896.	Increase in 5 Years
Assets	$6,889,674	$19,541,827	$12,652,153
Surplus	1,449,057	4,034,116	2,585,059
Income	6,703,631	14,158,445	7,454,813
Insurance in force	157,560,342	320,453,483	162,893,141
Interest Earnings	290,348	825,801	535,452

$1,260 of Assets for Every $1,000 of Liabilities.

THE PRUDENTIAL INSURANCE COMPANY OF AMERICA
JOHN F. DRYDEN, President. Home Office: Newark, N. J.

Guaranty Trust Co.
of New York.
Mutual Life Building,
65 CEDAR STREET, N. Y.
CAPITAL, - - - - $2,000,000
SURPLUS, - - - - - $2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR, AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

INTEREST ALLOWED ON DEPOSITS subject to check or on certificate.

STERLING DRAFTS ON ALL PARTS OF GREAT BRITAIN BOUGHT AND SOLD. COLLECTIONS MADE. COMMERCIAL LETTERS OF CREDIT ISSUED.

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ADRIAN ISELIN, JR., Vice-President.
GEORGE R. TURNBULL, 2d Vice-President.
HENRY A. MURRAY, Treas. and Sec.
J. NELSON BORLAND, Assist. Treas. and Sec.

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8% NET FIRST GOLD MORTGAG
on Improved Red River Valley Farms. Loans
actual settlers *only.* 15 years' experience in b
ness. Send for formal applications, list of referen
and map showing location of lands. Over $100 000
vested. None but SAFE, PROMPT PAYING loans
my books.
WILLIAM T. SOUDER, Financial Age
303 Century Building, Minneapolis, Min

5 PER CENT. INVESTMENT
secured by First Bond and Mortgages up
Improved City Property in the Sta
New York. Certificates issued for $
$50, $75, $100, and upwards. Interest pa
quarterly. Conservative investors are
quested to investigate Empire Savin
and Loan Association, Syracuse, N.

CHEQUE BANK CHEQUES

AGENTS IN
AUSTRALIA
WILL CASH
CHEQUE BANK CHEQU
without any reduction whatever. T
are available in every country in
world. Send for circular to
Agency of the U. S. Cheque Bank, L
FREDERICK W. PERRY, Mg
40 and 42 Wall St., New York

WESTERN
MORTGAGES
DEFAULTED AND OTHERWISE,
Bought for Cash
CHAS. E. GIBSON, 45 Milk St., Boston

Continued from page 621.

New Jersey

Montclair.—*First.* The Sunday school has used the Blakeslee series of lessons for several years; a large and thoroughly organized home department of over 200 members does the same; and now the whole congregation is brought into the system, since the pastor finds his theme for the Sunday morning sermon from the lesson for the day. The church membership is now over 800, and the S. S. enrollment nearly as large. During Lent the pastor gave weekly morning readings from Mathewson's Distinctive Messages of the Old Religions.

Chester, though having accepted the resignation of its pastor, Rev. S. H. Bray, parts with him with regret. At a recent church meeting an arrangement was made by which he will remain for three months longer.

THE INTERIOR

Ohio

Cleveland.—*Trinity* celebrated its third anniversary Easter Sunday. In three years it has reached a membership of 390 and has built a fine $40,000 building, well equipped for all kinds of modern church work. Its institute has about 200 members. Its Sunday services and prayer meetings are largely attended, and its growth is thorough and substantial. The new members recently received make 61 accessions since last January. The attendance at Easter was larger than ever before in the history of the church, except on dedication Sunday, and in the evening, when the Sacred Music Society rendered Stainer's The Daughter of Jairus, the building was unable to contain all who came. The regular Sunday evening congregations thronged the auditorium. For three months before Easter the pastor, Rev. C. S. Mills, has preached a series of sermons upon The Matchless Life of the Master. Each Sunday evening service has been followed by an evangelistic after meeting.

Springfield.—*First.* Passion Week was observed, Rev. E. A. Steiner, the pastor, preaching on Wednesday, Thursday and Friday evenings. The semi annual roll-call occurred Thursday evening and was followed by a brief sermon and the Lord's Supper. The exercises were impressive and novel—no such service having ever been held by the church. Easter was appropriately observed.

Illinois

[For other Chicago news see page 606.]

Chicago.—*Warren Avenue.* Easter morning Dr. J. W. Fifield asked his people for $1,000 to meet bills which the enlargement of the house of worship and other extra expenses had rendered necessary. The money was promptly given.——*California Avenue* listened to its new organ for the first time and rejoiced in it as an Easter offering to the congregation.——The *Church of the Redeemer* met all past arrears by asking for and receiving almost as soon as the names of persons could be written down $1,500. Best of all everywhere the spirit of Christ made itself felt in the services of the day.

Indiana

Washington had a good day April 11, Superintendent Curtis being present morning and evening. Rev. Thomas Smith, the new pastor, and his family were received into the church. Three others came

Continued on page 624.

COVERT COATS

For Young Men, walking length, genuine Covert Cloth, strap seams, fly fronts—in every detail a superior garment.

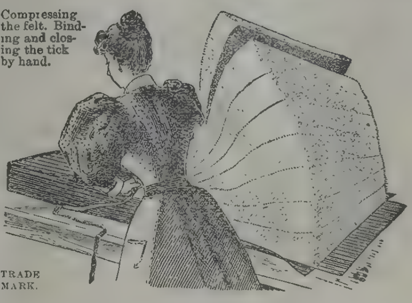
Our new Spring Suits embrace many exclusive patterns, a fact which well-dressed men appreciate. Styles correct, prices right.

The above for immediate delivery in our Ready-to-wear department.

MACULLAR PARKER COMPANY,
400 Washington Street . . Boston.

FOR SALE OR RENT.—In Royalton, Vt., within five minutes' walk to churches, schools, postoffice and railroad depot, a large, fine house, containing 14 rooms, mostly hardwood finish, furnace, large cemented cellars, running spring water, barn with 5 stalls, all in good repair, including half an acre of land. Will be sold for half its cost. Apply to A. W. KENNEY, Lakewood, N. J.

A Mattress Crusade.



Compressing the felt. Binding and closing the tick by hand.

TRADE MARK.

We are determined that every person in the country shall know that hair mattresses can be surpassed in wear and comfort at less cost. We will send you (express prepaid to any point)

The Ostermoor Patent Elastic Felt Mattress, $15.

and *positively guarantee* that the best $50.00 Hair Mattress made is not its equal in cleanliness, durability or comfort. We sell on the distinct agreement that you may return it and get your money back if not satisfactory *in every possible way*, at the end of

THIRTY DAYS' FREE TRIAL.

We have been advertising this offer for months, selling thousands of mattresses, and not one returned as yet. If you are skeptical about its merits, or don't need one now, send for our handsome pamphlet, "The Test of Time," mailed free for the asking. It gives full particulars.

155 Washington Street, Grand Rapids, Mich., March 15, 1897.
Dear Sirs:— Through a friend who then had one of your Patent Elastic Felt Mattresses in use, I was first introduced to them. That was in 1881 (16 years ago). I ordered one as an experiment, and I take great pleasure in saying that the results have been in every way satisfactory. Since that time I have procured others from you, until now they are the only kind we have in our house. They retain their shape and elasticity in a manner that makes devotees of Hair mattresses incredulous. All the claims you make for the material and workmanship of your Mattresses seem to me well within the bounds of modesty. With hearty wishes for your success in a business which adds so much to the comfort of the world, I remain,
Yours sincerely, Rev. THOS W. ILLMAN.

Church Cushions.

We make and **renovate** them quickly, thoroughly and cheaper than you imagine. Used in over 25,000 churches.

Calvary Baptist Church,
New York, February 6, 1894.
Dear Sirs:— It gives me much pleasure to say that the Patent Elastic Felt Cushions put by your company into the Calvary Baptist Church more than forty years ago, are still in excellent condition, and I can most heartily recommend them. They have preserved their shape better, and are, in my judgment, in every way more desirable than cushions made of any other material.
R. S. MacARTHUR, D.D.

Send for our book, "Church Cushions"— mailed free.

PATENT ELASTIC FELT

consists of airy, interlacing, fibrous sheets, of snowy whiteness and great elasticity; closed in the tick by hand, and *never* mats, loses shape, or gets lumpy. Is perfectly dry, non-absorbent, and is guaranteed absolutely vermin proof. Tick may be removed for washing without trouble. Softer and purer than hair *can be*; no repicking or restuffing necessary.

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References: Bradstreet or Dun's Commercial Agencies.

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RAYMOND & WHITCOMB'S TOURS. Magnificent High-Class Foreign Trips.
All Traveling Expenses Included.

Parties will leave New York by the White Star Line, May 19 and June 9, for a Grand Tour through Central and Northern Europe, with visits to many picturesque Old World nooks not ordinarily seen. The May party will travel through Ireland, Scotland and England, in addition to Norway ("The Land of the Midnight Sun"), Sweden, Denmark, Russia, Austria Hungary, Northern Italy, Switzerland and France. Shorter tours on other dates through Great Britain, Switzerland, Germany, on the Rhine, etc. Send for European circular.

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to the LAND of the MIDNIGHT SUN.
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BY THE
AMERICAN S. S. "OHIO,"
Sailing from New York June 26.
Duration of Cruise 70 days.
Price of passage, including side trips, $475 and upwards. Send for full information and pamphlet to
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THE LAFAYETTE will entertain 100 guests during the Home Missionary Meetings at $1.25 and $1.50 per day. Elegant and convenient location on Circular St. Very pleasant modern house, electric bells, excellent bill of fare. Rates good until June 15. Our 15th season. Send for circular.
GEORGE E. BATES, Prop.

PASSACONAWAY INN,
YORK CLIFFS, MAINE. Opens June 1st
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In a modest and unobtrusive way there are few better conducted hotels in the metropolis than the St. Denis.

The great popularity it has acquired can readily be traced to its unique location, its homelike atmosphere, the peculiar excellence of its cuisine, and its very moderate prices.

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EUROPE $260. Sailing July 14. 39 days, all expenses: visiting Belgium, The Rhine, Germany, Switzerland, France, England, Shakespeare's country and Ireland. Itineraries, Edwin Jones, 462 Putnam Ave., Brooklyn, N. Y.

EUROPE. ANNUAL SUMMER TOURS. Few vacancies in select and small party personally conducted by Prof. CAMILLE THURWANGER, now forming. 31 Pierce Building, Boston.

Continued from page 623.

on confession. A Y. P. S. C. E. of 30 members had been organized the week previous and the young people have formed a choir. The Sunday school is large and the wife of the pastor has taken charge of the primary department.

The Kokomo Association at its recent meeting took up the extra-cent-a-day plan for home benevolences which has proved so successful in the Anderson church. About 100 pledges were made.

Michigan

Detroit.—*Old First.* Prof. Graham Taylor recently preached, his evening subject being The Social Settlement Movement.——*People's* has enjoyed a series of evangelistic services, under the leadership of Rev. F. A. Miller, during the past two weeks. Many persons have made a start in Christian living. The afternoon chalk talk services for children drew out large crowds of young people, and hundreds signed pledge cards.

Wisconsin

Clinton.—Special services were held during Passion Week by this church with much profit. The congregations are now the largest in the history of the church. Rev. William Moore is pastor.

Angola gave an Easter thank offering for suffering people in India amounting to $13.

THE WEST

Missouri

St. Louis.—*Central.* At the recent annual meeting the fact was brought out that each member was giving $15 a year for benevolence and $30 for current expenses, in all $45 a year. The church has more than doubled its membership during Dr. C. S. Sargent's pastorate.——*Pilgrim*, during the past year, has given $12,100 for benevolence.——*First* has increased its benevolences to $6,058 for the year ending April 15.——*Reber Place* celebrated its fourth anniversary April 4, with appropriate services.

Minnesota

Cornish.—A church of 32 members was organized April 18, of whom 17 are heads of families, all coming by confession. Many of them were formerly members of Lutheran churches. It will be supplied by Rev. C. A. Ruddock of Winthrop, who had previously held meetings here.

Staples.—About $200 were raised Easter Sunday toward the debt on the church. Progress has been made during the pastorate of Rev. D. W. Cram, especially along financial lines, and the church is becoming one of the stronger organizations in the North.

Accessions to membership at New Ulm and the clearing off of the debt encourage all. The outlook is bright for progress.

Nebraska

Waverly has been supplied for the last two years by Prof. I. N. Lowe of the Wesleyan University. The people have become deeply interested in his work and strongly attached to both himself and his wife. He will close his work soon, and the church hopes to secure a resident pastor.

Cortland.—Union evangelistic services have been in progress for some time and the Congregational church, though pastorless, has entered heartily into the work. Twenty-two of those hopefully converted are already pledged to unite with this church.

Bloomfield is in the midst of an earnest revival interest, Rev. E. J. Sarkis being assisted by Rev. A. F. Houson. The church is greatly strengthened and interest has extended through the town.

Leigh.—The Easter services were rendered peculiarly touching by the sudden death the previous week of the pastor's youngest son. He was buried on Good Friday.

Idaho

Genesee.—Rev. W. C. Fowler received 29 members Easter Sunday, all on confession, and nearly all adults. These have been gathered through a series of meetings conducted by the pastor, aided for three evenings by Rev. R. W. Farquhar of Pullman.

PACIFIC COAST

California

Santa Barbara.—Reports at the recent annual meeting show a prosperous year. Forty-one persons became members, most of them on confession. Ten were Chinese from the mission school. The congregations were never larger and the benevolences amounted to $1,200. Rev. F. S. Forbes is now entering upon the second year of his pastorate.

San Francisco.—*Plymouth.* Rev. W. D. Williams, the late pastor, was confirmed in the Episcopal faith April 15 by Bishop Nichols at Grace Church.

WEEKLY REGISTER

ALDRICH, Benj. F., Pontiac, Mich., to Ypsilanti.
ASKIN, John, Council Bluffs, Io., to Tabor. Accepts.
BARNETT, J. W., First (Christian) Ch., Columbus, O., to South Cong'l Ch., same city. Accepts.
BIRKMAN, Wm., New York, N. Y., to New Fairfield, Ct. Accepts.
BURNABY, Sidney A., Southbridge, Mass., accepts call to Pilgrim Ch., N. Canaan, Ct.
COLFELT, Lawrence M., preacher and instructor of morals in State College, Philadelphia, Pa., to North Ave. Ch., Cambridge, Mass.
EAMES, Chas. O., Hartford Sem., to Becket, Mass. Accepts.
ESTABROOK, Frank J., to supply at Kalamo, Mich., in connection with Vermontville.
GEORGE, Jos. H., First Ch., St. Louis, Mo., to be principal of Congregational College of Canada, Montreal.
HAZEN, Austin, Middletown, Ct., to Thomaston. Accepts.
HJERPE, Erik G., Bethany Ch. (Swedish), New Britain, Ct., to Swedish Ch., Boston, Mass.
HOYT, U. L., to Flint, Mich. Accepts.
HYDE, Albert M., Greenville, Mich., *declines* call to Central Ch., Fall River, Mass., and accepts one to First Ch., Toledo, O., to begin work June 1.
JAMES, D. M., to Palisade and Eureka, Neb., where he has been supplying.
KELLOGG, H. Martin, late of Wolcott, Ct., to Olcott, Vt. Accepts.
KELSEY, Francis D., professor of botany in Oberlin College, to Central Ch., Toledo, O.
LOGAN, B. F. (Cumb. Presb.), Carthage, Mo., to Amity. Accepts.
LUCAS, Burton A., Bangor Sem., to Alton, N. H.
McLAUGHLIN, Robt. W., Ashland, Wis., to Kalamazoo, Mich. Accepts.
MARKHAM, Lucius C., to Cora and Twelve Mile, Kan. Accepts.
MATTSON, Bernard G., Andover Sem., to Medina, O. Accepts.

Continued on page 625.

May Weddings.

In the **Cut Glass Department** will be seen an extensive display of exquisite designs of cut crystal pieces of the best American skill, also of complete table services, adapted to wedding and complimentary gifts.

And in the **Art Pottery Rooms** (third floor) will be seen the newest things in China from Mintons, Doultons, Crown Derby, Worcester Royal Pottery, as well as our importations of Cloisonné and Satsuma pieces from Yokohama, from the ordinary to the costly specimens.

In the **Dinner Set Department** are to be seen the superb new designs from the Cauldon China Works, Brown-Westhead, Wedgwood, Haviland and the old Canton China and Dresden Blue Onion; also more than fifty stock patterns to choose from, in sets or parts of sets, as required, from the ordinary to the costly decorations, up to the five hundred dollar services.

Loving Cups, new designs from Doultons, and Royal Worcester, and the rich Carlsbad color and gilt glass, costing from $5 to $65 each.

China Bedroom Sets, many kinds to choose from, new combinations of color to harmonize with modern interior decorations. Also umbrella stands, plant Pots and Pedestals from the same potteries. All values from the ordinary to the costly designs.

Plant Pots and Pedestals, also China **Veranda Seats** from Hong Kong, all grades from the low cost up to the richest specimens.

Handsome Pitchers, odd shapes and decorations reproduced, and comprising more than 500 kinds to choose from.

Largest variety to choose from, and lowest prices guaranteed.

Inspection invited.

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China, Glass, and Lamps
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JUST LIKE CREAM!!

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Soap and thermometer will be sent, express prepaid, to any address upon receipt of $2. Sample cake (full size), 15c., postpaid. THE J. B. WILLIAMS CO. Dept. G. Glastonbury, Conn.

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Artistic Headwear

A fresh lot of Ladies' and Misses' Trimmed Hats comes from our workrooms almost daily to re-enforce the already surpassing display of stylish headwear in our parlors on the second floor. No two hats alike—but each shows the marvelous skill and originality of our clever millinery artistes. *Their work cannot be excelled.* Come and Compare.

Ladies' Hats trimmed in our own workrooms at all prices, ranging from
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WM. S. BUTLER & CO.,
Millinery, Dry and Fancy Goods,
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Handbook for April
NOW READY.

Turkey and Turkish Problems.

Our April Handbook is now ready, and in view of the deepening war clouds in the East it is especially timely. Entitled Turkey and Turkish Problems, it is a reprint of the article by Rev. Edwin Hallock Byington in our issue of March 18. It was widely commented upon by the newspapers of the country, and in its present cheap and convenient form can be easily circulated.

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4 cents each; 50 copies, 75 cents; 25 copies, 50 cents.

The Handbook Series.
Quarterly, 15 cents per year; 4 cents per copy.

THE CONGREGATIONALIST,
1 Somerset St., Boston, Mass.

Continued from page 624.

MITCHELL, S. Lewis, Jonesport, Me., to supply at Eastport. Accepts.
MOORE, F. L., to Oak Park Ch., Minneapolis.
PATTERSON, Sam'l C., Pacific Sem., to Lodi. Accepts.
PERRY, Alfred T., asst. professor of Bibliology and librarian in Hartford Sem., to Second Ch., Winsted, Ct.
PHELPS, Lawrence, associate pastor at Berkeley Temple, Boston, declines call to Bristol, R. I.
RAEBURN, G. W., to remain another year at Arcade, N. Y.
ROOD, John S., late of Elgin, Ill., to Moorhead, Minn. Accepts.
SANFORD, John I., formerly of New Duluth, Minn., to Anoka. Accepts.
SAUNDERS, Eben E., to Antelope, N. D., in connection with Dwight.
SHEPARD, Herman T., recently of Elk Point, S. D., to Olivet Ch., San Francisco. Accepts.
SNELGROVE, A. H., late of Sault Ste. Marie, Mich., to Bay Mills Ch., Brimley. Accepts.
STERNS, Wallace H., Bangor Sem., to E. Granville, Mass.
STUTSON, Henry H., Chicago Sem., to Second Ch., Winona, Minn.
TURNER, Leonard A., late of Second Ch., Plymouth, Neb., to Indianola.
TUTHILL, Wm. B., Hartford Sem., to Berlin, Kensington, Ct. Accepts.
WIARD, H. De Forest, Chicago, Ill., to Fort Dodge, Io.

Ordinations and Installations

ARCHIBALD, Andrew W., *i.* Porter Ch., Brockton, Mass., April 22. Sermon, Dr. P. S. Moxom; other parts, Rev. Messrs. R. R. Kendall, C. M. Melden, F. A. Warfield, Drs. A. E. Dunning and C. L. Morgan.
GILBERT, Albert S., *o. p.* Second Ch., Milton, Mass., April 21. Sermon, Rev. E. N. Hardy; other parts, Rev. Messrs. A. A. Ellsworth, H. S. Huntington, H. C. Alvord.
JOHNSON, Ansel E., *o.* Oxford, Ct., April 22. Sermon, Prof. L. O. Brastow, D. D.; other parts, Rev. Messrs. Sherrod Soule, H. A. Campbell, L. P. Armstrong.
RICE, Wm. A., *i.* Belleville Ave. Ch., Newark, N. J., Apr. 22. Sermon, Rev. S. M. Newman, D. D.; other parts, Rev. Messrs. S. L. Loomis and A. H. Bradford, D. D.
WALLACE, Robt. W., *i.* First Ch., Somerville, Mass., April 20. Address, Rev. C. L. Noyes; other parts, Hon. J. M. W. Hall, Rev. Messrs. Orville Coats, E. S. Tead, A. B. Patten, W. H. Davis, D. D.

Resignations

BRIER, John W., Antioch, Cal.
BROWN, Frank J., Aitken, Minn.
BUSS, Wm. H., Fremont, Neb.
CHAPIN, Sam'l W., Woolwich, Me.
CRUZAN, John A., Olivet Ch., San Francisco, to give all his time to *The Pacific*.
FARQUHAR, Robert W., Pullman, Wn.
FISK, Pliny H., North Branch, Minn.
HANNAH, Wm. J., Big Timber, Mont.
HARTT, Rollin L., Helena, Mont.
HOUSTON, Albert S., Indianola, Neb.
ROGERS, Alonzo, Forest Grove, Ore.
SAGE, Charles J., Rising City, Neb.
SHARRATT, Jas., *not* resigned at Baldwin, Mich.
SNELL, Frank W., W. Brooksville, Me.
TICKNOR, Owen E., Red Cloud and Indian Creek, Neb.
TUPPER, Henry M., Joy Prairie, Ill., to take effect Aug. 1, after a pastorate of nearly 12 years.
VARLEY, Arthur, Oxford, Me., to take effect Oct. 1.
VINCENTIUS, Peter, Swedish Ch., Boston, to return to Sweden, where he intends to remain.
WEBBER, Berthold L., Aurelia, Io.
WHEELER, Edgar C., Ellensburg, Wn.
YOUNG, Albert A., Des Plaines, Ill.

Dismissions

HAINES, Thos. V., North Hampton, N. H., Apr. 13, and made pastor *emeritus*
TAYLOR, Mark B., Canton, Mass., April 26.

Churches Organized

BROCKTON, Mass., Wendell Ave., formerly branch of Porter Ch., 23 April, 66 members.
BRULE, Neb., rec. 21 April, 24 members.
CORNISH, Minn., 18 April, 32 members. Rev. C. A. Ruddock of Winthrop will supply.
PLYMOUTH, Kan., 10 March, 10 members.
SHERMAN SCHOOL HOUSE, Neb., rec. 20 April, 32 members.
ST. LOUIS, Mo., Valley Park, rec. 15 April.

OUR ARMENIAN ORPHANS' FUND

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$55.26
Previously acknowledged	24,424.79
Total	$24,480.05

THE display of handsome things in cut glass and other specimens of rich china for wedding gifts was never in better form than to be seen at Jones, McDuffee & Stratton's, whose warehouse has now the newer designs assembled in their art pottery rooms on Franklin Street.

MESSRS. GILCHRIST & CO. announce in their advertisement on the last page of this issue some very attractive bargains. They make a feature of bicycle garments at very low prices. This is but one of many good values offered by this house, as all their counters are laden with desirable goods at very moderate prices.

MACULLAR, PARKER & CO., who have been so continuous users of our advertising columns, announce this week a special sale of covert overcoats. The standing of the house and the exceptional quality of the garments carried by them are too well known by our readers to demand farther comment. The covert coats are no exception.

As a rule anything that is useful in the winter is not so during the summer months. Hinds's Almond Cream is the exception that proves the rule, being equally efficient in its application to chapped hands and sunburn. It is a delightful article for the toilet at all seasons, and has a very extensive use as such. Mr. Hinds is desirous of introducing his preparation into every home, and makes a special offer to readers of *The Congregationalist* to send, for a short time, a sample bottle free.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
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IGNORANCE in regard to paint materials or painting would seem in this age to be inexcusable, when full information can be had free. If interested, it will pay to get pamphlet and color cards, also twelve pictures of houses painted in different shades or combinations of colors, free. Send your address.

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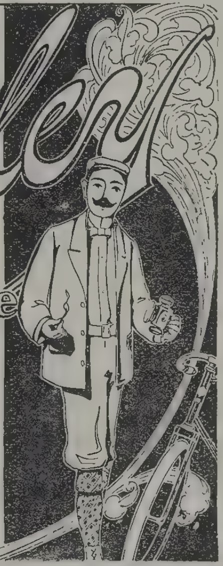

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$100 A marvelous example of skillful workmanship—The only bicycle with absolutely true bearings.

$60 Saving in cost of machinery and labor enables us to furnish '96 patterns of **Waverleys**, improved and perfected, for **$60**.

Catalogue free from us or the dealer.

INDIANA BICYCLE CO., - Indianapolis, Ind.

Food for the Baby

If mother can't nourish it; if it is pale and thin, try

Somatose Mother's Milk.

Somatose is a powder made from the most nourishing elements of meat, and used in proper proportion with sterilized milk forms the best substitute known for mother's milk. Send for formula, mailed free.

At druggists, in 2-oz., ¼, ½ and 1 lb. tins.

Also the following combinations, Somatose-Biscuit, Somatose-Cocoa, Somatose-Chocolate – each containing 10 per cent. Somatose. Very convenient and palatable preparations.

Pamphlets mailed by Schieffelin & Co., New York, agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

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DON'T BOIL Whitman's INSTANTANEOUS Chocolate--doesn't need it. Made in a jiffy, with boiling water or milk. Sold everywhere

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston

EDUCATION

—— In the death of Prof. Cyrus Morris Dodd Williams College loses the occupant of the chair of mathematics for the last twenty-five years, and a man highly respected by the student community.

—— Yankton College is rejoicing in the genuine revival movement led by Rev. L. P. Rowland of Grand Rapids, Mich., formerly secretary of the Boston Y. M. C. A. A number of students have begun the Christian life and many more have been quickened. The winter session closed March 30, about 200 students having been in attendance during the term.

—— A very valuable collection of sixty six autograph letters and documents long owned by the Winthrop family of Boston has just been presented to the Yale University Library. It includes letters from Rev. John Davenport and Governor Thomas Eaton of the New Haven Colony, from Capt. John Mason, Thomas Hooker, Col. George Fenwick and many others of early New England fame. ——Mrs. Maria Moen of Worcester, who died early in the month, left by her will $10,000 to Hartford Theological Seminary.

THE HOME MISSIONARY SOCIETY STRAITENED

The executive committee of the Congregational Home Missionary Society desires to make the following statement of its affairs, as indicated by the receipts and disbursements of the financial year ending March 31, 1897, with the bearing of these figures upon the work and immediate future of the society.

The cash receipts for the last three years and expenditures for the same period are as follows:

RECEIPTS

	Gifts	Legacies	For Old Debt	Total
1894–5.	$218,757	$183,999		$402 756
1895–6.	224,656	233,510	$80,439	538,606
1896–7.	158,536	182,144	17,421	358,103

EXPENDITURES

1894–5	$454,051
1895–6	460,713
1896–7	421,275

The receipts for 1896–7, excluding specials for debt, fell off $117,485 as compared with the preceding year. Including such specials in both years they fell off $180,503. If the receipts had been the same as those for the antecedent twelve months all current obligations would have been met, and the balance of debt, amounting to $34,000, reduced to $10,000.

As the apportionment must be made at the commencement of the year, and no one could foresee such a tremendous falling off in receipts, contracts were sanctioned involving payments in excess of what proved to be the actual receipts, with the result that the society at the close of the year had a net debt, including the balance of the old debt, of $127,505. This was in spite of a reduction in expenditures of $39,438.

The committee is glad to say that by adhering to the policy directed by the society and borrowing at the banks the year was closed free from debt to any of the missionaries, their salaries having been paid in full.

Various reasons have been assigned for this unprecedented decrease in receipts. The hard times undoubtedly have had their effect, but it scarcely seems possible that the past year has been so much worse than the one which preceded it as wholly to account for so large a decline in the gifts of the living.

Having these facts in view and looking forward with some apprehension, the committee has reduced the apportionment for the coming year by cutting down proposed expenditures on the field $53,215, and cutting down the general operating expenses $20,568, a total reduction of $73,783. The work must suffer by reason of this curtailment, but in view of the continued depressed condition of business and the practical experience of the past two years the committee is forced to take this action. It is hoped that increased receipts will enable at least the amount for the field to be restored to the figure reported by the superintendents as absolutely indispensable.

A word should be added as to the immediate outlook. The financial year closed with a debt of $127,505. The current six months constitute the period when least is received ordinarily by the treasury. Last year, including gifts, legacies and contributions for the old debt, the total amount in the corresponding six months was $97,707. The estimated sum needed to meet payments, even under the reduced apportionment due between April 1 and October 1, 1897, is $190,000, thus leaving the deficit for the coming six months, estimating the receipts to be the same as last year, $92,293, and making the total indebtedness of the society to banks and missionaries, according to such estimate, on Oct. 1, 1897, $219,798.

Since in the past the extreme borrowing power of the society has been $180,000 it follows that unless contributions larger than were received last year and legacies now unforeseen shall reduce this amount, the society will stand indebted to its missionaries on the field at that date, in round numbers, $40,000. It should also be remembered that the receipts for the two preceding years were swelled by taking into their account the $166,000 received from the Stickney legacy, which now has been wholly exhausted in supplementing the regular income of the society.

It seems plain to the committee that one of three things is inevitable. Either, first, the contributions from the churches and individuals must be very materially increased; or, second, the society must fail in its obligations towards its missionaries with all of the suffering which that implies; or, third, the work of the society must be cut down still further and to such an extent that years will not suffice to repair the lasting injury inflicted upon the cause of Christ as represented by Congregationalists in America.

Wm. Ives Washburn, *Chairman*,
Asa A. Spear, *Recording Secretary*,
James G. Roberts,
Joseph Wm. Rice,
Charles H. Richards,
George P. Stockwell,
Robert J. Kent,
John D. Kingsbury,
George W. Hebard,
John H. Perry,
Thomas B. McLeod,
Robert R. Meredith,
John F. Anderson, Jr.,
David A. Thompson,
} *Executive Committee.*

Joseph B. Clark,
Washington Choate,
} *Corresponding Secretaries.*

William B. Howland, *Treasurer.*

New York, *April* 15, 1897.

After a Day's Hard Work Take Horsford's Acid Phosphate.

It makes a delicious drink and relieves fatigue and depression. A grateful tonic.

It seems to you that that tickling, hacking cough is all in the throat. But your doctor will tell you that this sensation is often deceiving. The cough is often the signal of deeper trouble in the bronchial tubes or in the lung tissue itself. These inflamed membranes can only be healed by treating the system. For all lung troubles, especially in the earlier stages, no remedy equals Scott's Emulsion of Cod-liver Oil. Its special power is in healing the inflamed tissues of the lungs.

In the selection of food care is exercised to secure the best. No attempt is made to disguise, by flavoring in cooking, the taste of decayed meat or vegetables. Why not this same care in the selection of Cod Liver Oil?

Peter Möller's Cod Liver Oil

is kept free from contamination and all impurities during process of manufacture—hence it is free from all disagreeable taste or smell so common in Cod Liver Oil.

Ask for Peter Moller's Oil, and see that the bottle—a flat, oval one—bears our name as agents. Notice the date in perforated letters at bottom of the label.

Schieffelin & Co., New York.

SEEDS FOR AN ENTIRE FLOWER GARDEN **FREE**

Our grand flower seed offer of 1896 proved so popular that we have decided to make the **greatest offer for 1897 ever put out by any publishing house.** We must gain 200,000 new subscribers to our **Popular Literary Success, The Columbian** this spring, and so have had put up for us by a leading seed house several hundred thousand packages of **choice flower seeds,** comprised in **attractive collections,** each kind of seed **in separate packages,** which we shall send **FREE,** solely to introduce our magazine. Here are the varieties, all of which we send **in separate packages,** sixteen in all, with cultural instructions on each on receipt of only **one dime,** or **11 one cent stamps** to pay for a **three months'** trial subscription:

Pansies, sweet scented, very large, lovely,	30 col.	**Marigold,** French striped, dwarf stocky plants, mixed,	10col.
Pinks, finest double bedding sorts in mixtures,	14col.	**Larkspur,** dwarf double rocket, very showy, hardy,	10col.
Asters, new sorts, finest double varieties mixed,	20col.	**Sweet Peas,** large flowered, all newer shades, robust,	10col.
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WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, APRIL 23

Miss E. S. Gilman presided, and read passages selected from Matt. 24 and Acts 4, in harmony with the Easter season, and also appropriate in connection with the condition of affairs in Turkey. Three missionaries from Harpoot were present, also Miss Stone and Miss Kara-Ivanova of Bulgaria. Mrs. Wheeler spoke of the work done by Dr. Wheeler and herself for Euphrates College, and of a possible work yet remaining for her to do in its behalf; of the many new places in that vicinity that are calling for Christian instruction; of the impression which Mr. Ellis had made in his brief work of two years, and of the promise in him of a good and strong missionary, which makes his loss so hard to bear. Miss Wheeler spoke of the 900 pupils at present in the various departments of the institution, of the thankful letters which she receives, and of meetings which she held just before leaving, where hundreds of women assembled. Mother and daughter earnestly begged for prayers in behalf of that people, that, in receiving the help which they absolutely need, they may not become pauperized and drift away from effort for self-support, so strenuously urged and promoted by the missionaries; adding a request for prayer for themselves as they turn their faces westward to visit son and brother, tarrying here and there along the way to speak of the work.

Mrs. Browne, alluding to letters from Mr. Browne and Miss Bush, spoke of the great encouragement they have met in their touring experiences, and Miss Kara-Ivanova added a few cordial words.

The work at Hass-keuy and Gedek Pasha and the missionaries engaged in it were especially remembered, also missionaries in this country and others away from their work, some detained because it has not yet seemed wise to return, as Mrs. Raynolds, Mrs. Allen, Miss Fraser and Miss Huntington of Van. During the interval Miss Fraser has been directing a large relief work in Varna and Miss Huntington has been most useful in the school at San Sebastian. Representatives of several branches were present and gave a few words of Christian salutation.

HAMPTON'S ANNUAL FESTIVAL

The anniversary exercises at Hampton Institute were held a month earlier than usual this year as an experiment, the trustees meeting and the addresses by the graduating class coming on April 22. Many friends from the North who have wished to attend previously have been deterred from doing so by the fact that the exercises came after the weather at Hampton had begun to be too warm. Others were unable to be absent from the great annual meetings of the religious bodies held in May and June. In the South the local elections and the extra work connected with the truck season made it impossible for many to come to Hampton who wished to do so. The change seemed to work well this year, and is likely to become permanent. The weather was perfect, the fresh green of the leaves and the bright flowers on the grounds contrasted beautifully with the sparkling waters of the bay.

President Ogden and Dr. McKenzie made the addresses to the graduating class Wednesday afternoon. Wednesday evening the students listened to brief addresses from others of the trustees who were present. Professor Peabody spoke of the bond which exists between Harvard and Hampton from the reason that Harvard at first tried to educate the Indians. They didn't seem to want to learn Hebrew and Greek, though, he said, and so for 250 years there were no more Indian students at Harvard until now, when a Hampton graduate is there for further training. "Education in this time has come to mean," he added, "not, as it did once, a 'dump' into which everything is unloaded, but a seed out of which is to be brought an infinity of product."

In the light of this expression of opinion it is interesting to know that the Armstrong and Slater Memorial Trade School started this spring is now in active and successful operation. This is felt to mark an important epoch and was made possible by the generous gifts of different friends. This does not make more varied the work of the institute, but, in the words of General Armstrong, makes it more "intensive." Manual training and academic instruction go hand in hand in the academic department. It is believed that this method is best adapted to give the colored man that thoroughness in a trade which will enable him to compete with the foreign mechanics who are constantly coming to this country from Europe. The graduating class this year numbers thirty-seven, including one Indian boy and four Indian girls. With the 320 pupils in the Whittier primary school there are now here 950 students.

To many the most interesting and impressive exercise of Commencement week was the simple service held around the grave of General Armstrong in the little cemetery at the foot of the grounds, where the birds sing in the trees overhead and the waters of Hampton Roads gleam in the distance. The spot has been marked for some time by a rough bowlder brought from Williamstown, his college home. Last week there arrived and was put in position at the head of the grave a huge block of volcanic lava, six feet high, brought from the birthplace of General Armstrong in the Hawaiian Islands. It seemed appropriate that two hemispheres should thus unite to furnish memorials to the man whose life work had been to unite races which originally represented the same two great divisions.

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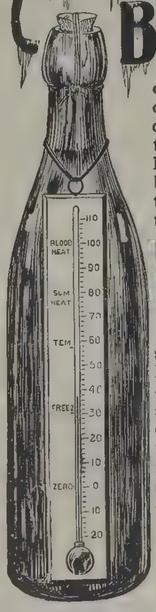

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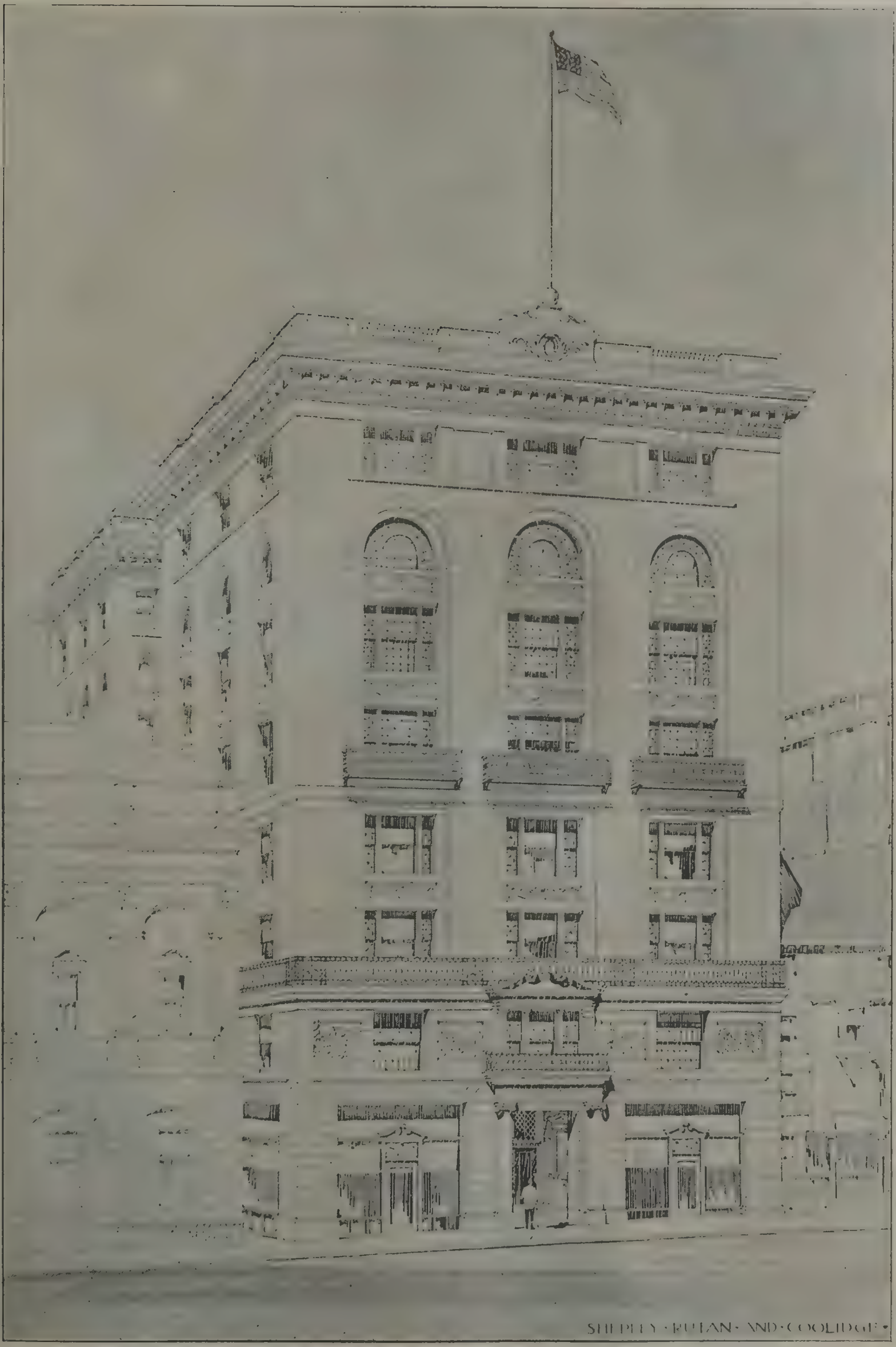

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THE CONGREGATIONALIST

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THE long desired and greatly needed new Congregational House bids fair to be a speedy reality. Our cover presents a picture of the structure as it will look when the builders have completed their task, which will require, perhaps, a year or more. Building operations will probably begin as soon as the members of the Congregational Association, which meets this week, have ratified the decision of the board of directors. Elsewhere we state particulars concerning the edifice, the Congregational Association which controls the property, and the valuable library for which generous provision has been made. The denomination has every reason to congratulate itself on the outcome of several years of agitation and discussion with reference to a new building. The location is a most desirable one and the edifice will easily bear comparison with the handsome Unitarian building just across the way. When it is completed and the denominational interests pleasantly housed there will be reason for general jubilation. We are particularly glad that the building is to be completed in ample season for the international council in 1899.

The heavy debts under which our missionary societies groan are a strong appeal for more generous giving, but no society ought to be allowed to suffer because it has anticipated diminishing receipts by restricting its expenditures. This the Sunday School and Publishing Society has done, as its annual report, just issued, shows. Perhaps an appreciation of this fact may be seen in the increase of gifts by living donors, amounting to about $5,500 more than the previous year. But the legacy account, which is distributed over a series of years, will yield this year about $6,000 less than last. It is probable also that the business department of the society will not be able this year to make any donation toward the expenses of the missionary department. The thirty-five superintendents and missionaries during the last year have secured the organization of 521 new Sunday schools, have reorganized 111 others, have held about 400 institutes and conventions and have done a vast amount of service in places where but for them no Christian work would have been done. These faithful and successful laborers ought to be increased in number, not further reduced. They give generously. The welfare of our country and of the kingdom of God requires that we, their brethren, should be as generous in our gifts as they are.

Permission having been obtained from the legislature, the Springfield School for Christian Workers now stands before the public as the Bible Normal College. The change in nomenclature marks a new era for the institution, and plans already well initiated provide for a considerable extension of the course and such thorough instruction in every department that the ends for which the school exist will be subserved much better than before. It has earnest and indefatigable men behind it who hold that modern conditions call for as thorough a preparation for Christian work on the part of the laity as those receive who are to form the future ministry of this country. Recent changes include the addition of a specialist in educational psychology, pedagogy and sociology, Professor Dawson, a graduate of the University of Michigan and exceptionally well prepared for his important duties. Each student is required to take the Biblical course and in addition studies either in the Sunday school or the missionary departments. One who examines the new catalogue, just issued, must be impressed by the thoroughness with which the curriculum has been mapped out. We know of no other institution in the country better equipped as a laboratory for the lay Christian worker. With all these evidences of progress and of adaptation to the needs of today the Normal College ought to make a stronger appeal than ever to college graduates and to all young men and women who desire to enter the wide field of modern Christian activity in this country or abroad.

It was something of an experiment for the Y. M. C. A. to hold a national convention at so distant a point in the South as Mobile, Ala. But the five days' international gathering just concluded compared favorably both in attendance and enthusiasm with the most successful assemblies in other years. Indeed the amount of money pledged during the session—over $12,000—considerably exceeded the sum raised at Springfield two years ago. This, with other regular gifts, will enable the international committee to put a fourth college secretary into the field, and to employ for the first time a secretary who will give his entire attention to promoting Bible study among the associations. The wide scope of activity under the supervision of the international committee was revealed during the convention by reports, discussions, conferences and special addresses. The progress of the work among railroad men is specially encouraging, while Dr. Eastman, the alert Indian secretary, is making good headway among the members of his race. The world-wide range of Y. M. C. A. work appeared in Sec. J. R. Mott's recital of his remarkable trip during the last year around the world. He was able to plant the association ideas in educational institutions in all lands, and to put the associations organized in touch with one another through a World's Students Christian Federation. We congratulate the Y. M. C. A. upon the vigor and wisdom with which it prosecutes the various phases of its work.

Apparently Chicago, as our Western letter this week shows, is facing a tremendous problem as respects the denomination's part in city evangelization. The rapid growth of the city leaves large sections utterly unprovided with religious privileges, while at the same time down-town churches have to struggle to maintain their existence. Indeed, Dr. Gunsaulus's change of base, if it comes, will be partly due to the strain upon his church by virtue of its down-town environment. If we could pick up our churches and shift them about in a night, according to the rapidly changing centers of church-going population, our problems would be simpler. But with large investments in brick and mortar and with conflicting claims upon the church called, as it is, to minister both to the people who fly to the suburbs and those who linger in the city, the question of wisely planting our churches and maintaining them despite fluctuations of population becomes severe enough to tax the wisest brains among us. It is a comfort that so many of our leaders, ministerial and lay, are devoting time, thought and money to these questions. They are the critical questions of modern Christianity as respects its practical and serviceable relation to the world.

REASONS FOR REASSURANCE

Sounding notes of alarm has become a chronic habit. It has fixed itself in business, in politics, in society and in religion. It is demonstrated that in all these departments of life, unless certain reforms are adopted, ruin is inevitable. Our currency system is drawing the ship of state into a maelstrom. The projected tariff is driving it on the rocks. Each political party proves that the success of its opponent, even in local elections, will destroy the very foundations of government. Students of social conditions point out fatal diseases just ready to take root at the heart of society, unless their remedies are speedily applied. The whole fabric of revealed religion is shown to be sure to vanish if certain beliefs are allowed to spread.

This habit of trying to compel support of measures and parties and creeds because of assumed consequences of not supporting them has gone so far that it promotes the evils against which it warns men. In our vast and complex nation dangers are real and numerous enough without exaggerating them in order to carry measures through legislatures or to raise money for reform movements or to compel assent to religious beliefs. Such efforts also are sure to bring reactions which weaken men's confidence in one another, and especially bring their leaders into discredit.

There are self-correcting forces in society, uncounted factors in reasoning from present conditions to future consequences, and an overruling mind guiding humanity to ends worthy of itself, which are sufficient to warrant earnest effort in saving men, and to give encouragement even in temporary defeat. Neither free trade nor a protective tariff will ruin business. One may be better than the other, but many men of business sagacity in this and in other countries are seeking to find out by experience which is the better way. The ultimate results of study and experiment will be for the good of mankind. We have before us a mathematical demonstration, published a number of years ago, that the colored race in this country would in time outnumber the whites and absorb their property. It was shown to be a deadly peril to our Government, and was used as an argument to urge the necessity of educating that race for citizenship. The necessity was real, and still is, but there were important factors left out of the demonstration. A considerable part of the allotted time has passed, yet the colored people are not increasing relatively to the white, and their growing thrift is not less to the advantage of their white neighbors than to themselves. Only a few weeks ago newspapers assured the country that the decision of the Supreme Court against railroad combinations would be an irretrievable disaster to the traffic, but already we are told that the railroads are arranging agreements by which they will be able to maintain rates better than before.

It would be easy to multiply instances in which predictions of wholesale disaster have not been fulfilled. In the larger sweep of history it would be easy to show that temporary disasters, even some which have seemed overwhelming, have brought about permanent good for mankind. If we are aiming to serve men for Christ's sake we need not be frightened by the failure of measures we advocate or the prevalence of views we do not hold. There are many men outside of our political party and beyond the bounds of our church who are seeking the public good. There are latent forces of righteousness in our country not yet measured. We are not living for ourselves only nor for today only. We are living to bring to its final fulfillment the purpose of Christ for mankind. And God reigns. No Christian is true to himself or to his Master who gives up heart in his present work or confidence in his fellowmen or faith in the future. The Christian in business, in society and in politics is engaged in an enterprise which cannot fail, and he has more allies than he knows.

THE HERO'S VALUE TO HIS COUNTRY

We describe elsewhere in this issue the scenic features connected with the dedication of the Grant monument in New York, but before the great day recedes further into the past, what it meant in its permanent significance may well be pondered upon for a moment. That it furnished an illustration of the essential unity of this nation could not be doubted. As the memory of our soldier-president rose up before the assembled thousands, all the disputes over policies of government and all the clashing interests of the hour were hushed. The country, through its president, its judiciary, its military, as one person, paid honor to the departed chief. No partisan words or cheers sprang to any one's lips. It made one hope and feel that there is an underlying unity of purpose in this nation too essentially interwoven into our very make-up as a people ever to be overwhelmed by the differences and the contentions now so prominent on the surface.

The day also was a great educator. How little thousands of those who stood in line for hours know of our national history and traditions. Many of them are but recent comers to our shores. They hardly know what liberty means and what liberty joined with law can do for a nation. But there must have filtered down to the dullest understanding something of the deeper meaning of the day. They must have imbibed a new respect for the forces of order. They must have felt, if but for a moment, the best influences of our civilization and our Christianity.

And these, and others too, must have come away with a freshened sense of what this nation owes to its heroes and its saviours. It was no military idol of a few passing years to whom honor was paid last Tuesday. It was to a man who through war wrought out peace, and then gave his life to the maintaining of it throughout our boundaries and the wide world. This noble monument has been reared, partly through the offerings of our humblest citizens, because this nation has come to see in Grant a greatness of character, a valor both on the field of battle and through long weary days of suffering in his sickroom, a consecration to righteousness and the welfare of his fellowmen.

It seemed at times during the demonstration of last Tuesday that the imposing pageant overshadowed for a time the memory of the hero. But after all that was the kind of demonstration that he would have liked. He preferred always to keep himself in the background. But as the substantial tomb, alone of all the elements contributing to last week's demonstration, now is left upon the beautiful hights of Claremont, and will forever remain the embodiment of a nation's love and reverence, a shrine protecting precious dust, so the name of Ulysses S. Grant will always abide. And as he sleeps beside the majestic Hudson, along whose banks a little further north he learned the art of war, generations will grow up to do him honor and to draw inspiration from his example. Well may we apply to him Tennyson's words concerning the Duke of Wellington:

> . . . . his work is done.
> But while the races of mankind endure,
> Let his great example stand
> Colossal, seen of every land,
> And keep the soldier firm, the statesman pure:
> Till in all lands and thro' all human story
> The path of duty be the way to glory.

WHAT IS CONVERSION

It is an intensely practical question which we have asked leaders of thought and work to discuss in our columns this week. Valuable as it is from time to time to secure different opinions regarding intellectual and speculative issues, we render no better service to our readers than occasionally to furnish them with a broadside of views upon so intensely consequential a matter as the relation of an individual soul to its Maker. We therefore call especial attention to the side lights thrown upon the act of becoming a Christian by men who themselves have had much experience in bringing souls to Christ.

What impresses us most in this array of opinions is the fact that little emphasis is laid upon compliance with a mechanical and stereotyped method of procedure. Dr. Pentecost tells a story about a sleeping car porter whom he once urged to become a Christian, and who expressed his purpose so to do in due season, but added that he "dreaded the process." This dread of the process has often kept men out of the kingdom. They have fancied they must pass through a certain series of emotions, not experiencing which they have concluded that they were not moved by the Holy Spirit. This broadside makes it clear that mere emotionalism has little part in the act which reconciles a man with his God.

We are also impressed with the minimizing of the intellectual element by the contributors to this discussion. Though these writers differ widely in theology they make the path to the Saviour simple and easy. Nothing is said about belief in an elaborate creed. The one thing set forth, by old school and new school men alike, is yielding the life wholly to Christ. One or two striking sentences make this point clear. Says Dr. Cuyler, "Your best 'inquiry meeting' will be an honest hour alone with Jesus Christ." Says Bishop Huntington, "The personal direction may be reversed by a right-about-face or by a movement that is curvilinear." Says Mr. Moody, "The man who commits himself to Jesus Christ is the man who believes in him and is saved." Certainly if any soul wants to become a Christian he need not, in these days, halt because the way is hedged up or obscure.

THE OUTWARD SHOW OF INWARD LIFE

It is the tendency of a true life to be simple and sincere. In spite of temptations to seem one thing while we actually are something else, and of the fact that often a proper courtesy and self-respect forbid the frank revelation of all our thoughts, the difference between inward motive and feeling and outward expression in conduct tends to diminish. This is so true that we rarely hesitate to form impressions about people's characters from their faces and actions, and these impressions deepen into well justified convictions often enough to warrant a large degree of dependence upon them.

Probably few persons, however, fully appreciate the unconscious revelations which they thus make of themselves. Sooner or later he whose heart is evil lets out the fact by a glance or a tone which tells its mournful story plainly. And however repellant one's features or manners may be at first, if we discover later in him the appearance of genuine integrity and kindness we give him our trust. A man may seem for a while to be a Christian without really being one. But no one can actually be one long without its becoming apparent.

To have clean, honest, happy, trustful hearts, then, hearts which need not shrink from being laid bare to view because God reigns in them—this is the great thing. This, too, is the way to influence others. It is the old, familiar truth once more apparent, that to be means far more than to say or even to do, and the nobler and fuller the inward life, the holier and richer are the outward appearance and the fruit of it in example and influence.

This outward show of inward life may blend a hearty frankness with a delicate reticence. We need not reveal all the items of personal history, opinion or feeling. But the underlying principles to which we are loyal we may not hesitate to show forth. We may testify to our love and practice of charity, for instance, without specifying our gifts, even of sympathy and consolation. The inward life is the soul's attitude towards God. The outward show is its attitude towards men. The nearer they approach harmony, and even identity, the better.

The Kingdom suspends publication, but proposes to resume next October in Chicago, with headquarters at Hull House. It will advocate the principles of Christian Socialism. It is probable that a new paper will be started in Minneapolis with the name which *The Kingdom* used to have, *The Northwestern Congregationalist*. The discontinuance of *The Kingdom* is not a failure of the enterprise. It is able to pay all its debts and its suspension is probably only temporary. It has made a brave struggle against the adverse conditions which have within the last few years weighed heavily against religious journalism.

CURRENT HISTORY

At Washington

The national capital was almost deserted through the early part of last week, President, Cabinet officers, senators and congressmen being in New York taking part in the Grant celebration. Two or three holidays, however, make comparatively little difference just at present with the onward movement of legislation, inasmuch as other matters are kept in abeyance until the Finance Committee renders its report on the Dingley Bill. It will probably be before the Senate before this week ends, the final adjustments and revisions being made as we go to press. The Republicans are increasingly hopeful of securing its passage substantially as recommended by the Finance Committee, indeed claims of a majority as high as twelve are being freely made. Senator Jones of Nevada, the free silver Republican on the committee, has required careful treatment. Conscious that he and his free silver associate held the balance of power, he has pressed the demands of his section of the country for recognition in the new tariff. He seems to be too much of a protectionist to make it easy to yield to all his requests and at the same time pay respect to other clamorers for attention. It is more and more apparent that sentiment in the East is inclining to as low a tariff as will provide for proper revenue, and the pressure on representatives and senators from New England from their respective constituencies has been chiefly to secure modifications of the Dingley Bill in the direction of reductions. It looks, however, as if, despite the vigorous protests of Eastern leather men, the duty on hides would remain. Whatever form this important piece of legislation shall finally assume, it is to be hoped that the outrageous levy upon books and works of art will be entirely eliminated.

Currency versus Tariff

Comment in various parts of the country upon President Cleveland's speech ten days ago at the dinner of the New York Reform Club has been in the main unfavorable to the positions taken by the ex-president. The New York *Evening Post* naturally stands by him, but the New York *Times*, the other stanch advocate of Mr. Cleveland among metropolitan papers, takes issue with some of his positions. That his attack on the Republican party is unwarrantably severe may be granted. Mr. Cleveland is not an opportunist, and tact in choosing the best time to utter his convictions, as well as suavity in expressing them, have never been prominent characteristics of his. Nevertheless, all the talk about his courting the presidential nomination three years hence is laughable. He is through with politics so far as office holding goes, and we presume thoroughly glad that he is no longer the target for a thousand criticisms. His New York speech was certainly sincere, and no doubt voices the conviction of many gold Democrats who voted for Mr. McKinley and who hoped that the Republican party would give the country a moderate tariff.

On the other hand, it must be admitted that a party like the Republican, pledged first of all to a revision of the tariff, has no superior obligation to that of fulfilling its pledge. It can only be hoped that not because of any special duty to the gold Democrats, but rather as a matter of expediency, the tariff finally framed will be constructed on broad and statesmanlike lines. The currency question certainly cannot long be relegated to a secondary place, and no settlement of the tariff issue can remove it from the field of pressing problems. We are glad to see indications at Washington that a competent monetary commission may be created before the present session of Congress ends. The sponsors for the business men's convention which met at Indianapolis several weeks ago are still bringing arguments to bear to this end, and will leave no stone unturned that will secure the desired result. Failing to obtain action by Congress, these representatives of the business interests of the country may appoint a monetary commission of their own which shall go immediately to work and devise a plan to lay before the country by early winter. Such an undertaking as this should properly emanate from Congress, and we trust that not many weeks will go by without a movement in this direction.

The Bradford Manuscript

This document was formally handed to Mr. Bayard last Thursday by the Bishop of London at his official residence. It appeared that Mr. White, the secretary of the United States embassy, had requested that the MS. should be delivered to the new ambassador, Col. John Hay, instead of to Mr. Bayard. This request was put aside on the ground that the consistorial court had decreed that the MS. should be given to Mr. Bayard. It will come back to this country not only priceless for the history it contains, but with the added value of the interest in the story of its wanderings and of the expressions of friendship between the two countries which have characterized the transactions resulting in its return. It will be brought by Mr. Bayard to President McKinley, and it is probable, as it would certainly be very appropriate, that it may be presented by Mr. Bayard or by Senator Hoar to Governor Wolcott at the celebration of the sixtieth anniversary of Queen Victoria's accession to the throne, which is to be held in Mechanics Hall, Boston, June 21. That would furnish a fine occasion for eloquent and effective speechmaking and give the celebration a rare historic interest.

Kentucky Elects a United States Senator

The contests over the election of United States senators in several State legislatures this year are just so many strong arguments in favor of the election of senators by popular vote. Delaware, for so small a State, brought on herself a very large disgrace. Florida and Oregon are still struggling. The deadlock in Kentucky, after a protracted contest which has cost the State over $100,000 and has developed an uncalculated amount of partisan prejudice and personal animosity, came to an end last week on Wednesday by the election of Dr. W. J. Deboe to succeed ex Senator Blackburn. The latter was the Democratic candidate for re-election. He favors free silver. Dr. Hunter, who for a year and during two sessions of the legislature has been the Republican candidate, has during that time been voted for on 112 ballots, falling short of election toward the last by only one vote.

He, also, it was claimed by his opponents, favors free silver. Dr. Deboe's election was brought about by a union of Republicans and gold Democrats, and the result is, as far as it goes, a victory for sound money. He is said to be a man of good education and character, and fitted creditably to represent his State in the United States Senate.

Storms and Floods

It seems but a little while since we were reading the first accounts of the opening of new lands and the settlement of Oklahoma Territory. Yet its population has so increased and has become so permanently established that the tidings of a great disaster by flood read like a record of destruction of the fruits of long continued civilization. Later reports reduce considerably the figures received last week on Wednesday. But it appears that in the flooded districts in and about Guthrie 500 homes were swept away and property amounting to $100,000 was destroyed, while not less than twenty lives were lost, the majority of them being Negroes. A stream, ordinarily about forty feet wide, rose four feet in thirty minutes. Floods are still working great injury along the lower parts of the Mississippi River, and large sections of country are ruined, at least so far as the planting of crops this year is concerned. Not for many years has there been so great loss of life and property from floods as this year.

Gold Going Out

Gold shipments to Europe began on a large scale last week, the total amount being $6,477,000, and as large a sum may be going this week. This is in spite of a low rate of exchange. Austria has sold a considerable quantity of three and a half per cent. treasury bills for gold. Russia and Japan are calling for large amounts of the yellow metal. The excessive purchases of goods abroad in anticipation of tariff changes, the summer exodus of tourists already begun, and the fact that our exports are at the minimum at this season are among the reasons for expecting that gold shipments will continue large for some time. There is, however, no occasion for anxiety on this account. The Treasury held $153,000,000 in gold last Saturday, and, since we are not now threatened with any dangerous inflation of the currency, is not likely to be called on for so large a sum as to arouse again the alarms of 1893 and the following two years.

Our Business with Canada

The chief features of the new Canadian tariff bill in which we are interested are the reduction of the duties on iron and the reciprocity provision allowing a rebate on goods from Great Britain of one-eighth of the duties established by the revised tariff. This rebate is to be increased to one-fourth after July 1, 1898. "Other countries which, in the opinion of the governor in council, treat Canadian products with fairness" are to share in these privileges. These reductions do not apply to spirits, ales, beers, tobacco or sugar. The new tariff schedule is already in effect, although the imperial authorities have not passed on it. Thus the law is practically made retroactive. This discrimination against goods received from the United States is likely materially to lessen trade between the two countries, but it is hardly likely to continue long. The interests of the United States and Canada are too closely related to make it good business policy for either country to put obstacles in the way of imports from the other.

Greece and Turkey

Public expectation in regard to the Greeks has been considerably disappointed since last week. Their record of gallantry has been marred by a conspicuous collapse. After fighting stoutly for a time at Tyrnavo, at the center of operations, they not only were defeated but became panic-stricken and ran away to Larissa, which the Turks later captured. Officers and troops fled together in a disorderly scramble. Their rout was not only complete but shameful. An immediate result was the uprising of the population of Athens, demanding a new cabinet. Premier Delyannis was deposed and M. Ralli appointed in his stead. General Smolenski also was sent to the front at once in supreme command and the public has settled down in comparative quiet to await the result. The king had a narrow escape from being dethroned and the military leadership of Prince Constantine became discredited.

There has been sharp fighting at Velestino and the Greeks seem to have had rather the best of it. But it has had no important results. The anticipated struggle at Pharsala may be begun at any moment. The Greeks have gathered a considerable force there and mean to make a desperate stand. But they probably will be defeated, in which case the battle doubtless will be the last. The Greek campaign in Epirus, on the west, has been substantially abandoned, and on the east the Greek fleet, instead of doing any important service, has been bombarding small Turkish coast settlements of little value to either side. The great Powers have been discussing intervention but cannot agree. After another defeat, however, Greece is expected to appeal to them, and then a majority of them, including England and France, probably will favor forcing the close of the conflict. Reports are conflicting and evidently the German emperor is reluctant to check Turkey, but the end seems near. The czar and the emperor of Austria have conferred with representatives of Germany and France, and Lord Salisbury has been sounding the different governments, but no policy of action is yet announced.

The effect of victory on the sultan is likely to be mischievous. He is expected to demand both territory and a heavy indemnity from Greece, and to be less open to persuasion by the great Powers than heretofore. But he will find them inflexible. No increase of territory is likely to be allowed him, and, although his claim for an indemnity may be admitted, he will not be able to collect it from bankrupt Greece. But Greece will be compelled to evacuate Crete immediately. The prestige of the Greek royal family is much lessened, whether by their fault or only their misfortune. But since they are foreigners, and are salaried by the great Powers, loyalty to them naturally is less than if they were natives. The danger of a general European war seems diminishing day by day.

South Africa

The South African situation is still at the front in London. Mr. Chamberlain denies all previous knowledge of the Jameson raid. He and Sir William Harcourt have had a lively tilt in Parliament over the proposal to increase appropriations for defenses at the Cape of Good Hope, and indications multiply that the government intends to inaugurate active operations against the Boers before long. Probably they will be delayed until after the queen's jubilee celebrations, or even until autumn, but they are looked for then at latest. But President Kruger may expedite matters if he thinks it for his advantage. He is an antagonist not to be despised, and he is making preparations quite as energetically as are the English. The Boers can depend upon German aid so far as it can be rendered surreptitiously, and, if England wins, it will be only after a struggle for which even the gold mines of the Transvaal will be an imperfect compensation.

IN BRIEF

A good record—that of the Congregational Board of Pastoral Supply which in the last eleven months has rendered service in matters connected with the filling of the pastoral office for 120 churches of this State.

A Hebrew national flag was dedicated last week on Sunday night in Chicago. All the Jewish rabbis of the city were present. It would be interesting to learn where is the nation which the flag is supposed to represent.

Our London correspondent, in this week's letter, gives some account of preliminary steps toward the trial of Ian Maclaren for heresy. Later news says there will be no trial, the synod having rejected the petition containing the charges.

The most popular man in the Senior Class at Yale is a class deacon and also a quarter back on the football team. Pure religion, as well as athletic achievement, in a healthy community exalts a young man in the eyes of his associates, and nowhere more than in an American university.

John McNeill, the Scotch evangelist, preached in New York for Dr. Burrell last Sunday morning and for Dr. John Hall in the afternoon. He will be in demand as a speaker on this side the water, for on his former visit in 1893 he made many friends and drew large congregations.

Last Sunday, despite the down-pour of rain, in many places was a joyous day in the churches that received large accessions. May these first fruits of special interest during the past winter add permanent strength to the organizations with which they are connecting themselves, and may the new-comers in turn feel themselves warmly welcomed.

The choice of President Angell of the University of Michigan as minister plenipotentiary to Constantinople is being everywhere recognized as one of the wisest which could have been made. The regents of the university have voted him a year's absence. While he is away Dr. H. B. Hutchins, dean of the law department, will act as president of the university.

After wintering in Newton Center Mr. and Mrs. Joseph Cook left last week for their summer home at Cliff Seat, Ticonderoga. We are glad to say that Mr. Cook's health is somewhat improved. He is, as of yore, an omnivorous reader, and Mrs. Cook has been often seen the past winter coming from the Boston bookstores and libraries with her bag filled with books. Fiction and light literature have interested the distinguished lecturer of late more than theology.

At last week's meeting in Lowell of the Woman's Home Missionary Association Mrs. Caswell stated that she met a woman in a recent Western tour who, when she learned that our earnest worker was a missionary, exclaimed, "And you a missionary, what a pity, O, what a pity!" In view of the fact that careful estimates show that only about six women out of a hundred are interested in missionary work, we are tempted to adapt the words and say to the host of indifferent ones, "And you not a missionary, the pity of it, O, the pity of it!"

The *Observer* says of Dr. Gunsaulus: "The Broadway Tabernacle would have no need to move one inch from its present location with such a preacher in its pulpit, though Conservatives might not agree with all of his utterances." It would not be possible to find any one for the Broadway Tabernacle with all of whose utterances all his hearers would agree. What the Tabernacle wants is an accredited Congregational preacher who can hold the congregation together and instruct and edify them. Dr. Gunsaulus is eminently fitted for that service, but we think he will not get away from Chicago.

The Dubuque Association of Iowa, in session at Bellevue, April 27, continued the history of its connection with the case of Rev. C. O. Brown, D. D., by voting, fourteen to three, to table the latest communication it has received from the Bay Conference of California concerning this case. The association then voted, without dissent, to grant Dr. Brown a letter of dismission, we suppose to the Chicago Association, since he has accepted a call to the Green Street Church of that city as is reported in our Chicago news. We cite the facts without comment, and shall await with interest the action of the next association to pass judgment on the Bay Conference. It is pertinent to add that Judge Advocate Woodhams, who acted as legal adviser of the council of investigation into the charges against Dr. Brown, has issued a pamphlet declaring that, "From all that appeared to me at that investigation Dr. Brown was absolutely innocent of any of the guilt imputed by those charges."

STAFF CORRESPONDENCE

FROM LONDON

Sympathy with Crete

Whatever may be thought of the part played by the British Government in Eastern affairs, it is beyond question that the best elements in the nation are at the present juncture in the fullest possible sympathy with Crete and Greece. Numerous religious organizations, including the Congregational Union, county associations and individual churches, have passed outspoken resolutions of sympathy with the attempt of Crete to throw off the Turkish yoke and of condemnation of the action or inaction of the British Cabinet. Apart from the humanitarian side of the question, Lord Salisbury's whole policy is viewed with amazement and distrust by an increasing proportion of the nation. Is England, it is being asked again and again, to be made a mere cat's-paw of the emperors, to be dragged at the tail of an European concert? To many Lord Salisbury's prudence is indistinguishable from cowardice. Not a few of his own followers are becoming alarmed at the humiliating pass to which he has brought the country and are asking what is to be the end. Let it be clearly understood in America that the heart of the British people is totally opposed to the line Lord Salisbury has taken in regard to both Armenia and Crete.

How We Are Governed

The affairs of the British Empire are now managed by Lord Salisbury and his nephew, Mr. Balfour, assisted by a smart young gentleman, Mr. Curzon, who condescends to fill the office of under-secretary of state for foreign affairs, Mr. Chamberlain being given a freehand in Africa and the colonies. The House of Lords passes its time in contented slumbers, occasionally broken by incoherent murmurs, the House of Commons being regarded by our aristocratic rulers as a superfluity and an impertinence. When our relations with foreign powers are at a most critical stage and the very independence of Britain seems endangered, our premier and foreign secretary betakes himself to the Riviera for a holiday, whilst young Mr. Cruzon meets the requests of politicians like Sir William Harcourt and Mr. Morley for information with insolent or irrelevant responses, and Mr. Balfour flies into a passion if anybody presumes to question the actions of this best of all possible governments. One can imagine Mr. Balfour's feelings of relief and satisfaction when the doors of the House of Commons are closed, as at Easter, and he, his uncle and a few friends, who seem to run the British Empire for their own amusement and according to their personal notions, are free from the meddlesome interference of the elected representatives of the people. The country chose a Conservative government and they have got it with a vengeance. Landlords have been enriched, Anglican schools have been endowed, Armenians have been left to be butchered, Cretans are being starved, Greece is being coerced. What more can a Tory ministry do?

Heterodox Ian

The proposed arraignment of Dr. John Watson before the Synod of the Presbyterian Church of England, which meets at Sunderland May 26–30, is not regarded seriously on this side and certainly does not distress the doctor himself. We are aware the author of The Mind of the Master is broad—catholic in spirit, large in heart and consequently liberal in theology—but no one who really knows him and his full teaching doubts his fundamental soundness. Indeed, one cannot but regard with impatience and annoyance the spectacle of a man who is working so hard and accomplishing so solidly useful a work as is Dr. Watson being pestered by small-minded, self-appointed custodians of orthodoxy, who are deficient in the sense of proportion and cannot discern the signs of the times. Dr. Kennedy Moore, the petitioner, challenges Dr. Watson with holding "defective, if not erroneous, views," and pleads that he has not repudiated the charge that his teaching tends towards Unitarianism. If Christian teachers are to be impeached for not rebutting every reckless charge brought against them by irresponsible critics, church courts will have a busy time. But it so happens that when being interviewed last summer by the representative of *The Congregationalist* Dr. Watson complained that he was found fault with "in regard to the one doctrine of the catholic faith on which I am most convinced—the deity of Christ," and he has recently reaffirmed his belief that "Christ is the Son of the Father in a sense which can be affirmed of no other man." The amusing thing is that the moderator of Durham Presbytery, which has charge of the synod arrangements, has discovered that the theological views of Dr. Watson's accuser are not all they should be, whilst Rev. J. T. Middlemiss of Sunderland has declared that if Dr. Moore were charged with holding "defective, if not erroneous, views" of the teaching of Dr. Watson, the charge would be approved by the whole presbytery of Durham, and, it is safe to add, every other presbytery and all persons of common sense everywhere.

Dr. Pierson in London

Dr. Pierson has just reappeared in London. After his protracted series of farewells last summer we did not expect to have the pleasure of seeing him again so soon. He has returned to this country, so he announces, to deepen its spiritual life. On Sunday, April 11, he preached at Harecourt Chapel, Canonbury, North London, and in May goes to conventions in Belfast and Dublin. It will be remembered that last year Dr. Pierson signalized his appearance in our midst by the solemn announcement that he had passed through some remarkable spiritual experience. Before he began his first sermon at Harecourt he startled his hearers with the confession, "I have had of late a very profound conviction of sin, beyond anything in my previous life." There was general relief when he explained that the conviction of sin was that he had not preached the gospel simply enough. So in future he proposes to confine his attention to the simplest lessons about salvation. The doctor also mentioned that "during the last four years I have been in a consuming fire. I never knew what a consuming fire was before; I always thought the consuming fire referred to in Hebrews 12: 29 was the consuming fire of God for the ungodly and the impenitent, but I have found that it means God's own people." It was not very clear just what Dr. Pierson meant by this statement. He always aims to give a touch of specialty to every service he conducts. Towards the close of the sermon he said, "I have a confidence that God is marvelously here this morning—that right here this morning 100 people are going to say to God, 'Thou shalt be my God.'" Having in the course of the sermon explained that the popular notion that Amen means, "Let it be so," is wrong, and that the true meaning is, "It shall be so," Dr. Pierson, after the singing of the last hymn, asked the congregation reverently to resume their seats and to repeat in an audible voice, which they did, "It shall be so," after each of a series of Scripture promises recited by him. The doctor looks very frail and worn, but he says he is in the best of health. He presided over the celebration at Christ Church of the fiftieth birthday of F. B. Meyer and conveyed the congratulations of American Christians. Mr. Meyer was presented with an address and a cheque for £400 subscribed by a thousand friends in various parts.

Silvester Horne in Harness Again

On the completion of Dr. C. Ray Palmer's two months' ministry at Kensington Congregational Chapel, the pastor, Rev. C. Silvester Horne, returned to his pulpit after a year's compulsory rest. Mr. Horne is a universal favorite, and his achievements up to date give promise of a brilliant future. Although only a little over thirty years of age, he has written several books, including a popular history of the London Missionary Society and one or two novels, and occasionally drops into poetry. His zeal for work and readiness to respond to requests for service led to a very serious breakdown. Rest and travel have greatly improved his health, and it is hoped that with care he will be able to remain at his post and continue to sustain the traditions of the historic church to which he is minister.

April 14. ALBION.

The Grant Celebration in New York

A Memorable Day in American Annals

From the spectacular point of view there were at least six different exhibits in New York city last Tuesday. They were the display on the water, the adornment of the city, the people, the parade, the presidential party and other distinguished guests, and last, and perhaps most significant of all, as justifying and explaining all the others, the tomb of General Grant itself. Each of these displays was splendid and imposing. Taken together they constituted a pageant which will rank among the few great demonstrations which have been witnessed in modern times in the Old World or in the New. The only parallels worthy to be adduced are the inaugurations of our presidents, or the demonstration in New York in 1889, when the centennial of the adoption of the Constitution was celebrated, or that remarkable funeral train in 1885, when on a summer day they laid to rest the hero in whose honor the ceremonies of last week took place. The forthcoming celebration in London in connection with the queen's jubilee will doubtless surpass the demonstration of last Tuesday, but we shall not probably see in this country for many a year any such mobilization of military and naval forces, any such mighty concourse of people, or any such outburst of popular feeling taking form in every mode of expression that could utter the deepest emotions of grateful and appreciative hearts.

To take up the phases of the grand affair in order. Reflect for a moment on the aspect of the two mighty rivers which flow together at the apex of Manhattan Island. From the East River bridge down around Battery Point and up to 122d Street—where the tomb is located—the wharves and docks and warehouses blossomed with color. But it was upon the bosom of the broad Hudson, chiefly, that the ships were gathered, their masts and yards fitted out with flags and streamers, their decks and armaments carefully polished and their officers and seamen in holiday attire. The cruisers and gunboats of the North Atlantic squadron had rendezvoused, while other men-of-war, representing at least four foreign nations, had also assembled to take part in the ceremonies. Bulky excursion steamers, trim merchantmen and sailing vessels, too, were on hand, and besides them the usual contingent of big ferry-boats and steam tugs came and went through the day on their customary errands. The Hudson is too wide a river to look crowded, even though the craft upon its waters are more than doubled in number. There was ample room up and down the four or five miles of river where the vessels lay at anchor or moved to and fro at appointed signals.

The eye, roaming from river to city, was confronted with similar evidences of the special character of the day. There never has been an occasion when citizens united more generally with public officials to adorn the houses and other buildings with flags and bunting. This feature was not confined to the route of the procession alone, but all over the city, in cross streets and in lower New York, and even in alleys and upon tenement houses, the stars and stripes were in constant evidence. Upon streets and squares, miles from the line of march and the throngs of sight-seers, you would come across the national colors and other picturesque tokens of the celebration in progress. But on Fifth Avenue and Madison Avenue and on Riverside Drive, through which thoroughfares the procession marched, the adornments were most profuse and elaborate. It was hard to find a house, except here and there where there was mourning for yet unburied dead, that did not evince its patriotic spirit by unfurling to the strong northwest wind a flag or a bit of bunting or a great streamer, while the hotels and club houses and public edifices vied with each other to secure resplendency of effect. At the monument itself, fittingly enough, royal purple was the only color used, each of the six front pillars being adorned with a broad strip of the ribbon which served as a fastening for a palm branch.

Scene at the Monument as the West Point Cadets Were Marching by the Presidential Reviewing Party

It would have been a magnificent showing, even if only a chosen few had witnessed it, but, after all, its crowning glory lay in the fact that it was the people's day. Estimates vary, of course, but probably the city's normal population was increased by more than a million outsiders. For one sociologically inclined it would have been well worth a trip to New York to study the types of humanity which lined the streets. Doubtless somebody had been left at home in a good many instances to take care of the baby, or to attend the ill, but it was difficult to conceive of anybody living within comparatively easy reach of the line of march, and possessed of the power of locomotion, as performing his usual duties away from the throngs of sight seers. To be sure, although it was a holiday, transportation in different quarters of the city had to move on as usual, and one could but pity the horse-car employés and other public servants who had to continue all day in their beaten track and catch only intimations of what was going on far from their treadmill of duty.

But the stream of humanity on both sides of the route of the procession was unending. In common with a good many others who undertook to get up town I was obliged to walk from 60th Street to the monument—a distance of over three miles—dodging my way in and out of the crowd, taking to the street whenever the police refrained from enforcing strict discipline and encountering as I went human being of all ages and degrees. Those who could pay from fifty cents to five dollars for seats on the stands, which grew more and more frequent as one neared the monument, shivered there in the cutting blasts for hours, until the wished-for moment arrived, but the vast majority of the people stood on the curbstone or hopped on soap boxes peddled about by gamins, and while they waited for the procession straggled here and there and munched doughnuts and candy and drove bargains with venders of Grant souvenirs, who carried on a brisk business in badges and buttons and other mementos of the day. It was a good-natured crowd, yet one was impressed with its cosmopolitan character. The New England type was conspicuous by its absence, while all the other national types that are now forming the American population were visible as one's eye swept over the sea of faces. Most of these curbstone sight-seers looked poor, but some of them were not too poor to bring their little children and it was good to see them making holiday.

The streets were alive with policemen, though there seemed to be little call for their activity. They were thicker than lamp posts and one could hardly wonder that the oversight of such a body of blue coats keeps the police commission in a continual ferment. Squabbles or no squabbles, however, the force was amply competent to take care of itself and the vast multitude besides.

Probably the average observer was about as anxious to see the presidential party as anything else connected with the ceremonies of the day. The members of it went up in handsome carriages three hours in advance of the procession in order to be present at the exercises at the tomb, which consisted of an address by President McKinley and another by Gen. Horace Porter. Their oratorical successes were not great, in view of the fact that they spoke out of doors in the teeth of a biting wind, and seemed to be addressing the whole of Manhattan Island and the Hudson River thrown in. The speeches read well, however, in type, and General Porter's, being the more formal and elaborate eulogy, was, as was to be expected, a deliverance of great historical and literary value. President McKinley's brief speech befitted the occasion.

As to the other notabilities, they were recipients of generous attention and applause. Most persons were able to pick out at once Vice-President Hobart, Governor Black, Speaker Reed, Mayor Strong and the Grant family. The grandchildren of the general, two of them bearing his own name, made a pretty sight as they stood in the front row of the party overlooking the parade, their curly heads coming just above the railing as their owners looked down upon the marching hosts with all the unfeigned interest of childhood. Of course the diplomats, the Cabinet officers and the members of Congress and the judiciary were also eagerly watched as they moved from point to point, and Mr. Cleveland, who rode in the carriage with Mr. Gilder of the *Century*, was warmly received.

To say about the procession that it was six hours and fifteen minutes in passing a given point, that 60,000 men participated in it, that never before have so many of the regular army and of the national guard been mobilized in this fashion, that in it were Union and Confederate veterans, the flower of our Northern militia and the crack company of Virginia, the Richmond Grays, painted Indians and the famous scout, Buffalo Bill, governors and generals, regulars, their faces bronzed with exposure in Western campaigns, and boys still in school, artillery and cavalrymen, simply states the bare facts of the magnificent pageant. One not there must supply by imagination the life and color, the movement and the glow that accompanied the scene. One must fancy the enthusiasm created by repeated renderings of the Star Spangled Banner and My Country, 'Tis of Thee on the one hand, and by Dixie and My Maryland on the other. One must conceive of a rapidly shifting panorama of moving colors, of brightly uniformed men, of artillery wagons, of troopers sitting like machines on their steeds, of marshals and staff officers brilliant in their regalia, and all this continuing hour after hour, the procession punctual to a dot, no waits after it once came in sight and no serious accidents along the way. The best marching, good judges said, was done by the West Point Cadets, as was to be expected, and by the regulars. The Seventh Regiment, the crack regiment of New York city, made a fine showing, and as a Massachusetts man I was glad to hear the applause which rained down upon the Boston Cadets, the escort of our erect and handsome governor, who was certainly the most distinguished civilian upon horseback that day. General Howard, leading the veterans, some of whom were chums of General Grant, was another striking figure, as he would take his bridle in his teeth to respond, with his one hand, to the salutes with which he was deluged. The naval battalion was particularly interesting and their gait striking, combining the landsman's precision with something of the sailor's roll.

As respects the tomb itself, the judges of good architecture are disposed to criticise its lines and its proportions, and there is considerable feeling that the $600,000 invested in the mausoleum might have been made to show more satisfactory results. Its solidity and plainness are impressive, and befit the man whose remains are deposited within. The interior is arranged somewhat after the plan of the Hotel des Invalides in Paris, where Napoleon is buried.

There were moments in the day when all the special features of the celebration seemed to be focussed in one picture. One such came about five o'clock in the afternoon, when, after reviewing the procession for nearly four hours, President McKinley left the stand to board the Dolphin in order to inspect the naval exhibit. The stream of marching men was still flowing by, the bands playing their spirited airs and the throng of spectators still crowding to the front. The sun, which had been captious about shining during the day, had by this time cleared itself of the clouds and poured down its welcome warmth upon the hosts of shivering spectators. From an elevation near the monument one could command the river, the parade, the presidential party, the moving throngs and the city stretching far to the south, while the silent mausoleum stood out as the stable feature in the scene. Then all at once were heard the booming of cannon and the sharp notes of steam whistles, and one knew that the day had reached its culmination and that all the elements that had contributed to its gayety and its solemnity were on the point of scattering, never again to be composed into the same picture. It was a sight never to be duplicated in the experience of those who witnessed it. H. A. B.

EUROPEAN TRAVEL

II. TRAMWAYS AND COACHES

BY H. W. DUNNING, YALE UNIVERSITY

Having spoken in a previous article of railroads and steamboats, we now proceed to other less patronized and more local means of travel. The steam tramway is of comparatively recent date, but is doing much to cheapen and extend local travel. Holland and Belgium may be called its home. The country is level and the distances between towns are short, so the tramway has found here the place for which it is best suited. The cars are long and divided into two compartments. The first class is handsomely upholstered and generally provided with large windows. The tram runs along the high road, passing through the main street of each village on the route, so it is practically equivalent to driving in a private carriage. One can travel all over Holland on the tramways and steamboats. For instance, he can go from Rotterdam to Delft by boat, thence by tram *via* The Hague and Leyden to Haarlem, and then by boat or train to Amsterdam. Enjoyable trips can be taken from Amsterdam north or south.

Next to the Low Countries, Italy employs the tram. North Italy and the plain of Lombardy have several lines. Many of them run up into the foothills of the Alps. One goes from Padua to Fusina, whence a steamer can be taken direct to the Square of St. Mark in Venice. From Rome the excursion to Hadrian's Villa and Tivoli is easily made in this way. Naples has several lines in all directions. But, unfortunately, the Italian is far different from the Dutchman, especially in the matter of cleanliness, so that our unqualified recommendation of Dutch tramways cannot be extended to those of Italy. Many of the larger cities of Europe have lines of tramways running to their suburbs. Not far from Copenhagen there is a curious car which enters a lake, becomes a steamboat and emerges as a tramcar again.

Until within the last three-quarters of a century travelers by land were entirely dependent upon the stagecoach, so the post roads were placed under government management and attained to a high degree of perfection. Today the railroad has taken the place of most of the old stage lines, but throughout the mountainous districts of Switzerland, Bavaria and the Tyrol the old diligence still holds sway. The latter country affords an especially delightful trip. The diligence is a species of stagecoach plying upon the mail routes. In Austria it is known as the "malleposte" or "eilwagen." A seat in the *coupé* with the driver costs a little more than an inside place, but of course the latter is undesirable for the tourist. The "stellwagen" is a slower and clumsier conveyance which only survives in the most rural districts. For a party of three or more it is generally cheaper and always pleasanter to travel by private coach. Often the postmaster will provide one upon receipt of notice, or an entire private outfit may be hired. In the former case the horses will be changed at the usual stations and the charges are fixed by law according to the distance, while in the latter the same horses are retained through the journey and a private contract is made. The driver is entitled to the payment of his return expenses. Sometimes a returning coach can be hired at a much reduced rate. In Spain the diligence is often fitted with a rear *coupé*. This has the lowest priced seats but it is often the most desirable place.

In Norway the traveler often has to make use of the "stolkjærre" or "kariol." The former is the larger vehicle. The posting stations are divided into two classes. At the so-called "faste" stations horses must always be kept in readiness; at those called "tilsigelse" the postmaster is allowed a certain time to furnish them. English travelers change these terms into "fast" and "slow," although neither is a correct translation. In some portions of the country a charge for more than the actual distance is allowed on account of the hills or poor quality of the road. The traveler usually drives himself, and in that case is liable for all accidents. Upon many of the rivers and lakes unprovided with steamers a service of row-boats is managed on a similar plan.

Pedestrian tours are by no means things of the past, the mountain districts of Switzerland and the Tyrol being especially fitted for them. There are many parties of German and English students and occasionally a father and his sons. Sometimes the daughters go, too. The English have a great advantage over us, for they can go from London to Switzerland in a day at an expense of ten dollars. Many practical suggestions can be found in Baedeker's guidebooks. Don't walk for the sake of economy. Where transportation costs less than a cent a mile it does not pay to walk to save money. But if the walk is the object and not the means of your trip then go ahead. Many countries have tourist clubs. They set up guideposts, construct paths, build huts of refuge and hotels and circulate literature pertaining to travel. The subscription price is usually about a dollar and entitles one to the club's journal and to preference and special rates at its hotels.

Becoming a Christian

Representative Opinions Regarding Conversion and Personal Salvation

We have recently sought from several representative persons brief replies to this question: "*How would you answer a man who came to you with the questions, What is conversion, and how can I be saved?*" We made these inquiries in the hope that the answers would prove helpful to many who, as the result of the revival work of the past winter, may be thinking for the first time of the question of their personal salvation. We print below the answers received. Editorial comment will be found elsewhere.

DWIGHT L. MOODY

Conversion is the sinner's turning to God. God regenerates him by his Holy Spirit, he gives him a new heart, and the first thing that new heart does is to freely turn to God. That, as I understand it, is conversion. It's the sinner's own act after he has been born again. It's the first step in a holy life, and every step that follows it is a renewed conversion.

If a man were to ask me, How can I be saved? I should answer as Paul did, "Believe on the Lord Jesus Christ and thou shalt be saved." And if asked to explain that word "believe" I should say it meant not merely to admit that Jesus Christ lived, or that he was a holy man and told the truth, but to put trust and confidence in him as a personal Saviour. And I should enforce that meaning by such expressions as that in Isa. 45: 22, which urges us to "look" to Christ, or John 1: 12, which tells us to "receive" him, or John 6: 35, which invites us to "come" to him, or Heb. 6: 18, which bids us "flee" to him, or 2 Tim. 1: 12, which speaks of one as having "committed" himself to him. The man who commits himself to Jesus Christ is the man who believes in him and is saved. And this is a very simple and easy thing to do, and it only takes a moment to do it. May God use this testimony to move some lost soul to believe on his Son.

PRESIDENT HYDE OF BOWDOIN COLLEGE

Man is by nature the child of appetites and passions, which in themselves are neither good nor bad. When, however, natural impulse clashes with our own welfare, the rights of others and the laws of God, it becomes bad. This collision is at first thoughtless, not deliberate. Then it is naughtiness, not wickedness—badness, but not "imputed" sin. Not until we wake up to a realizing sense that we are making fools of ourselves, wronging others and offending God does our wrongdoing deepen and harden into conviction of sin.

Then comes the gospel message that the offended God is the Father whose love and grace the life and sacrifice of Christ reveal; that our wronged and suffering fellows are our brothers, whom we, like Christ, may help and serve. Touched by the love of God, attracted by the opportunity of Christian service, we renounce our folly, our selfishness, our sin, and accept the love of the Father, the fellowship of Christ and the service of our brothers as the spirit of a new and better life. This is conversion. It may come as suddenly as a flash of lightning out of midnight darkness. More often it comes as silently and imperceptibly as daylight breaks upon the sleeping world at dawn. Without it, in some form or other, no man can see the kingdom of God.

Brunswick, Me.

DR. THEODORE L. CUYLER

Personal experiences differ as much as human faces, but there are two things that are vital to every case of genuine conversion. The one is sincere repentance of your sins, and the other is obedience to Jesus Christ. Repentance means a great deal more than "feeling badly"; it signifies both a change of heart toward sin and a change of conduct. Pray earnestly that the Holy Spirit will change your heart and help you to change your conduct. You may ask, "Must not I believe on the Lord Jesus Christ if I would be saved?" Yes, very true. But saving faith is more than an opinion, and more than a feeling—*it is an act.* It is the act of yielding your heart to Jesus and of joining your weak soul to him as your atoning Redeemer and Lord. His command to you is "follow me." The Holy Spirit working on your conscience bids you do a certain thing to please and obey Jesus Christ. Do it. When you honestly take any step, either in abandoning a sin or doing a duty, and do this to please Christ, then conversion has begun. You have broken with Satan as your old master and accepted Christ as your new master.

Make your religion more a matter of conscience than of emotion. Dig deep; lay your foundation on Christ as the solid rock. Shallow conversions make shallow Christians. Your best "inquiry meeting" will be an honest hour alone with Jesus Christ. Nobody else can save you; settle the mighty question of your soul's salvation with him.

Brooklyn, N. Y.

BISHOP F. D. HUNTINGTON

Each inner human life has a moral "drift," or direction. The directions are two—God-ward or self-ward. Illusions are many. In either one there are gradations and deviations. But the alternative is a constitutional necessity. Whenever the individual with normal faculties comes to a choice between the two, responsibility begins. Prior to that choice character cannot be predicated. The moral condition of the "natural" man is undetermined and irregular. "Regeneration" is God's way of putting a soul into the kingdom or family of Christ. There must be the consent of faith on the part of the person or promisers, but the act of grace is that of the Holy Spirit. Hence the meaning of the word. We are not born of ourselves. Baptism is the seal of the Spirit, the sign of the promise or covenant. The final effect is conditioned upon repentance, personal faith and steadfast obedience.

Salvation is not yet secured. Conversion is another thing. It is the voluntary return, the turning back, of a soul that has gone astray. Free will is the decisive agent, accepting the Spirit's power and pleading, which works within "both to will and to do." The direction is changed. The drift is heavenward. Life comes under God's law of righteousness. The effort of teaching, preaching and intercession by the gospel is to move the heart, the conscience and the will to yield, to obey and to live the everlasting life. This is salvation. The change may be sudden, instantaneous, such are the laws of the mind, or it may be gradual, as are the great movements of divine Providence in nations and the church. The time element falls out. The personal direction may be reversed by a right-about-face, or by a movement that is curvilinear.

Syracuse, N. Y.

DR. EDWARD P. GOODWIN

It is the human side of regeneration. It is the man renouncing sin and seeking righteousness, giving up his own way and taking God's way. It implies a revelation of the desires and dispositions of the heart that condemns the man as a sinner and without hope of salvation unless he have help outside of himself. It faces him toward the cross of Christ as the one and only way of cleansing and deliverance. It is consummated when he clasps that with the cry, "Be merciful to me, a sinner." When genuine it always leads to and implies the new birth.

Paul's answer to the trembling and convicted jailer gives the answer that saved him, and will save every one that will accept it, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." What is believing on Jesus Christ? Taking him as the Son of God dying on the cross as the propitiation or sacrifice for our sins, dying the just for the unjust that we might have forgiveness for his sake. Our Lord's own words are, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have everlasting life."

Nothing could be simpler. No waiting to have hard questions answered, insoluble mysteries cleared up. No waiting for more light or more feeling or more favorable circumstances. A sense of personal need, of not being right with God and a looking trustingly unto Jesus. The dear old hymn that has helped so many souls into the kingdom covers it all:

> Just as I am, without one plea,
> But that thy blood was shed for me.
> And that thou bid'st me come to thee,
> O, Lamb of God, I come!

Whoever comes like that will have then and there the healing touch of God laid upon his soul, and from the moment of such trust will be, upon the authority of the Lord Jesus, a possessor of eternal life.

Chicago.

MRS. MARGARET BOTTOME, PRESIDENT OF THE KING'S DAUGHTERS

I should say, "Ye must be born again." And when Nicodemus asked him how, Christ's answer was: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." So the work done on the cross is what the unconverted man must see, for salvation is there, and the Holy Spirit alone can awaken—convince of sin.

As a measure of the Spirit is given to every man to profit withal, I would tell a man who wanted to be saved to pray for the Holy Spirit to lead him. And as the Spirit takes of the things of Jesus and shows them to us he will show the sincere seeker the work done on the cross for him. I remember hearing Henry Ward Beecher say he had pointed sinners to Christ till his arm was tired, but he had never gotten one to see him, but the Holy Spirit reveals Christ, and to know this is eternal life.

New York.

DR. GEORGE A. GORDON

If one should ask the question, "How can I be saved?" there could be, in my opinion, no hesitation about the form of the answer. "Believe on the Lord Jesus Christ and thou shalt be saved." To the Biblical call for supreme help here is the sovereign Biblical response.

But among the many hundreds of young people who have come to me on the most serious errands, with hearts full of the most solemn questions, I have never once met a soul that framed its appeal in the familiar words, "What must I do to be saved?" That precise question I have never been asked except by an ecclesiastical council. Living souls are not made upon traditional patterns. They come with the immediate touch of the Holy Spirit upon their interests, and with the awe that he inspires in their faces. Experiences that are genuine preparations for Christian discipleship are not framed to suit fixed theological rules. Hearts that have found God, without knowing it, in the joy and hope, in the regret and disappointment of life itself, must be met by fresh, sympathetic and ever-varying applications of that gospel, which is the power of God to every one who believeth. Hypothetical questions can be met with hypothetical answers, and the whole procedure sounds fine and complete until a living soul that has gone some hitherto untraveled road turns up with the divine appeal in its face.

The prevailing mood among those who have come to me upon serious errands has been one of dissatisfaction with the past, and the desire for a better righteousness. These feelings of regret and new desire have, of course, varied all the way from their slightest to their deepest forms. And I have found that the gospel has moved them because it held out the sure hope of a new beginning, and because it promised the increasing possession of a real righteousness. The sense of a fresh start in life, the faith in the gradual possession of a better righteousness under the sovereign influence of Christ, I look upon as conversion on its practical side.

One cannot doubt the continued presence of God with men when looking upon the souls that are responding to his call. One cannot question the reality of a perpetual revelation of the Father and the Son and the Holy Spirit when in awe and hope one turns to look upon the great sight of hearts aflame with the Ineffable Presence. To find these serious and inspired questioners ready to accept Jesus Christ as the Teacher of their minds, as the Friend of their hearts, as the Master of their wills, as the Redeemer of their total life, is to be introduced anew to the ultimate realities of the Christian faith; it is to feel the power that is forever making the unwritten Bible of the world; it is to stand face to face with God.

Boston.

CURRENT HISTORY NOTES

Pittsburg suffered on Monday a loss of over $2,000,000 by fire, consuming many wholesale and retail business houses.

Fire Marshall Whitcomb of Boston, after carefully investigating the causes of the subway disaster of March 4, blames the transit commission for not adopting precautionary measures.

Speaker Reed received a vindication on Monday from the House, thirty-three Democrats, including Mr. Bailey, voting with the Republicans to sustain the speaker in not appointing committees.

Sunday witnessed the passing into effect in New York city of the amendments to the Raines law. They were generally enforced, and the improvised hotels, which have been doing a big Sunday liquor business for many months, were closed.

The exposition at Nashville in honor of the centennial of Tennessee was opened with impressive ceremonies last Saturday. At a given signal President McKinley at Washington pressed the telegraph instrument, and at once the people on the ground indulged in jubilations.

The Secretary of War announces that any religious denomination may build a chapel at West Point under the same conditions as those under which Roman Catholics are building a chapel there. That seems to dispose of the complaint that favoritism is being shown to that denomination.

Trinity Church, whose building is still a famous landmark on Broadway, facing Wall Street, New York, even though great office buildings multiplying in lower Broadway begin to overshadow it, celebrated the 200th anniversary last Sunday. Its charter bears the seal of William III. It includes nine chapels, in addition to the parish church, besides a hospital, many industrial schools, guilds, clubs and parish associations. Its property would probably foot up well toward $20,000,000.

The New Congregational House

To Be Erected at 12 and 14 Beacon Street, Boston

When definite steps were contemplated with reference to a new building in Boston for the denomination the question at once arose whether the structure should be exclusively devoted to denominational uses, and, therefore, comparatively small, or whether the example of the Tract Society and the Presbyterians in New York city be followed, and an office building of large proportions be erected. There was but little sympathy with the latter proposition, and the outcome now reached is a projected structure which, while providing some accommodation for desirable outside tenants, is mainly devoted to the needs and uses of the denomination. Its distinctively Congregational character is thus entirely assured. The building will be only eight stories high, but will be sufficiently large and imposing to take rank among noteworthy modern structures.

The possibility of having a hall sufficiently large for the meetings of the Congregational Club and other large assemblages was submitted to the architects, but abandoned because it was seen that it would necessitate the setting apart of more space than could be afforded, and, inasmuch as the occasions are so few when such an assembly room would be in demand, and it is so easy for other halls in the neighborhood to be obtained, there will be general approval of the plan decided upon.

The committee having in charge the procuring of plans for the building proceeded in the most careful and thorough manner to obtain the best results, and on Feb. 1 invited four architectural firms in this city to submit plans in competition for the building. In order that the decision should be unprejudiced the architects were requested to submit their designs under some device or motto without their names appearing. These four architects submitted their plans under the *nom de plumes* "Scrooby," "Anchor," "Crusader," "1630." After the committee had carefully examined the plans and taken expert advice on the same, they unanimously decided in favor of "Scrooby," and upon opening the sealed envelopes found the design was that of Shepley, Rutan & Coolidge. They are the successors of the late Mr. H. H. Richardson, and have offices in this city, Chicago and St. Louis. They have designed many large buildings, among which are the Ames Building, Chamber of Commerce, Northern Union Station, the new Southern Union Station and new front of Trinity Church, all in this city; the Chicago Public Library and Chicago Art Institute; the Leland Stanford University in California; the Montreal Board of Trade; the Howard Library and Pickwick Club in New Orleans; public library buildings in Springfield, O., and New London, Ct.

The design of the exterior is colonial in style, and it is monumental rather than ecclesiastical. The connection of the Congregational denomination with the first settlements in this country has been emphasized in the design by placing between the second story windows four panels with carving representing the Embarkation at Delfs-Haven, the Signing of the Compact in the Cabin of the Mayflower, the Landing on Plymouth Rock and the Treaty with the Indians. The building will be made thoroughly fireproof with steel skeleton frame construction. The most modern and approved method of heating and ventilating will be employed.

The entrance from Beacon Street will be in the center of the building, with a store on either side. One will be occupied by the Sunday School and Publishing Society. In the rear of the first story, facing the Granary Burying-ground, will be offices or stores for renting. In the sub-basement will be the boiler, engine and dynamo rooms, and storage room for the American Board. The basement will be occupied by the S. S. and P. S. and the shipping-room of the American Board.

The assembly hall, seating 300, is located in the basement at the rear, with windows eight feet high opening directly on the Granary Burying-ground. This hall will have an entrance from Beacon Street and is accessible either by two fast-running elevators or by a double flight of stairs. It has also an entrance through a passageway twelve feet wide from Park Street, from which the hall is reached by a single flight of stairs. Adjoining floors will be occupied by the missionary societies, while considerable office room will be available to the general public. The building will have two high-speed hydraulic elevators in its center, easily accessible from all the offices. The material suggested for the exterior for the first two stories is pink Milford granite, with the upper portion of the building red brick with marble trimmings.

The plans for the new building place the library in the rear half of the second and third stories, looking out on the Granary Burying-ground, and thus securing unobstructed light. In place of the old arrangement—a high interior surrounded by alcoves—will be a separate reading room, 23 x 40 feet and more than twenty feet high, a stackroom with a capacity of nearly 140,000 volumes, a librarian's room and a cataloguing room. Thus opportunity will be provided both for future growth and for the administrative system essential to the well-being of a modern library. In connection with the library there will be two well-lighted committee-rooms, which will be at the disposal of the occupants of the building.

The location of the present library renders its very existence unknown to the average Bostonian, but the collection already numbers nearly 40,000 volumes, besides a larger number of pamphlets, etc. Its chief departments were described in an article in *The Congregationalist* of July 13, 1893. Other libraries excel it in many respects, but as to all matters connected with the history and life of our local churches its special excellence is apparent, and would be greatly enhanced if it could obtain such material from every church.

The new house will be the property of the American Congregational Association, a society founded in 1853, under the name of the Congregational Library Association, to preserve the religious history and literature of New England. Its scope was soon enlarged to include the securing of a home for our benevolent societies, and in 1864 it took its present name. The management is vested in a board of thirty directors, ten of whom are ministers and twenty laymen. The president of the association is Samuel Johnson.

Owing to a succession of financial difficulties, the association has never been able to reach the goal aimed at—the providing free rentals for our benevolent societies. The twofold object, however, has always been kept in view, and while other religious bodies have erected denominational buildings in this and other cities, the Congregationalists alone have made the library a conspicuous feature.

Our readers will remember that last June the present Congregational House was sold and the new site purchased. A lease of the old building for two years was procured, so that the various enterprises centering here will not have to be disturbed until June 19, 1898, by which time it is expected that the new building will be ready. The association sold its property for $600,000, and bought the land at Nos. 12 and 14 Beacon Street for $310,000 Deducting commissions and some other necessary expenditures, and having paid the long-standing debt of $142,000, the association will have about $125,000 remaining towards the cost of the new building, which is estimated at about $300,000.

In and Around Chicago

Dr. F. W. Gunsaulus

The air is full of all sorts of rumors about a call from the Broadway Tabernacle to Dr. Gunsaulus. That church would act wisely were it to extend him a call and then furnish him the means of doing the work in the heart of the city which he desires to do and which he is so well fitted to do. But it will not be an easy thing to remove him from Chicago. He has now been pastor of Plymouth Church ten years. In December he will have been at the head of Armour Institute five years. His management of it has been remarkably successful. It has a constant attendance of more than 1,100 pupils, the majority of them from those poorer classes which both Mr. Armour and Dr. Gunsaulus are so desirous of reaching. It would seem almost disastrous to the interests of the institute to have him leave it at present. The Plymouth people will not give up their pastor without a struggle. Whenever he preaches the church is packed to the doors. But Plymouth has become a down-town church also, and its problem is how to take care of the crowds which frequent its morning services and at the same time provide for the demands of a family church. It has been proposed to build a tabernacle, seating 4,000 or more, on Grand Boulevard near 47th Street, where so many of the families reside, and also to continue services mornings in the present church and secure the Auditorium, or some other suitable building, for an evening service in the very heart of the city. Various plans will be carefully considered, and we may safely trust the Plymouth people and their pastor to arrive at a wise decision.

Dr. Willard Scott

It is well understood in Chicago that Dr. Scott has recently received a flattering call to an important church East, but has declined it on the condition that measures be taken to secure for him better facilities for carrying forward his work here. Since the World's Fair the trend of population has been into and beyond the field the South Church occupies. In order the better to cover the whole field south of the old city limits at 39th Street, it has been thought wise by many to move South Church a few blocks further south and erect a larger house of worship, in which sittings can be furnished at a moderate price and better opportunities afforded for Sunday school work. This church is fast becoming the center of our work on the South Side. Dr. Scott has been eminently successful as a pastor, and has attracted large congregations. He is a hard worker, is devoted to his church and is deserving of the success which has come to him. It is to be hoped that in the proposed changes the vast region between the South Church and the center of the city will not be left without some provision for the Congregationalists who still live, and are likely to live for many years, in that region.

Resignation of Dr. Johnson

Sunday, April 25, Dr. J. G. Johnson of the New England Church read his resignation and set forth some of the reasons which have led him to the step. The tendency of population during his pastorate has been away from the region in which the church is situated, and its problem has become the problem of the down-town church. He is a preacher of exceptional ability, a scholarly man, attractive in his personality, always in demand in difficult cases and wherever advice is needed, honored and beloved by his brethren. Fortunate will that church be which secures his services. May 29 he intends to sail with his daughter for Europe, whence, after a short visit in Great Britain and on the Continent, he will return ready for work. No man could leave our circle whose presence will be more missed.

Lack of Church Accommodations

Were one to attend the services of any of our older and stronger churches, some empty sittings would indicate an abundance of room for strangers. But the indication would hardly suggest the cause of these vacant places. Were one to listen to the sermons in these churches for several Sundays in succession, one would say, Certainly the preaching is not at fault even if larger numbers do not hear it. Were one to go west or south or north, one would find that the people who are wont to fill our churches have removed miles and miles from the vicinity of churches which only a very few years since were in the midst of the residence population, but which are now surrounded by boarding houses and flats, and that these once active church members are too far from their home church to attend its services with any regularity and are too poor to contribute large sums toward erecting suitable houses for worship in their immediate neighborhood. The truth is, changes in the location of our population occur faster than we are able to meet the demands which these changes make. But the brethren are not indifferent to these problems. They are discussing them carefully and without doubt will find a solution ere long. But let no one think for a moment that the solution will be easy or that a pastorate in Chicago is a bed of roses.

A Greek Meeting

The Ministers' Meeting Monday assumed the character of a meeting of sympathizers with the Greeks in their fruitless struggle against the Turks. Father Phiamboulos, the Greek priest, gave an account of the present troubles, and traced the causes which led the Greeks to take up arms in behalf of Crete. It was, he said, a brotherly act; 300,000 Christians on the island had appealed for protection against the 50,000 Turks who had been set over them, and who had massacred them on the slightest excuse. He described the feeling among the 2,000 and more Greeks in Chicago, and appealed for aid in sending volunteers to Greece and for money for the refugees in Athens. Professor Scott called attention to some of the reasons why the Powers cannot side with Greece even in fighting for the liberty-seeking Cretans. Others spoke in behalf of Greece, and a resolution of hearty sympathy for that country was adopted favoring the appeal of the Greek priest for pecuniary assistance.

The Lake Front Park

A third banquet has just been held to consider the plans of Mr. D. H. Burnham, the architect who had so much to do with the creation of the White City, for a park six miles long in front of the city. It will begin at the southern end of the present Lake Front Park, near Twelfth Street, and will be connected with the North Shore drive by a tunnel. The cost will be many millions, but if the authority to issue bonds is given by the legislature it is thought there will be no difficulty about getting the money. The wealth and enterprise of the city are interested in the plan. If realized it will make Chicago one of the most attractive cities in America, as well as one of the most healthful. The control of the proposed improvement, which is less of an undertaking than the preparations for the Columbian Exhibition, will be intrusted to the South Side park commissioners, who happily stand outside political influences and are chosen by the judges of the court for their merit alone. The land thus formed will be sold to meet the expenses of the project. If work begins on the improvement this summer there is no reason why it should not be completed in less than five years.

Traveling Libraries

Rev. S. E Lathrop, so well known in the South as the editor of the *Helping Hand*, now located at Ashland, Wis., has been spending a few weeks in Chicago soliciting aid in books and money for libraries to be circulated in the isolated regions of the North. Senator J. H. Stout, at his own expense, has provided the rural communities of Dunn County, Wis., with loan libraries. Hon. J. D. Witter of Michigan has done the same for the rural communities of Wood County in his State. Mr. Bradley of Tomahawk, Wis., is looking after the needs of those who reside in his vicinity. But the needs are far beyond the ability of private individuals to supply. As Mr. Lathrop came to understand them he persuaded a few persons to unite with him in a corporation known as the North Wisconsin Free Traveling Library Association, with headquarters at Ashland. As vice-president and field superintendent Mr. Lathrop gathers the books, assorts them, arranges them into small libraries and sends them out on their mission among the settlements. In the pineries of the North there are, he says, more than 200 of these settlements. The forty or fifty volumes, contained in a strong wooden box, provided with lock and key, and put into the hands of some one who is pledged to look after their circulation, are welcome visitors in the homes of these, for the most part, poor and isolated people. When a library has been in a place four or five months it is sent to another small town, and another substituted for it. The logging camps are also reached and it is needless to say that the lumbermen read the books put into their hands with avidity. The work is only just beginning, but enough has been done to prove the wisdom of the method by which it is carried on and to justify Mr. Lathrop in his appeals for aid. Responses in Chicago have been gratifying.

Green Street and Dr. C. O. Brown

Green Street Church, one of our younger organizations, has invited Dr. Brown to become its pastor. He has accepted the invitation and will begin his work in a week or so. For some months Dr. Brown has been living in Chicago, preaching for his brethren as opportunity offered, and conducting himself with such modesty and Christian fortitude as have won him many friends. It is hoped that the California conference will ere long see its way clear to restore him to his former standing and give him a letter of dismission to some association East. In that case the Dubuque Association would probably annul its action and thus do its part toward disentangling the ecclesiastical knot in which matters are at present. The salary of the Green Street Church at present is very small, and the house of worship of a temporary character, but it is likely to have a rapid growth.

Chicago, May 1. FRANKLIN.

Yale University has made great progress during the last ten years, which President Dwight impressively sets forth in his recent annual report. Fifteen new buildings have been erected, and over $4,000,000 have been given to the university. But the increase of students has more than kept pace with the improvements, and immediate needs are as pressing as ever. The library wants a further endowment. A school of architecture in connection with the art school is needed, and would cost $250.000. The medical department should have a new building; also the Sheffield Scientific School, which is now getting ready to celebrate its fiftieth anniversary next June. The departments want libraries, and graduate fellowships and scholarships are necessary to develop the graduate department, which has had a remarkable growth of late. In short, the evolution of Yale is going on nobly, but it can be largely and advantageously accelerated by the increased generosity of its friends.

The Home

THE MARYLAND YELLOW-THROAT*

While May bedecks the naked trees
With tassels and embroideries,
And many blue-eyed violets beam
Along the edges of the stream,
I hear a voice that seems to say,
Now near at hand, now far away,
Witchery—witchery—witchery!

An incantation so serene,
So innocent, befits the scene:
There's magic in that small bird's note—
See, there he flits—the yellow-throat;
A living sunbeam, tipped with wings,
A spark of light that shines and sings
Witchery—witchery—witchery!

You prophet with a pleasant name,
If out of Mary-land you came,
You know the way that thither goes
Where Mary's lovely garden grows.
Fly swiftly back to her, I pray,
And try, to call her down this way,
Witchery—witchery—witchery.

Tell her to leave her cockle-shells,
And all her little silver bells
That blossom into melody,
And all her maids less fair than she—
She does not need these pretty things,
For everywhere she comes, she brings
Witchery—witchery—witchery.

The woods are greening overhead,
And flowers adorn each mossy bed;
The waters babble as they run—
One thing is lacking, only one;
If Mary were but here today,
I would believe your charming lay,
Witchery—witchery—witchery.

Along the shady road I look;
Who's coming now across the brook?
A woodland maid, all robed in white—
The leaves dance round her with delight,
The stream laughs out beneath her feet—
Sing, merry bird, the charm's complete,
Witchery—witchery—witchery!

—*Henry van Dyke.*

* From The Builders and Other Poems, copyright, 1897, by Charles Scribner's Sons.

What sort of home training had the young man whose double crime of theft and murder recently startled a quiet New England town? Neither intemperance nor insanity has been urged as even a remote cause of the horrible deed. Are there any laws of heredity which must be taken into account in judging his conduct? Did he as a child show any tokens of having a defective moral sense, or must we charge this outbreak of passion to evil associations and environment in early life? The latter theory would probably be held by advocates of the bill now before the Massachusetts legislature, providing for a more careful supervision and a more natural and healthful environment for the 1,600 neglected and wayward children in State institutions. This policy of prevention rather than cure is in line with the progressive ideas of the day, and the alarming fact, based on recent statistics, that each year it is a younger set of men and lads who are responsible for the majority of crimes committed, shows the crying need to safeguard society by beginning reform in season.

"My neighbors are narrow-minded and not intellectually congenial, but I can't afford to neglect them." This remark, overheard in the course of a conversation at a woman's club, brings up afresh the problem of the desirable proportioning of time between social intercourse and efforts in the line of self-culture. It leads us to question whether some women are not so absorbed in the passion for acquiring knowledge that they are neglecting the old-fashioned virtues of neighborly kindness and sympathy. Without hesitation we may vote whist parties, afternoon teas, crowded receptions and formal calls not "worth while," but is there not danger that impatience with social demands may be carried so far that we shall forget our obligations to our neighbors? A bright, spicy letter to a lonely friend or a cheery call upon an elderly neighbor are as important to our own best development as a lecture on psychology or a reading from Shakespeare. Some one has declared that it is harmful to indulge our emotions by listening for hours to sublime music unless the uplift and inspiration thus gained be expressed in some practical act of helpfulness to others. Let the woman who is rushing from class to lecture and from lecture to club stop now and then to call on her next-door neighbor, or, perchance, to cheer some member of her own family.

THE PITY OF IT

BY MARTHA CLARK RANKIN

The little city of Raymond was in a state of great excitement. George Langdon, a young man who had been born and brought up in the town, and whose family was one of the best, had committed suicide. The news had flown throughout the city, carrying a shock everywhere. People could talk of nothing else, and a feeling of gloom and depression weighed down many a household. If such a thing could happen to the Langdons, who was safe? Proud fathers and fond mothers looked at their sons and daughters with fear and trembling. If George Langdon had found life unendurable, who could tell how their children might be regarding it? Altogether, such a day had never been known in Raymond before, though some of the older people likened it to the time of sorrow which followed the news of Lincoln's assassination.

"How do you explain it?" asked Mrs. Osgood of her husband, who had for years been principal of the Raymond High School, in which George Langdon had fitted for college. "You knew George well; did you have any suspicion of such a thing?"

"I had no thought of such a tragedy, surely. It must have been done under a sudden impulse, after some great disappointment which intensified feelings from which I know that he suffered. I have known George since he was twelve years old, and of late he has been much on my mind. Although he has been out of college only a few years he has found life sadly disappointing, and he has been thoroughly discouraged and disgusted with the existing order of things.

"I don't wish to reflect upon his parents, yet I can't help thinking that his untimely death is the result of an unfortunate 'bringing up.' From his earliest recollection he was taught to consider himself a wonder, while his ambition was stimulated in every possible way. He was constantly told that one of the great places of the world was waiting for him, that with his wonderful abilities he had only to do his best and the world would be proud to do him homage. A most brilliant future was prophesied for him over and over again by admiring friends and relatives.

"The boy was bright, and he had ambition enough, even had there been nothing to stimulate it. You know he was always at the head of his class at school and at the provincial college to which his parents, contrary to my advice, insisted on sending him. His college days over, he felt that there was no place in Raymond for such distinguished ability as his—nothing less than a fine position in New York could satisfy his ambition. Then his disappointments and disillusionments began.

"His abilities were excellent, and no doubt he would eventually have admirably filled some important position, but he had been led to expect too much. He had grown to think that such power as his could not fail of immediate recognition. He found that there were others quite as gifted as he—not one, nor half a dozen, but scores of them. In short, instead of being the wonder which he had always supposed himself, one disappointment after another forced upon him the unwelcome truth that his only chance was in struggling along with others just as gifted, in the hope of sometime winning a share of success and fame. Instead of the 'plenty of room on top,' which he had had preached to him all his life, he found the top fully occupied, and all the approaches filled with successful climbers waiting for a chance to swing into any vacancy the instant that it existed. No wonder that the poor fellow sank down in despair, unwilling to have his expectant friends mortified by his failure.

"I always felt that his great lack was strength of character, and this sad ending of his life convinces me that I was right. Yet I honestly think that he did the best he could considering his environment, which was the worst possible for his temperament. And that is what makes the case peculiarly sad. With right and judicious training he would have been a useful, successful, perhaps even a great man, instead of throwing away his own precious life and darkening the lives of his many friends.

"His is an extreme case, but there are many similar ones. I often tremble when I see our boys and girls growing up with ideas which cannot fail to end in unhappiness. It's the exception to find a boy who expects to be content with his father's lot in life. He is going to make more money, or know more, or be more famous, while his sister dreams of a handsomer house and more social prominence than her mother has ever had. Parents and teachers are largely to blame for this state of affairs, and it is time they awoke to the fact. It is a very different world from what it was fifty years ago. Had George Langdon lived then he might have speedily risen to a place of eminence. But now it is no longer a question between good and bad or even between better and best, but simply a matter of selecting from the best those who shall fill the few high places; for the prizes of life have not increased in proportion to the population, opportunities do not begin to equal desire and ability.

"What we need at the present time is an army of contented workers who are willing to fill places of moderate influence, who will do their best in full knowledge of the fact that wealth, fame, even general recognition will never be theirs. The majority must lead commonplace lives; they will never be very rich or very brilliant in any direction, but they may, nevertheless, live nobly and make the world purer and better for their existence. American children no longer need to have their ambition stimulated.

What they need to be taught is to do their best and 'be content with such things as they have,' and to feel that 'godliness with contentment is great gain.'

"Have I preached a sermon in answer to your question? This tragedy has moved me so deeply that I couldn't help it."

LATER FLOWERING TREES AND SHRUBS

BY JOSEPHINE E. CRAGIN

May and June are busy seasons for bees and blossoms. Fly honeysuckle is an odd little plant found in moist woods, with trumpet shaped twin flowers and pale red twin berries. Bush honeysuckles grace the hedges and attract the bees. Sumach blossoms are richly stored with honey. All day long the hum of the busy workers may be heard among them. But it is in autumn that sumachs are most striking and attractive, when both leaves and fruit show wonderfully rich and brilliant hues. The pointed clusters of berries, small, crimson and closely packed, of the stag-horn sumach possess great power of withstanding wind and weather. I have gathered them in April as perfect and unbroken as they were six months before.

Poison sumach, often, but wrongly, called dogwood, is a small, handsome tree bearing white berries, easily distinguished, and with its relative, poison ivy, should be carefully avoided. Fortunately for flower seekers these are the only plants we have that are poisonous to the touch. We have no poison dogwood.

Common elder is a graceful shrub both in flower and fruit. Its virtues were recorded more than two centuries ago by English botanists.

Quite unlike the bloom of all other trees are the round, feathery tassels of beech. It is said that in Europe beeches are never struck by lightning. Is this true of the American variety? If so, what secret of electricity explains it?

Very curious are the hop-like clusters of fruit, neither cone nor nut, which follow the flowers of the hop hornbeam, called in some parts of Massachusetts black hazel and Indian cedar. Common hornbeam gives still another variety, and red cedar, laden with bluish-white berries. In Russia branches of this cedar are often hung at the doors of houses in the belief that they will effectually keep away the witches from homes so guarded.

Cone bearing trees are less likely to win attention in flowering time than most others, though fully as well worthy of it. The sight of a group of pitch pines when the pollen is just ready to escape well repays a walk of miles. One hardly wonders at the belief of the ignorant in a superstitious age that showers of pollen from forests of Scotch fir were showers of brimstone.

Many members of the rose family contribute to the florà of early summer, among them the feathery steeplebush and meadowsweet of pastures and roadsides, blackberries and raspberries, giving promise of fruit to follow, and the showy purple flowering raspberry. This less common variety grows in profusion on the slope of Wachusett Mountain. More attractive than any of these is the white-flowered, scarlet-fruited hawthorn. Burns sang of the "songster's nest within the bush" of the English hawthorn. Many times I have seen these impenetrable thickets, beset with sharp, stout thorns, chosen as nesting-places of birds, seeming to defy the entrance of an enemy.

Bright June days bring bewildering variety in the out-of-door world. One hardly wishes to tarry indoors for an hour. The air comes heavy with the breath of chestnuts laden with tossing, creamy plumes. Seen at a distance on a wooded side hill among trees of deeper green, they appear like gleams of sunlight breaking through a clouded sky.

The various cornels and viburnums follow one another in quick succession. Some find it difficult to distinguish them. This need not be if it is remembered that cornel blossoms are always four-petaled and viburnums always five-petaled. The latest and loveliest, *cornus sericea*, has a fragrance like water lilies.

Lyonia lifts up panicles of dainty, ivory-white bells. Faultless, sweet-scented azalia, our American rhododendron, reigns now for a little while, but soon falls blushing to the ground to make room for laurel, the acknowledged queen of June. Probably no flower is so sought for and so prized.

> White with the whiteness of the snow,
> Pink with the faintest rosy glow,

it is a matchless flower. England has nothing to compare with it. Both azalia and laurel are largely transplanted to the gardens of the wealthy there.

But in our turn we are indebted to Europe for one of our most ornamental shrubs, barberry, equally beautiful, clustering with short, nodding racemes of golden flowers or drooping with its weight of deep red fruit. Aside from its usefulness it merits a place near our homes.

About midsummer round heads of buttonbush enliven the river banks, white and odorous, and still later, by low roadsides and meadows, sweet pepperbush of delicate beauty and rare fragrance greets us as we pass. Thus the words of the wise man are as true today as of old: "He hath made everything beautiful in his time."

DR. HÜ KING ENG

BY MRS. S. E. BRIDGMAN

Miss Butler, in *The Congregationalist* of April 8, described an interview between a young Chinese girl and Li, the famous Chinese statesman. He decided that this bright young lady should represent China at the World's Congress of Representative Women in London next year and that Dr. Hü King Eng, the first Chinese woman to study medicine in this country, should accompany her. I have before me the photograph of this already famous young physician, given us by her when she was our guest on one occasion, a few years ago. We recall vividly her vivacity, her artless manner, her faith in God, her hope for the future, her desire to finish her education to return to China for service, showing that a Chinese girl differs but little from an ambitious American student. She is a daughter of one of the most efficient and eloquent native ministers of the Foochow Conference of the Methodist Episcopal Church. Her mother belongs to the small-footed class of Chinese women.

As we sat at the tea table with Dr. Arthur Smith and other missionaries, the young physician's story of leaving her mother and taking the lonely journey across the sea was intensely interesting. She wore, as always, her native costume, which was very rich and beautiful. When asked where she procured such superb gowns she replied: "O, they come from my dear mamma who sends them to me from home. They are in a box. I take them out where they lay so pretty—for my own dear mamma makes them all. I place my hands on them because her dear hands placed them there for her little girl. When I come over I feel so bad—people were real kind—they thought me seasick, but I no seasick—I so homesick for mamma. I tell nobody, for I don't want to go back till I study medicine, and then go back to do much good to my own dear China."

THE GAME OF CHARACTERISTICS

Our family spends many a leisure hour in playing games. We consider ourselves, because of our many years' practice, connoisseurs, and just now Characteristics is a prime favorite. Its very simplicity adds to its charm. As many pencils and sheets of paper as there are players complete the equipment. Each person writes legibly—as it is not for his own personal use—at the top of his page the question, What is your name? Immediately below this he answers, using his own full name. Then the questions in succession, leaving a space below each for the reply, are written as follows:

What is your occupation in life?
What is your greatest virtue?
What is your worst fault?
Where do you best like to be?
What is your latest fad?
What is your favorite food?
Who is your favorite author?
What is your greatest aversion?
Whom do you love best?

When we have expected guests we have written the queries on the sheets beforehand to facilitate matters. After the questions are ready the papers are collected and redistributed, no one knowing into whose hands his name and fate have fallen. He must not have his own.

Then the game really begins. Each question must be answered in as many words as there are names at the top of the sheet, and each word of the answer must begin, in proper order too, with the initial of each name. For instance, suppose I have on my paper the name Arthur Estabrook Peterson. I might answer the question in regard to his occupation in life, "Amiably Evading Poverty," and "What is your greatest virtue?" "Answering Everyone Politely." Knowing his pride in play of words, I should surely say that his worst fault was, "Alas—Evil Punning," and in view of the fact that he seems at the present moment so pleased with his surroundings, I should probably reply to the question, "Where do you best like to be?" "At Evening Parties." Of course, the more jokes there can be made on the owner of the name on your paper the better, and often, too, sheer nonsense is the last resort, as sometimes the combination of letters is fatal to sense.

After the time specified at the beginning for the writing of the answers is passed, the papers are again distributed and read aloud. The jolliest way of doing this is to have the questions read in succession each time by the same person, and as he directs the serious questions to one of the players, he, in turn, will solemnly read the account on his paper of the character of the person whose name heads it. With a half-dozen or more of bright persons this game has proved exceedingly amusing. G.

Closet and Altar

Humility teaches us the necessity of prayer, fervor gives it flight and endurance, trust provides it with an immovable foundation.

Dear Lord and Bridegroom, I here vow and promise to thee surely, that all which thou willest I also will. Come sickness, come health, come pleasure or pain, sweet or bitter, cold or heat, wet or dry, whatever thou willest that do I also will; and desire altogether to come out from my own will, and to yield a whole and willing obedience unto thee, and never to desire aught else, either in will or thought; only let thy will be accomplished in me in time and in eternity.—*Tauler's Covenant*, 1340, *A. D.*

When I am sick and tired it is God's will;
Also God's will alone is sure and best—
So in my weariness I find my rest,
And so in poverty I take my fill.
Therefore I see my good in midst of ill,
Therefore in loneliness I build my nest,
And through hot noon pant toward the shady west,
And hope in sickening disappointment still.
So, when the times of restitution come,
The sweet times of refreshing come at last,
My God shall fill my longings to the brim:
Therefore I wait and look and long for him:
Not wearied, though the work is wearisome,
Nor fainting, though the time be almost past.
—*Christina Rossetti.*

Our Lord God doth like a printer, who setteth the letters backwards; we see and feel well his setting, but we shall read the print yonder, in the life to come.—*Martin Luther.*

Prayers for goodness and purity in a sense answer themselves, for you cannot pray for these things without in some measure receiving them in the very act. To lift up the soul to God calms and ennobles it. It was this, I imagine, that was the beginning of Christ's transfiguration. The absorption and delight of communion with his Father overspread his very face with beauty and glory. In some degree this happens to all who pray, and it may happen in a high degree to those who pray much.—*James Stalker.*

Almighty God, comfort us by thy fullness. Our strength is but weakness, our knowledge is but small, our wisdom is as naught, our vision narrow, our life but passing away. By thine eternal wisdom, thine unshaken power, thy constant years, thine unfailing love, uphold and comfort us. When out of patience with ourselves, as ofttimes we are; when, weary with our work, we come to think we might as well cease from it, for there seems to be no fruit of all our labor and we cry, like that sad soul of old, "Now, O Lord, take away my life for I am not better than my fathers!" when the fire of life is dying down, and the ashes of the old fire threaten to put out what little there is left; when the world has no new thing to teach; when the lights of life are dim, and when the oil of life has run out—Lord God! at these times let us think of thy long suffering, that the burdens thrown down in dull despair we may take again with fresh courage; that we may sing thy songs and tell one another of thy patience and love, and so be strong to endure even unto the end. Amen.

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

40. CHARADE

(Phonetic.)

Said ONE to THREE, "O lady fair,
Would that we ne'er might part;
Will TWO not deign my home to share
And bless my faithful heart?"

Said THREE to ONE, "When far or near,
My heart goes out to TWO;
Dear ONE, I pray, dismiss your fear;
To TWO I will be true."

Now ONE and THREE have found their place
And made a happy home;
They strive to WHOLE a younger race,
And do not care to roam.

Mrs. John Allen.

41. THE ALPHABET ANALYZED

(By Sound.)

1. What three letters are the most stirring? 2. What three name a foe? 3. What two are jealous? 4. What four are always good? 5. What two are a vine? 6. What two name a nobleman who lost his head in 1601? 7. What three acknowledge a debt? 8. What two are in a bad condition? 9. What two are never hard? 10. What two have nothing in them? 11. What three are an image? 12. What two are very pungent? 13. What two are a short dissertation? 14 What two indicate superfluity? 15. What two mean to adorn?

Mattie W. Baker.

42. PIED DIAMOND

No chisel or mallet is needed
To sculpture a diamond here;
But patience and gumption, if heeded,
Will surely make everything clear.

These twenty-four letters before you,
If used in the proper way,
Form words long or short to suit you,
And fashion a diamond alway.

D D D D D
A A M A A
E E D E E
T R U R T
L M R M L

Effendi.

43. A TOUGH KNOT

A barn twenty five feet square stands in a corner of a large field, and to its projecting corner a horse is tied by a rope 100 feet long. Over how large an area can he graze?

H. H.

44. BURIED QUOTATION

(A line from one of Dryden's odes, one word in each line.)

It seems but yester eve I wooed my fair;
And what my pleasure was I now, in part,
Disclose, for she has vowed my lot to share,
Who long had been possessed of my heart.

Yet many a week has passed, but now draws near
The day that we've been waiting for, when two
Whose minds and hearts are one, with naught to fear,
Shall pledge, my fair and I, our troth most true

Yes, weeks and months have flown, and in their place
The hopes we had of sweet and happy home
Abide; so now I check my anxious race,
And wait the hour when I no more shall roam.

Nillor.

45. SOME WELL KNOWN GENERALS

1. One that is not popular. 2. Always in poor health. 3. Always welcome. 4. One that needs watching 5. One that we should heed. 6. One we all agree with. 7. One we all enjoy.

C. A. S.

ANSWERS

35. Token (tow-ken).

36. 1. Reed, deer. 2. Stop, pots. 3. Pot, top. 4. Evil, live. 5. Lived, devil. 6. Reviled, deliver. 7. Rail, liar. 8. Draw, ward.

37. The letter L.

38. Braid, raid, aid.

39. Uncle Tom's Cabin; The Minister's Wooing.

Among solutions recently received are the following: Nillor, Middletown Springs, Vt., 30 (in part), 31, 32, 33, 34; Mrs. Frances P. Tripp, Taunton, Mass., 33, 34; Abel, Malden, Mass., 31, 32, 33, 34; Marguerite H. Rogers, Bar Harbor, Me., 30, 32; Pearl, West Medford, Mass., 30, 31, 34; K. H. C., Woonsocket, R. I., 30, 32, 33, 34; P. N. Stanton, Cambridge, Mass., 30, 32, 34; L. C. D., Readville, Mass., 30 (in part), 32, 34; Mira Jacobus, Los Angeles, Cal., 27 (nearly complete)

We regret that the excellent answers of Miss Jacobus did not arrive in season for the prize contest.

Nillor calls attention to the fact that the answer to 26, as printed, may still puzzle some This is the full answer, but it should have been pointed out that the puzzle is an acrostic.

THE ART OF LOVE-MAKING

Those who read Rev. Dr. R F. Horton's helpful little book, The Art of Living Together, will welcome the companion volume which has just appeared, entitled The Four Pillars of the Home. The pillars which bear up the home are Purity, Love, Unselfishness, Discipline. In the chapter treating of the second of these he writes:

> It has always been a surprise to me that more has not been said on the subject of preserving love in the home. I estimate that the pillar of love needs re-establishing, lest decay should weaken its strength morning by morning, and furbishing, lest rust deform its beauty evening by evening. I counsel the master of the household to attend to this business before he concerns himself with other duties about the home stead, and the wife to be more scrupulous in this repolishing than in any other of her manifold diligences.
>
> Now of all minor guards to watch and cherish love there is none more neglected than courtesy. "Courtesy for the court, love for the home," seems the thought in many minds; nor is it remembered that love does not readily abide at home or at court without this little page to guard his slumbers and to carry his train. Why should we be boorish to people because we love them? That is a question seldom put and never answered in any satisfactory way. I think Christ smiles tenderly on young lovers at their wooing, but with a full heart on old lovers whose wooing has not ended with gray hairs.
>
> "Love-making" is a poor, wilted term which generally provokes a smile. I would raise love-making to a fine weaving art, at which none could laugh, and I would employ all hands in the home at this busy loom. Love making is not only the finest of fine arts, but it is the sweetest of good employments. Thoughtfulness is the warp and activity the woof. The design which grows on the piece is very beautiful to see. Children can work at this loom, and, indeed, in some homes it is left entirely to them. Husband and wife turned sick at heart from the loom long ago, and for want of making love with one another they lost the power of making it with their children. It is an art which dies from disuse, and once discontinued it is taken up again with stiff and awkward fingers.
>
> How lightly we talk of love, forgetting that it is God! If God had not come to dwell in our tents, as St. John calls it, to be in our homes, as we should say now, this wonderful pillar of home had not existed. Nay, before the coming of Christ I doubt if the world knew what love in the home could be. And if in our homes the fair pillar stands propping the roof-tree, if we know what it is to love one another from a clean heart fervently, shall we not bow in gratitude and worship to the Father of the home and ask him that we may learn to cherish and maintain the good gift which he has deigned to give?

Children's Sunday school papers and picture cards are much desired at Hampton, Va., for distribution to needy Sunday schools of colored children. Any such contribution will be gratefully received. Packages of such papers should be addressed to Graduates' Department, Hampton Institute, Hampton, Va.

WORKING WOMEN'S CLUBS AT PHILADELPHIA

Nature and all Philadelphia smiled a broad welcome on the 250 and more delegates to the Working Women's Convention, as they hastened to the city of Brotherly Love the last three days of April. Along the prosaic railroad tracks leading to the city, cherry trees, wild and cultivated, were out in bridal white and a delicate scattering of pink peach blooms suggested the bridesmaid's decorations. The city itself never looked fairer and the great park, with its pleasant reminder of the centennial year to many visitors, was green and lovely.

Morning sessions of the convention were held in the New Century Club rooms. There was but one afternoon session and in the evening the crowds gathered at the Drexel Institute or at Horticultural Hall. The clubrooms are decorated in ethereal tints and suggest lofty themes. Over the platform the word *Salve* offers a perpetual welcome to this or any succeeding convention of women philanthropists.

The assembly was unique. Here, sitting side by side and each equally interested in the discussions, were the girl of slender means and the lady who came in her carriage. This, in itself, was less unique than the dominating sentiment of the occasion. The rich and the poor often meet together and generally forget that "the Lord is the maker of them all." The mingling of representatives of these two great classes seldom results in harmony or affection. But sitting in the beautiful drawing-room of the New Century Club those April mornings one was forced to believe that a millennial spirit really exists, to an unusual degree, in this little band of workers. The faces of such well-known women as Miss Edith Howes, Miss Frances J. Dyer and Miss Lillian Richards of Boston, Miss Grace Dodge, Miss Virginia Potter of New York, Mrs. Effingham Perot, Miss Fisher, Mrs. Kirkbride, Miss Sibley and a score of other workers, shone with a spiritual light which must have proceeded from genuine, hearty benevolence. These women really love their less fortunate sisters, and because of that love are warmly received by them and are able to help them. Shams are quickly detected in the heart realm.

Of all the bright, suggestive, practical papers and discussions which occupied the three days' session it is impossible to write. Harmony pervaded all the proceedings. Each member had come to give and receive practical ideas, not to insist or persist. The girls themselves were a vital part of the convention and presented thoughtful papers. The general topic of the Thursday session was Trades Unions and the Labor Question. Miss O. M. E. Rowe read a bright, comprehensive paper on Shorter Hours of Work, and Mr. Isaac Clothier, the well-known Philadelphia merchant, was listened to with interest on The Employer's Point of View; but the interest did not wane when girls from carpet factories and stores set forth the best and the worst conditions of the employed, with little circumlocution and much emphasis.

Religion in the Club was the attractive, perplexing question which occupied a part of a morning session, and was treated in a singularly sensible fashion. The Club Plus Religion Equals Friction was the formula presented by Miss Lowrie of Philadelphia in a very quaint address. If a guild is composed of many sects, the teaching of sectarianism means danger. The truth of the whole matter appeared in a paper prepared by a New York working girl shut up in a hospital, and was read by Miss Grace Dodge. The right kind of religion is not outward form but an inward grace. Deeds and words, not preaching, reach the heart. If the teacher or director of the club is as she wishes the girls to be, the girls will soon find it out. The inspiration of personal character is the most forceful religious teaching that can possibly be given. Causes of success and of failure in clubs for working women were presented in a series of short, practical papers from Massachusetts clubs. Certain rules were emphasized, such as: Ask no question of members that you would not ask outside; study other things than bookkeeping and current news; refinement and courage should have their place; cultivate real sympathy and interest between members; teach how to be rather than how to seem ladies; abide by business principles; visit sick members; know your members intimately; have plenty of music, brightness, fun and motion; be sure to get a pleasant room for the meetings; keep each member busy.

The Rainy Day Club of New York sent down as its delegate Miss E. Marguerite Lindley, who wore an attractive but abbreviated tweed costume, and who presented the true idea of the club when she said that, if the mistress would wear a suitable gown on rainy days, the maids would soon wish to adopt the same costume.

Two papers presented at the Thursday evening session at the Drexel Institute would have attracted special attention even if the author of one of them had not been an editor of *The Congregationalist*. Miss Dyer's paper on How to Read a Newspaper was rich in thought and delivered with rare charm. Back of the paper, in the hearts of all who knew her, rose the record of her work for and with Boston girls, and this alone would have commanded interest and attention. Miss Dyer advocated judicious study of the daily paper as an incentive toward a liberal education.

An encouraging feature of the convention was the gracious hospitality extended to delegates, eight out of ten being working women, by the best citizens of Philadelphia. Not only were the University of Pennsylvania, the Drexel Institute, the Y. W. C. A. and the School of Industrial Art opened for social entertainments, the presidents acting as hosts, but beautiful private residences, as that of Mrs. W. L. Elkins, extended full hospitality to the stranger guests. The Pennsylvania Society of Colonial Dames entertained the convention at tea in Independence Hall, and less public courtesies from some of Philadelphia's proudest dames showed that the organization has gradually made its way to the hearts of the fortunate ones of the country.

The presence of a large number of wage-earners has been mentioned. In many clubs funds were raised in various ways in order to defray the expenses of delegates. These keen-witted girls thoroughly enjoyed the discussions, social pleasures, insight into the lives of other workers and the glimpses of industrial art which rouse the ambition of all progressive workers in these lines. If the convention had no other meaning it would be something to have listened to words of wisdom from the lips of remarkable women and to have been entertained in such royal fashion by college presidents and ladies of highest culture. The wage-earners (we are all workers, either for love or for money, said Mrs. Perot) wore happy faces, easily made friends with each other and plainly delighted in their unusual holiday.

The choicest sights of the city were shown to the visitors. Glimpses of Cramp's shipyard, Independence Hall, libraries and museums, the battleship Iowa and beautiful Fairmount Park in its early spring loveliness agreeably varied the consideration of serious problems. On each of the three days a delicious luncheon was served to all guests in the parish rooms of St. Luke's Church. Tables were generously decorated with apple blossoms, cowslips and violets in artistic designs. A long line of carriages was in waiting outside the church each day to convey guests to places of interest. What could the Pennsylvania Association do more, was the thought of each gratified guest as good-bys were said.

A national league of clubs and guilds, having for their object the welfare of working women, was decided upon and resolutions concerning its formation were presented by Miss Edith Howes of Boston. H. M. N.

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, APRIL 30

The leader, Mrs. W. H. Fairchild, assistant treasurer of the board, choosing for her subject God's Injunction to Joshua, "Be strong and of a good courage," spoke of courage as one of the greatest virtues and as a necessary supplement to faith in illustrating the topic by the story of the warrior of old whose invincible sword struck terror and dismay among the ranks of his enemies. His king sent for the sword that he might examine it and discover wherein lay its magic power, but returned it to the soldier saying that he could not see that it was more than an ordinary weapon. "Ah, sire!" said the owner, "I could have told you that there was nothing in the sword itself; but if you will examine the arm and the heart behind it you will find the secret."

The topic, in these times of discouragement, struck a chord that touched all hearts, as was shown by all the other speakers.

Mrs. Capron, Mrs. Kellogg, Miss Adams and others contributed to the deepening of the impression, and Miss Elsie M. Garretson of Foochow spoke of the constant source of strength and comfort which the "fear nots" of the Bible had been to her in her missionary experience, and said that, in returning to her work as she hopes to do in the autumn, it was a joy to feel that the same God of comfort would be going with her, and that the "fear nots" would still fit every untried emergency as they had done in the past.

Mrs. J. W. D. Carter of Portland, corresponding secretary of the Maine branch, spoke of the activity in that State, more meetings having been held there in the past year, and more societies having been formed, than for a long time previous. They were trying to impress upon every woman to whose heart had come the gospel of salvation that she must "pass it along."

Notice was given of the Children's Missionary Festival, to be held at Berkeley Temple Saturday, May 8, at 2.30 P. M. The special subject will be the work in China, and the children will be asked to contribute towards the raising of sufficient money to erect a new building for the girls' boarding school in Foochow, which is exceedingly cramped for room. Mention was made of the calendar topics, and earnest prayers were offered for these and in behalf of a member of the executive committee, who is seriously ill.

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The Conversation Corner

THERE was one CAT left out of our recent feline symposium for the simple reason that there was altogether too much of him to put into any ordinary Corner with any other ordinary fellow cats. I have been waiting since for a chance to give him a whole broadside, with ample room for him to display himself in the various attitudes secured by his artist. "The General," for that is his honored name, officially and properly belongs to the Corner, having been for a long time a familiar inmate of the business office of *The Congregationalist*, where I have no doubt many of our readers have seen him, with a ribbon around his neck, lying in a dignified manner just inside the cashier's rail, his immense form in fact nearly filling the opening where you put your money in for your year's subscription. It all has to go, if not literally through his paws, yet over his head, and I always think of him as "the watch-dog of the treasury."

I ought perhaps to say here that I have several times suggested that I would like to show his picture to the Cornerers, but the first intimation I had that he had consented to allow himself to appear in so public a place was when I met one day Dr.——, a well-known Boston divine (I believe Mr. and Mrs. Deacon Dudley have not visited his church yet, nor must I mention his name, but his boys, Bruce and Charlie B., are members of the Corner) on Beacon Street with his camera, and he told me that he had been up to take the General. I heard nothing more of it until I received a splendid set of proofs, marked "*With the Compliments of the General*," and accompanied by the following letter, which, as you see, is a kind of autobiography and, as you will also notice, seems to have been composed by himself! It is written in a very elegant hand—for a cat—but I suppose he had daily watched the penmanship of the lady cashier at his desk. I shall publish the whole of it—a thing not often done with such long letters.

Dear Cornerers: For a long time I have had a great desire to become acquainted with you, and now I am going to write you a letter, telling you a little about my life, and then perhaps you will feel as interested in me as you do in Kitty Clover. Since I became a member of the business staff of *The Congregationalist*, a little over two years ago, a picture of Kitty Clover has appeared in the paper and several times mention has been made of him, and it has been a very bitter experience for me, especially as people come in and seem disappointed when they find I am not he. Of course it is natural that Mr. Martin should think more of him because he knows him better.

Until I was about six months old I lived in a very pleasant family in Dorchester, where there were two other cats. One of these was a little white kitten and for her I didn't care much, but the other one was an old cat named John Calvin, and I was very fond of him. We used to have fine times chasing each other up and down stairs. One day my little mistress said, "Now, today, we must wash Peeky (that was my pet name) and put a ribbon on him for he is going to have company, and we want him to make a good impression." I always hated a sponge bath and I tried to hide, but they found me and washed me, which made me so angry that I went and got into the coal bin and got all black. I am afraid it was a very naughty thing to do, and after I saw the young lady she spoke so pleasantly to me that I was ashamed and went and washed myself before I saw her again.

"COMPLIMENTS OF THE GENERAL"

When I went back to the sitting-room I heard them saying something about taking me away. I didn't know what they meant, but it worried me so that I couldn't sleep that night and the next morning I tried to keep out of sight, but they found me and put me in a bag and carried me away. I was awfully frightened and two or three times I cried as loud as I could, but it didn't do any good and after what seemed a long time they opened the bag and I found myself here. At first I hid under the big safe and for two or three days I staid there all the time, but one day one of the gentlemen—I think he must be the business manager, because he has a little office of his own—bought a nice piece of carpet and put it on his desk for me to sleep on. That was such a nice thing for him to do I came from under the safe and stayed in his office. The people were all very nice to me and finally I lost my fear and commenced to go about on the different desks. They bought me a pretty collar and a purple ribbon which is quite becoming, I think. You see once in a while I go and look at myself in the glass the young lady keeps on her desk.

At night a boy comes and takes my collar off and carries me into another room where there are a great many papers. I have to sleep in there and it is very lonesome, so sometimes when I see the people getting ready to go home, I know he will come and I crawl away in the darkest corner I can find, but he always finds me and I have to go. One thing comforts me somewhat: this old Congregational House is a great place for rats and mice and I have interesting times catching them out there in the mailing-room. One morning I caught one in the office, but I lost it in playing with it, which made me feel much ashamed. You see I am quite large—I weigh thirteen and one-half pounds—and have double paws and I suppose I am very clumsy.

As I said before the people here are very nice, but about some things I think they are very peculiar. For instance, instead of letting me eat my breakfast all at once, as they all do, they give me one or two pieces at a time and they won't give me that even until I have begged for it like a dog and shaken hands every time I want it. I am perfectly willing to shake hands once, but I don't see the use of doing it half a dozen times, and sometimes I refuse.

Besides the business manager there are two young men and an older man in the office. Of the last I am very fond because he pays me a great deal of attention. I like the young men also, one of them especially, because he always gives me something to eat. The other stamps his feet at me, but he always comes and pats me afterwards, so I think he likes me quite well. There are some very nice people in the other rooms. Up in Room 14 is an old gentleman who often comes in to see me. I don't like to have callers very well, and sometimes I refuse to speak to them, but I always like to see him and always go to him. I think my picture is going into the paper with this letter, and now I am going to tell you a secret. I think you would have seen it some time ago, but I was very stubborn and wouldn't stay quiet to have it taken. You know cats cannot always be good any more than children. I concluded the other day that I would try and be good and I hope you will like my looks, and that next time you come to our office, instead of asking for Kitty Clover, you will inquire for

Yours very truly, THE GENERAL.

That's good; give me your paw, General! We are glad to receive you into our Corner, and by sending a stamp you can have a certificate of membership. Let me assure you that Kitty Clover has not the slightest unkind feeling towards you, as you almost intimate. When I was ready to copy your letter I could nowhere find it and almost gave up the search, supposing that in the kindly reconstruction of my library during my recent absence this with other valuable papers had been neatly laid aside in some unknown place. At last I called the reconstructor to my assistance and then it was found in an envelope marked "Cats," under Kitty Clover, who had affectionately made a pillow of it! Does not that sufficiently show his sentiments?

P. S. D. F. says "add six brevier lines"; I will add "Dick," who is just six!

GLOBE VILLAGE, MASS.

Dear Mr. Martin: I have a cat in the house which is six years old and weighs twelve pounds. His name is Dick and he is a beauty.

BESSIE H.

Mr. Martin

"LOOK UP AND NOT DOWN"

"AND LEND A HAND"

The Sunday School

LESSON FOR MAY 16 *Acts* 13: 44-14: 28

PAUL PREACHING TO THE GENTILES

BY REV. A. E. DUNNING, D. D.

Paul's first missionary journey apparently included three years or more and the larger part of it is covered by this lesson. It tells briefly the story of the planting of Christian churches in an extensive region of Asia Minor, among Greeks and among peoples only half civilized. The three cities most prominent in early Christian history, named in the order of their importance, are Jerusalem, Antioch in Syria and Antioch in Pisidia. In the first, the first Christian church was formed and it included only Jews. In the second, the first Christian church was organized which included Gentiles and it sent out the first foreign missionaries. In the third, the distinct purpose to preach the gospel to Gentiles was declared and entered on. The successive steps of this entire journey, in which missionary labors find such encouraging illustrations, are:

1 The missionaries rejected by Jews. At first they were deeply interested in Paul's preaching and desired to hear more. But they soon got more than enough, for they regarded the Scriptures as theirs only, and the missionaries offered to the Gentiles the promises of the Scriptures. Paul closed his first reported sermon to the Jews of Antioch with a solemn warning from their sacred books [vs. 40, 41]. He began his ministry to the Gentiles with a glorious promise, quoted from the same books [v. 47]. Thus the Jewish faith was made to certify to the authority of Jesus as their Messiah, and he was offered to the heathen as their Saviour from sin. Paul said to the Jews, It was the will of God that the good news of salvation should first be proclaimed to you, and this we have done. But you have not examined our message; you have only repelled it. In doing so you have pronounced judgment on yourselves.

Those who shut their minds from possible messages from God are unworthy to receive any message from him. They are unfit for eternal life. Such were the Jews of Antioch. They fought the preachers of the new faith as shrewdly as if they were modern Christians hunting for heretics. They set influential women against them. There are no more dangerous enemies of Christ than women of influence whose religious impulses are stirred up by designing men against advance movements in the kingdom of God. The chief men in the city also took part in the persecution. No doubt they were urged on by the women and thought it better to please the Jews who lived there than to favor a new movement among strangers. This sort of persecution, both at Antioch and Iconium, ended as such persecutions usually end—in driving out the preachers. It is worth noting that they insisted on being recognized as Jews, and that they preached in synagogues till they were driven out. Quite likely the Jews told them that if they did not wish to preach Jewish doctrine according to Jewish methods, the fair thing for them to do would be to hire a hall and preach as independents. At last they did this.

2. The missionaries treated as gods. This was no more to their liking than to be persecuted as Jews. It would have been easy for them to have won a great following at Lystra by letting the multitude have their way. Why didn't they heal many men as the cripple was healed, and why did they not lay emphasis on their powers of healing, as some do nowadays, preaching that everybody might be free from sickness by following them and accepting their views? Instead of doing this they disclaimed any peculiar power or difference of nature from their hearers, and exhorted them earnestly to turn from idolatry, either of images or persons, to the living God, whose character and claims they eloquently described. Is not this the true method of missions either at home or in foreign nations?

3. The missionaries treated as devils. It was men of their own faith and race who persuaded the multitude, but lately eager to worship the missionaries as gods, to stone them as messengers from the devil. The bitterest opponents of Paul and his company on this heathen field were missionaries who proclaimed the same God, and these Jewish missionaries who temporarily gained leadership were in the wrong. The people who, a little while before, had been determined to worship Paul were now as determined to kill him, and they were as little governed by reason in one case as in the other. Those who preach the gospel faithfully must not be too much exalted when everybody welcomes them, and need not be too much cast down when everybody, even those who have followed them, opposes them. Time tests truth and establishes it. Paul was driven out of Lystra. But a church sprang up there, and there in later years he found one of his closest friends and fellow-laborers [Acts 16: 1, 2].

4. The work of the missionaries established. Temporary reverses did not discourage the men who had been called and sent on their errand by the Holy Spirit. I can imagine Paul and Barnabas talking together after they have been driven out of Antioch and again out of Iconium, and still later out of Lystra. Perhaps Barnabas would say, "Our work in this place has failed, just as it did in the last place. Wherever we go, these Jews follow us and the people turn against us." But Paul would reply, "You know we did not start till we had fasted and prayed with the brethren; and they and we clearly understood the Holy Spirit saying, 'Separate unto me Barnabas and Saul for the work whereunto I have called them.' You remember, too, that the brethren sent us also, and we are responsible to the Holy Spirit and to them to complete the work." So they went back again to each place and organized churches, securing the appointment of elders in each, and instructing them how to care for the interests placed in their charge. These churches appear to have been self-governing, and yet to have realized that they all had interests in common which required their united wisdom in administration. This was primitive Congregationalism.

5. The missionaries' report of their work. They stopped at Perga, on their return, to do what they had been prevented from doing on their first visit, perhaps by the necessity that Paul should for his health get quickly into the mountainous country. Then they came back to Antioch in Syria, from which they had been absent perhaps three years on this first missionary journey. How eagerly they must have been welcomed! How many questions were asked and answered in those meetings after their return! No doubt the brethren in Antioch were revived by the missionary tidings they received, and the impulse of the good news did not fail during the two years that Paul remained there preaching to them. No Christian church will long continue its vitality without interest in missions. Every church needs to keep in touch with those who are representing it in distant fields. Its sense of responsibility for giving the gospel to the world is the measure of its understanding of him who gave his life for the world to redeem mankind.

◆

THE CHURCH PRAYER MEETING

Topic for May 9-15. The Outward Show of Inward Life. Micah 6: 8; Matt. 22: 34-40; Jas. 1: 25-27; Phil. 4: 8, 9.

The soul facing God. Looking out on the world. Guiding its course in accordance with God's will.

[See prayer meeting editorial.]

◆

Every Christian ought to be a window through which somebody could get a glimpse of heaven.—*Ram's Horn.*

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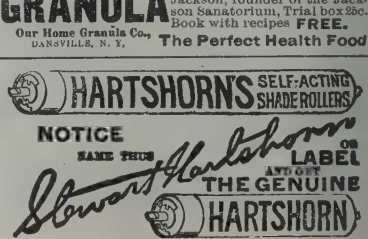

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Literature

BOOK REVIEWS

CAPTAIN MAHAN'S LIFE OF NELSON

To the English navy Lord Nelson is what the Duke of Wellington is to the army. England never had a greater naval hero than he. Indeed, it would be difficult to name his superior in the annals of any nation, although undoubtedly there have been men in our own navy, *e. g.*, John Paul Jones and Farragut, and perhaps in others, who have been his superiors in character, who, so far as they had opportunity, won similar success, and who, given the same conditions, would have equaled him in reputation. But he always must stand out as one of the most conspicuous figures in the naval history of the world, and the record of his career is of perennial interest and importance. Such a man could have no more competent biographer than Capt. A. T. Mahan, U. S. N., whose previous successes in literature have placed him fairly at the head of that portion of it relating to naval affairs. He has accomplished this task with an enthusiasm and a discrimination alike as notable as the latter, at least, must have been difficult. In the two handsome volumes before us the author has supplied what must remain a standard biography of his subject, and in this particular alone he has attained high excellence.

As a mere life story his narrative is vivid, comprehensive, well-proportioned and extremely interesting. He makes Nelson live again for the benefit of the reader, portraying his personal and official characteristics with unusual clearness and skill, and with a keenness of comprehension and a kindly yet unfaltering candor, so far as faults and weaknesses are concerned, which inspire not only confidence but admiration. But the work is more than a mere biography. It is a study of the naval history of Great Britain, and to some extent of France, during an important period of history. It exhibits the naval methods, customs and policies, now largely gone out of use, by loyalty to which Great Britain became the mistress of the seas. It pictures the life of the British seaman and official, indirectly and only by occasional allusions, yet so that one gains a good idea of it. It also deals with larger subjects, setting forth effectively the international political conditions of the period, especially in the south of Europe. It contains much shrewd comment and criticism upon Napoleon's career and the schemes of the British to neutralize or conquer his efforts, and is valuable in a high degree to the student of political history, quite apart from the relation which it holds to Nelson personally.

Of course, also, it includes stirring descriptions of Nelson's great sea battles, the Nile, Copenhagen and Trafalgar, but it also reveals afresh how much, sometimes of equal importance with victory in battle, may be accomplished by the blockading or dogging of an enemy's fleet, and it brings into deserved prominence the fact that an apparent defeat sometimes may accomplish the effect of a victory, inasmuch as the beaten fleet may so cripple its victor as to render the latter useless for a long period, thereby confusing and neutralizing the enemy's plans. This is a point upon which Nelson dwelt with great emphasis and frequency, and which we have never seen defined and enforced at length anywhere else. In spite of his faults Nelson always will retain, and will deserve to retain, the sincere admiration of all brave and noble men. Some of his professional faults were grave. For example, he sometimes was daring even to recklessness. At times even he took the law into his own hands, breaking his orders and defying his superiors. One of the most interesting features of the work is the author's occasional discussion of Nelson's possible culpability in this respect. Captain Mahan justifies, and we think rightly, the position that in some instances a subordinate may assume the responsibility of disregarding orders which he has received, but he must take the risk frankly. No excuse of good intentions can save him in case of failure. He must be able to prove, not only that he meant to do the best thing, but that, whatever its result, he actually did the best thing. Doubtless among naval men some differences of opinion on this point will be created, but we do not see how any other position can be successfully defended. Men are not machines, and the officer who rigidly obeys orders, whether circumstances have rendered them inappropriate or not, must invariably come to grief.

In dealing with Nelson's personal traits Captain Mahan's judgment hardly can be commended too highly. Nelson must have been, indeed, an unusual character. Evidently a man of some religious feeling, and one who apparently maintained habitually the practice of personal devotions, his relations with Lady Hamilton, even if the best interpretation be put upon them, were open to serious criticism; and it is to be feared, and Captain Mahan evidently believes, that the best interpretation cannot be put upon them. He has treated this delicate and difficult department of his subject with frankness and sufficient fullness, yet in a truly delicate and manly way. Several portraits of Nelson and of others closely connected with him appear in the book, and a number of diagrams facilitate the comprehension of his campaigns and battles. The two volumes are handsomely printed and bound, and the popularity which they are said to have attained already in England will be equaled, without doubt, in the United States. [Little, Brown & Co. $8.00.]

RELIGIOUS

Dr. Dunning's volume, *Congregationalists in America* [$2 00], which has become widely known as a classic upon its subject, is reissued under the auspices of the Congregational Publishing Society, and it will continue to do its important work as a conspicuously successful blending of the scholarly and popular elements of history from our denominational point of view. It abounds in illustration, and is too widely known to need comment here. It can be had by our own subscribers for one dollar.

The second volume of Professor Kent's *History of the Hebrew People* is entitled *The Divided Kingdom* [Charles Scribner's Sons. $1.25] and treats of the history of Israel and Judah from the death of Solomon to the fall of Samaria and the exile, respectively. It presents the results of the work of Professor Kittel, and other prominent critical scholars, in a simple and concise form for the use of the busy, practical student. Controversial argumentation is avoided, and one is referred to more technical works for a discussion of the questions of criticism. The author emphasizes the salient points and underlying causes of the history, and dwells rightly upon the messages and part of the Hebrew prophets. The book carries out the plan of the first volume, and, owing to our fuller knowledge of this period, it is, if a comparison be made, even more valuable. The history and chronology, as revealed to us in the Bible and in extra-Biblical sources, are plainly and honestly presented. A careful and honest study of this book with constant reference to the Bible cannot fail to result in an intelligent and, as far as our present knowledge goes, correct understanding of the history of the chosen people.

In the autumn of 1896 ten lectures were delivered in the Union Theological Seminary, New York, by Drs. C. C. Hall, A. V. G. Allen, E. C. Smyth, C. C. Tiffany, W. R. Huntington, G. D. Boardman and others, which have now been gathered into a volume bearing the title *Christian Worship* [Charles Scribner's Sons. $1.50]. The course of thought is historical and expository, the Christian worship of the centuries being described and the methods of the chief religious bodies of Christendom being explained. Of course each lecturer spoke from the point of view of his own denominational preference, and the resulting volume is therefore valuable for its suggestions both of a common spirit and of the diversities which equally consecrated Christian hearts under different systems of training have developed. Clergymen especially will appreciate the significance of the volume. It is issued in a neat and handsome form.

Modern Methods of Christian Work [Dodd, Mead & Co. $1.50] is by Rev. G. W. Mead, with an introduction by Rev. Dr. C. L. Thompson. It is an elaborate, detailed and practical manual of all sorts of church work. It is the best book of the kind, the most modern and comprehensive, the most diversified and suggestive, which we have seen. We heartily commend it, venturing to accompany the commendation with the hint that machinery without steam is useless. There are churches in which so much attention is paid to methods and appliances of work that the cultivation of spirituality seems thrust into the background. Of two churches, one of which has little or no knowledge of so-called modern methods, but is inspired by the true spirit of consecration, and the other is equipped with the most elaborate forms and the most highly organized army of workers, but which lacks the presence of the Holy Spirit, the former will accomplish the best and most lasting service for both God and men. We do not say this to undervalue the serviceableness of such a book as this or of the methods which it commends, but only as a warning against too much reliance on mere methods.

STORIES

Edward P. Dole, the author of *The Stand By* [Century Co. $1.25], is assistant attorney general of Hawaii. His book is one of the comparatively few successful examples of preaching through a story. It is a spirited and engrossing novel and at the same time a plea and an argument for prohibition. In fact, it is the strongest presentation of the prohibitory cause which we remember to have seen. The enemy is given every advantage by the author and then it is shown how he can be overcome. The hero of the story, of course, is the central figure in the prohibition fight, and the grim determination with which in such a contest the liquor interest would probably meet its enemy is portrayed in these pages with a distinctness not often equaled. The plot is admirably handled. It is well proportioned and so shaped that interest increases to the end and the love story, although never lost to sight and never failing to enchain attention, after all is secondary to the moral purpose of the book. If prohibition ever is to be made a success it must be essentially along the lines suggested in this volume, and total abstinence workers ought to derive not only inspiration, but practical information of solid and lasting value from Mr. Dole's story.

The Landlord of Lion's Head [Harper & Bros. $1.75], Mr. W. D. Howells's story, has been coming out as a serial. We have so genuine an admiration for Mr. Howells that it is always painful not to be able to give his stories high praise. In some respects they are such examples of conscientious work that they appeal to one strongly. But, to tell the truth, this is a fine-spun and tedious tale. We have found the utmost difficulty in compelling ourselves to read it through. The heroine is sweet and noble, far above the average in the author's works. We do not ask to read always of heroes and heroines in the high sense, but the commonplace lives and passions of the others are treated with such wearisome minuteness, and the pettiness and insipidity of life is often thrust upon us so fatiguingly, that we, at least, have grown unutterably weary.

The Great K. and A. Robbery [Dodd, Mead & Co. $1 25], by P. L. Ford, describes in his bright and entertaining fashion a "hold-up" of a train on a Western railroad, which was only a sham hold-up, yet furnished an opportunity for some lively detective work and some personal tribulations, but out of the distress and anxiety of which the fruition of the hero's best hopes came. The narrative entertains from beginning to end and therein answers its evident purpose.

It is a long time since we have read a book so thoroughly cynical and so boldly low in moral tone, and withal so grisly in its pictures of grotesque and desperate adventures, as *The Sign of the Spider* [Dodd, Mead & Co. $1 25], by Bertram Mitford. The hero is absolutely selfish to begin with, and he grows more so. He deliberately abandons all allegiance to moral convictions, and his example and influence, as well as his sentiments, are those of a knave. Bold, reckless, yet with some noble qualities, there is no sufficient excuse for him, and we cannot recommend the book. Moreover, some of the melodramatic and almost infernal experiences through which he is described as passing are too improbable to even seem possible. The book is written with ability, but it is ability misused.

The Master-Beggars [J. B. Lippincott Co. $1.50], by L. Cope Cornford, is a historical novel relating to the time of the struggle between the Dutch and the Duke of Alva. It is a very able story, presenting a graphic picture of the wild, undisciplined recklessness, infused nevertheless with sturdy patriotism, of the famous Gueux, or "Beggars," and of the stern, relentless cruelty of the Spaniards. The narrative is full of dramatic incident, and a pleasant romance is interwoven with its plot. It is written with spirit and considerable historical sense, and is a good example of a certain useful type of novel-writing.——*Lovice* [J. B. Lippincott Co. $1.25], by the late Mrs. Hungerford, "The Duchess," is another English story, the actors being country gentry and their families. Whether intentionally or not, it points out vividly the misery which came from the love of a bright, warm-hearted young girl for an unworthy man. It is very interesting, though decidedly sad.——*Into an Unknown World* [J. B. Lippincott Co. $1.50], a new book by John Strange Winter, is based upon the fact of the caste spirit which still exists in English society, although lately much modified. It describes the marriage of the heroine, who is of high family, to a young man socially far below her, and the trials which befell her, due to the utter difference in her new social surroundings from those to which she had been accustomed. She is a winsome character, and the story turns out agreeably.

MISCELLANEOUS

Prof. F. H. Storer's masterly work, *Agriculture in Some of Its Relations to Chemistry* [Charles Scribner's Sons. $5 00], has been revised and enlarged for its issue in the seventh edition. It is based upon lectures delivered by him at the Bussey Institution, connected with Harvard University, from 1871 to 1897. Addressed originally to young farmers and the sons of farmers, and also to city bred men intending to interest themselves more or less directly and practically with the cultivation of the soil, it is a treatise on scientific farming, in which theory is taught and practice suggested. It is too scientific and technical for the uneducated mind, although an intelligent man may derive valuable knowledge from many portions of it, but the trained and scholarly farmer will draw from it an immense amount of invaluable information. Of course it deals with all such subjects as climate, soil, crops, fertilizers, insects, irrigation, etc., and it stands in the foremost rank of works which the modern, up-to-date farmer needs in his library in order to make agriculture pay. It is in three handsome volumes.

An agreeable work by the late P. G. Hamerton is *The Mount and Autun* [Roberts Bros. $2 00], two somewhat extended descriptive essays, the one a narrative of a visit to the site of a Gaulish city on Mt. Beuvray, the other an account of the neighboring city of Autun. Mr. Hamerton's genial style, in which he blends narrative, history, philosophy and sentiment charmingly and gracefully, here finds appropriate subjects, and without taxing the reader severely imparts considerable information of significance. It is one of those delightful volumes which you do not like to lay aside. A portrait of Mr. Hamerton serves as a frontispiece.

In *American Lands and Letters* [Charles Scribner's Sons. $2.50] that genial and expert essayist and critic, Donald G. Mitchell, skims over the surface of American literature, taking off the cream, so to speak, and serving it up in tempting fashion for his readers. There is no lack of thoroughness, so far as thoroughness is essential, yet the work is sketchy in its plan and contains a series of vivid and charming pictures of character and literary service rather than elaborate studies. One gains adequate conceptions of the different authors mentioned in most cases, and they seldom, if ever, fail to justify themselves upon reflection. The book is illustrated delightfully, and impresses one afresh with the rare ability and versatility of its author. A useful chronological table is appended.

A new edition of Rev. Dr. W. E. Griffis's *Corea, the Hermit Nation* [Charles Scribner's Sons. $2.50] is out, to which the author has added a chapter on Corea in 1897. The volume is a standard on this subject, has met with wide favor, is the fruit of personal observation and study, and the additional chapter, of course, bringing down the record to date, adds perceptibly to its substantial value. It is handsomely issued and is supplied with various maps and illustrations.

Life's Comedy, First Series [Charles Scribner's Sons. $1.50], contains a choice selection of cartoons and other pictures taken from the weekly numbers of *Life*, together with the text which they originally illustrated. The wit, sometimes audacious and occasionally not very far from irreverent, but always genuine and telling, and the spirited and suggestive pictures, executed with rare delicacy and power, even if Mr. Gibson's two types of face do appear and reappear over and over again in different expressions and situations, render the book one of the events of the season. It will do as much to insure a hearty laugh, and thus to promote good health and good spirits, as any other book of the year thus far.

Art Education the True Industrial Education [C. W. Bardeen. 50 cents] is the second edition of Dr. William T. Harris's address before the National Educational Association at the meeting at Nashville in 1879. The first edition having been exhausted, this has been brought out to supply a steady demand.——*Littell's Living Age* [Living Age Co. $2.25] for January, February and March, 1897, is out in the usual type and binding and presents as many attractions to cultivated readers as ever. Certainly nothing in its own line surpasses it.

NOTES

—— Authors may take encouragement from the fact that one of their number, Mr. J. J. á Beckett, once disposed of a story for a high price which had been rejected fifteen times.

—— The price of Dr. E. F. Williams's volume, Christian Life in Germany, is $1 50, instead of $1 00. Moreover, it is well worth the larger sum, which is not true of all books which cost so much.

—— Mr. Thomas N. Rooker, whose likeness the *New York Tribune* recently published, has been connected with that journal since the first number appeared, and is the only person of whom this is true.

——*The Bookman* recently contained Charles Reade's recipe for writing a popular novel, given by him to a young friend who used it successfully. It is this: "Make 'em laugh; make 'em cry; make 'em wait."

—— The following item from *The Publishers' Weekly* should interest many of our readers:

> By order of the trustees of the British Museum, a portfolio of facsimiles from early printed books in the museum collection, mostly from books exhibited in the King's Library, will shortly be published. The portfolio will contain thirty-two plates with full descriptions, the books illustrated being, for the most part, of the greatest rarity, the large size of many of them having hitherto prevented their being given as illustrations in histories of printing. Among them are the early block-books of the Ars Moriendi and Biblia Pauperum, the 1454–1455 indulgences, the Gutenberg Bible, Mentz Psalter of 1457, Mentz Bible of 1462, specimens of the work of Sweynheim & Pannartz, Jenson, Ratdolt, and Aldus, of the early French printers, of Gerard Leeu and Colard Mansion, six Caxtons, and books printed at Oxford and St. Albans, and by Machlinia, Wynkyn de Worde and Pynson.

For Books of the Week see page 657.

In and Around Boston

The Young Men's Congregational Club

The first annual meeting of the club brought out a good attendance last week at the American House. The dining-hall, elaborately decorated with flags and bunting, presented a festive appearance and good cheer ruled the prandial hour as a happy close of the first period of the young society. The annual reports brought out some interesting facts. The club was organized a little over six months ago with a charter membership of 59; since then the growth of its membership has just reversed those figures. The balance in the treasury at this time is $236. The meetings thus far have presented strong programs, and the idea of the club has been warmly encouraged by the earnest words of thoughtful speakers. The club has now held five meetings and the next gathering observes its annual ladies' night. President Hall conducted the business session. The election of officers resulted as follows: Prof. W C. Boyden, president; J. J. Tillinghast and E. P. Merriam, vice-presidents; E. M. Abbott, treasurer; H. H. Stickney, secretary.

The program of the last meeting was appropriate to the observance of a "members' night," and the speakers chosen from the roll of members made an excellent impression on their associates. Two laymen, Messrs G. F. Partridge and L. S. James, discussed the topic What Should the Up-to-Date Layman Expect of the Up-to-Date Clergyman, and two ministerial brethren, Rev. W. I. Cole and Rev. C. F. Carter, considered What Should the Up-to-Date Clergyman Expect of the Up-to-Date Layman. The good-natured and helpful hints offered by each set of speakers were received in the same spirit in which they were given, and the club must be congratulated that both sides of such practical questions could be so ably represented from among its own members.

About Boston Greeks

Whether the conduct of their brethren in Greece warrants their devotion or not, the fact remains that the Greeks of Boston have shown a brave love of country, carried to a most altruistic extent. Starting a dozen years ago with a handful they have grown to 600 in Boston alone, 700 in Lowell and 2,000 in Massachusetts. Leaving out such men as the consuls past and present, Professor Anagnos of the Perkins Institute for the Blind and a few enterprising young men, the body of the Greek inhabitants of Massachusetts are fruit dealers, teamsters or poorly paid mill hands. Most of them are thrifty. It is told that a mill hand in Lowell on less than $4.50 a week supported himself, and in a year and a few months had sent home $150 to his family in Greece. Few of the American Greeks are married. There are probably not twenty-five Greek women in Massachusetts. As a rule they have a most intense love of the homeland, which is about matched by their hatred of the Turks.

A few nights ago they held a mass meeting in Odd Fellows Hall. The consul, Mr. Timayenis, presided, and several well-known Greeks spoke. Not a word could the reporter understand, but he could read the story in their faces. A few of the men looked comfortable and well cared for. The majority of the 400 there had dark, forbidding faces, rough clothes and savored of the slums. But every man was ready to help King George. A hundred stood ready to pay their own expenses. More would go if they were able. One man gave $1,500, probably his whole savings. Two thousand dollars were raised in a few minutes. There were tears in many hard eyes as they pledged themselves to give their all, and their life as well, in the cause of little Crete, which the fatherland has taken up. There was a depth of devotion that was touching. A hundred and fifty men have gone from Boston to make up the 500 who sailed from New York on Saturday. And despite all unpleasant reports from the other side many more are ready to go as soon as money can be provided for their equipment, for Greece cannot even pay their expenses, and pays the volunteers no money in the field.

Meanwhile philanthropists are doing much to aid the suffering if not to help wage actual warfare. Among those who have interested themselves in the matter are Archibald M. Howe, Mrs. Alice Freeman Palmer, Mrs. Julia Ward Howe, Mrs. Louis Agassiz, Mrs. Mary A. Livermore, Mrs. Annie Fields, Mrs. John L Gardner and J. M. Rodocanachi, the well-known Greek ex-consul at Boston. The latter says he has hardly fifteen minutes a day for his own business so engrossed is he in packing off boxes of clothing etc., to the front. One thousand dollars have also been cabled to the Greek Woman's Relief Union within a few days. To the intent that yet more may be done for relief through this organization, a number of prominent Massachusetts women called a meeting of those interested for this week Tuesday.

No License Jubilee

A significant event was the celebration in Cambridge last week of a ten years "no license" jubilee. The university city has voted "no" every time for ten years, and has suppressed all open sales of liquor. Saturday and Sunday were the days set apart for public exercises. Ten thousand souvenir badges were given away to school children. Saturday there were several factory meetings and two mass meetings in the evening. At Union Hall in the afternoon the speakers were Prof. F. G. Peabody and Mrs. Alice Freeman Palmer. Ex-Mayor Bancroft presided at the mass meeting in the evening. There was also a mass meeting at St. John's Hall at which Father O'Brien presided, showing at least one bond of union between the Cambridge churches of all denominations. Professor Peabody said, "The ten years have not fully solved the question; Cambridge has simply done away with open saloons. . . . We may not have the $80 000 we would have had from license, but we have the $300,000 added taxable property."

Among the speakers at the jubilee exercises were Judge John W. Hammond of the Superior Court, Father Scully, Rev. Alexander McKenzie, D. D., Dean Hodges, Senator F. W. Dallinger, Representative Myers of Cambridge and Edwin B. Hale. Sunday evening there were union meetings of fourteen churches, with remarks from eighteen different clergymen and fifteen laymen. Prominent among them was Deacon Frank Foxcroft, chairman of the citizens no license committee.

The New Southern Station

Ground has been broken for the Boston & Albany and New York, New Haven & Hartford's $12,000,000 union station, which will be the largest railway station in the world. It will cover forty acres between Summer, Cove and Kneeland Streets, and extend into what is now Fort Point Channel, where it will be necessary to drive 40,000 piles, some of them forty-five feet long. It is to be a commanding building of red Stony Creek granite and brick, several stories high in certain portions, with a great clock tower entrance at the corner of Summer and Cove Streets, having a radius of 228 feet. There will be twelve acres of roof, over the train sheds, waiting-rooms, baggage-rooms and carriage concourse.

Even with this large area the station will be the first in the world to have two stories of tracks. On a level slightly above the street, twenty-eight terminal tracks will be laid, with their platforms and all accommodations, over a system of two large route tracks to come in and go out of the station in a great loup, far below the street, yet so commodiously arranged that 2,000 trains will be handled daily. Each of these track stories will be connected with the street and the baggage and passenger-rooms by broad inclines, so gradual that the people will not realize that they are ascending and descending what would make a very long staircase. It is said that this station would not be crowded by all the people who have ever come into Boston in one day. Another new thing will be the handling of baggage upon special platforms between the tracks toward the rear instead of forward.

Norcross Brothers, the contractors, have made an interesting drawing, representing all the largest buildings of Boston huddled together on the site of this station and leaving plenty of room to spare. The ground area is thus more extensive than that of the Cadet Armory, Mechanics' Building, Old South Church, Trinity Church, Faneuil Hall and Market, State House, Old State House, Exchange, Post Office, City Hall, Public Library, Carter Building and a dozen more great office buildings and hotels. The only similar structures in the world that approximate it in size are the new station at St. Louis and the one at Frankfort, Germany.

WORTHY HONORS TO A VETERAN STILL IN HARNESS

On Wednesday of last week the Franklin County Association of Congregational Ministers united with the Franklin Conference in a day's meeting with the church at East Charlemont, Mass., devoting the afternoon session to a celebration of the eightieth birthday of its pastor, Rev. Lyman Whiting, D. D. Invitations had been widely sent to interested churches, institutions and individuals, and while many friends assembled, a much larger number of salutations were received by mail and the telegraph. The exercises began with the presentation of gifts by the children and their singing an original hymn prepared for the occasion by President Rankin of Howard University. Dr. Whiting then read a paper, presenting in modest spirit, but most interesting detail, his recollections of his many years, fifty-five of which have been spent consecutively in pastoral service. The salutations which followed were divided into four half-hour periods, from churches, colleges and academies in which he has interested himself, theological seminaries and friends.

The greetings from his native town and his early church were presented in person by the pastor of that church, the First Congregational of North Brookfield, Mass.; a delegate was also present from the church in Brookfield, which was his first settlement, and one from South Williamstown, which he left eight years ago for his present field. Letters were also read from churches which he has served in Lawrence and Reading of this State; also from similar churches in New Hampshire, West Virginia, Pennsylvania, Iowa and Wisconsin. The greetings from the colleges and academies and seminaries were peculiarly hearty, and revealed what a powerful and widespread influence for good has gone forth from this life. Professor Merriam brought the greetings of Hartford Theological Seminary, and finely emphasized the value of many short pastorates distributed over diverse points of opportunity as contrasted with a single long stay with one church. Not the least interesting circumstance of the day was the sight of the genial and youthful doctor himself, in whose honor the church offered its abundant hospitality; with eyesight undimmed, with brisk step, with undiminished love for the pastorate and eagerness to pursue its tasks, he was a living manifestation of the power of a keen mind and hard study to make fruitful the years which are so often devoted to nourishing decaying powers. J. L. S.

News from the Churches

Meetings to Come

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

Evangelical Alliance, Bromfield Street Church, May 10, 10 A. M. Subject, Christian Socialism. Speaker, Dean George Hodges, D. D.

Worcester Central Conference, Boylston Center, May 11.

Middlesex Union Association, Fitchburg, May 11, 9 A. M. Ladies' day.

Worcester North Conference, Gardner, May 11, 7.30 P. M., continuing through May 12.

General Association of Massachusetts.—Annual meeting at Plymouth Church, Worcester, beginning Tuesday, May 18, at 3.30 P. M. Organization; addresses of welcome by the pastor and response from the moderator; reports of the secretary and treasurer and of the committees on temperance and gambling. 7.30. Sermon by Rev. Charles E. Jefferson, followed by the communion, with collection in behalf of the ministerial aid fund.

Wednesday, 9 A. M. Devotional service, led by Rev. Isaac C. Smart. 9.30. Work of the Churches—report. (*a*) Relation of the Pulpit to the Spiritual Life of the Church Rev. William H. Davis; (*b*) Of the Prayer Meeting, Rev. William W. Jordan; (*c*) Of the Sunday School and Y. P. S. C. E., Rev. James L. Hill. 10.30. General discussion of these subjects. 11.30. Board of Pastoral Supply—report. Business. 2.30 P. M. Annual meeting of Massachusetts Home Missionary Society. 7.30. The Church in Modern City Life. (*a*) The Church and Secular Societies, Rev. Charles P. Mills; (*b*) The Church and Spiritual Power, Pres. Merrill E. Gates.

Thursday, 9 A. M. Devotional service, led by Rev. John L. Sewall. 9.30. Ministerial Relief, Rev. Nathan H. Whittlesey. 10. Reports of committees on (*a*) Home Evangelization; (*b*) Religious Literature; (*c*) Sunday Observance. 10.50. Addresses. (*a*) Divine Authority for the Observance of the Lord's Day, Rev. Edward M. Noyes; (*b*) What Can Pastors, Churches and Sunday Schools Do to Promote It, Rev. Reuen Thomas; (*c*) The Sunday Protective League, Rev. M. D. Kneeland. 11.50. Business. 2.30. Pentecostal Power in the Church of Today, Rev. A. H. Plumb. General discussion. 4. Adjournment.

The railroads will sell round-trip tickets, good May 18–21 inclusive, at two cents per mile for less than 25 miles; $1.00 for distances from 25 to 35 miles; and one and one-half cents per mile for greater distances. Entertainment can be had at the Bay State House for $2.50 per day; at $2.00, $1.50 and $1.25 at various other hotels, varying in some cases as one or two occupy a room; and at boarding houses for $1.00. Write to Rev. A. Z. Conrad.

SPRING STATE MEETINGS

Additions or changes should be sent at once

Indiana,	Kokomo,	Tuesday, May 11.
Illinois,	Peoria,	Monday, May 17.
Iowa,	Algona,	Tuesday, May 18.
Massachusetts,	Worcester,	Tuesday, May 18.
Michigan,	Saginaw,	Tuesday, May 18.
Ohio,	Sandusky,	Tuesday, May 18.
New York,	Brooklyn,	Tuesday, May 18.
South Dakota,	Vermillion,	Tuesday, May 18.
Rhode Island,	Newport.	Tuesday, June 8.
Pennsylvania,	Ebensburg,	Tuesday, June 22.

Benevolent Societies

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the Massachusetts Home Missionary Society, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

Difficulty is met by certain churches in the attempt to collect pew rents. Business methods strictly applied sometimes call forth severe criticism, and do not always effect the desired results. One church we hear of has decided that pews shall not be rented to persons who are two years in arrears of payments.

The action of a Nebraska church in recognizing the ability of an honored member not only accords with gospel principles, but it is the part of worldly wisdom as well, when a church has won such friends, to grapple them to itself "with hooks of steel."

That "corn fed" Oklahoma pastor and the Sunday school supported by eggs reminds us of primitive times, when trade was carried on by barter. Certainly there is no chance to inflate that currency—unless the corn is popped and the eggs are beaten before marketing.

What will disbelievers in foreign missions say to the situation in the New Mexico Association, where two able, consecrated young Mexicans, converted and educated in the missions of their own country, were approbated to preach to the heathen of America?

Municipal leagues and civic federations, as indeed all organizations for reform, should be scrupulously careful as to their methods and practices, lest, like one we hear from in a western city, they merit the adjuration, "Physician, heal thyself."

The western association which resolved itself into a council and recognized two new churches probably got as much inspiration as it would have gained from the most elaborate program of theoretical papers.

We imagine that the Nebraska community which recently received the ministration of an evangelist "between trains" found four hours none too long a stop for this spiritual refreshment.

Appreciative tokens of esteem were those at the leavetaking of a prominent pastor in an Interior church. The record of the past suggests the reasons for regret at the close of this pastorate.

Notice the large number of church debts wholly or partially raised in Connecticut. The spring is a propitious time for clearing financial accounts as well as for house-cleaning.

The advantage of the "pleasant evening gatherings" which a New England church has held the past winter is that they can be held whether the night is fair or foul.

That licentiate in the Sunflower State has no need to be ashamed of the results of his efforts during the last three years to develop old churches and found new ones.

With the energy which an Ohio conference leads off to meet the first H. M. S. debt in that State, there is little probability that the burden will last long.

Easter sermons by those who deny the Messiahship and resurrection of Christ must be rather anomalous productions.

Of Special Note

A good start to secure the C. E. convention of 1899 by a city of the Lake States.

Boy gardeners of a Massachusetts church amply rewarded.

A co-operative stimulus to missions in Michigan.

Origin of foreign missions at home in Cleveland.

FROM ST. LOUIS

Spring Elections

The Republicans of St. Louis, in the face of a divided Democracy, carried the city by decided majorities. The Civic Federation first gave a partial support to Mr. Merriweather as a candidate for the Democratic nomination, but later endeavored to focus its strength upon Mr. Harrison, a gentleman above reproach, but who is said to have unfortunate political affiliations. As a result the Federation has not come from the struggle with untarnished reputation. The best elements in the city are not enthusiastic for the Republican administration. The mayor is undoubtedly in sympathy with the saloons and is more or less in league with the machine politicians. The School Board Bill of the Civic Federation has been amended and carried at Jefferson City. The feature which placed the appointment in the hands of the mayor was eliminated and election of each member of the board by the city at large was substituted. An election under the new provisions has not yet been held, but one has been ordered in the face of an attack upon the constitutionality of the bill. At the last election a proposition was voted down to tax the people half a mill on the dollar for a period of five years to erect a building for the Public Library, which now occupies a part of the building of the school board.

Union Revival Work

Some time ago ten or twelve of the larger city churches united in a Friday evening meeting, looking to closer union and a larger spiritual blessing. From this grew an invitation to Mr. Moody to visit St. Louis. Careful preparation was made. A chorus choir was trained, and the largest audience-room in the city secured. Mr. Moody conducted two services daily for four days in April. The hall was crowded to the doors, and hundreds were turned away. The preaching was direct and strong. Mr. Moody's eloquence did not attract to itself, but riveted attention upon the truth. The newspapers devoted pages to his sermons. The spiritual life of the churches has been quickened, and a Sunday evening service has been organized in the Music Hall of the Exposition Building. Rev. S. J. Nichols, D. D., delivered the first sermon, and other city pastors will unite to maintain the service. It is worthy of note that, after Mr. Moody had been preaching the gospel during the week to crowds, unhindered by storms, that most eloquent infidel, Robert G. Ingersoll, spoke on the clear evening of the Lord's Day to a half-filled theater. The contrast, when the training and history of the men are taken into account, is striking.

Easter Sermons

The resurrection was commemorated in our churches with appropriate sermons, music and floral decorations. In some cases the Lord's Supper was celebrated. Two noteworthy Easter sermons were delivered by prominent Jewish rabbis, one on The Origin and Meaning of Easter, and the other on The Passover and the Resurrection of Christ. In each Renan was quoted as saying that Jesus did not rise from the dead, but the disciples were deluded or self-deceived. In one case Israel was congratulated that one of the race occupied so exalted a place in human history.

J. P. O.

THE ARIZONA ASSOCIATION

A writer in a recent number of one of our denominational papers suggests as one means of reducing expenditures, dispensing with State meetings, or at least limiting their frequency to one in three or more years. It is believed that if he were a missionary in Arizona or New Mexico, where the churches are 200 miles apart and it is a rare thing for one to see a brother minister of the same denomination except at the annual gatherings, he would not be disposed to practice this form of economy except as a last resort. Though the cost is heavy, it is believed out here that no expenditure of money yields better returns. One pastor had to travel 480 miles and over four lines of railroad.

The meeting was held at Prescott, April 13–

15. The entertaining church had just bade a reluctant farewell to its pastor, Rev. T. D. McLean, who went East for further study. He leaves a good record. The church has increased its annual benevolences to $678 in 1896. The new pastor, Rev. E. D. Wyckoff, was on the ground in time to welcome the association. The principal theme of discussion, Christian Education in Arizona, was opened by an address by F. S. Hafford, recently principal of one of the Los Angeles schools and an expert in both public and denominational education. President Baldwin of Pomona College contributed much by his wise counsel to the settlement of the educational problems in hand. His address on Man was most interesting and suggestive. The discussion culminated in a movement looking toward the establishment of a Christian home in connection with the Territorial Normal School at Tempe. Here proper religious and social influences will be provided for such normal students as may wish to avail themselves of the home, and supplementary instruction will be given in the line of preparation for college. The association has left the matter in the hands of a strong committee with power to incorporate and proceed with the establishment of the home, provided that sufficient financial encouragement can be secured. If this beginning be made, it is with the understanding that it may grow into a college in time, if it can, but the association is in no way committed to the college idea.

Other topics treated were The Church's Mission to the Community, To the Social Nature, To Denominational Organizations; Public Worship as a Means of Grace, The Prayer Meeting, and The Separatists in England. The reports from the churches were uniformly encouraging. The one church organized during the year, that among the Mexicans at Tempe, shows gratifying progress and at the same time a need that can scarcely be exceeded anywhere in the land. It receives no home missionary aid and the pastor, Rev. Stephen Edwards, provides for his own support and that of his family, except for $170 contributed by the Arizona churches. More money would mean more time for the work. The need is great and the door open.

The reception given the delegates at the beginning of the exercises, and the closing session with its experiences from workers, were interesting features, each in its own way.

E. H. A.

ASSOCIATIONAL COUNCILS

The Frontier Association of Nebraska, which was to meet at Ogalalla for its spring session, arranged a series of services entirely out of the usual order. The pastor, Rev. W. S. Hampton, had been holding revival services during the winter at his two outstations, Brule and Sherman School House, and had succeeded in gathering large churches at both points. Preliminary organizations had already been formed. Instead of a formal program councils of recognition were arranged for April 20, 21. Sherman School House is about midway between Ogalalla on the U. P. Railroad and Grant on the Burlington, and delegations came from both places. The afternoon session was devoted to considering The Need of the Church, Its Polity and Aims. The place was found to be in a large community of permanent settlers, and to have a good outlook. Thirty-two persons united in the organization. An address to the deacons was given and the right hand of fellowship was extended. The prayer of consecration was offered by Rev. C. G. Murphy. A bountiful collation was served by the women at noon. At the evening session a sermon was preached by Rev. C. W. Preston, and the address to the church was given by Supt. Harmon Bross. The following day the whole delegation with a number of members from the newly organized church drove to Brule, 12 miles distant, for a similar service. The revival services at Brule during the winter had been of deep and widespread interest. Twenty-four persons, most of them heads of families, had entered into the preliminary organization. Some of them spoke with signal ability of the need of a church organization in the community, and of the outlook for good work. After the council voted heartily to recognize the church the formal service was held, Superintendent Bross preaching the sermon. Brule is in the midst of the cattle region of the Platte Valley, and it was stated as an illustration of the few changes occurring in the population that the precinct in four years had lost but two voters. Both of these churches are in communities unreached by any other denomination.

THEOLOGICAL SEMINARIES

Hartford

The Rhineberger Club gave a concert last Tuesday evening and was assisted by Miss V. W. White and Miss Eloise Fellows.——At the faculty conference last week Wednesday the subject discussed was the Minister in Society. Professor Perry led the conference.——The second debate of the Junior Debating Society was held last Saturday evening on the question, Resolved, That prohibition is the best way of dealing with the liquor question.

Yale

Among last week's lectures was The Gentler Side of Puritan Character, by Rev. E. P. Parker, D. D. ——The final examinations for the Senior Class will be held May 13–15, the class supper on the 18th and the Commencement exercises and alumni meeting on the 19th.——Professor Brastow is concluding his course by a series of lectures on The Care of Souls. ——The Senior Class preachers last week were W. H. Rowe and W. H. Short.

Oberlin

Of the 22 men who graduate this year—17 classical and five English—12 report engagements already made for work next year. Five stay in Ohio, two go to Nebraska, two to South Dakota, one to Kansas, one returns to Ontario and one to Wisconsin. In the case of most of the others arrangements are well advanced toward securing work.——Recitations closed last week, and the present week is given up to examinations and Commencement exercises.——The baccalaureate sermon last Sunday was by Prof. E. I. Bosworth. The Commencement address, May 6, is to be given by Prof. W. D. MacKenzie of Chicago, and the alumni address by Pres. W. G. Frost of Berea.

CONFERENCES AND ASSOCIATIONS

Mass.—Hampshire East Conference in Enfield April 27 considered: How Can Church Attendance Be Increased Today? Preparation for the Sunday School Class Without a Teachers' Meeting and The American Board. Rev. G. J. Newton preached.

Andover Conference, at its 38th annual meeting, April 27, was to a considerable extent occupied with a discussion of the *status* of the two Lowell churches, the First and the First Trinitarian. The council which decided that both were *de facto* churches had declined to pass on the question as to the membership of these churches. The Trinitarian Church claimed membership in the conference, and also included in its statistics of its own membership many whom the First Church counts as its members. The statistical report of the scribe of the conference was the subject of rather sharp discussion. The matter was referred to a committee, which, however, did not report at that session. The questions at issue are left unsettled. The sermon was by Rev. F. H. Page. There was also a missionary address and a discussion on Our Idle Male Members and How to Get Them to Work.

Worcester South Conference met for its annual meeting with the Evangelical Church, Westboro, April 28. The topics were: Is the Church Realizing Christ's Idea of It? The Educational Value of the Church, "Attractions" at Church—Legitimate and Illegitimate, The Relation of the Church to Outside Organizations, The Inspirational Church, and Our Denomination in the Educational Work of the United States. Rev. B. A. Robie preached the sermon.

O.—Grand River Association met at Pierpont, April 27, 28. Rev. C. N. Pond preached the sermon. The topics were: The Social Life of the Church, What Constitutes a Thoroughly Organized Church, Kingdom Extension, The Relation of Creed to Life, My Ideal Pastor, My Ideal Layman, The Country Church and Ian Maclaren's Theology. Hereafter it is proposed that ministerial membership in the association be conditional on connection with some church in this body.

Medina Conference held its annual meeting at Wellington, April 28, 29, and discussed these topics: Hard Times and Their Lessons, The Minister and the Milking Stool, Present Situation and Needs of Our Missionary Boards, New Features of C. E. Work. Addresses were made by Mrs. I. V. Woodbury for the A. M. A., Mrs. C. M. Price of China, Prof. H. C. King of Oberlin on Some Present Tendencies in Theology, and Prof. G. F. Wright on Mediate Miracles of the Bible.

Cleveland Conference met with Bethlehem Church, Cleveland, April 27, 28, the women of Union and Irving Street Churches assisting in entertaining. Nearly every church in this largest of Ohio conferences was represented. About 150 persons took dinner in the spacious rooms of the Bible Readers' Home, which adjoins the meeting house and in interesting after-dinner speeches Dr. and Mrs. H. A. Schauffler and others explained the work of the home. The topics were: The True Message of the Ritschlian Theology, Young People of the Church and Our Benevolent Societies. A special overture to the Ohio H. M. S. was adopted, urging that the debt of $2,000 which rests upon the Ohio Society this year for the first time in its history be at once apportioned among the churches of the State. The Cleveland Conference pledged itself to raise one-third of the debt. The closing session was devoted to a communion service.

Ill.—Southern Association held its last semi-annual meeting in Norris City. Sermons were preached by Rev. Messrs. W. F. McMillan, James Tompkins, D.D., and D. M. Brown. The topics were, The Great Purpose and Aim of All Religion, Churches and Ministers, The Minister as an Educator in a Community, The Minister's Need of Perpetual Self-Culture, The Spirit and Method of Conducting the Business of a Church, Normal Drill on the Book of the Acts, Evangelistic Meetings, The Illinois H. M. S., and Foreign Missions. The Southern Collegiate Institute was reported as doing good work. An unpleasant duty of the association was the passing of a resolution suspending Rev. Ned Forest, recently pastor of the First Church, Anna, for deserting his family, church and friends to elope with a woman. A more thorough investigation will be made.

Mich.—Detroit Association held its spring meeting April 26, 27, with People's Church, Detroit. The subjects were: Is the Church Adapting Itself to the Changed Conditions of Modern Life? The Responsibility of Church Members, Why Do You Read the Bible Every Day? The Crisis in Congregational Benevolence. The sermon was by Rev. B. F. Aldrich.

Southern Association held its annual meeting at Wheatland, April 19–21. The sermon was by Evangelist L. P. Rowland. Topics were: Are Our Churches Careful Enough in the Choice of Pastors? The Pulpit in Politics, Home Missions and The Land and the Book, with stereopticon.

Mo.—Springfield Association held its spring session at Carthage. It was characterized by vigorous discussion of practical themes and by missionary addresses. Much interest was reported in the five academies and Drury College, all connected with this association.

Wn.—The Eastern Washington and Northern Idaho Association convened with the Medical Lake church, Rev. J. D. Jones, pastor, and was royally entertained. When it met in the same place seven years ago the church had 22 members, now it has 110. Then there were 15 churches and seven pastors in the association, now 44 churches, 29 of which were represented. The program was one that fulfilled the most sanguine expectations. The subjects were: The Pastor as a Preacher, The Pastor as a Teacher, The Needs and Possibilities of Christian Work in the Colville Country and in the Big Bend, Kindergarten Work as Applied to Sunday Schools, The Ideal Sunday School Teacher, The Christian Endeavor as a Factor in Christian Culture, The Responsibility of the Church for the Purity of the Home and for Public Morals, The Reflex Influence of Missionary Work, How to Increase Missionary Interest, Home Missionary Work in Rural Districts, Home Missionary Problems, A Year's Work in the Sunday School. The claims of the American Missionary Association and Church Building Society were presented and educational interests, especially Whitman College and Eells Academy, received due attention. The former has made remarkable progress during the last year, the number of students enrolled having exceeded anything in its past history and the work being worthy of the highest commendation. The sermon was by Dr. F. B. Cherington on The Qualifications for Soul Winning. Reports from the churches gave evidence of progress. The last service was one specially to be remembered, when addresses were delivered on What Are We Building? and The Faith of the Future. The communion was then administered.

CLUBS

Mass.—The Connecticut Valley Club met in Springfield, April 27. The topic was Ethics and Evolution. Prof. G. T. Ladd of Yale and Profs. H. H. Wilder and H. N. Gardiner of Smith spoke. About 75 were present.

Pa.—The club of Pittsburg and vicinity met with the First Church, Allegheny, April 27. The subject of the evening was Egyptian Antiquities. Rev. H. M. Bowden and Miss Effie Butler were the speakers.

NEW ENGLAND

Boston

[For other Boston news see page 651.]

Union is looking forward to its 75th anniversary, which occurs in June, but will not be celebrated until fall. Subscriptions are now being received for the new organ fund. The C. E. Society has shown quite a revival of missionary interest. It has pledged $500 for next year, and hopes to be represented by native preachers in Japan, China, Turkey and India. It will try to aid the A. M. A. in work among the mountain whites, and will take a share in the jubilee fund of that association.

The Superintendents' Union met at Berkeley Temple as usual last Monday night, with a somewhat larger attendance than usual, owing, doubtless, to the general interest in planning the most effective programs for Children's Sunday. That important day in the Sunday school calendar was the subject for the evening, and was discussed first by two leading speakers, Mr. W. H. Emerson and Rev. E. N. Hardy, under the topic: How to Make It Interesting and Have It Accomplish the Largest Results, then an open discussion was held. That the observance of the day is becoming more helpful each year as a local benefit to schools and as a feature in denominational work was unanimously testified.

Dorchester.—*Central.* Under the auspices of this church, Rev. P. B. Davis, pastor, Sunday afternoon praise and preaching services have been conducted in Stewart's building. At times half the seating capacity of the hall, which is about 500, has been required. The preachers thus far have included, besides the pastor, Rev. Messrs. Arthur Little, D. D., E. G. Porter, W. H. Bolster, D. D., D. W. Waldron, G. W. Brooks and W. H. Allbright, D. D. The services will be continued through the spring until warm weather.

Massachusetts

Winthrop.—*Union*, established last May, is gradually strengthening its roots in the community and extending its branches to home and foreign missions. Its first pastor, Rev. Arthur Truslow, was ordained and installed last fall. He has been made a life member in the A. M. A. through a gift of the church. Christmas barrels were sent to Joppa, Alabama and to Grand Lake Stream, Me., in the latter case with individual presents from the children. A gift of $30 has also been sent to Rev. Edward Fairbank of Sholapur, to maintain for one year a "Winthrop" school in western India. The charter membership of the church has increased from 21 to 31. The Sunday school is also in good condition. The people are hoping for increased congregations with the coming to Winthrop Beach of cottagers and other summer guests.

Cambridgeport.—*Hope.* Old Stearns Chapel, the home of this church, has been treated to a new coat of frescoing, the platform lowered for the comfort of the congregation. Also a new, small pipe organ takes the place of the old reed instrument. The work has been under the direction of a member of the church who is a practical decorator. The work began with the Men's Social Club—a temperance body—and was helped on by the Ladies' Aid Society and the Sunday school. The material improvements followed a little revival season, in which several persons were converted and others quickened. The temperance club has been of great value to the men and to the church. Rev. C. M. Carpenter is pastor.

West Somerville.—*Day Street* has been six months in its renewed building. The church has an average of 150 more in attendance than before. Rev. Peter MacQueen, the pastor, has a large Bible class of young men, and the Sunday school has already outgrown the enlarged vestry. The primary school has nearly doubled this year. The church will do more for missions this year.

Auburndale.—At the missionary concert, May 3, interesting addresses were given by Rev. G. T. Washburn, D. D., of Pasumalai, India, and by Mrs. M. C. Leavitt, who told of her observations of missionary work while on her tour of the world in the interests of the World's W. C. T. U.

Ballardvale.—At the last communion, of the seven persons received into the church on confession four were members of the Junior C. E. Society, of which Mr. William Shaw, treasurer of the United Society, is the leader. The society numbers 40 members. The church prospered during the year, and at the annual meeting of the society $25 were presented to the pastor, Rev. A. L. Golder, and money was appropriated for a new carpet for the church. At a church festival held recently $90 were cleared for an improvement fund.

Beverly.—*Dane Street* received nine new members May 2, making 35 since Jan. 1, and 86 during the present pastorate of less than two years. The new history and manual is beautiful and complete. The church has been greatly bereaved recently by the loss of valuable members, among them Miss Nellie P. Dodge, for 19 years a teacher in the primary department, and ex-Mayor Charles H. Odell. Rev. F. J. Van Horn is pastor.

Ipswich.—*First* closed its pleasant evening gatherings for the winter with An Evening Beside the Bonnie Brier Bush. Rev. G. W. Christie gave selections from Ian Maclaren's book. These gatherings were originated by the pastor, Rev. Edward Constant, and have proved a signal success. The aim has been to furnish recreation of an intellectual character and to develop the social life of the community. Professional men, laboring men, sea-faring men and the ladies have been called into requisition on the programs. There has been a great variety of topics, including travels, addresses, reminiscences and historic, patriotic, literary and religious themes. The chapel has been tested to accommodate those who wished to attend.

Lowell.—*French.* Last week was a glad one to this missionary church, marking the culmination of the winter's work; 24 persons were baptized by the pastor, Rev. T. G. A. Coté, at evening services held at the homes of the people. In one of the services an entire family, including eight children, were baptized. The meetings have given an opportunity for instruction concerning baptism, which the more formal church service could not secure. On Sunday 12 were received into church membership, four being heads of families and recent converts from the Church of Rome. The attendance at the regular services is much increased. ——*Kirk Street* and *John Street* have united, as for four years past, to oppose the effort to locate a liquor saloon upon the thoroughfare to their houses of worship. The attempt to secure the license was unusually determined this year, the applicant insisting upon a public hearing, at which his lawyer presented reasons for granting the license in an address lasting an hour and a half. Rev. Messrs. Johnson and Bartlett, assisted by their Methodist and Free Will Baptist neighbors, presented in half an hour the reasons against, and were forcibly assisted by Deacon Cumnock of Kirk Street, the agent for the mill, in whose tenement house district the location was asked. For the fifth year in succession the application for this license was refused to the great joy of the churches. ——*Swedish* has a new pastor, Rev. A. P. Nelson, recently of East Orange, N. J., in whose honor a social recognition service has been given by the church, with an address of welcome by Rev. C. W. Huntington of the High Street Church.

Marlboro.—*Union* has finished a quiet but prosperous year. The annual reports showed a gain in financial matters. Weekly calendars are printed. A stereopticon has been purchased for church use, the Harris system has been adopted in our benevolences, the Sunday school has been graded and a home department added. Steady growth of numbers in attendance upon the services of the church, especially in the evening, are noted. Rev. L. B. Goodrich is pastor.

North Brookfield.—*First.* The pastor, Rev. J. L. Sewall, recently invited the boys of the Sunday school to a church lawn party, each to bring a rake and assist in beautifying the somewhat extensive grounds about the meeting house. About 50 responded. When their labors were over they sat down to a maple sugar supper, furnished by the women, and spent the evening with the pastor in playing games.

Palmer.—In April, 1847, the First and Second Churches held their last service in the old meeting house at Palmer Center. The Lord's Supper was administered. Last week Sunday, April 25, after a lapse of 50 years, the churches united again in an anniversary service. The sacrament was administered and a letter was received and read from Rev. M. K. Cross of Waterloo, Ia., who was pastor at the time of separation.

Harwich.—A series of gospel meetings have been a means of blessing to this old church. The community has been stirred, large audiences have gathered and there have been many interesting cases of conversions. The church has been quickened and reinforced. Rev. G. Y. Washburn is pastor.

Ludlow.—*Union.* A council acted upon the resignation of Rev. A. J. Quick April 28, and it is to take effect Aug. 1. The council added a testimonial to their confidence in the late pastor's character and ability, and commended his faithful work during this pastorate. Mr. Quick's pastorate has been the longest and most prosperous of the church. Its membership has more than doubled, its benevolences have increased, advanced work has been done in the Sunday school and in the two C. E. Societies. The church is financially prosperous.

Springfield.—*Park* has sustained a severe loss in the death of Henry W. Blake. No truer friend of pastor or church in all lines of work could be found than he.

Williamsburg.—Rev. H. S. Snyder being dismissed April 27, the council passed resolutions commending his pastorate of nine years. A reception was tendered him and his wife the same week. Many persons tendered their regrets in person.

Maine

Castine.—"The Desert Palm," a unique missionary society of this place, has just issued its reports for the 17th year Its work has comprised the support of a Bible woman in India, $35; two pupils in India, $40; a school in Turkey, $20; a pupil in college at Harpoot, $25; and relief work, $5. The society has sent during its brief life $1,850 to mission fields.

Bangor.—*Hammond Street.* Rev. H. W. Pope closed the special meetings recently. The church gratefully acknowledges the spiritual uplift received.——One of the local papers published for an Easter issue a symposium, from Congregational pastors and others, upon The Resurrection, as a historic event.

Rockland issues an attractive manual this year containing several pages of historical notes showing the united work of Baptists and Congregationalists at the start, and the growth of the early church. Forms and rules as usual are part of the contents. Rev. C. A. Moore is the present pastor.

Dedham and Holden.—These feeble churches have been strengthened by accessions, so that the pastor, Rev. H. A. Freeman, is greatly encouraged. Easter was observed by a missionary offering, and Holden has also sent $9 to India.

Cornish.—A course of illustrated lectures on foreign lands, with historical, artistic and literary matter, given by the pastor, Rev. J. B. Saer, has been valuable and popular.

Presque Isle.—The Gale meetings have stirred the whole community, and many conversions are resulting. About 200 persons signed cards.

West Brooksville.—Rev. F. W. Snell has served acceptably here nearly three years, and will leave many friends who regret his resignation.

Freeport is holding a revival and enthusiastic temperance meetings. One Sunday 123 persons signed the pledge.

Bethel recently had a fine choral festival.——Boothbay Harbor held a celebration supper at the close of the business year netting $30.

New Hampshire

Exeter.—*Second.* After a year or more of uncertainty a location has been secured for the new edifice. Arrangement has been made for the transfer of a corner residential site west of the academy grounds, 100 feet square, to the academy for the church in exchange for the old site, which will come into the possession of the academy to complete its quadrangle. This is satisfactory to all concerned. Plans will be immediately prepared for an elegant edifice of stone or brick, complete in all its appointments for beauty, convenience and comfort for its varied uses, and work will begin and be pushed forward with the design of finishing the outer walls before another winter and if possible completing the structure for occupancy within a year.

Goffstown.—From the estate of Mrs. J. S. Caldwell, a faithful and beloved member of this church, recently deceased, $200 have been received to be added to invested funds for the support of preaching, and the C. H. M. S. receives $300. The Y. P. S. C. E., inspired by an address last February by Rev. J. S. Chandler, has purchased a beautiful communion set of six pieces for the South Gate Church of Madura, India. On the flagon is the inscription, "All ye are brethren."

Manchester.—*South Main Street.* Thirteen were added to membership at the last communion, 12 on confession. A normal class has recently been organized for study of the Bible. The Easter congregations were unusually large. The pastor, Rev. C. A. Bidwell, gave an address recently at the union meeting of all the young people's societies of the city. He has been asked to give the G. A. R. Memorial Day oration.

Meriden.—Recent gifts of $110 have decided the question of going forward immediately to erect a stone edifice if the funds in hand are sufficient. It is much needed to take the place of the house burned two or three years ago. The growing prosperity of the academy adds to the need.

Gilsum.—In the recent death at Keene of Mrs. Nancy M. Hubbard, aged 95, the church has lost its oldest member. Blessed with good health till within two years, and with large capabilities, she made her life efficient in helpful service.

Hinsdale.—Members of the churches have planned a house to house visitation of every family in the town to learn the church preference of every person. The town has already been districted for the purpose.

Littleton.—The church has met with a great loss in the death of Miss Julia Allen, for 65 years a member and for nearly 50 a teacher in the Sunday school. Steps have been taken to organize a Boys' Brigade.

Pembroke.—Rev. Paul E. Bourne has entered auspiciously upon his fifth year of service. At the recent annual meeting all bills were paid and an encouraging balance was reported for the coming year.

The society in Warner receives a legacy of $8,000 from the estate of the late John Foster of Boston. The town also receives a like amount.——The church in Laconia receives $200 by the will of the late Mary T. Chapman of Peabody, Mass., and the Massachusetts Bible Society, the C. H. M. S. and the Woman's Board $400 each.

Vermont

McIndoes Falls has been in great need of a vestry. After several unsuccessful efforts to provide it, about a year ago one member offered $400 on condition that as much more should be raised. Success followed, and April 30 a beautiful and commodious vestry was dedicated free from debt. The largest donor increased his gift about $100 to make the building better than it was at first planned.

Burlington.—The claims of Howard University were presented recently at the First and College Street Churches. Gen. O. O. Howard, now residing here, followed with an account of the beginnings of the university, in which he had an active part.——*First.* The proceeds of a recent concert were divided between India and Armenia.

Rev. F. G. Appleton will close his work of three years in Granby, June 1.

Rhode Island

Chepatchet.—Necessary repairs were provided for at the recent annual meeting. Rev. F. J. Nash will remain another year, with a two months' leave of absence for rest.

Connecticut

Hartford.—*First.* A pleasing feature Easter Sunday was the reading of a letter of greeting from the congregation to Rev. Dr. G. L. Walker, pastor *emeritus.*——*Asylum Hill.* A handsome new baptismal font greeted the congregation Easter Sunday, the gift of George L. Chase, Esq., in honor of his daughter, Mrs. C. H. Langley, a member of the church, who died in 1893. It is of white Carrara marble, imported from Italy and of one piece. It stands about two feet high on a circular base 26 inches in diameter and five inches thick, the whole being a most artistic piece of work. It was formally dedicated by the baptizing of Mr. Chase's grandson.

Ansonia has just completed a successful year. From the surplus left $250 have been paid on the debt, leaving a balance of $2,750. Toward the payment of this Mr. Egbert Bartlett has generously contributed $500 on condition that the entire amount be paid within two years. His offer has been formally accepted and it is now certain that the fine property valued at over $40,000 will soon be entirely free from financial encumbrance. The church gained two in its membership last year, receiving 15 accessions. The benevolences of the church were $170 and of the Ladies' Society $265. Rev. W. F. Markwick is pastor.

Torrington.—The proposed plans for the enlargement of the audience-room include the building of a broad gallery and the removal of the organ and choir to the pulpit alcove, which will be enlarged and built in the back. Transepts will be built on the north and south, making the church cruciform, improving its appearance and adding a seating capacity of 230 in all. The chapel will be enlarged by the building of a large wooden structure containing Sunday school and social rooms.

Wolcott.—Rev. H. M. Kellogg closed a pastorate of a little over four years in April. During this period 27 new members have joined and a Y. P. S. C. E. has been organized. The last Sunday he faced a large congregation reluctant to let him go. He immediately begins work in the new growing church in Olcott, Vt.

Willimantic.—At a recent special meeting of the society, it was voted to borrow $2,000 to pay the society's note. It was reported that $800 were needed by the society at once to carry on its work. Three hundred dollars were raised on the spot and the remainder is nearly assured.

Terryville.—The church debt of $500 has been wiped out, a committee having secured in a short time more than enough pledges to cover it. Dr. W. A. Gay, the pastor, has been confined to the house with illness for a time.

West Hartford.—*First*, on a recent Sunday, had no sermon, the time being spent in raising pledges for the debt of $528. All but $50 was secured and this amount has since been made up. Rev. T. M. Hodgdon is pastor.

Ledyard.—By the will of the late Charles Bill the church receives a bequest of $1,000 and the Bill Library $5,000. Other bequests include the endowment of Wellesley College with a scholarship fund of $7,000.

Unionville.—The annual meeting shows the past to have been a prosperous year, $200 surplus being left, which will be applied on the society's debt. Rev. D. D. Marsh is pastor.

Hadlyme.—Neighborhood meetings have closed for the summer. Twenty-three have been held altogether with 14 families. The average attendance was 33. Much good has resulted.

New Haven.—*Howard Avenue.* During May the pastor, Dr. W. J. Mutch, will preach a series of sermons on The Young Man. The first was given May 2 on His Preparation for Life.

Goshen.—In accord with the will of Miss Jane L. Griswold, late of Winsted, the church receives a legacy of $1,000 to add to the permanent fund of the society.

Newington.—Nearly $600 were raised Easter Sunday towards the extinction of the church debt of $700 and that amount has been largely increased since.

Danbury.—*Swedish.* The new building fund now amounts to $612, of which $329 were given by the members and the remainder by friends.

East Hartford raised $485 towards the church improvement fund Easter.——The ladies at New Hartford cleared $30 towards the church debt from a recent supper.——The Easter fair at Putnam netted the ladies about $60.——South Glastonbury took up an Easter collection of $20 and Talcottville one of $25, both for the India famine sufferers.——Broad Brook will have a new bell.——The sewing society of the Swedish church at Bridgeport realized $120 from a recent auction sale.——At Hartford a similar sale netted $200. Rev. L. W. A. Bjorkman conducted the sale in both places.——Thompson has a pastor's class for beginners.

MIDDLE STATES

New York

Maine.—The branch of the W. H. M. S. of this church held a meeting recently the proceeds of which go to aid in the education of a young man studying for the ministry. For several years the branch has contributed $25 annually for him.

Lake View.—*Union*, officered by representatives of different denominations but for nearly two years under the oversight of the State H. M. S., has at length been incorporated and recognized by council as a Congregational church. Much credit is due the pastor, Rev. C. E. Page. The enterprise has been much hindered by lack of unity of management and by property complications, but now that these obstacles are apparently removed the church has prospect of vigorous growth.

Clayton is prosperous, with a good addition of new members, as a result of special services conducted by the pastor, Rev. William Excell. An entire family, except a little child, were among those brought into the church. A Junior Endeavor Society, recently organized by the minister's wife, has reached a membership of 30.

Walton.—Rev. C. W. Hardendorf, pastor at East Albany, has been assisting in special services with gratifying results, a number having professed conversion. This church is one of the strong village churches of the State. Rev. G. W. Nims is pastor.

Camden is afflicted in the loss of Deacon Rowland Harding, who for more than 20 years held this office. He had made a special study of church law, and had held nearly all the offices in the gift of the church.

Gloversville.—Two evenings recently Rev. W. E. Park, the pastor, gave lectures, illustrated with stereopticon. They were designed to describe *The Congregationalist* Pilgrimage of last summer, and were entitled: Homes and Haunts of the Pilgrims in England and Holland, and English City and Country Life, Principal Cathedrals. About 140 pictures were thrown on the screen. The lecture was for the benefit of the C. E. Society.

New York.—*Tompkins Avenue* has granted its pastor, Rev. R. R. Meredith, D.D., a six months' leave of absence, to begin at once. The time will doubtless be spent chiefly in Europe. Dr. Meredith's health has been impaired to such an extent as to require restoration by a complete change. A committee of the church will supply the pulpit.

New Jersey

Jersey City.—*Waverly* is rejoicing over the removal of a mortgage which has weighed heavily upon it for many years. Of the $5,000 required, the church raised $2,000, the C. C. B. S. changed its loan of $1,000 to a grant, the Northern New Jersey Conference, through the new Congregational Union of the State, paid $1,000, and the pastor secured $1,000, more than nine-tenths of which came out of his own limited private funds. The spiritual condition of the church is good. Twenty-six new members have joined on confession within a year.

Newark.—*Belleville Avenue*, after being pastorless for several months, has become happily united in the choice of Rev. W. A. Rice, D. D., heretofore a Presbyterian and one of the secretaries of the American Tract Society. He was installed April 22, a large council assisting. He is in middle life and ripe in experience. His paper before the council was an account of experience, faith and purpose. He stated that his theology was less precise than formerly, though deeper. The sermon was preached by Dr. S. M. Newman of Washington, D. C.

Pennsylvania

Mount Carmel.—*English* during the past seven months has about doubled its membership and the Sunday school has increased from 80 scholars to 203. Arrangements are being made to rebuild the house of worship. Rev. R. N. Harris is pastor.

Lansford.—*Second*, under the pastorate of Rev. J. C. Handy, is doing a noble work. The church building has recently been frescoed and repainted and now presents an attractive appearance.

THE SOUTH

District of Columbia

Washington.—*First.* The yearly report of the society shows slight evidences of the recent financial depression, the receipts falling a trifle below those of last year. It is hoped that needed repairs in the church furnishings may be made during the coming year.

THE INTERIOR

[For Chicago news see page 642.]

Ohio

Cleveland.—*Pilgrim* held Lenten services for 10 days, with a devotional meeting in the afternoons of Passion Week and evening meetings with addresses by the pastors. The attendance was large and the interest deep and earnest. One evening service was conducted by the Endeavor Society. The morning of Palm Sunday the Sunday school held a meeting for prayer and testimony in place of the usual study of the lesson and nearly a hundred of the scholars signed cards expressing their purpose to lead a Christian life.——*Euclid Avenue.* An innovation was introduced on the occasion of Dr. H. M. Ladd's dismissing council, April 29. The body sat down to supper together at 6 P. M., and transacted its business about the tables after the fashion of a Congregational club meeting. Later it adjourned to the Sunday school room, where a large company of members of the congregation and friends from other denominations had gathered, and, with President Thwing as presiding officer, several brief addresses were made reviewing Dr. Ladd's 14 years' pastorate and the large place he holds in the life of the community. To the cordial tribute paid him, Dr. Ladd made appropriate and feeling response. In addition to extended resolutions adopted by church and by council, a feature of the occasion was a strong communication to the council, headed by a prominent Methodist layman, and signed by many prominent citizens outside of Dr. Ladd's congregation, expressing regard for him as a man and a citizen and regret at his leaving. Dr. Ladd will for the present retain his membership in the church, and will reside in Cleveland, while he engages in work as special manager for the Ohio Anti-Saloon League. During his pastorate 878 members were added to the church, 398 on confession. The church has raised and expended for its own work in the same time, including the building of its beautiful house of worship, $121.809, and has contributed for missions and charitable work $84,973. Three other prosperous and independent churches, having now a combined membership of 743 and each having an attractive house of worship, were organized as colonies from Euclid Avenue Church largely through Dr. Ladd's efforts.——*Lakewood* gave a largely attended farewell reception to Rev. and Mrs. H. A. N. Richards, and presented them with a piano lamp and a substantial purse of money. The following week another reception was given for the new pastor, Rev. F. C. Holbrook, who comes to Cleveland from Wayne, O., where he has been pastor five years. He receives a cordial welcome.——*Bethlehem* is the cradle of the work of Congregational churches for foreign populations in the United States, and, with its branches at Cyril and Mizpah Chapels and East Madison Avenue, is a splendid testimony to the success of foreign missions at home.

Indiana

DUNKIRK.—The new edifice was dedicated April 25. Two weeks' meetings preceded, in which the pastor, Rev. W. A. Thomas, was assisted by neighboring pastors. The dedication sermon was by Rev. M. E. Eversz, D. D., who also led in liquidating an outstanding sum of $2,500. Communion services were held in the afternoon. The evening sermon was by Dr. J. M. Lewis. Active work was begun in this field three years ago, although an organization had been made as far back as 1891. The church has a membership of 90, and is doing efficient work in all departments. The new building, with the lot, has cost about $9,000. It is centrally located with 62 feet frontage and a fine corner tower on the main street. The foundation is stone and superstructure is pressed brick veneer. The auditorium has a bowled floor, with pulpit in corner, is seated with opera-chairs and can be doubled in size by opening adjoining rooms. The church has been fortunate in having members of liberal and earnest minds.

EAST MOUNT CARMEL, on the lower Wabash, has suffered from floods. It is a point where S. S. and preaching services have been maintained for two years. Recently a church has been organized with 35 members, and a church building is in course of erection. Services are now held in the schoolhouse, a large building, which is well filled. During the recent floods the water rose from two to three feet above the first floors, and boats were used for getting about. Services are conducted by Dea. A. F. Van Sickle of Hosmer, who has become an acceptable lay preacher.

ELKHART.—*First*. Rev. F. E. Knopf, pastor, rejoices in an accession of 15 adult members since March 1. Several families have united including that of one of the leading lawyers of the city. The church gave a reception in honor of the new members and also of the new Riverside church, April 23. The latter is steadily increasing and has a Sunday school now averaging 95.

INDIANAPOLIS.—*Plymouth* has received a gift of $1,000 through the will of Mrs. Franklin Taylor, long a member. Rev. F. E. Dewhurst, the pastor, on his recent birthday received from the young men a bicycle.——*Brightwood*. Special services under Pastor C. E. Grove have been continued. Twenty or more have decided for Christ.

Michigan

DETROIT.—*Fort Street*. Plans for the new edifice are completed and are held under favorable consideration. The new house will probably cost from $17,000 to $20,000. The pastor, Rev. John Pogson, is enjoying a two weeks' vacation.——The city wants the C. E. National Convention in 1899 if possible. Local churches have already subscribed $5,000 and $7,000 more are subscribed by outsiders. A committee is vigorously going to work to round up the total amount to $25,000 ——*People's*. Rev. F. A. Miller, evangelist, has closed two weeks of special meetings, 460 persons having signed cards. One-third prefer to unite with People's Church. About 150 were children from 10–15 years of age, mostly in the Sunday school. On Easter Sunday, before a congregation numbering 1,500, Rev. Morgan Wood, the pastor, baptized 57 children, nearly 100 parents standing in a row.

LANSING.—*Plymouth*. Brief reports recently given from all departments show a healthy condition. All running expenses have been paid and $500 of debt have been cleared off. Rev. C. F. Swift, the pastor, is asked by the faculty and students of the Agricultural College to repeat his sermons on The Novelist as Preacher. They will be given at the college Sunday afternoons.——*Pilgrim* has just received 21 persons into fellowship, making 68 during the last six months.

GRAND RAPIDS.—*Park*. An interdenominational missionary meeting of the women's missionary societies took place April 23. Over 20 churches and seven evangelical denominations were represented. Interesting addresses were given by pastors of Methodist, Reformed, Episcopal and Congregational churches.——*Smith Memorial* has enjoyed a season of revival under the lead of Rev. Joel Martin. About 70 persons professed conversion.

BELDING has just been encouraged by 16 accessions on confession. A good number more will come at the next communion. The pastor, Rev. B. V. Child, is preaching a series of morning sermons on The Principal Doctrines of Scripture. The Y. P. S. C. E. has worked hard to pay for putting in electric lights in the meeting house.

CADILLAC has had a remarkable awakening through the united efforts of the pastors and Rev. E. E. Davidson of Newtonville, Mass. Over 200 persons joined an inquirers' class, mostly from among the leading families of the city. The work still goes on.

KALAMO.—Rev. Carl Jones has closed his pastorate with this church. The people are sorry to part with him. Rev. Frank Estabrook of Vermontville will probably take up this work as an afternoon appointment.

IMLAY CITY.—The Men's Club is doing fine work on Sunday evening in filling up the house. The club about once a month takes the entire service, relieving both pastor and choir.

HART.—Rev. Joel Martin has closed a successful series of meetings. The church has been quickened and 25 adults and 21 children have given themselves to Christ.

SAGINAW.—The chapel rooms have all been beautified and made more attractive. The Woman's Society has won great success during the year.

Wisconsin

NEW RICHMOND.—Evangelist C. N. Hunt recently closed a series of gospel meetings of large influence in the community and many additions have been received by the churches. The Congregational church, Rev. A. D. Adams, pastor, received 37 new members lately as its first fruits of the work. Mr. Hunt is devoting his entire time to evangelistic work, having four years ago given up a lucrative law practice to enter this field of labor.

KEWANEE.—Rev. W. E. Rigby, the pastor, is encouraged by two Boys' Brigades, an earnest C. E. Society and unusually large congregations. Mrs. Rigby's experience in Salvation Army work and as an officer in the Volunteers makes her a valuable assistant pastor. New pews, a carpet, wall paper and a sidewalk have all been added to make the church attractive.

SPRING VALLEY.—Rev. F. B. Bridgman and wife, having received their appointment for the Zulu Mission in Africa from the American Board, close their work here the middle of May. They have, by their devoted and successful service, brought the church up to a solid foundation, and will leave the work to the regret of all.

SEYMOUR.—Rev. C. W. Damon, the pastor, is holding special meetings with the aid of Evangelist Pratt. A gift of 300 library books from Massachusetts has been received for Osborne, an outstation. Offerings have been taken during the year for four missionary societies.

WEST SUPERIOR.—*Hope*, since the resignation of its pastor in January, has sustained services and has called Rev. L. A. Brink. The new ministry begins under favorable conditions.

THE WEST

Missouri

KANSAS CITY.—*Olivet*, a year ago, was worshiping in a basement and $1,400 in debt, with collections averaging $7 a Sunday. It now has a completed edifice, including basement and superstructure; the membership has increased from 75 to 105; a branch with 18 members has been organized at Myrtle Avenue; the debt has been paid and $2,400 raised toward the new building. With the blessing of God and the aid of the C. H. M. S. and the C. C. B. S., Rev. H. L. Forbes has led the people over the mountains of difficulty into this delectable land.

Minnesota

MINNEAPOLIS.—*Plymouth* celebrated its 40th anniversary April 29. A large congregation listened to the story of the struggles of the original band of worshipers. The early history of the church, its misfortunes, of its pastors, the labors of the faithful choir, which continued in service for 15 years, the financial success and growth—all was narrated by those who had helped to bring it to its present strength. Rev. C. C. Salter of Duluth, an early pastor, closed the services with an eloquent review of the church during his pastorate. A few charter members remain, some of whom were present and spoke. Letters were read from former pastors, Rev. Drs. H. A. Stimson, R. G. Hutchins and C. F. Thwing.

The new Year-Book gives this city 19 Congregational churches, including four just outside the limits. The total membership is 4,356. There were 397 accessions during the year, 178 on confession.

GLENWOOD.—Under the new pastor, Rev. E. R. Latham, the church is prospering greatly. Eight new members have been received to fellowship, and the amount of aid required from the H. M. S. has been reduced. The church hopes soon to reach self-support.

Kansas

BUFFALO PARK AND COLLYER.—These frontier churches have greatly prospered during the three year's pastorate of Rev. I. M. Waldrop. When he began Buffalo Park Church had eight members, no services and no Sunday school; now it has 52 members, large congregations, a thriving Sunday school, Y. P. S. C. E. and prayer meeting. The town, which was formerly unusually worldly, has been spiritually revolutionized by the growth of Christian sentiment and activity. This is the only church in the region. At Collyer the membership has increased from five to 30. Mr. Waldrop has also conducted revival services in two country districts, resulting in the organization of the Fairview Western and Alanthus churches, the former having 40 members and the latter 15. The whole region is in the drought-stricken section of recent years, and is an open field for purely missionary work.

ALTON.—Rev. T. H. Gourley is holding revival meetings with marked manifestation of interest. The business houses close at 7.30 P. M. to enable all to attend. He will conduct a revival meeting at Stockton in May, using the H. M. tent.

Nebraska

OMAHA.—Rev. W. G. Puddefoot preached at the First Church on the morning of April 25, and spoke before the Men's Club at St. Mary's Avenue in the evening. The houses were crowded at both services. He was at Lincoln the following Tuesday evening and at Seward Wednesday evening.——*Plymouth*. Rev. H. S. MacAyeal and his people have nearly completed the canvass for funds with which to meet the proffered loan of the C. C. B. S., and it is expected that the whole matter will be closed up in a short time.

PLYMOUTH.—On Easter evening, just after the C. E. meeting, a unique service was held to testify the high esteem in which church and congregation hold Prof. Laurence Bruner, who has the chair of entomology at the State University and has been asked to spend a year in the Argentine Republic to investigate the grasshopper plague. Brief addresses were made by the pastor and by one of the trustees. In his response Professor Bruner expressed his abiding interest in the work of the church.

TRENTON.—The work at the out-station, Rosefield, where Rev. D. F. Bright has been preaching for some time, has so developed that a project is agitated for building a house of worship this season. This is almost exclusively a Welsh settlement and the people have long desired stated Congregational service.

PALISADE.—Rev. D. M. James is pushing work here and at the country appointment, Eureka. Major Cole lately spent four or five hours here between trains holding evangelistic services.

WEEPING WATER.—The pastor, Rev. C. S. Harrison, has gone to the mountains for a rest of several weeks. Vigorous efforts are being made to extinguish the debt.

FREMONT.—The pastor, Rev. W. H. Buss, to the great relief and joy of his people, announced, April 25, that he had decided to remain with them.

South Dakota

LEBANON AND LOGAN.—Rev. C. H. Driesbach has been called to Ohio by the death of his father. During the past year the house of worship at Lebanon has been greatly improved inside and a new organ has been purchased.

HERMOSA.—Rev. William Dawson, having charge here and at Rockerville, Red Earth and Hayward, is meeting with encouragement and is helping the young people, whom he gathers once in two weeks for a singing class.

GETTYSBURG.—This vacant field in a county seat presents a good opportunity for a young man of wisdom and energy. The young people's Bible class has an attendance of about 30.

Rev. E. W. Jenney is conducting special meetings at Huron which are well attended.

Wyoming

SHERIDAN.—This leading Congregational church in North Wyoming has taken a fresh lease of life under its new pastor, Rev. W. E. M. Stewart. Accessions at the last communion, overflowing congregations at the three Easter services, lively interest of the townspeople in the work and payment of the debt are encouraging features.

WHEATLAND has lately added a pastor's study to its parsonage. The church is growing, and the out-station Sunday schools organized last season have reopened for the summer.

Oklahoma

Wakita.—A prominent member has agreed to cultivate 10 acres of corn and give the proceeds to the support of the minister. This practical method so commends itself that every church in Grant County has adopted it. The Ridgway Sunday school supports itself by taking a collection of fresh eggs instead of coins, and afterward markets them.

Hillsdale dedicated a new meeting house Easter Sunday, Superintendent Parker preaching the sermon. Two Baptist ministers and one of the U. B. persuasion also took part.

PACIFIC COAST

California

Rohnerville.—During the year just closed 31 members have been added, interest and attendance have increased, and $300 have been raised to renovate the building. This has been largely due to the untiring efforts of Rev. G. A. Jasper. He now adds Alton to his already double field of Hydesville and Rohnerville.

Washington

Walla Walla.—*First* has sold its present property for $2,500, but is guaranteed the use of it for an indefinite period. A new building will be erected upon a site nearer the college as soon as the funds can be secured. No interest-bearing indebtedness will be incurred in building. A loan from the C. C. B. S. is hoped for. The Men's Sunday Evening Club held its third anniversary banquet in April, and listened to a scholarly address by Rev. A. W. Ackerman of Portland. This club is the only one to survive in the Northwest. It began with 20 members, and has grown to 86, not all of whom are now resident, however. During the past three years the number of Congregational churches in this county has grown from three to five, and the Sunday schools from three to nine. One of the latter is supported by First Church workers, Prof. L. F. Anderson being superintendent. This church also contributes nearly one-half of the salary of Rev. C. T. Whittlesey, who labors in the county.

OUR ARMENIAN ORPHANS' FUND

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$67.57
Previously acknowledged	24,480.05
Total	$24,547.62

Marriages

The charge for marriage notices is twenty-five cents.

BAILEY—BACON—In Williamsfield, O., April 24, by Rev. D. W. Bailey father of the groom, Ernest W. Bailey and Alice M. Bacon.

HUBBARD—MUNSON—In Huntington, April 28, by Rev. M. A. Munson of New Haven, Ct., assisted by Rev. Dr. N. I. Jones of S. Hadley, Dr. G. W. Hubbard of S. Hadley and Maude E. Munson of Huntington.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GROUT—In W. Brattleboro, Vt., April 27, Lydia Bates, wife of Rev. Lewis Grout. For many years Mr. and Mrs. Grout were engaged in missionary work in South Africa.

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AND BOSTON RECORDER

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BOOKS OF THE WEEK

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Jane Austen. By Oscar F. Adams. pp. 279. $2.00.

Roberts Bros. Boston.

After Her Death. pp. 137. $1.00.

Copeland & Day. Boston.

Lyrics. By John B. Tabb. pp. 187. $1.00.

G. P. Putnam's Sons. New York.

Echoes. By Josephine C. Woodbury. Decorated by Eric Pape. $2.50.

J. Selwin Tait & Sons. New York.

A Key to the Orient. By Mrs. Clapham Pennington. pp. 161. $1.25.

Eskdale Press. New York.

Leo XIII. and Modern Civilization. By J. Bleecker Miller. pp. 189. $1.50.

A. S. Barnes & Co. New York.

History of the English Bible. By Blackford Condit, D.D. pp 507 $2.00.

American Tract Society. New York.

Uncle John Vassar. By Th. E. Vassar, D. D. pp. 258. $1.00.

James Nisbet & Co. London.

Letters from Armenia. By J. R. Harris and Helen B. Harris. pp. 254.

PAPER COVERS

Cassell Pub. Co. New York.

Phyllis of Phillistia. By F. Frankfort Moore. pp. 342. 50 cents.

Ruth Farmer. By Agnes Marchbank. pp. 312. 50 cents.

Bible Institute Colportage Association Chicago.

A Castaway. By Rev. F. B. Meyer. pp. 127. 15 cents.

Stormont & Jackson Washington.

John Fiske on the Idea of God. By Rev. E. T. Shanahan, D. D., Ph. D.

MAGAZINES

April. Our Day.—Southern States.—American Folk Lore.—Music

May. Atlantic.—Pall Mall.—Scribner's.—St. Nicholas.—Pocket.—Harper's.—Lippincott's.—Chautauquan.—Catholic World.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

The P. O. address of Rev. Frederick Alvord is Newton Center, Mass., instead of Talcottville, Ct.

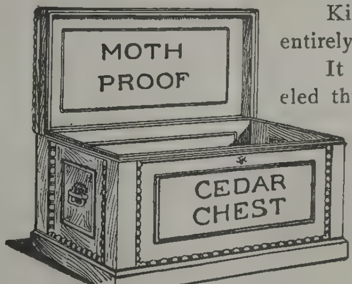
Lay College for Christian Endeavorers, Station R, Boston, fits for all kinds of Christian work.

American Seamen's Friend Society, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

James W. Elwell, *President.*
Rev. W. C. Stitt *Secretary*
W. C. Sturges, *Treasurer.*

RED CEDAR.



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THE BUSINESS OUTLOOK

The same slow, almost imperceptible, improvement noted in general trade last week is again to be reported. Business is quiet—there is no doubt about that. The great question is whether it is growing duller or is improving, and we believe this query to be truthfully answered in the opening sentence of this article. The indications by which it is known that business is on the mend are: better retail demand, a freer movement of merchandise as shown by increasing railroad earnings, and a tendency towards firmness of prices in many directions.

Perhaps the most infallible barometer of the state of trade is railroad earnings, and, although the increases in the latter are as yet very moderate, they nevertheless afford considerable gratification. As regards monetary rates, they continue low. The supply of commercial paper is light and the inquiry for funds from nearly every quarter is practically at the minimum. The cotton mills are said to be well supplied with cotton, or they might be in the market as borrowers. Bankers are hoping that the exports of gold will result in strengthening monetary rates.

Iron and steel are in as unfavorable a position as any of the staple products. The demand does not increase at all and prices are none too steady. Indications point to the shutting down of some furnaces in the Pittsburg district. Activity in wool has subsided somewhat, that is, the speculative craze. Cotton goods continue quiet at low prices, while woolen manufacturers are busy and prone to ask an advance on new orders.

The stock markets are exceedingly dull and it is difficult to see whence any greater activity is coming right away. The big Wall Street interests do not seem to be in the market, and the business on the exchange is strictly professional and among the room traders.

THE specimens of Miss Barlow's incised decorations at Jones, McDuffee & Stratton's, opened the past week from the Lambeth Pottery, London, are unique. She is peerless in her art, and the fact that she never repeats the same design on a piece of ware renders the work its great value.

IN view of the fact that the Paine Furniture Co. has been for many years one of the most regular, persistent advertisers in *The Congregationalist*, the following editorial, which appeared in the *Boston Journal* of 28 April, will be of interest to advertisers and to our general readers as well: "The Paine Furniture Co. of this city has just tried an experiment in advertising which was original, daring and successful. Therefore it is of interest not only to the company but to the whole public. The company believed that because of its magnitude, its reputation for honorable dealing and the other legitimate methods by which it had fixed itself conspicuously in the public eye, it could make one of its usual announcements and without affixing its name thereto could depend upon buyers to identify the advertiser and call for the goods. The detail of the experiment was the insertion for one day in some of the newspapers of an advertisement describing a certain library table, with the price given, but no hint of the name of the maker or of the place where it was to be sold. Nevertheless, within twenty-four hours more than fifty of the tables were bought at the company's warerooms and dozens of additional orders poured in from all over New England. In the judgment of the company itself this result speaks eloquently of the value of judicious, intelligent and persistent newspaper advertising. For a dozen years the advertisements of the Paine Co. have been so shaped. Therefore its ability now to carry through successfully so unusual an experiment results from those years of intelligent effort and liberal expenditure. . . . The lesson, then, to the merchant who would succeed through advertising, always assuming that his goods are what he represents them to be, is to be sure that his announcements are attractive, that they are printed persistently, that in his choice of newspapers he is influenced by the quality as well as the quantity of its readers, and that in a purely business matter like this he does not permit himself to be governed by whims, by prejudices or by newspaper traditions which in the sight of all persons save himself are things of the past."

Save the Babies
BUFFALO LITHIA WATER
Its Value in the Preparation of Artificial Food for Infants.
Hunter McGuire, M. D., LL. D.,
President and Professor of Clinical Surgery, University College of Medicine, Richmond, Va.
"For some time I have been using
BUFFALO LITHIA WATER
in the preparation of ARTIFICIAL FOOD FOR INFANTS. Cow's milk is the substitute usually resorted to when the mother is not able to suckle her child and it is impossible to get a wet nurse. One serious objection, along with many others, to cow's milk, is its acidity. Human milk is always alkaline, but cow's milk, except when the animal is fed entirely upon grass, is almost always acid. This is the principal reason why the milk of cows disagrees with many babies, and lime water is often added to the milk to correct the acidity. I believe the long-continued use of lime water is hurtful to digestion, and last summer, when I was feeding two of my own children on cow's milk, and found the nurse adding lime water to prevent colic and intestinal derangement, which the food otherwise produced, I directed her to use
BUFFALO LITHIA WATER
SPRING No. 2 in preparing the food, with immediate and continued good results. The water was added until the milk lost its acidity and was neutral or alkaline."
BUFFALO LITHIA WATER
is for sale by druggists generally, or in cases of one dozen half-gallon bottles, $5.00, f. o. b. at the Springs. Descriptive pamphlets sent free to any address.
PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

8% Security Safe as Government Bonds. Your money can surely earn it. Can prove it by best Eastern banks. Rob't E. Strahorn & Co., Equitable Building, Boston.

CHEQUE BANK CHEQUES
Delay, Expense, and Worry
saved by using CHEQUE BANK CHEQUES, for reasons told in circular, which is mailed on application. Cashed anywhere, any time, in any country of the world.
Agency of the U. S. Cheque Bank, L'd.
FREDERICK W. PERRY, Mgr.,
40 and 42 Wall St., New York.

The "Harris" Method of Giving
This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.
For sale at the office of *The Congregationalist*. Boston.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

ACROSS THE BORDER

Among the Churches

April is the counterpart of October in denominational gatherings and general church interest in the Dominion. October makes a forecast and April a review of the winter. The review this year is of special interest, since every month shows gratifying additions in different fields. In various places, also, Lenten services were fittingly held for deepening spiritual life and gathering the results of the winter. The general observance of different days of Lent is new to many of the churches, but no doubt it is the beginning of a yet more general recognition of the season.

College Closing

The first denominational gathering of general interest was the closing of the college session at Montreal, which was specially impressive because of the retirement of Principal Barbour. Mr. J. R. Dougall, chairman of the board, presided, and referred feelingly to this fact, and also to the five graduates who were leaving. The conferring of the first B D. degree in the history of the institution was a novel feature, and Rev. F. J. Day, B. A., of Sherbrooke was the recipient of the distinction. Mr. C. R. Ashdown of Toronto, under appointment by the American Board as missionary to Turkey, delivered the valedictory, and his classmates gave brief addresses on timely topics. Dr. Barbour, in the concluding address, briefly reviewed the work of the college during his principalship of ten years, and referred kindly to the young men who had passed from his instruction and were doing good work in different parts of the world. At the request of the chairman the venerable principal was commended to God in special prayer, led by Rev. John McKillican, after which the meeting closed.

Toronto District Association

A few days later there was held the regular quarterly meeting of this association at the Western Church, Toronto. Mr. E. L. Ye'gh presided, and, considering the wet day, the attendance was good. The first service was largely taken up with the suspension of one of the churches for having called a pastor who has since been expelled from the Western Association, and whose character at that time was under investigation by committees of the association and the Union of Ontario and Quebec. Unhappy experiences of the past are causing churches and associations to be more than usually careful in the reception of pastors whose character may be questioned. In the evening Rev. J. H. Barnett, late of Lakewood, N. Y., addressed the meeting, attacking higher criticism, and was followed by Rev. J. D. McEwen on Hindrances and Helps to Our Denominational Work in Nova Scotia. The hindrances pointed out were the exodus, isolation and lack of denominational literature, and the helps outlined were the intelligence of the people and the strong loyalty to their Puritan ancestry. Rev. John Morton delivered an able concluding address, prefaced by a plea for charity, not only toward those who hold the old theological ground, but also to those who stand upon the new.

Western Association

The same day this body began a two days' convention at Forest. The pastor, Rev. J. I. Hindley, Ph.D., conducted the devotional hour and cordially welcomed the members. The president, Rev. W. H. A. Claris, then called for reports from the churches, which, with one or two exceptions, were most encouraging. The district secretaries also reported good work in their respective localities. The evening meeting took the form of a recognition service, when Rev. E. C. W. McColl was installed pastor of two neighboring churches. The first topic of the second day was Church Finances, which was handled in a well-prepared paper by Mr. G. Y. Donaldson, who advocated direct and systematic giving. The subjects for the afternoon were: The Study of Congregationalism in Young People's Societies, by Rev. W. J. Hindley; Our Present Outlook, by Rev. J. K. Unsworth; Our Missionary Society, by Rev. A. F. McGregor; and the Press and Pulpit, by Rev. G. T. Carr. The addresses delivered in the evening were: The Future of Christian Endeavor, by Rev. A. F. McGregor, who organized the first Ontario society and was one of the presidents of the Provincial Union; and The Minister and Public Affairs, by Rev. J. W. Pedley, an energetic example of his topic.

Quebec Association

One week later the Quebec Association met at Montreal, when all but three of the churches were represented. The first session was devoted to the deepening of spiritual life, when earnest papers were contributed by Rev. B. W. Day on the Study of the Bible, and by Rev. A. W. Main on Prayer. The sermon in the evening by Rev. W. M. Barbour, D. D., on the Fruits of the Holy Spirit, as illustrated by Gal. 5: 22, 23, was an able and fitting continuation of this object. The reports from the churches next morning were particularly gratifying, and evoked a discussion on how city and country churches might help one another. The suggestions that found favor were the sending of representatives by the former, and the forwarding of donations by the latter of the abundance of farm produce to the poor of the city. Two excellent papers followed by Rev. G. H. Craik on Over-Churching of Country Districts, and by Rev. Robert Hopkins on The Church and Sociology, the "woman's hour" in the afternoon was a new and agreeable feature of the association, when splendid addresses were given by Dr. Susan Dougall and others. Practical talks followed on the legal duties of ministers by Messrs. Charles Cushing and J. M. M. Duff, who gave timely instruction in connection with marriage licenses and registration. The evening meeting was a good conclusion to a most successful association, the speakers being Rev. Messrs. W. T. Gunn, Thomas Hall on the Great Opportunities of Congregationalism in Canada, G. E. Read on Foreign Missions, and J. L. Brown on Christian Citizenship.

J. P G.

Beautiful Specimens
OF . . .
Doulton Faience.

Floor Vases of Miss Barlow's incised decorations, costing from $20 to $50 each. Also the smaller Mantel Vases. No duplicates.

Handsome Pitchers from the same pottery. All sizes. Costing from low cost up to expensive specimens. In the Pitcher Department are over 500 kinds to choose from.

Jardinieres of the Doulton leafage decorations. Low tone colors. From the small to the large and very large sizes. An extensive exhibit to choose from.

American Cut Glass Pieces. Rich crystal cuttings. None finer made in the world. Adapted to Bridal Gifts.

China Dinner Sets, superb shapes and decorations, to be seen in Dinner Set Hall (3d floor).

INSPECTION INVITED.

Jones, McDuffee & Stratton Co.,
Crockery, China, Glass, and Lamps,
120 FRANKLIN.

MILLINERY

No Trimmed Hats can be found elsewhere to excel ours in style or quality. Lowest possible prices for the best work.

Ladies' Trimmed Hats

Stylish effects in FLOWER-TRIMMED HATS, in all the new shades of Geranium, Violet and Green, trimmed with Fadeless Roses, Poppies, Pansies and other Fine Imported Flowers, at from

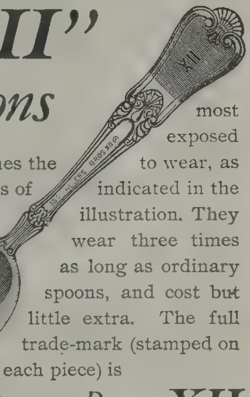
4.00 to 10.00

Children's Hats

Large assortment of CHILDREN'S TRIMMED HATS—very dainty creations—at

2.50 to 6.00

WM. S. BUTLER & CO.,
Millinery, Dry and Fancy Goods,
90 to 98 TREMONT ST., BOSTON.



"XII" Spoons have three times the usual thickness of silver on the places most exposed to wear, as indicated in the illustration. They wear three times as long as ordinary spoons, and cost but little extra. The full trade-mark (stamped on each piece) is

1847 Rogers Bros. XII

For sale by dealers everywhere. Made by
MERIDEN BRITANNIA CO.
MERIDEN, CONN.; 208 Fifth Ave., NEW YORK.
The largest manufacturers of high-class silver-plated ware in the world.

999,999 Strawberry Plants at prices that will sell them. Also Novelties in Hardy Vines and Climbers, Water Lilies (all colors), Celery Plants, Asparagus, Roots, etc., etc. Send for my illustrated Catalogue before ordering elsewhere. I have a reputation of thirty years back of me. **C. S. PRATT, Reading, Mass.**

EARN A BICYCLE

600 Second Hand Wheels. *All Makes.* GOOD AS NEW. $5 to $15. New High Grade '96 models, fully guaranteed $17 to $25. ***Special Clearing Sale.*** Shipped anywhere on approval.

We will give a responsible agt. in each town free use of sample wheel to introduce them. Our reputation is well known throughout the country. **Write at once for our special offer**

N. C. MEAD CYCLE CO., Wabash Ave., Chicago, Ill.

BLANCARD'S

PILLS AND SYRUP
OF
Iodide of Iron

THE MOST SUCCESSFUL REMEDIES OF EUROPE,
for ANÆMIA, POORNESS of the BLOOD, CONSTITUTIONAL WEAKNESS, SCROFULA, Etc.

None genuine unless signed "BLANCARD, 40 rue Bonaparte, Paris." ALL DRUGGISTS.

E. FOUGERA & CO., N. Y. Agents for U. S.

ACCESSIONS TO THE CHURCHES

	Conf.	Tot.
CALIFORNIA		
Alturas,	—	55
Byron,	1	5
Crockett,	6	8
Eagle Rock,	—	4
Los Angeles, First,	12	22
Oakland, First,	—	3
Market St.,	2	5
Pacific Grove,	—	6
Rosedale,	30	38
San Francisco, Third,	—	3
San Jacinto,	5	7
Santa Ana,	4	5
CONNECTICUT		
Clinton,	—	22
New Haven, United,	15	15
Norwich, Second,	—	8
Thompson,	1	3
INDIANA		
Angola,	6	8
Cedarwood,	11	13
Dunkirk,	1	3
E. Mt. Carmel,	7	7
Elkhart, First,	10	10
Riverside,	4	4
Indianapolis, Pilgrim,	2	9
Plymouth,	—	11
Washington,	3	10
IOWA		
Moorland,	6	7
Waterloo,	9	14
KANSAS		
Plymouth,	—	10
Sycamore,	5	9
MAINE		
Bluehill,	5	5
Dedham,	3	4
Eliot,	2	7
Gardiner,	—	6
Holden,	20	21
Norway,	3	6
Oldtown,	—	9
Vinalhaven,	5	13
MASSACHUSETTS		
Boston, Berkeley Temple,	14	19
Central,	4	7
Dorchester, Second,	6	18
Maverick,	12	13
Mt. Vernon,	1	4
Phillips,	6	6
Shawmut,	1	4
Union,	2	5
Walnut Ave.,	17	32
Brockton, Wendell Ave.,	—	66
Chelsea, Central,	40	55
Everett, Courtland St.,	5	5
Lowell, French,	12	12
Kirk St.,	5	14
Lynn, First,	2	5
Malden, First,	9	14
Middleboro, Central,	15	17
Newtonville,	3	10
Northampton, Edwards,	8	11
Pittsfield, First,	32	36
South,	15	17
Springfield, South,	13	14
First,	6	17
Stoneham,	26	29
Worcester, Central,	—	10
Hope,	3	4
Old South,	5	19
Park,	1	3
Pilgrim,	15	24
Plymouth,	4	5
Union,	1	9
MICHIGAN		
Belding,	16	16
Carson City,	2	5
Grand Rapids, Barker Memorial,	1	3
First,	7	10
Grandville,	3	3
Lansing,	14	21
Muskegon,	11	14
Olivet,	21	32
Owosso,	—	8
St. Clair,	7	7
MINNESOTA		
Cornish,	32	32
Fergus Falls,	—	16
New Ulm,	—	3
Staples,	—	7
NEBRASKA		
Arcadia,	6	7
Brule,	—	24
Cowles,	—	6
Friend,	3	3
Harbine,	—	4
Lincoln, Vine St.,	4	8
Minersville,	8	8
Sherman School House,	—	32
Wallace,	6	8
Waverly,	2	4
NEW YORK		
Brooklyn, Lee Ave.,	—	15
Clayton,	11	11
Lake View,	—	13
Lysander,	23	25
New York, Manhattan,	3	16
Pilgrim,	6	7
Ogdensburg,	4	6
NORTH DAKOTA		
Inkster,	3	3
Portland,	7	7
OHIO		
Berea,	13	15
Cleveland, Trinity,	—	6
Wellington,	14	14
WASHINGTON		
Pleasant Prairie,	4	4
Riverside,	—	9
WISCONSIN		
Berlin, Welsh,	21	21
Burlington,	6	7
Clinton,	1	5
Eagle River,	—	6
Kewaunee,	7	7
New Richmond,	—	37
Waupun,	—	6
CANADA		
Hamilton, First,	—	10
London, First,	—	5
Ottawa,	—	9
OTHER CHURCHES		
Burlington, Vt., College St.,	6	8
Denver, Col., S. Broadway,	1	4
Genesee, Ida.,	29	29
Hood View, Ore.,	11	11
Marlboro, N. H.,	25	25
Mount Carmel, Pa.,	—	7
Sheridan, Wyo.,	5	5
St. Louis, Mo., Redeemer,	—	4
Churches with less than three,	17	27

Conf., 821; *Tot.*, 1,564.

Total since Jan. 1: Conf., 7,210; *Tot.*, 13,345.

THE Syndicate Publishing Co., of Philadelphia, make some interesting statements regarding their proposed new publication, *The American Educator*. "It gives special attention to the live topics of the present day. Its electrical department is claimed to be the best in print, and brought right down to the date of issue. All the latest advances in science and mechanical skill are recorded and illustrated, as, for example, the great suspension bridges just begun at New York—one crossing the Hudson and the other the East River; the Boston subway, the Chicago drainage canal, our latest battleships of the Kearsarge and Alabama types, the Maxim and Langley air-ships and the Arctic explorations of Nansen and André, while the recent stirring events in Armenia, Cuba and Greece are, for the first time, made matters of authentic encyclopædic record. The biographies are largely those of living men, the statistics are in part the result of some 30,000 special reports sent to the publishers by local officials in all parts of the world since Jan. 1, 1897. We note also a fine history of Methodism, by Rev. Bishop Hurst, giving the world's statistics for 1897, while other denominations receive equally exhaustive treatment at the hands of Rev. Dr. Purves of Princeton Theological Seminary, Rev. Dr. Vedder of Crozier, etc.; most valuable treatises on the Ant and Spider, by Rev. Dr. H. C. McCook, who is the highest living authority on these topics; wonderfully interesting problems in astronomy, discussed by Professors Simon Newcomb and Lewis Swift, the 'comet finder'; scholarly articles on Psychology, Hypnotism and Telepathy, by Prof. J. Mark Baldwin of Princeton; a remarkably able treatise on Bridges, by Professor Merriman of Lehigh University; and hundreds of other notable scientific papers. The illustrations embrace a line of chromatic plates showing nearly 700 subjects in seventeen colors." The regular prices have been fixed at $35 to $45 a set, but the advance orders, see page 631 of this issue, are to be filled at $7.50 and $9, of which amount only one-half is required in advance of publication. Our readers should certainly send for sample pages of the work, which will be sent on application, for this unusual opportunity is certainly deserving of wide acceptation, and the high commercial standing of the publishers makes it perfectly safe to send advance orders as required.

HARD TO RESIST IT.—It is hard to resist the plea for summer luxury which is contained in the advertisement of willow furniture, over the signature of the Paine Furniture Co., in our last issue. It will be doubly hard to resist such a plea a little later in the season, when the hot days are here. We will give our readers a hint in this connection, which may prove profitable. There has never been so fine a display of summer furniture in this city as that now on exhibition at the Paine warerooms, and such inexpensive prices were never quoted before.

IF the system is fortified by Hood's Sarsaparilla, which makes rich, red blood, there is little danger of sickness.

ITS healing properties are wonderful, *Pond's Extract. Do not trust any worthless substitute for the genuine.*

ONE INSTANCE
IN WHICH
DELAY IS DANGEROUS—

If the teeth attacked by tartar have lost their enamel, it is too late to save them; but if not, use SOZODONT at once, the liquid daily, the powder twice a week. Both in one package. Druggists.

HALL & RUCKEL
NEW YORK *Proprietors* *LONDON*
A sample of Sozodont and Sozoderma Soap for the postage, three cents.

The Staying Qualities of a Singer Sewing-Machine

SIMPLICITY—
Easily adjusted, and won't get out of order.

SPEED—
Does the most work with least effort.

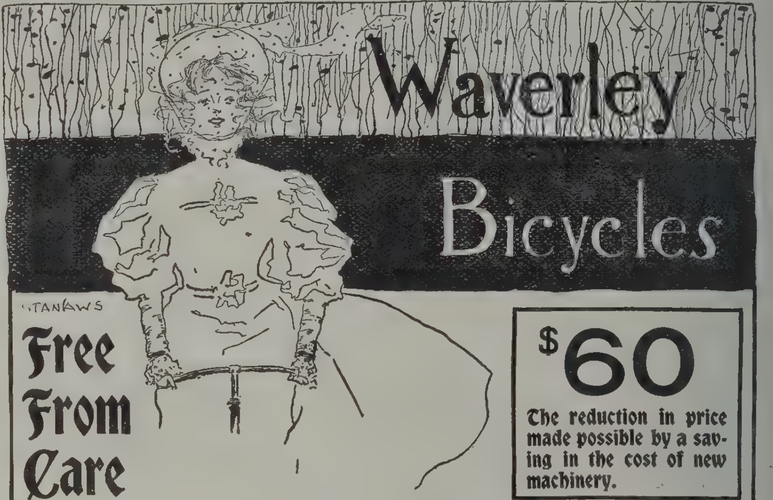
STABILITY—
Wears longest, with least repairs.

STYLE—
Is an ornament to any home.

The Sewing-Machine bearing this mark best unites these qualities.

THE SINGER MANFG. CO. TRADE MARK.

SOLD ONLY THROUGH THE COMPANY'S OFFICES, IN EVERY CITY IN THE WORLD.



Free From Care

$60
The reduction in price made possible by a saving in the cost of new machinery.

are the riders of Waverley Bicycles. The '96 model, greatly improved, is now sold at a price popular with all. For those who want the very best, none better than the new 1897 Waverley Bicycle can be found. Perfect bearings, beautiful finish and the acme of mechanical skill. The price is **$100.** *Send for a Catalogue.*

INDIANA BICYCLE CO., Indianapolis, Indiana.

WE HAVE NO AGENTS

but have sold direct to the consumer for 24 years, at wholesale prices, saving them the dealers' profits. Ship anywhere for examination before sale. Everything warranted. 100 styles of Carriages, 90 styles of Harness. Top Buggies as low as $35. Phaetons as low as $55. Spring Wagons, Road Wagons, etc. Send for large, free Catalogue.

No. 37½. Surrey Harness—Price $15.00. As good as sells for $22.00.

No. 606. Surrey—Price with curtains, lamps, sunshade, apron and fenders, $60. As good as sells for $90.

ELKHART CARRIAGE AND HARNESS MFG. CO., W. B. PRATT, Sec'y, ELKHART, IND.

WEEKLY REGISTER

Calls

ALDRICH, Benj. F., Pontiac, Mich., accepts call to Ypsilanti.
BEARD, Wm. S., Yale Sem., to Durham, N. H.
BELL, Sam'l, late of Pittsfield, N. H., to Deerfield.
BROWN, Chas. O., formerly of First Ch., San Francisco, to Green St. Ch., Chicago. Accepts.
BUCK, Geo. J., late of Springfield, Minn., to Rockefeller, Ill. Accepts.
BURGESS, Wm., Chicago, Ill., to Des Plaines.
CARTLEDGE, Henry, Lantana, Fla., to New Smyrna, for a year. Accepts.
CRAGIN, Chas. C., recently of Sebastopol, Cal., to Rio Vista. Accepts.
DAVIS, A. A., Lakeland, Minn., to North Branch and Sunrise.
DICKSON, John W., Croton O., to Flat Rock, Mich. Accepts.
EVANS, J. Lewis, Derry, N. H., to Rochester.
GOFF, Edward F., to permanent pastorate at Riverside, Cal. Accepts.
GRANGE, Wallace S, formerly of Atkinson, Ill., to Malta. Accepts.
HERTZOG, Geo. N., Wantagh, N. Y., to First Presb. Ch., Cedarville, N. J. Accepts.
HILL, Jas. L., Salem, Mass., formerly of Mystic Ch., Medford, to English-speaking Ch., Leipsic, Germany. Declines.
IORNS, Benj., late of Belle Fourche, S. D., to Fertile. Accepts.
LEGRANDE, Otis G., recalled to Wellston and Tohee, Okl., in connection with another preaching point.
LUCE, Albert A., Leroy, Mich., to Lacey. Accepts.
NICHOLS, Sampson, to supply another year at Gorham, N. H.
SLOAN, Alex, Jr., Andover Sem., to Groveland, Mass.
STERNS, Wallace H., Bangor Sem., accepts call to E. Granville, Mass.
STEVENSON, Wm. D. J., late of Spring Green, Wis., to First Ch, Arena. Accepts.
STUBBINS, Thos. A., Oberlin Sem., to Castalia, O. Accepts.
WARNER, Alex. C., Chicago Sem., to Ashkum, Ill. Accepts.
YARROW, Sidney R., Pacific Sem., to Sausalito and Mill Valley, Cal. Accepts.

Ordinations and Installations

HEDBERG, E. O., *o.* Swedish Free Ch., Providence, R. I., April 12.
KIDD, Wm. D., *o. p.* San Rafael, Cal., April 12. Sermon, Dr. W. C. Pond; other parts, Rev. Messrs. Geo. Mooar, D D., L. D. Rathbone, W. P. Hardy.
McCOLL, Evan C. W., *rec. p.* at Forest, Ont., April —. Sermon, Rev. H. S. Beavis, D. D.; other parts, Rev. Messrs. E. D. Silcox, A. F. McGregor, J. I. Hindley, Ph. D.

Resignations

APPLETON, Fayette G., Granby and Victory, Vt., to take effect June 1. He will return West.
BUSS, Wm. H., *not* resigned at Fremont, Neb.
CROWELL, Preston R., Greenfield, N. H.
FULLER, Jona. K., *not* resigned at Barton Landing, Vt.
GRIMES, Frank J., Windham, Vt., has removed to Keene, N. H.
JOHNSON, James G., New England Ch, Chicago, Ill.
LEWIS, Samuel, First Ch, Coaldale, Pa., to take effect June 12.
WATERS, Frank P., Third Ch., Waterbury, Ct.

Dismissions

HARDY, Wm. P., San Rafael, Cal., Apr. —.
LADD, Henry M, Euclid Ave. Ch., Cleveland, O, Apr. 29.
QUICK, Abram J., Union Ch., Ludlow, Mass, Apr. 28.
SNYDER, Henry S, Williamsburg, Mass., Apr. 27.

Churches Organized

FRUITVALE, Cal., rec. 16 April.
SAN JOSE, N. M., rec. 20 April. 11 members.

Supplies for the Summer

ARENA, Wis., R. F. Black of the State University.
BLACK EARTH, Wis., Edwin Ralph of Beloit College.
BUTTERNUT, Wis., W. R. Dixon of Chicago Seminary
SHERBURNE, Vt., Wm. Hazen of Hartford Seminary.

Miscellaneous

BARNES, Stephen G., has been granted by the church in Longmeadow, Mass., two months' absence for recuperation, beside a vacation of one month. Mr. Henry P. Schauffler of Hartford Sem. will supply the pulpit.
BOSWORTH, Wm. A., and wife, Fairmount Ch., Wichita, Kan., were agreeably surprised on the evening of Mrs. Bosworth's recent birthday, by a call from a large gathering of their parishioners, laden with substantial and beautiful gifts.
BRADLEY, Albert I., retiring pastor at Old Orchard, Mo, and his wife, were given a farewell reception by their Young People's Society, who presented them with "22½ pieces of McKinley money."
BRAY, Spencer H., after three months will close his pastorate at Chester, N. J.
BROWN, Frank J., has closed his work at Aitken, Minn.
COLP, Donald G., of Yale Seminary, will resume charge at Kragness, Minn., the coming summer.
DALEY, Chas. M., Supt. for the C. S. S. & P. S, is making a six-weeks' missionary trip in the Black Hills and Wyoming.
EMERSON, John, is supplying at Acton, Me.
FREELAND, Sam'l M., has closed his service with First Ch., Tucson, Ariz., and will return to his home in Seattle, Wn.
FUNKHAUSER, Hugh C., has accepted an invitation to supply at Northeast Ch., Indianapolis.
JONES, Carl, has closed his work at Kalamo, Mich.
KIMBALL, Jere., late of W. Superior, Wis., has been engaged to supply at Tomahawk for three months.
PIERCE, Albert E, late of Portland, Ind., has been invited to edit the county S. S. paper. For the present he will reside at Liber.
SCUDDER, Wm. H., of Tacoma, Wn., has dislocated his knee by falling from his wheel.
STICKNEY, Edwin H., Supt. for the C. S. S. & P. S., owing to reduction of its force will, in addition to his field in N. Dakota, assist Supt. R. P. Herrick in Northern Minnesota, where there is large immigration.
TUCKER, Joshua T., of Roxbury, Mass., now in his 85th year, has for five weeks been suffering with nervous prostration and heart failure. His recovery is doubtful.
WILLIAMS, Wm. W., who for over 40 years has been pastor of First Ch., Toledo, O., retires May 10 as pastor *emeritus*.

WORTH KNOWING ABOUT.—Every one who is thinking of buying a cedar chest this season ought to know that there has been an improved cedar chest brought out within the last sixty days, which is so far in advance of the old chests of last year that there can be no question of its desirability. It costs about the same price, but is really twice as good a chest. The best place to purchase, where one may be sure of securing the new and improved chest, is at the Paine warerooms on Canal Street.

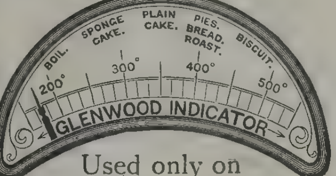
ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

WHAT has been your experience? That the "just-as-good," "sold-for-less-money" kinds are the most expensive? That the best, or standard, in all lines is the cheapest? The best in paints is Pure White Lead and Linseed Oil. (See list of the genuine brands.)

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

WHY Don't You make cooking A Delight with the GLENWOOD Patent Oven Thermometer



The "Greatest Help" to modern cooking ever invented.

Used only on Glenwood RANGES.

The Glenwood agent in your town has them.

Blindness Prevented!!

There Should be No Waiting to be Blind.

The Absorption Treatment a Heaven-sent Blessing to . . .
. . . Those Upon Whom Blindness is Approaching.

The Rev. S. M. Haskins, D. D., Rector of St. Mark's, Brooklyn, N. Y. (had cataracts), upon his return home writes:—"The first Sunday after I came home I read the Gospel from the Chancel, then I called the attention of the Congregation to the fact that it was the first time they had heard me read it for three months, and I assured them that I felt truly thankful we had such an Institution as yours in this country. It was already calling down the blessings of thousands upon your head. I hoped that everyone afflicted with diseased eyes would visit your Institution. I enjoyed my stay at the Sanitarium, Everything is done for comfort and pleasure."

The Rev. B. N. Palmer, D. D., of New Orleans, La., (had Atrophy of Optic Nerve), writes an investigator regarding the above treatment: "Almost by every mail I receive letters of inquiry as to my experience of the treatment of my eyes. His theory is rational, based upon the self-restoring power of nature herself. Medicine cures only by rousing a peccant organ to the performance of its duty, when disease is thrown off and the patient recovers. The eye, he thinks, should form no exception. His aim, therefore, is to stimulate the eye, promote its secretions and increase the circulation, thus revitalizing the eye and enabling it to fulfil its functions; it throws off all the troubles and repairs its own waste. His method is simple, safe, in no way unpleasant, without disfigurement."

A. B. Colvin, Treas. of the State of New York, and a resident of Glens Falls, writes:—" . . . The history of this Institution and its advance by marvelous strides is well known to all of us. It has been one of the most remarkable and successful projects ever essayed in Glens Falls. The entire credit belongs to Edward H. Bemis, the eye specialist, whose success has been well-nigh miraculous, and remarkable ability in his field of labor and wonderful energy have brought about the results so familiar, not only to residents of Glens Falls, but to hundreds, perhaps better thousands, of afflicted ones all over the United States and in many foreign lands. May the work which is benefiting all of us, continue, and God speed him. . . ."

The Cause of Impaired Vision and Diseased Eyes Explained.

Pamphlet Free, Explaining Treatment at Home and at

THE BEMIS EYE SANITARIUM, - - Glens Falls, N. Y.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

W. H. M. A. AT LOWELL

The Woman's Home Missionary Association is not superior to the impulse that moves every one in the springtime to go a-roaming, to get out and away from the old haunts into fresh surroundings. This and the fact that no routine business takes any of the hours make the semi-annual meetings always memorable and delightful. The gathering at Lowell, in the Eliot Church, on April 28, brought representatives from many towns and cities in Massachusetts, and Nashua, N. H., also sent a delegation. A warm, homelike church, with a beautiful arrangement of palms, ferns and flowers about the pulpit, a cordial welcome voiced by Miss Morrison, president of the auxiliary, and a bountiful luncheon at noon were adjuncts of no mean importance.

Would that it were possible to convey to the absent friends of the association the spirit of earnestness and consecration that marked the day, from the opening devotional exercises conducted by Mrs. C. L. Goodell, the presiding officer, and Miss Lucy Fay, to the closing solemn words and prayer by Dr. J. M. Greene, pastor of the church. Tender were the words of Mrs. J. L. Hill in response to the greetings, for a fitting reference was made to an honored director, Miss Josephine L. Ely, who served the association many years, until called to a higher work. The Home Missionary Association from a Patriotic Standpoint was the theme of Mrs. Susan Fessenden's able address, which will be printed for wider circulation. She claims that patriotism is something far deeper than a sky-rocket celebration, that the character of the people is the fundamental thing, not the material wealth of the land. To organizations doing home missionary work the Government could well afford to appropriate a large sum each year to extend the work, to raise the people from the rut of the sensuous to the level of the spiritual. Mrs. Henry C. Brown gave a vivid picture of her recent experiences during a Southern trip, and described plantation life and the A. M. A. schools.

The question hour, conducted by Mrs. J. W. Danielson of Providence, is a much prized opportunity for discussion of ways and means. The box work and the methods of interesting children, especially the very young ones, were special topics raised. Most fortunately, Mrs. H. S. Caswell, a name loved from the Atlantic to the Pacific, was able to be present at both sessions. Not soon will her description of the conditions at Cripple Creek be forgotten, nor the joy in her voice as she said that money has just been pledged for the rebuilding of the Congregational church destroyed by fire some months ago. In the afternoon her informal talk, The Ninety-four, touched many a heart. What did she mean by "the ninety-four"? Simply that out of every 100 women in the churches only six are interested in missionary work. Why is the proportion so woefully small? Because of household cares, social life, clubs and whist parties. She quoted with emphasis the sad truth that lack of missionary enthusiasm is the *grippe* of the churches. The remedy for the disease is a cultivation of the habit of knowing, giving, praying, loving.

Other good things were a spirited talk by Mrs. A. A. Berle of Brighton upon Some Present Needs of the Indian Work, a paper by Mrs. M. A. Fuller of Providence on the Rhode Island Neighborhood Meetings, and a helpful, suggestive Bible reading by Mrs. Goodell on some lessons to be drawn from the life of King David. The special music consisted of a solo and a duet by Lowell ladies and a hymn written for the meeting by Miss Mary C. Jones of Cambridge. A. C. B.

OBITUARIES

CHARLES F. YOUNG

This well-known citizen of York, Me., died at his home in that town on Monday at 1 o'clock, March 29. His age was 77 yrs., 11 mos. and 3 dys. He was grandson of William Frost, Esq., of York, who was the nephew of Sir William Pepperell.

Mr. Young was a man of fine business ability, ambitious and energetic in all of his enterprises, and of strong integrity in his business dealings.

He gave his heart to God when twenty-one years of age, and through the changes of life that hope and belief in God and in his Word remained.

Mr. Young was sick but a short time, and confined to his bed only a few days. He had symptoms of the grip which, combined with disease of longer standing, and his age, rendered his illness short. He passed away quietly and peacefully, with these words: "Read in the Book." He was the only son of the late Noah Young of York. One sister, Mrs. George D. Moulton of Alfred, Me., survives him.

IN MEMORIAM

Mrs. Rebecca Napier Stedman died in Northampton, Mass., April 9, aged seventy-one. That tells of a life ended after the appointed round of years had been measured; it does not tell of the rounded character and services of that life If it should be added, Mrs. Stedman, daughter of the late Deacon James Hibben, was born in Charleston, S. C., in 1826, was married in 1846 to Mr. William S. Stedman, lived in St. Louis up to the time of her husband's death in 1866, then came to Northampton where she passed the thirty years of her widowhood—still all would not be told. After the death of her husband, widowhood made yet more sacred the duties of motherhood, and she devoted herself to her children. Home became the center of interest and effort. By authority and counsel and loving influence, she put upon her children the impress of her own gentle yet positive personality. In them she still lives. Well born, well reared, well cultured by school, society and grace, she was, as a friend has called her, "a gentle lady." In her manner geniality and dignity were happily combined. Strong in her convictions, she was not self-asserting, conscientious she was not censorious, and in the pleasant interchanges of social life she gave more than she asked.

Her religious life was characterized by a simple faith in God, which made her more constant in her loyalty than exultant in her joys, more painstaking in duty than demonstrative in emotion. Her piety was like a quiet but unfailing stream.

She loved God's word, and took its teachings with an appropriating faith which made them the nourishment of her spiritual life, and used them with a practical purpose which turned them into virtues and graces of character.

She loved God's house, and was a constant attendant upon its services as long as health permitted; she was an attentive hearer, and got good for herself; an appreciative hearer, and gave strength and cheer to her pastor. She loved God's people and prayed for the peace and prosperity of Zion. And when the time of testing came she was not found wanting. With weakness of body came no weakening of faith, with weariness and distress came no murmurings; with increasing dependence came no forgetfulness of others' needs and comforts. The trustful spirit which had given strength for life's activities gave peace in the sickroom. The unselfish spirit, which had moved her to so many ministries to others, moved her to thankfulness for ministries received, and thus that which had been the charm of her life brightened to its close. "Now abideth faith, hope, love, these three; and the greatest of these is love." I. C.

Ask your Druggist for a generous 10 CENT TRIAL SIZE.

ELY'S CREAM BALM contains no cocaine, mercury or any other injurious drug.

It opens and cleans the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane.

CATARRH COLD IN HEAD

Restores the senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cts. at Druggists or by mail; Trial Size 10c., at Druggists or by mail.

ELY BROTHERS, 56 Warren St., New York.

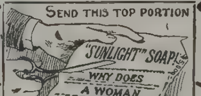
Blood Humors

Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

Is sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. ☞ "How to Cure Every Blood Humor," free.

FACE HUMORS Falling Hair and Baby Blemishes cured by CUTICURA SOAP



These competitions will be conducted monthly during 1897

First Prizes, each of $100 Cash	$ 400
20 Second Prizes, each of $100 Pierce Special Bicycles	2,000
40 Third Prizes, each of $25 Gold Watches	1,000
Cash and Prizes given each month	$3,400
	12
Total given during 12 months 1897	$40,800

HOW TO OBTAIN THEM. Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with Number of the District competitor lives in. The districts are as follows:

NAME OF DISTRICT.

1 New York City, Brooklyn, Long and Staten Islands, and New Jersey.
2 New York State (*outside of N.Y. City, Brooklyn, Long and Staten Islands*).
3 Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.
4 The New England States

$3,400.00 GIVEN AWAY EACH MONTH IN CASH, BICYCLES AND WATCHES FOR SUNLIGHT SOAP WRAPPERS

The Bicycles are the celebrated Pierce Special, 1897 Pattern, m'f'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First-class Nickle Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

LEVER BROS., LTD., NEW YORK.

RULES. 1. Every month during 1897, in each of the four districts, prizes will be awarded as follows:

The 1 Competitor who sends in the Largest Number of coupons from the district in which he or she resides will receive $100 Cash.

The 5 Competitors who send in the Next Largest Numbers of coupons from the district in which they reside will Each receive at winner's option a lady's or gentleman's Pierce Special bicycle, price $100.00.

The 10 Competitors who send in the Next Largest Numbers of coupons from the district in which they reside will Each receive at winner's option a lady's or gentleman's Gold Watch, price $25.00.

2. The Competitions will Close the Last Day of Each Month during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.

REDUCED FROM $25 TO $10

The Electropoise

This Most Wonderful Treatment Now Within the Reach of All.

Circulars, Testimonials, etc., Free.

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General Agent for the New England States.

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MARSHALL'S CATARRH SNUFF CURES CATARRH

It has never been equalled for the instant relief of Catarrh, Cold in the Head and Headache. Cures Deafness, restores lost sense of smell. Sixty yrs. on the market. Price 25 cts. at all Druggists or by mail postpaid.

F. C. Keith, Mfr., Cleveland, O.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail.

Drs. Green & Sons, Specialists, ATLANTA, GA.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 16-22. Some Things Worth Living for. 1 John 2: 12-17.

A great many things give a certain worth and zest to life. Youth, health, sensitiveness to the beauties of earth and sky, appreciation of music and art, a poetical temperament, friendships, agreeable employment, delightful holidays—all these appeal to us as sources of satisfaction, and appeal with peculiar force in these days, when the range and variety of human pleasures is so large. Yet, put them all together and they do not fill the measure of man's longing, or assume a worth in his eyes commensurate with the promptings of his deeper nature. Many of these sources of happiness come and go. Others pall upon you. Then there is a great area of human life largely untouched by them. Think of the inmates of hospitals and sickrooms, the young life in public institutions, the multitudes of our fellow-creatures whose days are spent in mines and amid the ceaseless rattle of machinery. What things can make their lives worth living? For young and old, for the healthy and the bed-ridden, for rich and poor there are in the long run but two or three enduring sources of contentment. They are belief, work, love.

A great faith in a principle, a cause or a leader adds immense worth to life. To believe in something not apparent to mortal sight, to stake one's all upon it, to hold to it despite derision, to live under the inspiration of it—can an immortal soul crave any less worthy, less ennobling, end in life than this? Read on this subject of faith Anna Robertson Brown's What Is Worth While, and the last chapter in Dr. Munger's On the Threshold. Then to have a part in the work of the world, whether it be by active participation or by patient submission, is to fulfill another high design of our Creator. Blessed is the man who has found his work, even though it be not just what he desires. Whatever it be there is value enough in it to teach him life's great lessons, to bring out his latent powers, add to and to develop his manhood.

And besides faith and work one needs the softening, inspiring influences of a great love which leads one out of himself and into the joy of service and sacrifice for others. "Depend upon it," says one of the humble characters in a novel of Walter Scott's. "When you come to die it isn't the things others have done for you that will give you satisfaction, but what you have done for others." And if we ask how we can obtain a faith, a work, a love that will make life worth living, we go straight to Christ and his gospel. Nowhere else can we find so exhaustless a fountain whose overflow enriches every life which will own its thirst. Christ inspires faith, sets his disciples at work and shows them how and what to love. Thus only do we get the things that are worth living for.

DR. ABBOTT'S SERMONS ON THE BIBLE

At Plymouth Church, Brooklyn, Rev. Dr. Lyman Abbott recently concluded the course of sermons on the Bible which has awakened great interest and called forth much criticism. In the closing sermon he reviewed the whole movement of Old Testament prophecy pointing to Christ, and showed that Christ was the fulfillment of all prophecy and the completion of the revelation of God to men. These are Dr. Abbott's closing words:

> Now do you see why I do not believe in any further revelation? I do not see any room for it—do you? Other men may come to elaborate, other men may come to interpret, other men may come to teach, but can you conceive of anything higher to be said than this, that you and I can come to such a man as Christ was? Is there anything that can be said higher than this, that God is love, and love is sacrifice? Is there anything higher than this, that my relationship with God may be like the fellowship of Christ with the eternal Father, I one with him and he one with me? Is there anything higher than the hope that is based on this, that God himself in the person of his Son imaged, reflected, shown forth (explain it as you will) has come into life and put his own strong, healing hand upon me and said, "I will, be thou clean."
>
> It was inevitable that these lectures should have aroused some criticism. One cannot cleanse away that which has gathered on a great picture without creating foreboding in the mind of those who love the picture, and one needs be reverent and anxious lest one injure the lineaments that one wants to make clearer. I have wished so to open the Bible to you that you would see in it Christ, and in Christ the God whom I love, and whom I want all men to love, and I am glad to know from the witness that has come to me that my purpose has not been wholly in vain, and God has granted some grace to my ministry. Do you search the Scriptures, I wonder? If you do, remember that they are they which testify of Christ. Let it not be written against you at the last day that ye would not come to him that you might have life.

You think it is because your child is "growing too fast" that he fails to put on flesh. More often it is due to a gradual and general weakening of all the forces of the body. The child may have no pain, may have a fair appetite and yet lose flesh. Perhaps the happiest effects of Scott's Emulsion are in such cases as these. It gives the body a fat which is easily taken up; alters unhealthy action and supplies the best blood-making food known to medical cience.

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60
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28800)40000000(1388 8/9
28800
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256000
230400
8/9 = 25600/28800

How many days

(working days, Union labor days,) do you suppose it would take a woman to count the packages of **Pearline** (use without soap) sold yearly. Here it is, all figured out for you.

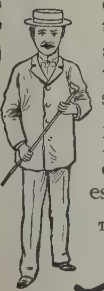
1,388 8/9 days, about four years.

Now if you are one of those poor, plodding women who are trying to get along with the old-fashioned ways of washing, stop and think what all that **Pearline** (use no soap) means. Don't you suppose most of these millions of women who use it are just as careful and particular as you are? And if **Pearline** were not what we say it is, or if anything could be urged against it, would women be using it in any such way?

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 503 JAMES PYLE, New York.

On a red hot day Hires Rootbeer stands between you and the distressing effects of the heat.

HIRES Rootbeer



cools the blood, tones the stomach, invigorates the body, fully satisfies the thirst. A delicious, sparkling, temperance drink of the highest medicinal value.

Made only by
The Charles E. Hires Co., Phila.
A package makes 5 gallons.
Sold everywhere.

Insist on a Genuine Hunt free with your new wheel.

Hunt

Padded Hygienic Saddles *Excel in Ease.*

The famous saddle with leather strands, now made with padded cover, lifting rider free from the pommel (horn) of the saddle.

Can be had of any cycle dealer or send for catalog F 1

Hunt Mfg. Co., Westboro, Mass.

The advance of civilization

is marked by the sale of SAPOLIO.

The beauty of a summer dress
Is in its dainty spotlessness;
The charm of evening linen, too,
Is in its clear and snowy hue;
And so the dress of man and maid
Depends alike on Ivory's aid.

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For Bicycle Wear

For the tennis court or gymnasium, every woman should wear a Ferris Waist. Formed on hygienic principles, yielding to every motion of the body, permitting full expansion of lungs, at the same time giving the body healthful and graceful support. Style No. 296 is made with stiff bust, elastic sides, and hose support attachment, expressly for bicycle wear and athletic exercise.

FERRIS' Good Sense Corset Waist

is made high and low bust, long and short waist, to suit all figures. Always superior in quality and workmanship. Children's, 25 cts. to 50 cts. Misses', 50 cts. to $1.00. Ladies', $1.00 to $2.00.

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It Relieves all Pain.
Controls all Hemorrhages.
Subdues all Inflammations.

The genuine is put up in bottles only, enclosed in buff wrappers, on which is printed our landscape trademark.

AVOID SUBSTITUTES
Weak. Watery. Worthless.

Note our name on every label and wrapper.

Pond's Extract Co., New York and London.

Volume LXXXII Number 19

THE CONGREGATIONALIST

Boston Thursday 13 May 1897

THE TRUE LIGHT

THE morning's brightness cannot make thee glad,
If thou art not more bright than it within;
And nought of evening's peace hast thou e'er had,
If evening first did not with thee begin.
Full many a sun I saw first set and rise,
Before my day had found a rising too;
And I with Nature learned to harmonize,
And to her times and seasons made me true.
How fair that new May morning when I rose
Companion of the sun for all the day;
O'er every hill and field where now he goes,
With him to pass, nor fear again to stray;
But 'neath the full-orbed moon's reflected light
Still onward keep my way till latest night.

By JONES VERY.

✠ ✠ ✠

Rev. GEORGE A. GORDON, D. D., pastor of Old South Church, Boston, says: "I regard it as a careful and exceedingly valuable account of 'Congregationalists in America.' . . . The work has, in fact, no competitors, and should have, as it justly deserves, the widest circulation."

✠ ✠ ✠

Dr. Dunning's Congregationalists in America.

A POPULAR HISTORY
of the Origin, Belief, Polity, Growth, and Work of our Denomination.

With Introductions by R. S. STORRS, D. D., and Gen. O. O. HOWARD, LL. D., and special chapters by Dr. J. E. ROY, Dr. A. H. QUINT, Dr. F. E. CLARK, and Rev. H. A. BRIDGMAN. 552 pp., with numerous portraits and illustrations. Handsomely bound in cloth, gilt top.

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ONE DOLLAR.

☞ This is the price delivered at our office. If sent by mail, 25 cents additional for postage. Subscribers who may find it convenient to call for this book, either in CHICAGO or NEW YORK, may send us one dollar and receive an order on The Pilgrim Press in either of these cities, which will enable them to get it without the additional charge for postage.

This offer is limited strictly to our subscribers, old and new. To get it at this special price, your name must be on our list of subscribers and your subscription must be paid at least to the end of 1897. *There is no other condition.*

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From *The Chautauquan*, Meadville, Pa.: "A very clear, comprehensive and in every way satisfactory work. . . . To all seeking any knowledge concerning Congregationalism, the book will be found a full storehouse containing all obtainable information regarding the subject."

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By JAMES LANE ALLEN, *author of "Summer in Arcady," "Flute and Violin," etc.* Cloth, 12mo, $1 50

The first edition is in the hands of the booksellers A second edition is now printing.

"What impresses one most in this exquisite romance of Kentucky's green wilderness is the author's marvelous power of drawing word pictures that stand before the mind's eye in all the vividness of actuality. Mr. Allen's descriptions of nature are genuine poetry of form and color. . . . This is the longest, strongest and most beautiful of Mr. Allen's novels." **The Tribune, Chicago.**

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"Its charm pursues the reader along several lines. The central motive is original, and its development is even more unexpected." **The Tribune, New York.**

"A story that on its own merits will appeal to many readers. The main *motif*, which is as old as the hills, is treated with great delicacy and skill. . . . The scene is laid in the Hebrides, and the great charm of the story lies in its salt, bracing atmosphere of the wind-swept moorland, where the nor'wester blows unrestrained across broad stretches of white and purple heather, and the ceaseless music of the sea hints of the mystery of 'the wave-washed sand, and the wave's vain desire.' This book will not have the same phenomenal success as the Indian story, but it is a work of art, and, as such, will not lack appreciation." **The Sun, New York.**

Second Edition.

THE PORT OF MISSING SHIPS

And Other Stories of the Sea. By JOHN R. SPEARS Cloth, 16mo, $1 25.

"They are not only very graphically told, but disclose an imaginative element which lends such stories an unusual quality of interest. The tale which gives its title to this volume is an exceptionally strong piece of work from the imaginative side, very finely conceived and very well executed." **The Outlook, New York.**

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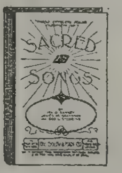

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THE decision of the directors of the Congregational Association with reference to building plans was ratified at the meeting of that body last Thursday, and further steps were taken with reference to carrying the decision into effect. It ought to be thoroughly understood that the new structure will not be a source of expense to the denomination. The sale of the present building will largely offset the cost of the new site and edifice, and the present debt of the association will not, probably, be materially increased. Moreover, it is expected that from the rents of the new building will accrue annually a much larger sum than now is derived, and so a sinking fund will be created which will eventually provide for all outstanding obligations. Indeed, the financiering of the undertaking has been so prudent and far-sighted that the gratitude of the denomination is due to those who have had it in hand. We shall have a handsome and creditable denominational home. In time, also, the association will be able through its handling of the property to make, year by year, substantial contributions to the work of each of the benevolent societies.

National religious assemblies render important public service by making persons of different sections acquainted with one another. People in the East and in the West need to know one another better, and this is becoming more important every year. Every one ought to be a better citizen through the education of seeing the length and breadth of our vast country. For these reasons, as well as for the religious inspiration to be gained, we hope the attendance will be large at the Christian Endeavor convention in San Francisco next July. Its officers and the railroads have offered a rare opportunity for travel under exceptionally favorable circumstances. From all Eastern points tickets may be purchased to Chicago or St. Louis at a single fare for the round trip, while single tickets from those cities to San Francisco are $25 and $23, respectively. Single tickets for return may be had at the same rate. This makes the railroad fare from Boston to San Francisco and return only $72. Westward tickets will be on sale on several days from June 22 to July 2, with stop-over privileges; and to return, from July 12 to Aug. 9. No doubt, as enthusiasm grows, the number of Christian Endeavor travelers will increase to a great army.

It does not follow because our way succeeds that it is the best way. We may be accomplishing the desired result with far too much expenditure of time and strength, as a man might reach his journey's end on foot who ought to take the train. Economy in the use of resources is perhaps the greatest practical problem of the churches. It is by the study of new methods that business nowadays is kept at the front, and if new methods can make the pastor's work more effective he must be ready to employ them. It is, indeed, really not a question of new or old, as our inertia or our restlessness would persuade us, but simply of effectiveness. The great ends of church activity—testimony, fellowship, growth in knowledge and in character—never change, but the conditions of the times are always changing, and the circumstances of service vary with the situation and individuality of the churches. Nothing could be worse than a dead uniformity, and nothing is more wholesome than a living variety. To have an open mind for new opportunities and methods is an essential qualification of the active servant of Christ, while the desire for something new, for no other reason than simply because it is new, is the fruitful mother of a weak sensationalism which always defeats its own ends. If effectiveness is the mark of a desirable new thing, dignity is one of the marks of permanent effectiveness. Undignified methods of work cannot long hold their own in a world where ridicule is so effective a weapon.

The awakening of the Negroes of the South to their present condition, needs and opportunities of progress is a valuable service to the whole country. It is a work along lines which have been heartily approved thus far both in the South and in the North. Straight University, New Orleans, has undertaken a series of public meetings in this direction which promise to be very useful. The opening meeting was held last week Monday evening with an address by the mayor, Hon. W. C. Flower, and several papers by physicians and others on The Causes of Unusual Death Rate Among Colored People. Next Monday there will be a discussion of their industrial condition and progress, and the week following the subject will be Education, with special reference to the public schools for colored children. Prominent persons of both races will participate in these discussions, bringing facts gathered as the result of thorough investigation. It is proposed to maintain a permanent organization and hold a series of meetings each year. They can hardly fail to attract public interest and to secure good results.

Rev. W. H. Noyes of Japan has returned to this country and is now in Oregon. His application to the American Board in 1886 to send him as a missionary, it will be remembered, became the occasion of a long controversy because of his belief in a possible probation after death for those who have not heard the gospel in this life. Having been rejected by the Prudential Committee, he was in 1888 sent to Japan by the Berkeley Temple Church of Boston, largely through contributions from outside friends. Upon his case the controversy in the Board turned, and, by its vote at Worcester in 1893, the Prudential Committee was requested to commission him. Grave complications were thus avoided and harmony was restored. Interest in the question then apparently at issue has quite passed away. But we understand that Mr. Noyes finds himself in doubt concerning more vital doctrines of the Christian faith, and therefore he has offered his resignation, which the Board has accepted. While this step will be a disappointment to many of his friends, they will respect him for laying down the work which he could no longer carry on in sympathy with those who sent him, and they will hope he may fully recover his faith in Christ and in his gospel of salvation for the world.

What changes are wrought in human lives by the teachings and surroundings of childhood! Edhem Pasha, the leader of the Turkish army against the Greeks, ought by inheritance to be fighting in the Greek army. He was born in Chio, which lies a few miles distant from Smyrna. When in 1838 that beautiful island was overrun by Turks, and its inhabitants pillaged and massacred, Edhem's parents were killed. He was then a little boy and was sold as a slave to a Turkish general, who took him to Constantinople and sent him to Paris to be educated. He became a captain in the Turkish army, an instructor of the present sultan and rose to be minister of foreign affairs. His brother became a Roman Catholic priest in Constantinople, where he died a few years ago. Edhem has always been a bitter hater of foreigners and Christians. His history is strikingly suggestive and no doubt has many parallels. Neglected children of Christian homes in our own towns and cities have fallen into the ranks of the enemies of civilization and Christianity, and on the other hand many children born into surroundings of sin and crime have been rescued by kind hands and made honored leaders of a Christian community. No better service is rendered to the country and the kingdom of God than that which saves and blesses the children.

The picture of the German emperor—successor, by courtesy at least, of Frederick Barbarossa—personally congratulating the sultan of Turkey upon his success in slaughtering Christians in the defiles and on the plains of Thessaly under the instruction of Germans is not an edifying one. It illustrates, however, the change in the point of view for the European Governments since the Crusades. Christendom, in the old sense which recognized a religious unity and fellowship for all Western Europe, which he who broke was at least ashamed of treachery to his best convictions, has disappeared. The present point of view is purely political and purely selfish. The "concord of Europe" has proved itself a concord of subservient impotence, and the headstrong and brutally frank German emperor is the best exponent of the new system as Frederick Barbarossa was of the old. Frederick led an international army for the relief of the Christians of Palestine and the recovery of the Holy Sepulcher from purely religious motives supported by the public opinion of all Christian Europe, and died in the attempt. William the War Lord sends artillery officers to instruct the Turks and congratulates their sultan on his success, and when some criticism comes to his ears replies, "Well, why didn't the Greeks ask for German instructors? They might have had them if they had only asked."

Our Handbook topic for June missionary meetings, Saving the City, is one of the most interesting and vital in the list for the entire year. In the department Progress of the Kingdom we set forth various phases of the general subject, bringing together considerable valuable information touching what is actually being done for the redemption of our great cities. Practice is better than theory in every department of Christian work and until one looks around one does not realize the vast amount of productive activity in almost every city of the land. Much of it we believe is the fruit of the discussion and agitation of recent years concerning reaching the masses. Such an article, for instance, as that of Rev. M. H. Williams in the current number of the *Open Church* on The New Era of Church Work in Philadelphia points out the way in which old and representative churches of different denominations have adapted themselves to changed conditions by making their pews free, by multiplying their pastoral forces and by reaching out after men through reading-rooms, week night classes and other forms of practical ministration. Few of these churches have assumed the name "institutional" but week in and week out their devoted, untiring laborers are ministering to the needy and the fallen. We are impressed by the notable spiritual results already signalizing this new era in church work. Philadelphia is certainly rich in aggressive, far-seeing ministers like Drs. Chapman, Baker, Richards, J. R. Miller and Wood, and in similar minded laymen like John and W. H. Wanamaker, Robert Ogden and ex Governor Pattison. The *Open Church* magazine, by the way, abounds in material that cannot fail to be of service to earnest Christian workers in both city and country. Among the other valuable articles in the number to which we have alluded is one on the Federation of Churches in New York, another on the Spirit of the Institutional Church and a timely editorial on Church Settlements.

More than 1,300 actors have united in an effort to have the theaters closed on the Lord's Day. One of them says, "It is an outrage to be compelled to face the audiences that come to the theaters on Sunday." Judging from the crowds we saw moving toward the theaters on a recent Sunday afternoon in Chicago, the actor's estimate of them was appropriate, but perhaps they could say as much of those who consent to play for them on Sunday.

THE FAILURE OF THE ARBITRATION TREATY

No great disappointment was felt by the public because of the rejection of the treaty by the Senate last Thursday. Practically it had been rejected already through the amendments which had emasculated it. The disappointment felt when the Senate began to show a disposition to defeat the original treaty was more profound and widespread than has been displayed in this country concerning any legislative measure during the present generation. But many who favored the principle of arbitration did not believe it would be promoted by the enactment of the measure which was finally voted on.

Yet there can be no question that a very important advance has been made in the last sixteen months in the direction of peace and unity between the two great English-speaking nations. This period will have peculiar significance in their history. In both countries the people have faced immediate possibilities of war with each other. They recoiled from these possibilities because of ties of blood, of common trusts and united aims. They have realized what war between them would destroy. They have considered what it means for Christians to fight one another. They have weighed the possibilities of reasonable settlement of difficulties that may arise between them by referring them for decision to able and experienced judges. It would be far more difficult to involve Great Britain and the United States in war today than it might have been two years ago. The people in both nations understand one another better, have deeper mutual respect and desire more earnestly one another's welfare.

That there should be in each nation distrust of the governing power in the other is not strange. If the vote against the treaty was influenced, as probably it was, by England's recent attitude toward the Transvaal and Crete, resentment of its policy is perhaps hardly less strong in England than here. In each nation there is always a degree of disapproval of its own governing policy. Many of our own citizens have often condemned the attitude of our Government toward other nations, as when it attempted to restore the Hawaiian monarchy. Such a sentiment toward either nation is no real make-weight against arbitration. But there are also distrust and hatred of England fostered by a good many Americans, especially in the West and South. We do not now propose to discuss the causes of these feelings. It is enough to say that we do not share in them. Perhaps the vote in the Senate on the treaty, forty-three for to twenty-six against it, fairly represents popular sentiment, a two-thirds vote being necessary to adopt it.

But that almost two-thirds of the people of this country are friendly toward Great Britain, and in favor of a treaty to submit to arbitration all disputes which may arise with her, is to us a profound reason for gratitude. Especially do we rejoice that the sympathy of educated men and women, so far as expressed, has been almost unanimous in this matter. We believe that that feeling is still more general in England toward us. In both countries it is steadily growing. The progress of Christianity will strengthen it. Enlarged mutual acquaintance will extend it. Increasing popular intelligence will give the principle of arbitration so firm a hold in both nations that it will either become embodied in a permanent treaty or be sure to be employed in any case which may threaten conflict. The arbitration treaty has failed, but the consideration of it has done much to make war impossible and to strengthen the bonds of friendship between the people of our nation and of our mother country, whose language and history and faith and aims are ours.

WHAT IS THE REMEDY

Two interesting articles appear in the current number of the *Atlantic Monthly* on the conditions of country life in New England. One describes a remote village, the other a farming community. In both the influence of the church has for many years been growing less prominent. In the former moral decay has become chronic, and the writer expresses alarm for the future of the country, so far as this condition is becoming general. In the latter, while the church is not dominant as it once was, religion finds expression in many ways, and the minister, adapting himself to present conditions, holds the confidence of the community and is the leader in moral and philanthropic movements.

These two pictures seem to be typical. We believe they represent fairly the country life, not of New England only, but of other parts of the land as well. The feature to which we especially direct attention is the decline in church attendance as compared with that of thirty years ago. This, we think, is generally recognized as a fact. We believe it is regretted by many who share in the responsibility for it. The causes are too varied to permit space to discuss them now. Suffice it to say that a decay of faith, absorption in present affairs and increased opportunities for amusement on the Lord's Day have destroyed interest in public worship for many who once found inspiration in it, while many more have not yet learned what that inspiration is.

What are the remedies for this moral decay? First, a better educated ministry. The idea has become too prevalent that a man or woman may be sufficiently equipped to be a minister for a country church by a short course of study or none at all. Is it claimed that educated men cannot live on the small salaries which can be raised by such churches? Then we need a more consecrated ministry of educated men—men brave and devoted enough to suffer privation for Christ's sake till they can create the larger constituency which will give them reasonable support.

Next, the number of churches in many country towns needs to be reduced. A community of a thousand people is ordinarily worse off with four or five churches than with only one. Each one of four ministers in such a place, struggling to hold together his little congregation, often becomes less than a fourth of a minister in ambition, opportunity, the fruit of his labor and the respect in which he is held. Is it claimed that denominational rivalries will not permit the consolidation of churches in these places? The need is great enough not only to lift educated ministers to a hight of consecration sufficient to do large service on small salaries, but to move lay Christians to sacrifice what is often little more than a name that they may join in one church for worship and work. The solemn question which many a redeemed soul in a morally decaying town ought to put to himself and his neighbors is, How can we save our own community? In the effort to answer that question these suggestions cannot fail to come before them.

Once more, the methods of worship and work must be adopted which best suit the people. In many places where church attendance is meager it is not difficult to gather larger numbers into the Sunday school, while Christian Endeavor societies are popular centers of religious life. Let the minister and his fellow-laborers make these services the best possible. If formal prayer and sermon are not attractive, let worship and teaching become informal. No prescribed order of church service is divine. The Sunday school hour may take on the dignity and value of the church meeting, and in some places may wisely be substituted for it. A strongly led Bible class may hold together adults who fall away from the regular church services. The best ways for people to get religion are the ways in which they most readily seek it. Some men who will not pray in meeting will do a Christly service to a neighbor in need. Recognize that as religious. To visit the widows and fatherless in their affliction is pure religion. All work for the uplifting of the community may take on the character of service to God with the wise co-operation of those who love God supremely.

Do not the conditions in many communities call loudly for such remedies for moral decay as we have named? Are not patriotism, humanity, love to Christ still strong enough to move some men and women to undertake them? Will not God bless them and lift them into such moral revolutions as will make glad the angels in heaven?

THE SACREDNESS OF SECULAR WORK

Distinctions between the sacred and the secular are not emphasized as much as formerly. Indeed, there is a tendency to do away with them wholly. From one point of view this is dangerous and wrong. To treat the Lord's Day like any other day is as impolitic and mischievous as it is sinful. It is given chiefly for rest, worship and Christian service. But from another point of view it is equally wrong not to do away with these distinctions. For instance, to suppose that because farming, engineering, or serving at a shop counter or an office desk, are not occupations nominally and directly aimed at saving souls, as the ministry is, they therefore are not sacred but secular is a mistake. They are, and ought to be understood to be, sacred in the truest sense.

All work, unless it be positively evil in its nature or purpose, is divinely meant to be regarded as sacred. It is sacred in that it is a means through which God may be served and glorified. Our work is God's appointed way of Christian usefulness for us. Whether one runs a sewing-machine, a ship, a bank, a college or a commonwealth, the same holds true. God's gift of opportunity for work renders the work truly sacred. The doing of the work faithfully for his sake also renders it sacred. It is well that this has come to be realized so generally, even though the realization lead for a time to extravagances of theory and mistakes in conduct. To identify Christ with our lives in all their details, to do our work as in his sight and for his sake, this is to look at the sacred and the secular as he looks at them.

CURRENT HISTORY

The Decision in General Martin's Case

The facts in the investigation of the chairman of the Board of Police Commissioners of Boston, Gen. A. P. Martin, were set forth by Governor Wolcott to his council last Thursday. The sons of the commissioner engaged in business, in which they solicited and obtained patronage from liquor dealers on the ground that they could secure favors from their father for those dealers. General Martin is himself president of the Pearl Hill Lithia Water Company (of which his son is treasurer), a corporation one-half of whose capital was mainly subscribed by liquor dealers, the remainder being principally a lot of land contributed by him. The governor says that "the circumstances under which the Pearl Hill Lithia Water Company was organized, and the nature and methods of its business, leave no room for doubt that in that instance General Martin knowingly permitted the use of his office in a manner inconsistent with the standard of duty required by Massachusetts of her public officers." That General Martin disapproved of the unworthy conduct of his sons was made evident by his testimony and that of others. No proof was furnished at the investigation that he profited or helped them to profit by that conduct, but it was admitted that he was unable to restrain them, and that his connection in business with one of them continued after he became aware that his reputation was suffering by it. The governor's council refused, by a vote of six to three, to comply with his request for General Martin's removal.

The reasons urged by those who voted against removal were that, while they admitted that he had been indiscreet, they found no official misconduct had been proved against him or suspected; that he had done conspicuously successful service in behalf of law and order during his administration; and that lawbreakers generally would welcome his removal. These, we believe, are facts generally admitted. Under General Martin's administration gambling, open licentiousness and illegal liquor-selling and other lawlessness have been effectively suppressed. His task has been a difficult one, with many opposing elements, and many of those who have sought his removal are not friends of good government. The city cannot be ungrateful for, and can ill afford to spare, such service as he has rendered to the cause of righteousness. Yet that he has committed serious indiscretion is beyond question, which cannot fail to impair his influence should he continue in office. This aspect of the case Governor Wolcott has not stated too strongly, though, as it seems to us, he should have recognized more fully General Martin's commendable services. We understand that the commissioner intends to hold his office till the expiration of his term.

Public Institutions Bill

The efforts of friends of humanity to provide separate departments for the care of the children, insane, paupers and criminals in the public institutions of Boston have been vigorously opposed in the legislature. It is difficult to say why. That such provision ought to be made is not open to question by any one who believes that our dependent classes should be humanely treated. It would surely be difficult, for example, to give a good reason why dependent orphan children should be kept under the same management as criminals. At the hearing before the committee on metropolitan affairs, though full notice and opportunity were given, no one appeared against the bill, while a large number of citizens whose judgment and knowledge on the subject are unquestioned testified in its favor. The arguments presented in the legislature for postponing the matter have little weight. They seem to be prompted chiefly by the hope that at some future time the appointments which are to follow the adoption of such a measure may be made in the interest of a political party not now in power. The bill has been carried through the House and is before the Senate with every probability of final passage as we go to press.

The Tariff in the Senate

The Senate Committee, under the lead of Senator Aldrich, has treated the country to a genuine surprise with which it must be confessed that much relief is mingled. Mr. Dingley's bill, which the House forced through practically without amendment, was objectionable not only upon the ground of its excessive rates upon certain lines of goods, but also because of grave doubt whether it would raise the revenue needed for carrying on the Government. Goods must be imported in order to pay a tax and many of the rates proposed in the bill seemed likely to be prohibitive. The Senate Committee has made practically a new bill in which the addition of a tax of forty-four cents a barrel on beer, the withdrawal of the rebate on beer and whisky stamps, together with a duty of ten cents a pound on tea are expected to provide upwards of thirty million dollars additional revenue. These are taxes for revenue only, and in order to make them palatable to the Republican majority are treated as emergency measures, to be discontinued in 1900. The rates of the Aldrich Bill are generally lower than in the House bill, old books and art objects are restored to the free list, hides are made dutiable at one and a half cents a pound, the reciprocity clauses disappear from the bill and the objectionable retroactive clause is abandoned. The duties on hides, fruit and certain grades of wool were added at the dictation of Senator Jones of Nevada, without whose vote the measure could not have been carried through the committee, and may probably be continued in the bill in order to secure the vote of the senators from the far West. The sugar schedule is a puzzle which only the Senate experts or the sugar trust can explain, but is said to be unduly favorable to the trust. On the whole, the bill is more promising as a revenue measure and less dangerous to the future supremacy of the Republican party than the one which originated in the House. It has yet to pass the gauntlet of the full Senate and of a conference committee and it would be vain to prophesy what its fate will be. But it may be confidently asserted that any measure which fails in practice to raise revenue or has the suspicion of being dictated by selfish private interests will bring popular condemnation upon the party which enacts it.

The Rejected Treaty

If the arbitration treaty with England was rejected by the Senate, it is well to remember that a large majority was recorded in its favor, even though it did not reach the two-thirds required by law. And if it be true, as some of the papers have stated, that a few of the votes cast in its favor were in opposition to the real opinion of the senators voting in order to meet the wishes of constituents, it is only one more proof that the best public opinion everywhere was in favor of the treaty. We comment on the subject in our editorial columns. The authors of the treaty, ex-President Cleveland and ex-Secretary Olney, have maintained a dignified silence. They had no need to speak, their fame is secure. The English newspapers are naturally bitter in their expression, not always of disappointment, but of astonishment that there should be so little unity of action among the governing powers on this side the sea and so much weight given in a matter of the first importance to personal dislikes and national prejudices. "In its amended form," says the *Pall Mall Gazette*, "the treaty was not worth preserving, but the principle, like the soul of John Brown, goes marching on." The defeat of ratification had been so fully expected in America that there has been comparatively little comment from any quarter. When the United States Senate is through talking, the people of the United States are usually pretty well tired out.

The Forest Reservations

The good which President Cleveland did in setting apart large tracts of forest reservation in the far West the Senate has done its best to undo by an amendment to the sundry civil appropriations bill revoking the order. We discussed this matter at length in our issue of April 15, and see no reason to modify the opinions then expressed. In the changed conditions induced by the Senate's action, it behooves the friends of the forests to exert themselves to the utmost lest the good work accomplished should be wholly undone.

The Universal Postal Union

The congress of the Universal Postal Union, representing all the nations of the world except China, Korea and the Orange Free State, met for the first time in America in Washington on Thursday last, and organized by the election as president of Gen. George S. Batcheller, the senior delegate from the United States. Fifty-five countries, nearly all in the union, are represented. The last meeting of the congress was held six years ago in Vienna, and the executive headquarters of the union between meetings is at Berne, Switzerland. The congress was welcomed by Postmaster-General Gary. President-elect Batcheller made an address in French, which is the language of the congress, and a tribute was paid by Camille de Lessert, director of posts for Switzerland, to Dr. Von Stephan, the organizer of the union, whose death occurred since the last meeting. Propositions for a new universal postage stamp, available in all countries of the union, and for an increase of the weight allowance of letters are to be considered, together with other propositions which have accumulated since the last meeting. Here is a department of practical governmental activity in which the civilized governments of the world are directed by a few experts meeting at long intervals and without parade.

The Second City of the World

Governor Black of New York has signed the bill which consolidates at the mouth of the Hudson the largest city of America and the second largest of the world. From the beginning of 1898 New York, Brooklyn, Staten Island and parts of Long Island and of Westchester are combined into a city of about 3,200,000 people, or three-quarters of the population of London on less than half the territory. It was hardly to be expected that the governor would refuse to sign the bill, in spite of the veto of the mayor of New York, the opposition of the leaders of the bar, the commercial bodies and most of the city newspapers, but the manner in which the work has been accomplished is creditable neither to him nor to the party leaders. The bill was twice forced through the legislature without amendment or debate, and Governor Black, following this example of contemptuous silence, neither defends his action nor takes notice of the objections of the bar association and the newspapers. The charter, by the confession of those who helped frame it, is hastily put together, carelessly worded, cumbersome and perhaps unconstitutional in some of its provisions. It perpetuates the divided responsibility of police control, from which New York has suffered so much, and the scandal of which has only just been checked by the election of a president after a protracted deadlock. It establishes a clumsy and dangerous municipal assembly. It is said to be very unjust to New York, which must bear the chief burden of taxes, in its financial arrangements. These are admitted facts, and the only answer which has been vouchsafed by the boss and his lieutenants is "that it can be amended."

Ideals Worth Striving For

The governor's action has thrown upon the Citizens' Union of New York a task as difficult as it is important. It is to overthrow machine politics and substitute a system of municipal government on business principles for the greater city. The union has mapped out its work in a practical way, proposing to establish headquarters in each assembly district, to create a thorough organization and to carry forward a house-to-house canvass for the purpose of giving every voter an opportunity to enroll himself for good government or against it. It will have to overcome the opposition of those who profit by bad government, the resistance of those who have all their lives been affiliated with political parties, and the indifference of those who prefer good government, but who exert themselves only in crises, besides the differences of those whom it may enlist as to which of them shall hold offices in the government they seek to establish. Yet the union has some important object lessons to which it can point. For the first time in many years the streets of the city are clean, because Colonel Waring has been employed to do that business, has been given full power to do it, and has done it honestly on non-partisan principles. The object of the Citizens' Union is to extend the same principles throughout the entire administration of the city, and honest and persistent effort will some day be rewarded by the triumph of having brought the majority of the citizens to see that this is essential to their interests. Startled into action by threatened nominations by the union, Tammany has announced "free silver and home rule" as its battle cry, and Senator Platt has declared that there must be union of all forces against Tammany—but only under Republican (*i. e.*, Platt) leadership.

The Progress of Municipal Reform

A successful conference of the National Municipal League was brought to a close at Louisville on Friday last. A number of local organizations in different cities of the country were received into membership, and papers of much interest were read. The most important direct action was that authorizing the appointment of a committee "to report on the feasibility of a municipal program which shall embody the essential principles that must underlie successful municipal government, and which shall also set forth a working plan or system consistent with American industrial and political conditions for putting such principles into practical operation." Mr. Woodruff, the national secretary of the league, in his interesting annual review of progress and events took an encouraging view even of the recent municipal contest in Chicago, where of twenty-eight aldermen condemned upon their record by the Municipal Voters' League only two secured a re-election, while he regards the present council as the best the city has had for years.

The Death of Veterans

The survivors of the struggle between the States are growing fewer. Rear-Admiral Richard W. Meade died May 4, in Washington, after an operation for appendicitis from which he failed to rally, at the age of sixty-seven. Born in New York, he entered the navy in 1850, and began active service with the Mediterranean squadron, where he served under Commander Ingraham, whose firmness and tact rescued Martin Koszta, who had claims upon American citizenship, from an Austrian prison. Meade began his service in the War of the Rebellion as an instructor in gunnery to volunteer officers, took efficient part in the blockade, the recovery and control of the Mississippi, and in the combined operations of the army and navy along the South Atlantic coast. With the return of peace, under the rotation system of the navy, a wide range of activity including the negotiation of a commercial treaty in Samoa fell to his lot. A fine type of the combination of technical knowledge and practical efficiency which the naval training at its best often gives, he was a man also of strong individual convictions, which he did not hesitate to express upon occasion, in defiance of the formal etiquette of his profession.

Hon. Elbridge Gerry Spaulding, well known as the "father of the greenback," died at Buffalo, N. Y., May 5, in the eighty-fourth year of his age. As the author of the legal tender and national currency bank acts, he will be remembered in the political and financial history of the country. His History of the Legal Tender Money Used through the Great Rebellion, and his well-known address before the Banking Association at the Centennial Exposition, on One Hundred Years of Progress in the Business of Banking, are standard authorities in American financial history.

The Collapse in Thessaly

The story of the Greek war repeats itself with a change in the names of places. From Milouna and Tyrnavos to Larissa, from

Larissa to Pharsalos, and from Pharsalos to Domoko, the Greek forces have been driven back, winning here and there a battle, but overwhelmed by numbers and having no leaders to compare with the trained German officers who are acting as staff officers and artillery commanders for Edhem Pasha. On one side of the peninsula on the Gulf of Salonica Volo is in the hands of the Turks; while on the other the Greek forces have retired from Epirus, and are threatened with attack on their own side of the frontier at Arta. The Greek navy has ceased to be a factor in the contest, and the real centers of activity are at Domoko and in the political circles at Athens and Constantinople. Colonel Vassos has returned from Crete announcing that the union of the island to Greece is an accomplished fact in spite of the Powers, but in Athens the abandonment of Crete is already accepted as a necessary prerequisite of the mediation that has been asked for. It becomes more and more evident that Turkey has been used by the Powers as a rod to chastise Greece for her patriotic but presumptuous hopes, and that her troops are restrained by their nominal master in fear of the results at home and abroad of too sweeping victories. Turkish fanaticism has been fanned into a flame by the triumphs in Thessaly, and if there be anything in the report that the Sheik ul Islam has taken action foreshadowing a "holy war," the rulers of Europe may find that they have been playing with a fire, in which all their plans of an enforced peace and a continuing Ottoman Empire may be burned. In the meantime the Turks refuse an armistice and are pushing on, and King George is suing for help to his worst enemies, William of Germany and the Russian Foreign Office.

Paris in Mourning

All the elements which go to make fire terrible and destructive seem to have been gathered in the temporary structure in which the fashionable world of Paris was holding its annual charity bazar. A low wooden shed, extending for a hundred feet between high buildings and transformed into the semblance of an ancient city street by means of tapestry hangings and fresh paint, threaded by live electric wires and filled with booths of the most inflammable materials, the crowded passage ways, in which without a panic it was difficult to move, only needed a spark of fire to kindle into a swift inextinguishable furnace, from which few attendants or visitors escaped. Many who might have got clear of the fire were caught and crushed in the panic-stricken crowd. Clothes were torn from the backs of even strong men, who were powerless either to reach the doors or to help others. In twelve minutes the work of the flames was done. The wounded were rescued and carried away for treatment, while the dead were most of them burned so as to be unrecognizable. The body of the Duchesse d'Alencon, who remained in her stall with cool and generous courage to allow the visitors to escape first, was identified by her dentist by the fillings of her teeth, and others by the remains of jewelry or a fragment of clothing. The list of the dead is a long one, and includes many of the best known names in the aristocratic and fashionable circles of France. The police excuse themselves for allowing such a fire trap to be erected upon the ground that the building was on private property with which they had no right to interfere. No such excuse would be admitted for a moment in one of our American cities, and the public opinion of Paris and the world will undoubtedly hold the police authorities to a strict account.

Briton and Afrikander

The tension of feeling in South Africa has been somewhat lessened during the week by the repeal in the Transvaal legislature of the obnoxious immigration act, with the special announcement, however, that it was done in deference not to British but to Dutch African influence. The reserves have been notified to be ready in Natal, and the Transvaal is carefully watching the frontier lest a sudden attack similar to the Jameson raid should be attempted. The return of Cecil Rhodes with all the airs of a triumphant vindication from his English visit has not tended to tranquillize the feeling of the Afrikanders, which has found significant expression in an appeal widely circulated in Cape Colony and the Orange Free State, calling for help in the Transvaal. "We do not want your money or moral support," it says, "we want you to come and help us." British action of some sort, determined by a fixed purpose at least to maintain the London Convention and the paramount influence of England in South Africa, is probable, and talk of the cession of Delagoa Bay or, at least, a station at its mouth continues. Those who look for a war say that matters are not to be pushed to a crisis just yet on account of the queen's jubilee, which it would not be seemly to disturb by a bloody war. If the Dutch retain their often proved courage and ability with the rifle, the English are likely to find that delay will only increase their resources and determination, and that they are not to be conquered but must be overwhelmed.

NOTES

Knowledge waits upon war. The excavations of the American Archæological Society at Corinth have come to a stop while the Greeks are holding back the enemy.

The revolution in Honduras has assumed proportions threatening enough to induce our Government to send the cruiser Marblehead to protect the interests of American residents at Puerto Cortes.

The United States Supreme Court denies the application for a re-hearing in the case of the Trans-Missouri Freight Association case. It confirms the findings of the lower courts affirming the validity of the Berliner patents, upon which the monopoly of the Bell Telephone Co. in long distance telephony depends.

The international monetary commission, consisting of ex-Vice-President Stevenson and Messrs. Wolcott and Paine, sailed for Havre on Saturday last. With Japan added to the list of nations having a gold standard, and Austria and Russia hoarding gold to strengthen their financial position, we fear that the commission's reception is not likely to be encouraging.

The nomination by President McKinley of Col. H. A. Thomas to be postmaster of Boston is a deserved recognition of meritorious service. He entered the post office as clerk at the age of 17, and has spent the most of his life in that business. When a man has earned promotion in a public work in which he is thoroughly competent, it is not to his discredit that he understands politics well enough to secure his promotion. His nomination was promptly confirmed by the Senate.

Following on the news of the Paris holocaust comes that of the death of the Duke d'Aumale, which was induced by the shock of the disaster in which so many of his friends and relations perished. He will be remembered as the French leader in the subjugation of Algeria, as a scholar and historian, and especially for his splendid gift of the chateau of Chantilly with its magnificent collection of art treasures, which by his death comes into the full possession of the Institute of France, in trust for the French people.

The most pathetic of the series of disasters connected with the collapse of the New Bedford Mill corporations was the finding of the body of Treasurer W. D. Howland in the water at one of the docks of that city last Thursday. He was in the prime of life, public spirited and in many ways an excellent business man and citizen. He was driven to take his own life by mistakes for which others no less than himself deserved blame. Better laws for the supervision of corporations might have kept him from such a fatal disaster, and surely they ought now to be enacted.

Protracted drought has driven the Australian colonies to public prayer. In Western Australia especially the situation is so threatening as to imperil the future of the colony. The fringe of cultivated land near the coast has contracted until it is within less than a hundred miles of the coast. In some parts of the colony there has been no summer rain since February, 1892. The interior country is more arid than the driest parts of our own central plain, and its future seems to depend entirely upon the unproved possibility of irrigation by means of artesian wells.

Mr. Charles W. Spaulding, president of the suspended Globe Savings Bank, and treasurer of the University of Illinois, three assistants in the bank and one of its directors have been indicted for embezzlement and dereliction in duty. Mr. Spaulding has been unable to secure bail and is therefore in prison. The others were more fortunate and are still at large. Meanwhile the depositors, on the ground that the State bank examiner failed to do his duty, and that therefore the State is responsible, have petitioned the legislature to appropriate $410,000 to meet their claims, in which case they will consent that all the assets of the bank be turned over to the university, whose losses aggregate nearly, or quite, half a million. The assets may prove more valuable than now appears probable. Mr. Spaulding insists that they will pay all liabilities, if rightly handled, and leave something for the stockholders. Others do not seem to share his opinion.

IN BRIEF

The program for the Saratoga meeting of the Home Missionary Society, June 1–3, published on page 689, ought to attract many to the gathering, which this year is one of no ordinary importance.

The Pittsburg *Christian Advocate* has our sympathy in the loss of its files and library in a recent fire. Its record and its spirit, fortunately, are incombustible, and its financial loss is covered by insurance.

We are glad to be able to promise our readers in next week's issue a special article by Dr. John Henry Barrows on his India lectureship, which has occasioned such widespread interest. He is due in California this week and expects to begin a course of lectures at Chicago University May 23.

Colorado College is hardly through celebrating the successful outcome of its effort to secure the Pearsons' endowment and now a friend, who does not wish his name made known, gives $10,000 for a hall to house the young women's club. This particular assistance was greatly needed, and the best thing about the gift is that it came entirely without solicitation.

Nearly $5,000 less than in April, 1896, were the total receipts of the American Board last month, and the showing for the eight months just ended is a decrease of $52,687. There are still four months in which to change the balance to the other side of the ledger, but only energetic and self-denying efforts of many givers can save the missionaries from great disappointments.

Now then, steamship Paris, do your prettiest and bring to us speedily and safely the precious literary freight which ex-Ambassador Bayard has in keeping for the governor of this commonwealth! There are already plenty of claimants for Bradford's invaluable manuscript, and no doubt the building committee could promise a special alcove for it in the new Congregational library.

The *Presbyterian* says: "One would have to go to perdition to find a language in any sense adequate to describe the Turk's nature and characteristics." No, no! friend, only to the Westminster Confession. It is original sin developed into actual transgression under the influence of a lopsided and fanatical religious system which makes the Turk, and the English language is powerful enough to describe him.

Our April Handbook, Turkey and the Turkish Problems, is receiving even more attention than we anticipated. Mr. Byington's clear and dispassionate treatment of his theme has been commented upon in Brooklyn, New York and Montreal papers, while individuals in sending their orders for it have taken occasion to say that nowhere else have they been able to obtain the light which this Handbook throws upon the complicated Eastern situation.

The Supreme Court of the United States upholds the police power of the States in the case of Rev. William F. Davis, who was arrested for preaching on Boston Common in June, 1894. Mr. Davis's plea and appeal were made in the name of personal freedom and the liberty of prophesying, but inasmuch as a permit was at his service for the asking and his success would have opened the public parks to evil as well as good, it carried little weight with sober-minded people.

The Congregationalist's pilgrims of last summer remember Wells with as much satisfaction as any place they visited in England. Central in their thoughts of that charming old cathedral town is the figure of the venerable and beloved Rev. T. J. Kightley. The pilgrims will learn with sadness that he died March 22, after an illness of twelve days. He had filled out life's measure of threescore years and ten. His was a devout and gentle spirit, a true and worthy minister of Christ.

"Have we a baker's dozen there who accomplish any more than they used to in one New England town meeting?" So writes a Mt. Holyoke College graduate, now residing on the Pacific slope, concerning that august body known as our national Senate. This query was put before the rejection of the arbitration treaty, but is not devoid of pertinence now. Senator Hoar will have to write another article for the *Forum* defending his colleagues, the majority of whom, it must be admitted, stood with him in supporting the treaty.

Having sampled with considerable care and thoroughness what Boston has to offer in the way of Sunday services, Deacon Dudley and his good wife have decided not to be religious tramps any longer—at least not for this season. They have found, as this week's account shows, a pleasant temporary harborage, and they will return to their home at Peaceville in season for the early strawberries and the annual observance of Children's Sunday. We understand that the superintendent of the local Sunday school has asked the deacon to organize and conduct a class in comparative religions.

England is lovingly reluctant to let our late ambassador, Mr. Bayard, go, and has given him all sorts of final assurances of esteem and regard. The American Society in London made him its guest last Friday evening at a reception at which the new ambassador, Colonel Hay, his wife and all the members of the American embassy, with many eminent English men and women, were present. A loving cup in the form of a pumpkin was presented to Mr. Bayard surmounted by a bust of himself. Could this have been intended to suggest that in spite of criticism from the Yankees who love pumpkin pie the ambassador remains on top?

Few men in the Connecticut Valley have been so long and widely known, and few have been so useful citizens in all that region, as Mr. S. E. Bridgman, who was born in Northampton seventy years ago, and whose neighbors to the number of several hundred called at his hospitable home last Saturday to celebrate his seventieth birthday. His is the "college bookstore," which all Smith College girls know. All the institutions of learning in that region owe much to him. Many a man and woman of literary fame on both sides of the sea knows and loves him and has enjoyed his hospitality. His constant cheerfulness and overflowing spirits promise him yet many years, which are the reward of the righteous.

The *Review of Reviews* for May publishes its usual forecast of the great summer gatherings of the year, some of which will be of special interest to our readers, as, for example, the National Educational Association at Milwaukee, July 6–9, and the British Association for the Advancement of Science at Toronto, Aug. 18. At Northfield there will be three conferences—that of the students, June 25–July 4, the Young Woman's Christian Association Conference, July 9–20, and the General Conference for Christian Workers, July 29–Aug. 16, with a Y. M. C. A. camp open through July and August. Of the Christian Endeavor Convention we have frequently spoken. In connection with the Nashville Exposition there will be a series of conventions and congresses, beginning with a National Good Citizens' Convention May 18.

Whatever misgiving may have anywhere existed concerning Mr. Moody's attitude in recent years toward the late Professor Drummond is altogether put to rest by the beautiful tribute in the *Record of Christian Work* for May, of which bright little monthly Mr. Moody's son has just assumed the editorship. The evangelist, writing from Cincinnati, evinces the keenest sorrow over the loss of his friend, and the characterization of Professor Drummond is so true and at the same time so delicately drawn that we cannot forbear a quotation or two. Says Mr. Moody:

> Some men take an occasional journey into 1 Cor. 13, but Henry Drummond was a man who lived there constantly, appropriating its blessings and exemplifying its teachings. As you read what he terms the analysis of love you find that all its ingredients were interwoven into his daily life, making him one of the most lovable men I have ever known. Was it courtesy you looked for, he was a perfect gentleman. Was it kindness, he was always preferring another. Was it humility, he was simple and not courting favor. It could be said of him truthfully, as it was said of the early apostles, "that men took knowledge of him, that he had been with Jesus." . . . He was one of the easiest men with whom to work, for he thought more of the common object than of aught else. . . . My own feelings are akin to those of David on the death of Jonathan.

Another noteworthy estimate of Professor Drummond is that of Ian Maclaren in the May *North American.* It is written in his best literary vein, is full of striking antitheses and breathes the devotion of a friendship covering more than thirty years. Upon two points Dr. Watson and Mr. Moody are absolutely agreed. Says Watson, "He was the most perfect Christian I have known or expect to see this side the grave." Says Mr. Moody, "Never have I known a man who lived nearer the Master or sought to do his will more fully." The other trait which both of his friends noted in Drummond was his consideration of others. "Never," says Dr. Watson, "did he say one unkind word of the world which condemned him. It was impossible to quarrel with Drummond, although you might be the hottest tempered Celt on the face of the earth." And Mr. Moody confirms this by saying, "Never have I heard Henry Drummond utter one unkind or harsh word of criticism against any one. He was a man who was filled with love to his fellowmen, because he knew by experience something of the love of Christ."

STAFF CORRESPONDENCE

FROM NEW YORK

Greater New York

Well, it is a fixed fact at last. The governor has signed the charter bill and on the first of January next New York will become in the number of its people the largest city in the world, except London. Now begins in full earnest the strife for spoils for which politicians have been maneuvering ever since the project was first talked of. It is no small prize, this that they are after. For a single item, the officials to be appointed by the mayor of the new municipality are several thousand and their salaries will run up to many millions. Whether, therefore, the coming mayor shall be another Tammany robber of the Tweed type, or such a man as Mayor Pat. Gleason, or some high-minded, honorable, incorruptible, patriotic gentleman, who would accept the trust at a personal sacrifice for the people's welfare, is a matter of vast moment on which the best minds here are now intensely pondering. An immense amount of patriotism finds expression in speech and writing, and honest citizens are asking, How much of this will be seen in act at the critical hour?

The Citizens' Union

More or less hope, according to the individual temper, is being placed upon the purposes and plans of this new combination. Its declared object is the separation of our city political action from that of the State and nation, and the holding of municipal upon different days from general elections. The aim is to select for officials of every grade in the greater city the very best man for every place to be filled, and to secure his election thereto without regard to his national or State party affiliations. The theory is old enough and has always been loudly approved here in words, but has rarely succeeded in practice, and then only for the briefest time. Many most excellent men are in the body; it is absorbing good government and other clubs seeking the same ends; its numbers are growing daily and they are getting plenty of advice and warning from all sides—the warning being mostly to this effect: Check your enthusiasm; don't be too sanguine; count and weigh your adversaries; and go slow. So good a cause in the hands of so wise, able and experienced leaders of tried integrity, with such a following, ought to succeed. It could hardly fail except in a community long accustomed to a despotism like that of Tammany, which with these great prizes before it will naturally do its worst.

Old Trinity

Trinity Church's celebration of her 200th anniversary, begun Sunday, May 2, has continued through the week with unabated interest. Many of our noted city magnates, clerical and lay, were in attendance. The historic church was richly decorated with flowers, banners and various adornings. Grand church music from organ, choir and chimes, with solemn clerical processions, gave dignity to the services. The principal addresses were by the rector, Dr. Dix, Dr. E. N. Potter, Dr. Rainsford, Dr. Huntington, Dean Hoffman and Bishop Potter. The bishop's historical discourse was delivered Wednesday, the beginning of the church's third century, when the house was thronged and the services were of an imposing character. On Sunday, the 9th, all the pulpits of Trinity parish were occupied by Bishops Doane, Littlejohn, Coleman, Walker, Neely.

Another Eloquent Scotchman

Rev. John McNeill, the Scotch evangelist, continued his two daily services through the week in Chickering Hall at noon and Dr. John Hall's church in the evening. Next week the noon service will be continued and the evening meetings will be held in the Broadway Tabernacle. The noon audience has grown daily until the lower floor is filled with men, mostly business men, whose favor he has largely won, and the galleries are filled with women. He pays little attention to homiletic rules, but is direct, simple and earnest as is Moody. Every blow tells. Best of all, Christ is the goal to which his every line of thought comes at last.

Brooklyn Lectures

Brooklyn is seldom troubled with lack of good lectures, and the closing season has been fully up to the average. One of the pleasantest and most instructive was that of Lieutenant Peary, given to school children, on Arctic Explorations. Several ladies have taken the platform with marked success; among them were Mrs. W. A Roebling, who gave an account of her attendance on the coronation of Czar Nicholas II., in May, 1896. Her talk was illustrated by a tableau representing the scene.

Miss Kate E. Oliver, a cultured Scotch lady, indorsed by Dr. Watson, Barrie and others, is illustrating Scottish character, dialect and manners in a way scarcely less attractive than Maclaren's own.

And then came a woman doctor all the way from Michigan to tell Brooklyn people of the Evils of Habitual Wrong Posture, whether in sitting, standing, walking or sleeping. School children, authors, editors, scorching bicyclists and other flagrant transgressors against the perpendicular were shown the errors of their ways with unsparing frankness.

Personal

Dr. and Mrs. R. R. Meredith sailed on the Kaiser Wilhelm on Saturday for the proposed six months' rest and recuperation from the effects of the grip. They go direct to Naples for a ten days' voyage, later visiting Switzerland and such other parts of Europe as shall seem best.

Dr. W. S. Rainsford left, this week, for the Virginia Hot Springs, suffering from an attack of gout.

Rev. M. B. Taylor, chaplain-in-chief of the G. A. R., began his pastoral service of the Park Church, Brooklyn, May 1. The surgeons are talking of using the "X rays" to find the rebel bullet under the chaplain's shoulder blade.

Mr. William R. George is showing upon both sides of the river the plan and working of his Junior Republic, using as an object lesson its sixteen-year old president, "Jakey" Smith, whose speeches and manner favorably illustrate the bearing of such training on "the small boy problem," which Mr. George is trying to solve, and with fair prospect of success.

HUNTINGTON.

BYPATHS OF EUROPEAN TRAVEL

III. THE BICYCLE

BY H. W. DUNNING, YALE UNIVERSITY

Bicyclists go to Europe in yearly increasing numbers. Probably this is the most satisfactory way for a party of young men who wish to travel at a minimum expense. Its use, however, is by no means confined to young men. Many ladies take their machines with them, and testify to the enjoyment of a bicycle trip. The greatest objection is that one is so dependent upon the weather. It is an inexplicable fact that the bicyclist in a shower always thinks he is getting much wetter than if he were walking.

Many steamship lines charge from two to five dollars for the transportation of bicycles. This is an imposition upon the cyclist. The plea that the bicycle requires careful handling is useless, for, despite the extra charge, they insist upon its remaining at the owner's risk. It is merely a small way to make an extra dollar. In addition to this they require that it shall be crated. This costs $3 more each way, and takes a day's time besides the trouble and expense of sending it by express to the steamer. I generally ride my machine to the dock, and there, if necessary, take the two wheels out of the frame and tie the three pieces together. The Wilson and the Leyland Lines make no charge or unnecessary trouble for cyclists.

Denmark has always treated the bicycle hospitably. No duty has ever been levied on it and the rider is well treated by the public and at the hotels. Every dog barks at him, but he seems to do it as a matter of duty, for he rarely goes any further. The country has good roads, plenty of daylight in summer and comfortable hotels in all large towns. If one can escape the frequent showers he will have a very pleasant trip. Sweden has more fine scenery and in some respects a more interesting people. But the distances are long and sometimes the country is monotonous. Norway is more mountainous and a trifle more showery. In both these countries the cyclist will have to deposit a small sum (about eight dollars) which will be receipted for and returned upon his departure. Holland furnishes splendid riding, and enjoyable trips can be taken in all parts of Germany. Belgian roads are often paved for miles with unridable cobble stones. France has good roads and in the southern part excellent weather in spring and fall. The peasants, unfortunately, have their shoes filled with heavy-headed nails. These drop out on the road and, as they are always found with the point up, punctured tires are not uncommon. The French peasant is not inclined to be more than civil to the cyclist. In these countries a bicycle accompanied by its owner can usually be taken in free of duty, but if it is exacted, he can reclaim it on leaving. Switzerland is too hilly to attract many riders. Austria and Italy require the deposit of a heavy duty. The former country has excellent roads and an interesting trip can be planned in the Tyrol. In its southern portion the Dolomites offer a field not yet opened by the railroad. Italy is hot and dusty in summer, but this does not deter every one. I have had no experience in Russia but met a couple of Finlanders in Sweden last summer who informed me that bicyclists were numerous there, and it is probable that they do not meet with more trouble and restrictions than other travelers.

It is best to take a good American wheel. Foreign ones of equal quality are no cheaper and considerably heavier. The machine should be carefully tested before starting. The rider should understand it thoroughly and always be able to superintend and, if necessary, to do any repairing. If you require assistance go to the best shop and explain that you wish its facilities at your immediate disposal and are willing, if necessary, to pay a trifle extra. Then take charge of the work yourself. The tool bag should contain a pump, wrench, pair of small pliers and a tire repair kit. I regard a double tube tire as a necessity. A puncture made by a nail or tack is easy to repair in a single tube, but a cut or rent is another matter. It is almost impossible to do anything in this case except to get a new tire. In this country, where single tubes are common, repairers can usually be found who are able to vulcanize the rent, but in Europe they are practically unknown. I used a Hartford single tube tire last summer, cut it with a piece of glass in Denmark and had no end of trouble. In such a case the guarantee of the maker is of little practical value. I regard the Morgan and Wright quick repair tire as the best now on the market for a long tour. The repair kit is light and simple and punctures are quickly mended. Should you be so unfortunate as to get a puncture near a former one, the quick repair principle will not work, but the tire can be treated as an ordinary double tube. A good brake is a necessity in an unfamiliar country. A foot brake on the front wheel weighs but a few ounces and is very efficient. It is unpleasant to have to work back-pedaling going down hill, and the brake will often save the machine and its rider from accident. A bell is also required. I have found hickory handle bars very satisfactory. They are stronger than metal ones and much more elastic. Care should be taken to have a good and well-fitting saddle. Most European cities have special laws pertaining to bicyclists, but these are liberally construed in the case of tourists. Be sure always to have a good road map and familiarize yourself with the names of the villages on your route. It will do little good to inquire the way to Berlin when but a few miles from Paris. Every one, especially bicyclists and pedestrians, should take pains to be civil to people whom they meet. It costs nothing and pays well. In most parts of Europe it is customary on the road for travelers to salute each other in passing. It is a pleasant custom and should not be suffered to die out.

The Cyclists' Touring Club has done much for tourists. Special privileges and prices are accorded to its members at many hotels, repair shops and custom houses. They have access to specially prepared roadbooks. It has a representative in many places in Europe. The Touring Club of France holds a similar position on the Continent. There are also local organizations, sometimes covering a large territory, which it is advisable to join if one intends to cycle there for some time.

The Spiritual Dangers of Theological Study

By Prof. George Harris, Andover

There is a prevailing impression that theological study in the seminaries has a tendency to dull or deaden spiritual feeling. This impression finds definite statement in a recent number of *The Congregationalist*, where a cultivated layman is reported to have said that the atmosphere of a divinity school is apt to be unfavorable to the development of the spiritual life; that theology is approached as a science would be, and so much strength is necessarily expended upon criticism and investigation that the men have little time and inclination for real soul culture.

This candid view deserves and calls for candid consideration. My constant association with theological students has given me favorable opportunity of observation, and my opinion may therefore be regarded as of some value. I am not disposed, merely because I am instructor in a divinity school, to deny the criticism, but, being in some measure responsible, I am all the more concerned to ascertain the truth, and to attempt the correction of any dangerous tendency which may exist.

The criticism really goes farther than to the time and strength which intellectual studies consume. The danger to spiritual life from that reason alone is inappreciable. There is nothing in the study of chemistry, for example, to affect the religious spirit. It may absorb time, but otherwise has no relation, or, at most, a remote relation to faith and duty. But theology is not exactly like the natural sciences. It pertains to the spiritual life. It has to do with God's revelation in Christ for the redemption of men from sin to holiness. It is a sacred science, a spiritual philosophy. Spiritual things must be spiritually discerned. The critical examination of such truth may rob it of sacredness. The intellectual study of religion may destroy reverence and trust and zeal. The layman would doubtless agree with me that the danger arises, not so much from the time devoted to study, as from the habit of subjecting the sacred truths of Christianity to purely intellectual investigation.

The criticism is not so indiscriminate, however, as to assume that there is no intellectual element in religion. It will not be maintained that Christianity appeals only to unintelligent emotion. Religion without knowledge is superstition, or mysticism, or physical excitement. No Protestant supposes that ignorance is the mother of devotion. The best and strongest faith is intelligent faith. The layman thinks it no reproach that he is called a cultivated layman. The intellectual and emotional are mutually dependent in religion. Knowledge and faith combine to create Christian character. Feeling is to be informed with knowledge; knowledge is to be infused with feeling, as with the oratory of Fox, of which it was said that his thought seemed to be all feeling and his feeling all thought.

Danger to spiritual life exists, then, only if the study of theology is exclusively or predominantly intellectual, only if the ethical and spiritual significance of truth is ignored, only if students assume that spiritual things are completely discerned when they are critically discerned. Now, whatever the case may have been in the past, the studies and lectures of a theological course at the present time are characterized by reverence, by spirituality, by recognition of the moral and religious motive power of Christianity, by inquiry concerning the needs of men and by the application of the gospel in preaching, in pastoral work and in missions at home and abroad.

There are some necessary studies which require the intellectual rather than the religious method, such as the Hebrew and Greek languages. Grammar and etymology are matters of knowledge. The religious spirit appears chiefly in thoroughness, patience and faithfulness. But the study of a language need have no unfavorable effect on the spiritual life. The authorship, date, and occasion of the composition of the books of the Bible, as of any other literature, are critical inquiries, although they throw light on the religious significance of the writings. But a student is not disinclined to pray because he has learned that the book of Isaiah was written by two authors. That knowledge, indeed, may clear his mind of confusion, and may give added power to the truth contained in that immortal book. After the language and history of the Bible are understood, its meaning is studied. Interpretation is the principal object. Half of the entire theological course is devoted to the careful, intelligent, complete comprehension of the truth contained in the Old and New Testaments. Instead of the purely textual, atomistic exegesis which formerly prevailed, study is now broadened to include the theology of the Bible, the beliefs and teaching of each writer, the progress of doctrine, the history of Israel, the life of Christ, the planting and growth of the church and of the kingdom of God.

Critical study merely furnishes the tools by which the religious significance and power of revelation can be apprehended. As a competent teacher of the classics does not confine instruction to grammar and etymology, but brings out the literary quality and beauty, the poetry and the philosophy of the writers, so the Biblical teacher transcends that which is technical and critical to bring out the moral and religious values of the sacred Scriptures. The practical uses of criticism itself are not overlooked. In Andover Seminary a course of lectures is given on the pastor's use of the higher criticism. The effect of Biblical studies, to my certain knowledge, is such that the young men would gladly subscribe to the fine article of the Westminster Confession concerning "the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection" of the Bible.

The study of sytematic theology is supposed to be especially unfavorable to spirituality. It is thought of as controversial, hairsplitting, rationalistic. It is believed that it does more to create doubts than to strengthen faith. That it has been open to this reproach under some instructors cannot be denied. When the object was to construct a system invulnerable to attack, to set new school against old school, Calvinism against Arminianism, consistent Calvinism against illogical Calvinism, a governmental theory of atonement against an Anselmic or a moral influence theory, dynamic against verbal inspiration, the eternal co equality against the eternal generation of the Son, then, indeed, the study of theology was arid, profitless, confusing, and foreign or hostile to spiritual life and to the simplicity which is towards Christ. A theological class was an anvil on which the professor hammered out his opinions and his opponents, when for such purposes it would have been enough to give him leave to print.

The theological instruction of today may not be as brilliant and exciting as the controversial discussions which have died out. But it is constructive, positive, reverent, and has some sense of proportion. It studies the actual revelation of God in Christ, the real facts of sin and heredity, the historical person of Christ, the love of God in redemption, the Christian character, and the kingdom of God. There is no stifling of questions and doubts which arise. But they are the doubts and questions of modern times, of the science and philosophy of today rather than scholastic quiddities and the microscopic differences which distinquish phases of evangelical belief. Let one read the theological works of Prof. Samuel Harris as an example of present methods of teaching, and one will see that the spiritual life of young men is promoted and deepened, rather than hindered and arrested, by the study of theology. Much depends on teachers at any time. But in all American lecture-rooms the tone is now devout; there is earnest search for the truth, and the theology is that which can be preached as well as that which can be defended.

Space does not permit me to describe other studies. Church history, covering the development of doctrine, the forms of worship and the progress of Christianity, confirms faith; and homiletics, devoted to the art of preaching, is eminently practical.

The distinctively religious life and work of students is not neglected. Besides daily prayers and services on Sunday, there are class prayer meetings every week, addresses by pastors and missionaries, work in neighboring churches and preaching during the summer vacations.

Life in community is certainly different in some respects from life elsewhere. Its separateness has some dangers and likewise some advantages. The constant fellowship of young men who have kindred aims is generous and inspiring. It does not depress but raises the spiritual tone.

Theological students are unlike in character as they are in intellect. But the type is good. The men have high ideals; they are deeply in earnest; they are generous to one another and are willing to work wherever they can do good. Their improvement during the three years is, in most cases, marked and gratifying. Some of them mature wonderfully in mind and character. They enter as boys from college. They go out as men and as able ministers of the gospel. Although they have much to learn from experience, yet in point of character, of devotion and of noble purpose a graduating class of twenty or thirty students would compare favorably with an equal number of ministers who compose a local Association.

Occasionally students stray away into the Unitarian body or abandon the ministry. That is true of five students in the last fourteen classes of Andover Seminary. But it is not due to their studies, as they have themselves admitted, but to other influences. Nor have any of them been pre eminently distinguished for critical scholarship and intellectual ability. On the other hand, it is the rule that the best scholars have the deepest spiritual insight and religious earnestness.

The fact is that there are spiritual dangers in all pursuits. The pastorate itself is not free from danger to high ideals. The mechanism of church work, the secularities of the parish, the competition of churches and their pride in numbers and outward success, the worldliness of Christians, the criticism of sermons, the routine of visitation are conditions against which a minister must guard himself lest his high spiritual and intellectual standards be lowered.

There may be some danger to spiritual life in the studies of a theological course. I am not apprehensive, however, on the side of excessive intellectuality. A symmetrical education is aimed at, which shall produce healthy, sensible, well-informed, cultivated, earnest, noble and sympathetic men. With that aim constantly in view, thorough knowledge of the Bible, of Christian theology, of the history of the church, and of the needs and demands of men will not hinder but will surely promote religious character and spiritual power.

DEACON DUDLEY'S SUNDAYS IN BOSTON

IX

BY ALDEN ENDECOTT

"It seems to me this list of churches and meetings and ministers and subjects and music is exactly the same every Saturday night," said Deacon Dudley, as he laid the *Transcript* on the table, "and nothing in it looks very inviting."

"Perhaps," remarked Mrs. Dudley, "we haven't been looking in this list for the things that would satisfy us most. We've been so much engaged in hunting up interesting things in churches that maybe we've come to care too little about worshiping in them."

"I shouldn't wonder," sighed the deacon.

With the quick intuition of a loving wife Mrs. Dudley detected her husband's homesick mood, and a bright idea came to her. Laying her hand upon his shoulder—the nearest approach to a caress in which she ever indulged—she said with her most engaging smile, "Suppose we settle down at the Old South again for mornings and go to these other places afternoons."

The proposition was favorably received and they fared forth the next morning feeling, as the deacon expressed it, "like Christians once more."

They were early, but there were familiar faces in the vestibule, and one or two quiet, pleasant greetings they received made them feel that they had come into a home and were known by the family. The pew they sat in was restful. The harmonious colors and rich carving made an impression on them like quiet, solemn music and the choir of angels in the stained glass window over the pulpit seemed as though they were just ready to break forth in singing, "Glory to God in the highest, on earth peace, good will to men." That sentiment grew every moment in their thoughts, till before the service began they realized the home feeling which is among the choicest and most helpful experiences in public worship. The galleries, which are free, were first filled, and the Dudleys were impressed by the preponderance of young men in them. Students, artisans, clerks, intelligent and manly, appeared ready for a message to inspire them and expecting to hear it. Entire families kept coming quietly up the aisles, led by substantial looking men, till almost every seat was filled. There was an atmosphere of cheerful reverence, as though they all felt that they were one company, united in one purpose. The homogeneousness of a family church impressed the Dudleys as never before. Their experiences elsewhere, all unconsciously, had enlarged their horizon of thought, for they no longer felt a sense of loneliness or neglect as they sat among the worshipers. They wondered why they had been oppressed that first Sunday by the beautiful surroundings and dimly realized that the fault was their own. The conditions were unchanged, but O, how different everything seemed!

"Somehow," whispered Mrs. Dudley to her husband, "I think God is smiling on us for coming to worship where we belong."

Just then a sweet soprano voice from the choir rose with the organ notes, which for some time had been softly falling on their ears, and voiced their thoughts:

> The Lord my pasture shall prepare
> And feed me with a shepherd's care.

And from that time they forgot themselves, absorbed in the service. The chapter in the Acts which Dr. Gordon read brought home to them a new sense of Paul's triumphant march through the nations with a conquering gospel. The pastoral prayer interpreted their own sense of gratitude to God and need of forgiveness, and brought to them the assurance of it. It voiced their aspirations and at the same time it was all-embracing. It made them feel that their own life was hid with Christ in God, and that he who had saved them died for the whole world and was reconciling the world to God.

When the choir sang the deacon looked at the angels in the window as though he knew it was to them he was listening, and when the congregation sang he looked at Dr. Blagden's bust in front of the platform as though he wondered why that venerable pastor did not lead the people.

"That's what I call a meaty discourse," said Deacon Dudley to a gentleman as they passed out. A hearty assent was given, and before the Dudleys were aware they were talking glibly with several in the vestibule.

"What nice, sociable folks they are here, Jacob," exclaimed Mrs. Dudley, with charming *naïveté*, as they walked home together.

"So they are," said he. "I never should have thought they were not if I'd been sociable enough myself to find out what they are. I pity people that don't belong somewhere in church, even if they're only spending a few weeks in the city. I tell you, Hannah, I've gone far enough about this town hunting for the Lord. I'm content to worship him in the Old South Church."

And Hannah breathed a devout Amen.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 23-29. Peace—When to Seek It, and How. Gen. 13: 5-18.

If we are followers of the Prince of Peace, if the beatitude, "Blessed are the peacemakers," means anything to us, then we are in duty bound to seek peace at all times. Hence the answer to our first question must be, "now." We certainly want at this very moment peace with God through our Lord Jesus Christ. We want to live today at peace with all men. And O, how much we want, in these days of tumults and wars, the prevalence of peace throughout the earth. But, first of all, we must understand the nature of peace and the only effective means of securing it.

Upon that massive tomb, just dedicated in New York in honor of General Grant, the only inscription is that memorable sentence uttered by him at the conclusion of the war, "Let us have peace" Significant indeed it is that upon the mausoleum of one of the greatest soldiers the world has ever known should be no token in carving or epitaph of the glories and the pomp of war. Those who rejected for this tomb every adornment that savored of the shock of battle understood well the character of the hero there buried. The best thing about this soldier, whose praises have been rehearsed afresh all over the land of late, was that he was essentially a man of peace. He hated war. It was only, in his thought, the necessary means to an end. Awful as are the horrors of carnage they are to be allowed—so General Grant believed—if thereby wrong is overthrown and righteousness established. This explains why he sent battalion after battalion in what seemed at first only reckless and fruitless assaults upon the enemy. He meant to fight it out, if it took all summer. When other generals lagged and vacillated Grant, knowing just where he wanted to strike, moved forward persistently and to victory.

There is a lesson here for our Christian lives. In the interest of a false peace we are often tempted to compromise with our spiritual enemies when instead we ought to fight them to the bitter end. There is one thing of greater consequence than peace, and that is righteousness. It may be that if we are seeking first the kingdom of heaven and its righteousness we shall not be able, even though we try our best, to live at peace with all men. Peace that is the outcome of an easy, good-natured temperament, which hates to have any trouble with anybody, is no peace at all. Certain phases of what has passed during the last year as peace in Europe have been more disgraceful to the Christian Powers than war. We should often get on better in human relationships if we were not quite so anxious to be on pleasant terms with everybody. There come times in our life—perhaps it will come in your life or mine today or tomorrow—when, if we would see the right thing done, the true word spoken, the wronged man dealt fairly with, the unpopular cause decently treated, we must take issue with our friends, our neighbors, even with those at our own fireside.

But such action as this, even if it cause temporary friction, must be taken in the interest of peace and with the spirit of the Prince of Peace in our hearts. He had to do and say many things that caused an infinite amount of commotion, but he did and said them calmly and tenderly. He wanted peace to prevail, but he knew it could only come as the result of the enthronement of righteousness and truth and purity in the hearts of all men and in all human relationships. Let us always seek for peace, but let us seek as zealously the things that make for peace.

Parallel verses: Ps. 34: 14; 119: 165; Prov. 3: 1, 2; Isa. 32: 17; 48: 18 22; 2 Tim 2: 22; Heb. 12: 14; Jas. 3: 18; Rom. 12: 18; 14: 19.

The Home

A SPRAY OF APPLE-BLOOM

Sweeter to me than rarer flowers
  This spray of pinky apple-bloom,
That sheds throughout these morning hours
  Its delicate perfume.

Beneath me, like a foamy sea,
  The pear tree blossoms toss their snow;
A robin sings exultantly
  Upon his perch below.

I mark the stately elm, whose boughs
  Are feathered with the fairest green,
The maples, where the wrens carouse,
  The lilac's budding screen;

I note the nodding wealth of grass,
  Dewed with the drops of opal rain,
Syringas stirred by winds that pass,
  The ivy's slender skein;

Yet naught so holds my heart in snare
  As doth this spray of apple-bloom,
Freighting the amber morning air
  With delicate perfume.

From it I glean a prophecy
  Of joy for summer's golden day,
When there fulfillment fair shall be
  Of all the hopes of May.

—*Clinton Scollard.*

In line with the article in Mothers in Council on Twilight Talks with Children is the advice given to a young mother to begin very early to teach her baby to pray. Consequently before he was able to walk or talk she took the little one in her arms, when he was ready for bed, and sang a simple little prayer in rhyme. To the mother herself this beginning of evening devotions with her child was infinitely sweet and precious, and she was surprised, as time went on, to notice how soon the little fellow seemed to grasp the spirit of these earnest moments, to stop his laughter and frolic and to cuddle down soberly in his mother's arms. It was but a step to teach him to repeat his own prayer as soon as the baby tongue could frame the words, and now the sturdy boy of four years joins in the Lord's Prayer at family worship.

The Japanese have a pretty custom of celebrating the blossoming of the fruit trees by a general holiday. They go in parties to the plum and cherry gardens and give themselves up to the enjoyment of nature. Practical Americans, whose thought of a holiday is almost inevitably associated with a national event, the celebration of which shall serve to cultivate the spirit of patriotism, may perhaps fail to understand the enthusiasm of their æsthetic and nature-loving cousins. But an excursion into the country when our own orchards are pink and white with exquisite beauty can hardly fail to impress the most sordid, making them wish that Memorial Day might come in apple blossom time. The Japanese love their plum and cherry blossoms, as almost every decorated article they send us can testify; indeed, they have artists who make the painting of these flowers their life work. Yet our apple blossoms are quite as beautiful and worthy of as true and general appreciation. Now that cheap electric cars bring the country within easy reach of all city dwellers, it would be a pity for any one to miss seeing the world in its blossoming time, when present beauty is linked with the promise of future fruit-bearing.

PARENTS IN LEAGUE

BY ELLEN CONWAY

"The parents are really the only ones who can do anything about it," said the member of the school board to the anxious mamma who was making her wail to him about graduating expenses. "The teachers may talk and the committee may talk, but the scholars will do pretty much what they please in spite of them. But the parents could nip the whole business in the bud if they chose. Why not?"

Is there not really a deal of force in the suggestion? Every thoughtful person must deplore the increasing expense which the graduation seasons are bringing, not only in the colleges and high schools, but even in the grammar grades. Those who are not personally inconvenienced by it realize the inconvenience which it means to others. Indeed inconvenience is a very inadequate word for it. For many families it has required the most rigid economy and self-denial to carry the child through the course at all. To provide, at the end, a dress too delicate to be of substantial use again, with gloves, slippers, fan and all the other accessories, and perhaps a carriage to convey the finery in safety to the hall, several dozen photographs, tickets to an elaborate reception with the cost of music and refreshments, programs, and what not to be met by their sale, badges, batons and ribbons for ushers, a class pin—all this is more than "the last straw." It is enough, in anticipation, to deter many parents from making the attempt to send the child to school at all. There are no statistics—it is not a matter for the census taker—but it is undoubtedly true that a great many boys and girls are losing a college education, and many more a high school course, because their parents cannot meet just such needless expenses as these. By their loss the whole community loses.

But all this is trite enough. We all recognize the evil. The only question is as to the remedy. And, as to that, was not the member of the school board right?

The periodical literature provided for young people fairly teems with tales and arguments intended to bring them to a better mind in this matter. We all know how Mabel, whose father is worth his hundred thousand, conspires with Edith, whose father counts by millions, to forego the lovely silk and elegant satin they had set their hearts on, and dress for their graduation in plain white muslin, and how charming the two girls—a beautiful blonde and a brilliant brunette—appear in their simple attire. Doubtless their example has been of some use. But why should such decisions be left to Mabel and Edith and their *coterie* of followers? Why should not Mabel's mamma and Edith's mamma have ruled out silks and satins in the first place? And why, to come down to a much more practical question, should not the mammas of Katharine and Margaret, and Louise and all the rest, whose incomes range along in the modest hundreds, have insisted from the very beginning on plain gowns for their girls, irrespective of what Edith and Mabel might elect to do?

"Why?" The reason is not far to seek. Because none of them knew what the rest were planning, and none of them had the heart to insist on her own dear girl's doing what might make her seem peculiar. Here is the great opportunity for our league of parents. We are suffering for want of "organization." All the other classes in the community are "organized." Our young people, by the very fact of their constant, daily association, are practically "organized." That familiar expression of theirs, "all the boys" are going to do this, "all the girls" are going to wear that—what is it but the summons of organized juvenile opinion? And how often does mature parental judgment—isolated, unsupported, helpless—attempt anything but unconditional surrender to it?

Seriously, might not a little judicious consultation among parents accomplish something quite worth the trouble it would cost? It need not involve a formal canvass. Just a little, simple, natural planning together among mothers who often meet, and perhaps an attempt on the part of each of these to make it in her way to see a few more, and the problem for one year's class would be solved. If there were still a few who stood out for extravagance and display, no matter. If once the majority are on the side of simplicity the point is gained.

Our boys and girls are not ambitious—not most of them—to outshine each other. They only have the natural dislike for being conspicuous by their plainness. It is not strange that a girl does not want to be the only one without a bouquet, but if the fashion of the year is once set against bouquets she will be almost as willing to follow that fashion as the other. No boy likes to have his father thought stingy. But the stinginess of a whole classful of fathers would cease to be counted stinginess at all.

The league of parents would find opportunities for usefulness at other times than graduation. The presents to teachers, which are forbidden in some schools and in almost all are felt to be burdensome, might be done away with by a little concerted action on the part of those parents whose means and social standing place them above the suspicion of niggardliness. The endless entertainments, which teachers find such an interference with the legitimate work of the school, could not go on in the face of such a league. Even athletics—but who would be rash enough to predict the result if once an irresistible force should meet an immovable mass?

A multitude of minor social perplexities would disappear if there could be a more general understanding among parents. Late parties, long bicycle rides, clubs that take time needed for study, muslin dresses on winter evenings, spring coats put on by the calendar instead of the thermometer—every mother knows that these things are coveted, not so much for their own sake, as because "everybody else" has them. Do let us begin to use a little of our tact and diplomacy in seeing to it that "everybody else" hasn't!

When Elijah was utterly depressed in mind and believed that his brave attempt to create a reformation in Israel had completely failed, and that there was nobody left that cared for the true God, and was ready to die of a broken heart, then God gave him a quiet desert, far from distraction, then a good sleep, then a comfortable meal, then sleep again, then more food and then a six-weeks' vacation. After that he recovered his spirits, and was greatly improved in his faith in God, as well as in bodily condition. One's religious moods, if not his religious life, may often depend on the condition of the body.—*Canada Lancet.*

Camera Hints for Young People

By Clifton Johnson, With Illustrations by the Author

An amateur photographer of considerable reputation once said to me that out of the many hundreds of pictures he had made there were only about three which he thought really good. But those three were a satisfaction that repaid all his labor and anxiety with the others. This striving for perfection, this willingness to give all that one has for the pearl of great price, is a good attitude to take. It imparts zest and interest to the work. Few lines of endeavor are more subject to accident than photography that deals with life and nature, and the failures and half successes that strew one's course are like the *débris* that marks the retreat of a sorely beset army. But, if one is a true enthusiast, this does not discourage. That will-o'-the-wisp, perfection, still dances on before, and the buoyant hope of catching him is never lost. As to the failures, learn what you can from them and let them go. They are to be expected and regrets are wasted.

In the matter of subjects there are few things that cannot be made interesting, and, if one has a gift for seeing, the material is almost inexhaustible, even in prosaic surroundings. The amateur of whom I spoke in the opening paragraph was tramping with me one day when we came on a brushy pond at the edge of a wood. It was just an ordinary stagnant little sheet of water less than a quarter of an acre in extent, and in dry summer weather it sank away to almost nothing and was overgrown with reeds and grasses. Yet this amateur thought it a gem, and declared that if he lived near he would buy the pond and the land surrounding and keep it expressly for his picture making. He saw material for many days' work on the borders of this pond, and was confident that right there, give him time, he could add one more to his list of perfect photographs. No doubt he was right. The scene changes with every footstep, and each passing season makes the whole aspect new. A friend suggested recently that an interesting series of pictures could be made by selecting a pleasant scene and photographing it each month through the year on the same day of the month and from the same point of view. As an entertaining bit of out-of-door study this is a very good idea. I mention it, and the distinguished amateur's longing to own a pond, to show what possibilities a person of imagination can discover in humble material.

In its broader meaning the word "artist" includes every one who exercises selective power and puts individuality into his work. The term in this sense includes the photographer, for selection underlies all he does. In choosing subjects and making exposures he is essentially an artist, even though a very bungling one; and it is worth his while definitely to realize that he is working in art, not simply mechanics, and to treat his material accordingly. The principles that apply in making a picture are just the same for a photograph as for a painting on canvas.

In the first place, the subject should have a meaning, and it should be properly balanced and composed. Notice the pictures in art galleries and in our best magazines and weeklies, and see how trained artists treat their material. The foundation requisite is that the bit of life or nature selected for a picture should be something more than commonplace—it should be beautiful, or odd, or in some way characteristic and possessing real interest and story-telling quality.

Let me indicate briefly the main points in composition. The chief feature of the picture, its center of attraction, should be near the middle, yet not exactly, lest the effect be mechanical. If too far to one side the balance is lost. Avoid having the horizon line run through the middle of the picture, unless it is much hidden by objects that intervene. The effect is less stiff if it comes either above or below that point. In the same way any prominent lines that run through the picture, either horizontally or perpendicularly, and divide it into equal sections are bad. The same unpleasant effect is often the result of having two equally important objects of the same sort, like two trees or two houses, appear, one on each side of the picture. You tell two stories, which is always a mistake, or else repeat two commonplaces. Avoid as far as possible having two objects come against or over each other. For instance, a man on a roadway ought not to be pictured in line with a tree trunk, or, if the man is in his house yard, he ought not to stand in line with a piazza post or house corner. Usually, when a figure is the chief feature of a picture, there should be more space left on the side toward which the person faces than behind.

But, having avoided these defects, which savor of the mechanical, instead of making for variety and ease and charm, I believe in a good deal of freedom. Take what interests and pleases you, and if a subject does not attract you don't take it, even if it seems theoretically just right. In the latter case something is sure to be lacking, and the picture, if made, would be cold and unsatisfactory. A photograph should be something more than a record of facts. It should have sentiment. This sentiment is largely dependent on the atmosphere and the lights and shadows. One of the common superstitions among amateurs is that you must not aim sunward when you take a photograph. Of course care has to be taken, or you will find "ghosts" on the negative. But it is well worth while to take risks, for in no other direction do you get such good shadow masses and such gentle contrasts and gradations. So shade your lens and be cautious, and take the sunward prospect whenever it pleases you most.

Probably it is in figure pictures that amateurs oftenest fall short of good art. Indeed, the figure picture that has a purpose and is true to life is rare. In most cases the photographer has one end in view—he wants a picture that will be a portrait of the person or persons who pose and in his intentness upon this purpose forgets all accessories. If he attempts a composition with a meaning, his effort is given to producing a "pretty" picture, when he should try to make a *real* one. There is not much art left when truth is sacrificed to prettiness.

Every photograph should be a little transcript of life. The people you picture should be in the photograph just what they are in their everyday work or leisure. Portraiture should not be the chief *motif*, usually, but incidental. As a rule the persons pictured should not be looking at you. The effect is too apt to be self-conscious and to lack repose. What you photograph should be exactly the same as it would have been had you not been around at all. Such results are not easy to accomplish, but they are worth undertaking and they raise what you do at once to a higher plane. These life studies, too, have an increasing value as time goes on. Ways change, friends leave us; ten, twenty, fifty years hence pictures of the right sort that show these friends in the old surroundings will possess an interest not easy to imagine now.

Pleasing and characteristic bits of life abound—children at work and play, the various vehicles on the streets, the many phases of human labor in doors and out, the domestic animals—and now is the time to begin picture-making. In our climate there is no better season for photography than spring. In winter the light is too weak and the tendency is to make the picture flat and dull. In summer the light is too bright and there is too much glitter in contrast with black shadows. But in spring and in the later autumn months the light has plenty of force without losing its mellowness.

One thing more I wish to speak of. It is this—that there is a moral and ethical side to photography just as there is to everything else. In your pictures there is always something of your personality, not only in the selection of the subject, but in its more delicate aspect of atmosphere and sentiment. If you are cold and unsympathetic your pictures will reflect the same qualities. Meanness, untruth, coarseness, all such blemishes of character will hurt your photographs. There is every reason for uprightness, for cultivating the graces, for loving the high things of life and for aiming at refinement and wholesomeness in one's pleasures. Goodness alone does not make an artist, but it never hinders, and sound qualities of heart and mind have a real art value even to an amateur photographer.

The three pictures that illustrate this article illustrate also some of the principles I have tried to make clear. They are Scotch photographs, taken in the region now known as "Drumtochty" in the writings of Ian Maclaren. The first is of the shoemaker's lassie, scrubbing the stones of the path that leads from the street to the house door. One often sees the women in all parts of Britain at such labor, and this little girl had a fondness for work, and went at the scrubbing of her own accord. I found her just as pictured one Saturday morning, and I took her in the same position as when I first noticed her.

Next, there is the stone schoolhouse viewed from the schoolyard. The master has just given the signal, and the children have left their games, formed in line, and are marching in to their studies.

The third is a schoolroom corner in Glenalmond College. The college is wealthy, and it has several hundred pupils, who come to the glen from the families of the gentry all over the kingdom. It has a noble square of buildings on the banks of the Tochty and spacious grounds, yet here are these ancient, battered desks, that suggest the interior of a penal institution. Both students and faculty are very proud of these desks. They take pains to show them to all visitors, and call attention to the fact that there are very few schools in Britain that can boast of anything older or more defaced by boyish knives. The boys sit facing each other, and are supposed to be partitioned apart, but they always keep a friendly hole cut through the partition. In marked contrast with the desks are the modern electric lights in the wall above. Pride in antiquity does not go to the length of studying by candlelight.

Comes the lure of green things growing,
Comes the call of waters flowing—
  And the wayfarer desire
Moves and wakes and would be going.
Hark the migrant hosts of June
Marching nearer noon by noon!
  Hark the gossip of the grasses
Bivouacked beneath the moon!

—*C. G. D. Roberts.*

OF INTEREST TO WOMEN

A New York fashion expert estimates that the modest sum of $25,000 will suffice to make a woman presentable among her friends in the best society circles.

The craze for whist has reached such proportions that American women have held a whist congress in Philadelphia. One has a feeling something akin to pity for the several hundred delegates from women's whist clubs who came from cities and towns in all parts of the country.

Of the nine Seniors at Cornell University, recently elected to membership in Phi Beta Kappa, six were girls. When it is remembered that elections to this fraternity are based entirely upon the standing of the candidates at or near the end of their college course, the triumph of these young women will be appreciated.

An authority on children's diet says that the craving of boys and girls for pickles is not unnatural and should be satisfied by supplying them with nature's acids. At this season of the year it is well to give them in the morning half a dozen thin slices of lemon powdered with sugar and in place of the everlasting oatmeal offer plenty of rhubarb.

The Parents' Congress which met in New York is worthy of note, not only because it was the first of the kind ever held in that city, but because, as Mrs. Noah H. Chapman, the presiding officer, remarked, it might properly be called a trinity of fathers, mothers and teachers, the audience being about equally divided into these three classes.

By direction of the Omaha board of education boys in the public schools are asked to sign, of their own free will, a pledge to abstain from the use of tobacco during their schooldays, with the provision that they can be released from their promise at any time on request. The teachers report that very many pupils have signed the pledge and kept it honorably, with visible results.

The summing up of the past year's work shows that the Massachusetts Emergency and Hygiene Association has shed sweetness and light into the lives of several thousand women and children. Indeed, nearly 200,000, averaging over 1,000 daily, enjoyed the park of the Charles River gymnasium, and half that number was the daily average at the gymnasium proper. As for the children's summer playgrounds, opened by the association in the public school yards, over 1,800 poor tots had the unnamable joys of playing in sand heaps instead of hanging upon their mothers' skirts or squabbling on hot pavements. This was done at something less than an average cost of $1 per child for the entire summer.

Closet and Altar

Humility teaches us the necessity of prayer, fervor gives it flight and endurance, trust provides it with an immovable foundation.

The careworn are so moody and gloomy that they have no eye for the wild flowers, and no ear for the song of birds or for the music of rippling brooks or autumn winds. But Jesus had an eye and ear for all sights and sounds of nature. "I say unto you that even Solomon in all his glory was not arrayed like one of these." Inquire not curiously of what flower he spoke, as if it must needs have been some exceptionally lovely flower of gorgeous hue that called forth such an encomium. Jesus, I believe, would have said the same thing about the simplest wild flower that grows in the meadow or by the wayside—the snowdrop, the primrose or the daisy.—*A. B. Bruce.*

Lord, to thy signal-light the trees
  In leaf and flower reply;
Let not my heart, more dull than these,
  Alone unwakened lie.

—*John B. Tabb.*

Grand as nature is, it only typifies something grander in man; unconscious hights and breadths and depths within him, waiting to embosom themselves within the life and light of God. Seeking that ineffable oneness with him, man and nature send up together one yearning response through the holy silence: "Grant us thy peace!"—*Lucy Larcom.*

One Spirit—His,
Who wore the plaited thorns with bleeding brows,
Rules universal nature. Not a flower
But shows some touch in freckle, streak or stain
Of his unrivaled pencil. He inspires
Their balmy odors, and imparts their hues,
And bathes their eyes with nectar.
Happy who walks with him! whom, what he finds
Of flavor or of scent, in fruit or flower,
Or what he views of beautiful or grand
In nature, from the broad, majestic oak
To the green blade that twinkles in the sun,
Prompts with remembrance of a present God.

—*Cowper.*

O Lord God! whose ways are most wonderful, receive our thanksgiving for the renewed beauty thou bringest into the earth. For thou hast so fashioned us that, when the west wind blows and the summer comes, the river of God is at its fullest. Into our senses and, if we are wise, into our heart and spirit comes the joy of God; and we, beholding this outward beauty, are called to meditate touching the very ways and works of the Lord. O God, lift us up for this time, if it be but for an hour, above the things that have too much sway over us, and cause us to have communion with nature. May we question the meanest and simplest flower that grows as to the thought of its Maker when it went forth from the hand of God. If thou makest a feast, give us grace to be thy guests in thanksgiving and gladness. Let none of us turn sullenly from thy splendor. Let none of us be weak enough to suffer even the shadow of death to shut out thy joy. Fill us with great thoughts and give us the skill, courage and patience to make those thoughts become good acts, lest they end in themselves as blossoms that are followed by no fruit. Amen.

Mothers in Council

Blessed Lord, thou art infinite in love and tenderness, and dost comfort us even as a mother comforteth. Thou dost long and wait with patience day by day for the unfolding of thine own nature within us. Thou dost rejoice in every sign of victory over the lower and every up-reaching toward the higher. And so thou art by our side continually, our divine Inspirer and never failing Friend. We pray thou wilt make this love of thine more real to us. Help us who are mothers to realize that we are the children of a King and that thou dost include in thy dear family the children's children, that the yearning of our hearts for them is but the echo of thine own, and that nothing which touches their welfare is unnoticed by thy watchful eye. We rejoice, O Lord, that thine ear is always open to our prayers for our dear children. O bless them this new day! They have not passed this way heretofore. We commend them in faith to thee. May they be responsive to thy leading in right and pure ways. And when the evening shades gather about us and the curtains of night are drawn, may we all with unsoiled feet come around the family altar with songs of praise and thanksgiving to thee, our Father, who hast blessed us with all spiritual blessings in Christ Jesus, in whose name we pray. Amen.

TWILIGHT TALKS

It was my privilege a short time ago to listen to a helpful lecture to mothers; among other practical suggestions given was this: "Make much of the twilight hour." The lecturer appealed to us earnestly to keep the twilight hour sacred to our children. This meeting hour of day and night, let it be a meeting hour of hearts, the children's and your own. Give the outside world to understand that no interruptions are permitted, you are keeping the most important, the most precious, of engagements—that with your children.

Arrange the home life in order that there may be "a pause in the day's occupations"; let the children feel the pause, the cessation of hurry and rush. They will soon look forward to it as a time peculiarly their own. The "children's hour," the time which Longfellow dedicated especially to the little ones of our nurseries, will thus become not only a beautiful ideal but a living reality, and no memory will be sweeter than this as we look back into the past. Looking at the suggestion from a physical standpoint, could anything be more restful to tired little nerves than a quiet cuddle in mamma's lap before the nursery supper?

If you have a westerly window available, consider it the place of all others for the little chairs and your own comfortable rocker. Tell the story of the dear old sun who peeped at us from the eastern sky in the early morning, shone on us all day long and now is saying "Good night," so that we may go to sleep in the darkness and be bright and fresh to welcome him when he comes again in the east. This thought may be enlarged upon and made more accurate by a verse of the kindergarten song, Good Morning, Merry Sunshine:

I never go to sleep, dear child,
  I'm shining all the night,
But as your earth goes turning round,
  It hides me from your sight.

Direct the attention of even the smallest tot to the soft, rosy color that spreads itself over the sky and touches the hills and treetops, and encourage the little ones to give free play to their imagination in connection with it. Notice the stars as they appear and give the children the names of some of the planets, so that later on, when they take a last peep before going to bed, they may say "good night to Venus." It means more than we think to these little minds to know the stars by name. It means companionship while they are lying alone in the darkness waiting for sleep to come to know that Venus, Mercury, or some other shining little body, is watching them.

Catch the first glimpse of the young moon and let the children sing with you,

O, mother, how pretty the moon looks tonight.

Often allow the children to sit quietly just looking into the heavens with their wondering eyes. Emerson tells us that "if we only saw the stars once in a thousand years men would believe and adore, and preserve for many generations the remembrance of the city of God which had been shown." But because the vision comes so often it need not become commonplace. You may implant in these little souls such an appreciation of the beautiful in nature that it may not only be a source of happiness, but provide them with one of the greatest resources of life.

By far the greatest result of these talks with your children will be the creation between you of a common interest, which will bind you to them as nothing else can. As they grow older you will find a tendency to treasure up the little experiences of the day to weave into the evening hour. Confidences that you could not win in the glare of day will come forth unbidden under the gathering darkness. It is not too rash a prophecy to say that the hearts of both mother and children will turn back in later years to these hours as one of the experiences that made all life richer.

E. J. W.

A BAPTISMAL COVENANT FOR CHILDREN

As Children's Sunday draws near this quaint old baptismal covenant, prepared by Philip Henry, father of Matthew Henry, the commentator, may prove suggestive to other parents. This father required his children to repeat it every Sunday evening, and when they were grown he had them "all write it out severally with their own hands and solemnly set their names to it, which he told them he would keep by him, which he did."

"I take God the Father to be my chiefest good and highest end.

"I take God the Son to be my Prince and Saviour.

"I take God the Holy Ghost to be my Sanctifier, Teacher, Guide and Comforter.

"I take the Word of God to be my rule in all my actions and the people of God to be my people in all conditions.

"I do likewise devote and dedicate unto the Lord my whole self, all I am, all I have and all I can do. And this I do deliberately, sincerely, freely and forever."

DISCIPLINE IN THE HOME

At the Parents' Congress recently held in New York city considerable discussion was called out by the address on Government of Children by Rev. Dr. McConnell of Holy Trinity Church. Some of his views are set forth in this brief extract:

> I never knew a child and never want to have an intimate acquaintance with one that did not need punishment. This punishment need not be harsh and should never be humiliating, or such as to lower the dignity of the child. I believe that a child may be spanked with dignity. It always irritates me to hear a mother say that she cannot trust her temper to punish a child when the fault is committed but waits until next day. I do not know of any more diabolical punishment than this fad of weak mothers. Trifling physical punishment when the offense is committed is less trying than delayed punishment which keeps the little one on the rack and tries its nerves. . . . In closing let me say a word about the so-called decay of family discipline. I do not believe in it. There is less of the decorous behavior of children toward their parents than was customary a generation or two ago, but there is more comradeship and a better understanding between the individuals making up the family group, and society in consequence is better for it.

The Conversation Corner

ONCE in a while we must hang out our Corner sign at the head of the column to remind both our correspondents and our readers of the real object of our Corner—which we have tried to stick to from the beginning—namely, to ask and answer the children's questions. Stories and poems, however appropriate for them, we have no room to print on this page, so that very many letters and requests have to be ruled out, although I usually try and answer them all—always excepting those which are without signature or address! But when children ask something which they wish to know about, or tell something which other children have asked about or ought to know about, *those letters go in.* On May days children always go out hunting flowers. Childhood is the May Day of life, when we are seeking all sorts of good and beautiful things—things which, like flowers carefully placed in a herbarium, we shall keep in our minds and enjoy for many years to come. And scarcely ever is such a question asked or answered that I do not have a dozen or a score of letters from other children—young or old—about the same thing. An old teacher told me yesterday that she specially liked that about our Corner, that it led the children to observe and think and ask for themselves.

Some time ago (I find it was Feb. 18) a question was asked as to the disappearance of Juan Fernandez, and the wish expressed that we might visit that famous island, and now a lady in California writes that she has been there:

What the facts are about its reported destruction by an earthquake I do not know, but I can testify that I saw the island *fifty years ago today*, lying like a gem on the bosom of the great Pacific Ocean. I not only saw it, but was permitted to step on its shore. This was a great treat after the weary months of seasickness on the voyage around Cape Horn. One object in stopping there was to get water, as it was the last chance before reaching the Hawaiian Islands. We found a few Spanish families there, and saw a grave said to be that of an American lady. I got some peaches and quinces, though they were not quite ripe. I did not see *Crusoe's cave*, but saw caves that had been excavated for the use of convicts sent there at some previous time. MRS. G.

Besides this interesting personal reminiscence the lady, whose husband was an early commander of the *Morning Star* (which we children of forty years ago owned!), sends to the Corner Cabinet a little box of curiosities, including lava dipped from "Kilauea's fiery lake" on Mauna Loa in a molten state, fossils from a California mountain, 7,000 feet high, tinted coral from Pacific reefs and, most curious of all, a fish-hook made of polished shell, the two parts tied together with a bit of native string, and resembling our Corner sign above! I think our boys would raise the **?** at once what kind of fish there must be in the Gilbert Islands stupid enough to be caught with such a hook!

That same number of the Corner had a Worcester boy's question about the Mayflower chest on which was signed the famous compact of the Pilgrims, which you remember the historian, Bancroft, said marked the "birth of popular constitutional liberty." These letters answer it:

AUBURNDALE, MASS.

Mr. Martin: I saw in the Conversation Corner [Feb. 18] you did not know where Elder Brewster's chest was, and I think I can tell you. My mother owned the chest for many years, and sold it to the Historical Society, Hartford, Ct. Whether the compact was signed on this chest I cannot say, but it came to her from a great-great-great-granddaughter of Elder Brewster. The chest was taken from Hartford once for some celebration in Plymouth and returned. If Cornerers go there they can see it. MRS. H.

NEW HARTFORD, CT.

Mr. Martin: I think Elder Brewster's chest can be found in the Wadsworth Athenæum, Hartford, Ct. ANTOINETTE G.

HARTFORD, CT.

Dear Mr. Martin: This afternoon, while I was at the Wadsworth Athenæum, I found Elder Brewster's chest. It may be found in the Connecticut Historical Society's room. Though I have passed through the room before, I do not remember seeing the name on the chest. ALDEN W.

Do not forget to save in your scrap-books, by the way, some of the newspaper notices of the gift to this country of the manuscript of Governor Bradford's History of Plymouth Plantations—very incorrectly called "the Mayflower Log"—which disappeared from the Old South Church in Boston when occupied by the British soldiers in the Revolution, and after many years was found to be in the Archbishop's palace in London. I have just read in the morning paper that it has been formally presented to Mr. Bayard, our late ambassador to England, to be brought to Massachusetts. I suppose it will ultimately be deposited in Boston or Plymouth, and I hope that some day we may get a peep at this original history of our Pilgrim Fathers by their own distinguished governor.

I shall expect now a line of letters from children who are descended from Brewster and Bradford! If they were all known, the number of our Cornerers who are descendants of the Pilgrims and patriots of New England would be a long list. Read this:

LANSING, MICH.

Dear Mr. Martin: I am very much obliged for that 1858 cent you sent me. Israel Putnam was my great-great-grandfather. In answer to your question where I got my name, I received it from Dr. Stephen T., who was my grandfather. TRACY McC.

A letter from Ohio mentions the interest of children there in the story of Putnam and Mrs. Mary Putnam Sharpe's version of the "wolf story" in the Corner of Nov. 26, and says that paper will be preserved for "the Ohio baby, the fifth Israel Putnam in direct descent, to read when he is older." A Norwich, Ct., boy, representing another line of descendants, says Mrs. Sharpe's tradition exactly agrees with theirs. He sends a photograph of the den in Pomfret!

And now Philip C., another Ohio boy, nine years old, writes that he is a descendant of Hannah Dustin of Haverhill, whose story was told in the Corner of March 25, and wants to know where he can get a copy of "Mather's Magnalia," with the account of her capture and return. But the great thing is for us all to have the patriotism, the bravery and the goodness of the ancient men and women, whether we have their names and blood or not.

Who can answer this question?

KNOXVILLE, TENN.

Dear Mr. Martin: Can you tell me where I can find a book called "The Milk White Dove"? HARRY C.

Mr. Martin

CORNER SCRAP-BOOK

"Our Home Maker." A considerable correspondence has arisen from the question of the Providence lady on this page of Feb. 11 in regard to the origin of Mrs. Whitney's beautiful poem. The matter is fully settled by this letter from the author:

MILTON, MASS.

. . . The verses, "Our Home Maker," were written after the death of Mrs. Emily B Gibson of Alstead, N. H., in whose pleasant summer home I spent several happy seasons with my family and friends. The verses were printed later in the *Christian Register* and sent to the family. I am glad their simple comfort has gone so far. Very cordially yours,
ADALINE D. T. WHITNEY.

Letters from the New Hampshire town add that the copy of the poem sent there had the date of May 30, 1879—three days after the death of her friend, in whose memory they were written. They also speak of Mrs. Whitney's "Odd and Even" as having been written mostly in the Gibson place barn.

"Why Alexander Was Called Great." This quaint old "dialogue," put down in some readers as anonymous, and thought by some to have been an English piece, was really written by a "Down East schoolmaster."

PORTLAND, ME

. . . It was in my grandfather's kitchen in Brewer, Me., that a young man, the author of those lines, was sitting before the great open fire, when the "hired man" came in, saying that he had been to Bangor and had "seen the governor." The "hired girl" asked, "Well, how big was he?" That gave the inspiration for the poem, which was presented soon after. I think that he, Mr. Elijah Jones, was at that time teaching the winter school in his district and "boarding round," as the custom was in those days. He was ordained in 1823 at Minot, Me., where he preached nearly fifty years. E. F. S.

As Maine was a part of Massachusetts until 1820, and as Mr. Jones began to preach at Minot in 1821, the man who suggested "Alexander the Great" must have been either Governor King or Governor Williamson, probably the latter, as he resided in Bangor.

Lines on Wolfe and Montcalm. E. B. of Lowell has replied in part to the query in March 25, and the full poem has been made out with the music. It was published in a book called "Popular Songs" about seventy-five years ago, and the last stanza ran thus:

His aide-de-camp replied, "Goes in our favor,
Quebec in all her pride, nothing can save her.
She into our hands must fall with all her treasure."
"Ah, then," replied brave Wolfe, "I die with pleasure."

Quotations About Stars. A New Jersey girl asks: "Where in Carlyle's writing is this lament to be found, 'Why did not my father teach me the constellations when I was a boy?' That he said it, I am sure, but where?"

Who can answer this? I can remember when my father showed me the plainest of the constellations—the "Great Dipper," and how to find the North Star (in the "Little Dipper") by following the "pointers." A few weeks ago I passed on the knowledge to a Corner boy with whom I had a short evening walk in Rhode Island. That is a good place for boys and girls to begin studying the "geography of the heavens." Look up in the northern sky the first clear evening—a little east of north—and you will see the seven great stars making a "great dipper," turned upside down. Curiously enough, while writing this page a boy brings a question from an older person, wishing to know about an old poem on the "Ursa Major," having this line,

Tell me, ye stars, that on your nightly round.

I declaimed when a boy Henry Ware's fine poem on the "Ursa Major," which began:

With what a stately and majestic step
That glorious Constellation of the North
Treads its eternal circle!

L. H. M

The Sunday School

Lesson for May 23 *Acts* 15: 1–35; *Gal.* 2: 1–10

THE CONFERENCE AT JERUSALEM

BY REV. A. E. DUNNING, D. D.

The first foreign missionary enterprise of the church at Antioch gave great encouragement to Christians there. It showed to them a door set open before them by the Holy Spirit, through which they might go forth to win the world to Christ. It not only strengthened their faith in the power of the gospel, but it greatly enlarged their views concerning what it could accomplish. They soon came to believe that it was given to men, not to change Gentiles into Jews, but into Christians loyal to their own peoples. The way by which the church was brought to this view is wonderfully suggestive in its application to the belief and work of Christians today. I propose, however, to state briefly the facts, and leave the applications to suggest themselves. Let us note:

I. *The criticism of missions by Jewish Christians.* For a while the tidings brought by Paul and Barnabas seem to have awakened only rejoicing, without dissent [ch. 14: 27, 28]. But after a time men came down from Judæa and taught that the work of Paul and Barnabas had amounted to nothing. Then there were lively meetings. Some took the part of the apostles, and others, no doubt, denounced them as heretics. Each party warned the people against the teachings of the other party. There was "no small dissension and questioning." We can well understand that statement. The Judæan disciples declared that, since Paul and Barnabas had not caused their converts to "be circumcised after the custom of Moses," they would not be saved. The two apostles stoutly affirmed that their converts would be saved without circumcision.

II. *The council called to consider the question.* The church in its perplexity finally decided on the Congregational way of settling the matter, which otherwise threatened to divide it by opposing sects. It elected Paul and Barnabas and several other delegates and sent them to Jerusalem to meet the representatives of the churches of Palestine and consider what ought to be done. Paul afterwards gave a description of the council and what followed it to the Galatian churches whose case was there discussed [Gal. 2: 1–21]. Peter, James and John were there with the other apostles. Judas and Silas and other elders represented the Jerusalem church. This matter was not settled by any pope or body of bishops. All the churches shared the debate and in preparing the result, and voted for the delegates who were to bear the result to the Gentile churches. Thus the Holy Spirit guided the churches to a decision. That is the Congregational way of settling important questions now.

III. *The argument against the criticism.* This is the only argument stated at length. The position of the losing side is only briefly given in v. 5. But this assertion of the conservatives rested on very strong grounds. That was the way in which the Scriptures had always been interpreted. The change proposed would overturn established and cherished beliefs and customs. It would take away the necessity for the temple and undermine the Jewish nation, for though Paul admitted that Jews ought still to obey the laws of Moses and observe the customs he had created, it must have been evident that the liberties allowed to Gentile Christians would in time be claimed by Jewish Christians also. Two different standards of faith and living could not continue in the same church.

The case of the missionaries was wisely managed. Paul first privately interviewed the chief men, and made them understand what was the gospel he had been preaching [Gal. 2: 2]. Then came the public meeting. After considerable discussion Peter spoke in behalf of the missionaries. He told again of his own experience with the Gentiles at Cæsarea, "a good while ago," which they already well knew. He gave again his testimony of the evidence that the Holy Spirit had been given to Gentile as well as to Jewish believers, cleansing their hearts, not through their obedience to the law of Moses but through their faith. Neither Jewish Christians nor their fathers were able to keep that law. Why should they attempt to impose that unbearable yoke on these new disciples? He declared that Gentiles would be saved by faith, and that he believed Jewish believers also would be saved in the same way. That must have met with strong dissent. But Paul and Barnabas followed with the story of signs and wonders which God had wrought among the Gentiles through their preaching of Christ without insisting on the law of Moses. Thus the people were brought under the sway of their eloquence, supported by facts more than by argument.

Then James, the moderator of the council, summarized the testimony of Peter and the missionaries to the fact that God had gathered these converted Gentiles into churches bearing his name. He gave a free translation of the Greek version of Amos 9: 11, 12, as foretelling that, after apostasy and disaster had befallen the Jews, God would so rebuild his church that the Gentiles would bear his name, and said that the wonderful work of which they had heard was the fulfillment of their own Scripture prophecies. That speech clinched all the arguments which had gone before.

IV. *The decision of the council.* James gave his opinion as to what action the council ought to take, and it was unanimously accepted. It consisted in:

1. Repudiating the preaching of the Jewish Christians who had insisted on the obedience of Gentiles to the law of Moses. The council said, We gave no commandment to these men. They "have troubled you with words, subverting your souls." The moral principles which Moses taught, Christ taught also, and Jews and Christians alike acknowledged their force as law. But the rites and ceremonies and national regulations of Moses, though Jesus had observed them, these disciples solemnly declared not binding on Gentiles.

2. Hearty commendation of Paul and Barnabas. These men, the council said, are our beloved brethren. They have hazarded their lives for the Master whom we serve. We approve of their preaching and their work.

3. A statement of rules to be obeyed, in connection with the teachings of Christ in whom they trusted for salvation. Four things were forbidden, three of them for the sake of harmony with Jewish believers. As James had said, Jews were to be found in every city. It would be a matter of conscience with them not to eat food which had been offered in sacrifice to idols, nor blood, nor flesh of animals put to death by strangling, in which the blood remained. Paul, a few years afterward, said that these things were of no consequence in themselves. "Neither, if we eat not are we the worse; nor, if we eat, are we the better." But the converted Gentiles were asked to accept these restraints because, though Jewish consciences were weak, that is, uninstructed, yet to offend them unnecessarily would be to sin against Christ [1 Cor. 6: 12–20].

When the consequences of this decision came to be understood, though the Jewish disciples had agreed that it was adopted through the guidance of the Holy Spirit [v. 28], nearly all of them shrank from it and were disposed to repudiate it. Peter "dissembled," and carried the rest of the Jews and even Barnabas [Gal. 2: 11–14]. But Paul stood firm for the decision of the council. It was the act of a hero. Ultimately he brought Peter to his position, and with Silas and Timothy he went throughout Galatia declaring to the churches the decision of the council as laws for their guidance [Acts 16: 4].

Thus ended an event not second in importance even to the descent of the Holy Spirit at Pentecost. It made Paul the foremost teacher of Christianity among the apostles. It taught and illustrated the method by which the Holy Spirit guides the church through the deliberation and action of its members as a body, and it assured the churches for all time of his presence with them when, with individual judgment but with common purpose to do his will, they seek his guidance.

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Our Readers' Forum

Hints on Prayer for Others — Sunday School Lesson Helps — A Reminiscence of Dr. Drummond — A Response to Dr. Behrends — A Thought on Heaven

WHY PRAY FOR OTHERS

The person who signed the inquiry ("C. B. H.") on which your recent editorial with the above title was based seemed to claim that a true earthly fatherhood would be somewhat discredited if it failed to give what the child needed until urged to do so by some other one. Your reply seemed to acknowledge that claim, but it very conclusively showed the reasonableness and the duty of intercessory prayer upon Scripture example and command, regardless of what human fatherhood might suggest. Now an earthly father must be, of course, a very inadequate epitome of God, and the main motive of praying for others must always be the one you have stated; nevertheless human fatherhood does contain sensitiveness to intercessory prayer such as our divine Father confesses in his Word. Where is the earthly father whose heart does not feel an additional incentive to action when the plea for it comes on behalf of one child from the lips of another? And is that fatherly impulse wrong? No, for now it is plain that two of his children are hanging upon his heart at the same place, and the weight of two is more than the weight of one. The deed which could not in righteousness be done for one may properly be done perhaps for two.

God is always hemmed about in his providences by a great network of collateral interests too intricate for any of us to appreciate, and it may be that frequently his predicament is broken and his mercy to any particular person released by the changed pressure of some sympathetic brethren.

Our natural instincts as children of earthly parents lead us to suspect, not their weakness, but their goodness, in counting each child's desires as a motive additional to the rest. The fact that God knows our needs before our friends think of praying for us is very obvious; but the prayer of our friends is a new fact in the universe which changes the situation of those things which God knows, and upon any particular occasion the change might possibly be enough to bring relief to a hitherto yearning need.

The fact that God is our best Friend does not make it presumptuous for earthly friends to think their desires add to his motives of mercy toward us. For he is also their best Friend and he cherishes their wishes on our behalf. Who of us have not felt the sweet sense of being drawn out of some slough by the invisible hands of intercessory prayer? And this thing comes to pass not because God is a machine that needs one more drop of oil which a brother may administer to it, but because he is a great Father whose many children are so many loved ones whose desires are not vain before him in behalf of each other.

Cohasset. E. VICTOR BIGELOW.

THE STATE OF MIND A FACTOR IN THE CASE

The question, Why pray for others? resolves itself into, Why pray at all for those things we need? Why does not God give them to us without our asking? God's conferring of blessings upon us depends upon our fitness to receive them at his hand. Pardon, grace, or especial help as a Father and Saviour, God cannot confer upon those who are unbelieving and unrepentant, and so unprayerful. He cannot treat as children those who oppose themselves to him and rebel against him. "He could not do any mighty works because of their unbelief." A selfish and worldly and sinful state of mind debars from us the rich blessings and gifts of God's hand. "Ye receive not because ye ask amiss, that ye may consume it upon your lusts," while ye do not thank and praise and glorify the Giver. True prayer tends to increase within us those dispositions of love and of trust, a sense of our sinfulness and need and of God's glory and grace, which are the very conditions on our part of his giving and of our receiving. And this applies also to prayer for others. Our believing and importunate intercessions for them tend to bring them into that condition in which God can consistently help and bless them.

Barkhamsted, Ct. A. ALVORD.

A HELPFUL BOOK ON PRAYER

In *The Congregationalist*, April 15, I was much interested in the editorial Why Pray for Others? May I recommend to C. B. H. a work by Rev. Andrew Murray, With Christ in the School of Prayer, published by A. D. F. Randolph of New York? It is exceedingly rich in helpfulness and clear in explanation and an exhaustive treatise on the subject.

E. L. H.

AN OPEN LETTER TO THE WRITERS OF LESSON HELPS

Permit me, as a Sunday school teacher of many years' experience, to make a few comments upon your articles in the different weekly and monthly Sunday school papers. Many of your writings show much study and research, but do you always consider the class of readers whom you seek to instruct? To those who have not had your educational advantages some of your forms of expression and your illustrations, will, I fear, often be unknown quantities.

For instance, during the past year the changes have been rung upon technical and secular educational phrases, from the abstract and the concrete, deduction, induction, philology, primary pedagogics, psychology, sociology, and as to illustration, everything in the heavens and on the earth and in the waters that are under the earth has been called into play, even the chemic art has been invoked.

There are departments in some papers in which specialists discuss these abstruse subjects; cannot we all profit by their writings?

The articles of two of the best known and gifted writers, one of whom, at least, is of international reputation, are models of simplicity and directness; even a wayfaring man can understand and find instruction from them. I quote the following, as having a direct bearing upon what I have written: "To abandon error, and come out boldly into new light is religious heroism, but God, not self, must lead." Remember, friends, you are seeking to throw light on God's word and not to exploit educational theories.

JANE CROMWELL.

NORTHWESTERN CONGREGATIONALISTS TO DR. BEHRENDS

Making the distinction between the doctrine and the theory of the doctrine, between essentials and non-essentials, there is little evidence that our churches are drifting from evangelical standards. They do not understand the theory of the atonement; they reject theories which once were deemed perfectly satisfactory. They feel that while on its divine side there is a mystery in the atonement, on its human side it is clear and self-evidencing. They accept the great truth that Jesus Christ died for sinners, but do not attempt to say how his death satisfies divine justice. This is not rejection of the atonement. With respect to the divinity of our Lord, I believe that our churches hold to it more tenaciously than ever before. They have felt that there is no explanation of him or of his mission or of the results which he has produced except that he is divine; at the same time they reject explanations of the Trinity which once were deemed satisfactory. They do not attempt to explain something which, after all, is inexplicable. More and more our churches and ministers are emphasizing that to preach Jesus Christ is to preach so as to produce in others the life and character that he inculcated and exemplified, but we feel that to produce this life and character in others one must preach Jesus Christ as the divine Saviour and Teacher and Lord of men.

We do not feel that we have in this age the whole system of divine truth. We see the mistakes of theological systems; we have been too minute and specific in all the details of doctrine. We are content to say that we do not know many things and believe that in the great theological unrest of the times the Holy Spirit is at work leading the church and leading humanity to a better grasp of the truth and to better lives, both of which are to be used in regenerating humanity.

We separate between the great body of our ministers who hold the truth in loyalty to Jesus Christ, and a few who have crude views of the truth and preach negation rather than the strong affirmation of the gospel. The great body of our ministers and churches are loyal to the teachings of Jesus Christ.

Minneapolis. JOHN H. MORLEY.

HE WAS AN EPISCOPALIAN

In a recent issue you say, "We cheerfully yield to our Baptist brethren the honor of rearing Robert Raikes." I always had the impression that Robert Raikes was an Episcopalian. Your remark made me doubt my impression, so I turned to the Religious Encyclopedia, edited by Rev. J. Newton Brown, Baptist. He calls Mr. Raikes "a worthy and liberal Churchman." Which is right?

A. B. S.

HEAVEN NO MORE REAL THAN HELL

How inconsistent that the best of our race to whom the revelation comes from the same source should resort to every method, ransacking the whole vocabulary of the human language, making use of the beautiful in nature, of prose and poetry, of fact and fiction to highten our expectation of the coming blessedness of the righteous, but passing by or lightly treating those awful teachings of him who came from the unseen world to reveal the condition of the finally impenitent.

Would it be strange if some of those who sit under such preaching should at no distant future be pleading that some might rise from the dead to testify to the living lest they also come to that place of torment?

If I cannot believe all that the Saviour said about the one condition neither can I the other, and if I cannot believe the worst of God's threatenings, neither can I believe the best of his promises. T. L. B.

A CHARACTERISTIC INSCRIPTION

Your loving tribute to the late Professor Drummond recalled to me an incident which emphasizes the character of this saintly man. While he was delivering his lectures in Boston, some four years ago, on The Ascent of Man, I met him every day and thus had an opportunity to become more intimately acquainted with him. One day he asked me for the loan of a pencil. Instead of it I handed him my fountain pen (which he had admired previously), with the request to keep it and to write with it a line in my memorandum. These are the words he jotted down: "God is love—*Pax vobiscum*—your friend, Henry Drummond, Hotel Brunswick, April 25, 1893"

A. G.

PROGRESS OF THE KINGDOM

SAVING THE CITY

OPEN AIR SERVICES. RELATIONS OF URBAN AND SUBURBAN CHURCHES. DISPENSARIES. WORK OF DEACONESSES. PRACTICAL FORMS OF CHURCH UNITY

(Parallel with The Congregationalist's missionary topics for June.)

No topic for a missionary meeting could come home more directly to all interested in the modern conquests of Christianity. If we live in or about a great city we are forced day by day to see conditions which call for the greatest wisdom and the most untiring energy on the part of Christian workers. If we live in the country, but strive to keep our eyes open to what is going on in the great world, the scope of our vision can include no more stirring field of action than the great metropolitan centers in which the forces of good and evil are joining battle as never before. When Christianity was new upon the earth its leaders were keen enough to discern the importance of planting it in the great cities of Asia Minor and Europe. And through the centuries that have intervened the strength of Christianity in the world could be judged at any moment by the hold which it had upon great cities. Recently the unparalleled growth of urban communities and the intensifying there of life in all its range and expression have forced the church to consider as never before how it can meet the emergency.

For our present purposes the best results from the consideration of this topic can be obtained if we can get our eyes opened to the amount and kind of good work now going on with a view to saving the city. In order to adhere to our subject we can only allude in passing to the more familiar forms of active Christianity in the city, such as institutional churches, rescue missions and social settlements. They have now been in operation a number of years and have, in the main, demonstrated their worth. Hampered as these movements have been for lack of funds, and naturally forced to proceed along experimental lines, they have, nevertheless, accomplished a vast deal, and if they were eliminated it would be a grave question what could begin to take their places. Concerning institutional churches and their correlated activities, we know of no better single compendium than Rev. G. W. Mead's book, recently published by Dodd, Mead & Co., Modern Methods in Christian Work, an admirable and up-to-date summary of the various undertakings of this character and furnishing besides much valuable information touching other kinds of aggressive Christian work. For a current record of institutional movements we would heartily commend the periodical The Open Church, started this present year in New York.

If one would inform himself with reference to college settlement movements, the Hull House in Chicago, South End and Lincoln Houses in Boston, the Delancey Street settlement in New York and, in fact, nearly all the older settlements publish annual reports and additional documents, sometimes as often as once a month, setting forth various phases of their multifarious endeavors. One of the finest tributes recently paid to college settlements was Bishop Potter's utterance soon after the presidential election of last autumn. The gist of it was, that if the masses and the classes are to live together in amicable relations, such stations midway between them as college settlements are essential for a more sympathetic understanding by all parties of the social and industrial questions now so rife and vital.

To return now to our sub-topics. Open air work has never established itself so thoroughly in this country as in England, where weather conditions are more favorable and where there is more out-of-door speaking of every sort. However, certain cities in the United States are furnishing, summer by summer, fine illustrations of what can be done in this direction. Gospel wagons in Washington, Brooklyn and Hartford have furnished a portable pulpit from whence thousands have been addressed. In the latter city that maintained by one Congregational church alone, the Wethersfield Avenue, conducted last season fifty services at each of which the audience averaged over 500, while nearly twoscore conversions were reported. Upon the beaches around Boston wagons have been used with good results. In Chicago, Boston and a number of cities every summer there is a good deal of open air preaching. On Boston Common even the Unitarians have resorted to this method, while the Salvation Army and rescue missions make free use of it.

Churches have been somewhat slower to erect platforms or to utilize their doorsteps, but here and there in different parts of the country this custom is practiced and the advantage of it is that after a stirring outdoor meeting, perhaps at twilight, it is an easy and natural transition for a congregation, at the pastor's invitation, to come within for a continuation of the service. The standard book on this topic is Rev. E. H. Byington's Open Air Preaching, the paper edition of which can be bought from the Hartford Seminary Press for fifty cents. There is a vigorous Open Air Workers' Association with its membership drawn from the whole country. Its secretary, Miss E. P. Prentiss, 77 State Street, Brooklyn, will gladly furnish much interesting literature.

Touching the relation of urban and suburban churches much might be said. The subject is coming to the front everywhere. It is being realized that unless strong suburban churches can be leagued together in the support of depleted and struggling down-town organizations it will be impossible to maintain centers of Christian life in the sections given over to business or largely occupied by foreigners. The recent formation in Boston of the Congregational Church Union was due to the realization of this fact. There is already considerable generous aiding of down-town churches by their wealthier sisters. The need in most cases, however, is not only of larger beneficence but of a better understanding, by virtue of which the brains and intelligence of business men in suburban churches shall be constantly and directly applied to the progress of city evangelism. In amplification of this thought see Rev. R. F. Horton's article in *The Congregationalist* of Sept. 19, 1895, on Suburbanity, as well as an article in the same issue by Prof. Amos R. Wells.

Dispensaries and deaconesses are valuable and often almost indispensable allies in saving the city. Ruggles Street Church in Boston maintains a dispensary, and they are quite common in the large institutional churches in New York city, like Dr. Judson's Memorial Baptist Church, and at St. Bartholomew's and St. George's. If medical missionaries are considered a necessary part of a well equipped foreign missionary undertaking today, they seem almost as necessary in practical ministration to the suffering poor in our great cities. To the Methodists is due the most credit for their maintenance of the order of deaconesses. Episcopalians are also discerning the usefulness of these women and not long ago in Trinity Church, Boston, one was ordained with impressive ceremonies. Our own City Missionary Society in Boston employs about twenty women who are practically deaconesses, though not called by that name. The work which these godly, self-sacrificing women do in visiting the poor and in relieving physical, mental and spiritual distress is one of the noblest and most productive going on anywhere in the world today. Such leaders in our denomination as Rev. H. A. Schauffler, D.D., of Cleveland and Samuel B. Capen of Boston are desirous of having our churches, as a body, indorse the formation of an order of deaconesses and recommend their more general employment.

Our sub-topic, Practical Forms of Christian Unity, calls attention to such federated movements as that initiated by the Evangelical Alliance in a number of cities in recent years, and to such canvassing of distinct districts in great cities as was done in New York last autumn in the Fifteenth Assembly district, where surprising conditions were found as respects the crowding of people, the absence of proper sanitary facilities and the alienation of the people from the churches. Such conferences as are being held from time to time at the South End House in Boston, attended by the pastors of all the denominations in that part of the city, help to remove possible grounds of friction and to promote more effective co-operative endeavor. The city problem is altogether too vast a one for waste or extravagance. Every measure which promises to league together all those who are working to redeem the slums, to bring light and air into the dreary cheap boarding house section, to overcome the corruption in politics, to promote parks and baths and better tenement houses, and most of all to save men individually—any such measures ought to be joyfully welcomed by the church.

Sources of Information

Modern Cities and Their Problems, by Samuel Lane Loomis.

Our Country, and The New Era, by Josiah Strong.

The Spiritual Life of a Modern City, by Pres. W. J. Tucker in *The Congregationalist*, Dec. 31, 1896.

Reports of the national conferences of the Evangelical Alliance, to be obtained from Dr. Josiah Strong, Charities Building, New York.

Reports of the annual convention of the Christian Workers, to be obtained from John C. Collins, New Haven.

OBERLIN'S ANNIVERSARY

Twenty-two men graduated last Thursday, seventeen being members of the classical course and five of the English course. All the exercises of anniversary week were attended by unusually large numbers. On Sunday evening preceding Commencement the baccalaureate sermon was preached in the First Church by Prof. E. I. Bosworth. Thursday morning the sacrament of the Lord's Supper was administered in Council Hall Chapel. Individual communion cups were employed for the first time, and gave general satisfaction. In the afternoon Prof. W. D. McKenzie of Chicago Seminary gave the Commencement address on Evolution Theories and Christian Doctrine. The address was exceedingly thoughtful, and will be published in the *Bibliotheca Sacra*.

The alumni tea given by the women of First and Second Churches was the social event of anniversary week. Nearly 200 persons sat down at the tables, and for an hour after tea listened to short addresses from various alumni and other visitors. Rev. J. G. Frazer, D. D., presided with his usual geniality and grace. The sermon before the alumni was preached in the evening by Pres. W. G. Frost of Berea, Ky. It was in his happiest style, simple, eloquent, earnest, and was listened to with the closest attention. The text was from Luke 14: 13, "When thou makest a feast."

The closing exercise of the week, though not part of the anniversary program, was an able address by Dr. Ballantine on My Winter in Greece. He pictured vividly and beautifully for the large audience gathered in the college chapel some of the stirring experiences of the past winter in Athens. B.

THE CHURCH PRAYER MEETING

Topic, May 16–22. The Sacredness of Secular Work. Luke 19: 11–27; 1 Peter 4: 7–19; Zech. 14: 20, 21; Rom. 14: 1–13.

What times are sacred? What times are not sacred? What does our stewardship require?

[See prayer meeting editorial.]

In and Around Chicago

The Chicago Association

The semi-annual meeting was held Tuesday, May 4, with the church at La Grange. The attendance was unusually large. In addition to routine business Dr. Noble preached a notable sermon on Soul Culture, which ought to go into print as a booklet. Rev. Mr. Fifield pointed out the way in which young people can aid their pastor. Rev. Mr. Silcox read a paper on The Theology of Robert Browning, Rev. Mr. Dunlap of Maywood gave an account of his personal experience while pastor of the First Church, Springfield, O., to meet the wants of men and win them for Christ and the church, and Rev. Mr. McMillen spoke of the work to be done with the children, and the possibility of keeping them under such influences as to bring them into the kingdom of God unconsciously. The hospitality of the La Grange people was generous. The day was fine. The village never looked more attractive, and the delegates present gave indication of a strength and piety in these churches which it does one good to contemplate. At such an association as this troublesome questions are always sure to come up. We were fortunate in the new moderator, Dr. J. G. Johnson, who, while ruling firmly, is uniformly courteous, and also in our business committee, so that most matters were disposed of speedily, if not in every case just in the way which to some seemed desirable. The matter which gave most anxiety was the application for membership in the association by Dr. C. O. Brown, late of San Francisco. He presented a letter of dismissal from the Dubuque Association and of recommendation to the Chicago Association. Accompanying it was a protest, signed by members of the Dubuque Association, against his reception, and requests from the Bay Conference to take no action till letters have been received from them. The Green Street Church desired immediate action. So did Dr. Brown and his friends, who were present in large numbers. Without discussion the application was referred to a committee of five, of which Dr. E. P. Goodwin is chairman, with instruction to report during the sessions. The committee found itself unable to come to any decision in so brief a period, and therefore, while reporting progress, asked for time, and that when the association adjourn it adjourn to hear this report early in June. There is certainly no intention on the part of any member of the association to injure Dr. Brown, but many of its members fail to see how they can act in accordance with Congregational principles and receive a man into their fellowship who is under suspension by the only ecclesiastical body which is responsible for his ministerial standing, or what value a letter from another association has while the decree of censure on the part of the first named body remains in force. It would seem as if the regular method of procedure would be wisest, namely, appeal to a council of brethren familiar with the accusations brought against Dr. Brown, and held in California, where witnesses can be obtained and their testimony thoroughly sifted. It does not seem fair that the Chicago Association should be compelled to come to any decision in this unfortunate case. This association wants to act intelligently, but, while taking into consideration the condition of Dr. Brown, it cannot be indifferent to the courtesy it owes to the Bay Conference, as the only party which has had all the facts before it, and therefore in a situation to pronounce an intelligent decision. The committee of the association will probably find some way out of present difficulties, it is hoped to the satisfaction of all concerned.

Political

It is long since there has been so much dissatisfaction with our representatives in the State and in the city as now. First the Humphrey Bill received a large majority in the Senate. Even if defeated in the House, or vetoed by the governor, the vote of the Senate in its favor will always remain a dishonor. On the heel of this proceeding comes a bill making it a crime for a newspaper even to criticise a boodler or an unfaithful public servant. The bill has passed the Senate and may pass the House. Then Senator Mason, fresh from the people who have made known their desire for the approval of the Arbitration Treaty, is one of the three Republicans who voted against it. The course of the mayor in removing two faithful civil service commissioners to replace them with persons who would carry out his wishes was anticipated, but his charge against them of "incompetency and neglect of duty" is, one might say, as insolent as unreasonable. While pretending to be in favor of civil service, it looks much as if the mayor had begun its destruction. Mr. Clark, who was the strong man among the commissioners, who was instrumental in securing the passage of the law and in framing the rules of the service, would not violate his sense of justice and accept the decision of the mayor's attorney in regard to the offices brought under the operation of the law. Mr. Clark does not believe, neither do the friends of the law, that it was framed for such partisan purposes as the present municipal powers seem to assume. Already the saloon element is showing its power in the new government and the old era of open vice is returning. At this there need be no surprise. The present mayor was elected by the vicious elements of the city. He can do no less than heed their wishes in whatever he does. It would be strange were they to favor civil service or any other reform in political or municipal life. The legislature has also authorized additional taxation for the completion of the drainage canal, although several of the trustees declared the present rate would furnish enough for its completion if the contracts were strictly carried out and unjust demands for extras set aside.

Dr. Hillis's Sermon

It was in view of matters like these and of dangers still more serious that Dr. Hillis Sunday morning preached one of the most scathing sermons he has ever delivered. People who have been in the habit of listening to Dr. Goodwin and Dr. Noble are well aware that they have spoken again and again with equal plainness, but the philippic of Dr. Hillis is a surprise even for Central Music Hall. The worst of the matter is that the charges he brings against men in high places, the series of defalcations, robberies and moral lapses to which he refers, the mistakes and follies of labor agitators or leaders, and the greed of the rich, which he points out, are all true. It does not mend matters to be told that we are no worse now than we were a quarter of a century ago. We ought to be far better. Present conditions, Dr. Hillis asserts, are accountable for the fact that there are so many vacant houses in Chicago, that the increase in our population is less rapid than statistics of former growth would lead us to anticipate by 250,000, that crime is rampant, that taxes are wasted, that families whose presence is desirable leave the city and that capital is becoming shy of investment here. He believes this indictment to be true, and he believes that in spite of present dangers and tendencies there is vigorous enough life here to remove the dangers and make the prevailing sentiment of the city morally healthful. He is careful to insist on the need of obedience to the teachings and life of Jesus Christ and of justice to all. The sermon made a sensation during its delivery and has been a theme of conversation during the week.

A Richly Deserved Sentence

Editor Dunlop, the columns of whose paper, *The Dispatch*, were formerly notorious for vicious allusions if not for absolutely vicious expressions, and who had the reputation of employing his columns for blackmail, has at last gone to Joliet, where he has been condemned to spend two years. The President at the last moment gave him four days' respite in order that he might arrange his affairs, but refused to interfere with the decision of the courts.

India Relief

An immense meeting was held Monday evening in the Auditorium on behalf of the sufferers from famine in India. The principal address was made by Dr. Talmage, although Hon. C. C. Bonney, Miss Margaret Leitch and several others spoke briefly. It is hoped that at least $10,000 will be secured in Chicago and some shiploads of corn. An overflow meeting in Central Music Hall was also addressed by Dr. Talmage. Hard as are the times here, a cause like India's will not make its appeal in vain.

Chicago, May 8. FRANKLIN.

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, MAY 7

The exercises of the morning were in charge of Mrs. S. B. Capron, who, after reading Rev. 1: 4-6, and giving a running commentary in her stimulating way, dwelt particularly upon certain characteristics of the beloved disciple which might also be ours.

The topic was: Prayer for a new appreciation of the high privilege of being called to serve. Miss Monroe spoke of the blessedness of keeping close to Christ, and of having to serve him sometimes by giving up active work. Mrs. Noyes gave the thought that faithfulness is success. God will take care of results. Mrs. Greene told of a new thought given her last winter by Mr. Meyer in illustrating what Paul meant when he prayed that he might not be a castaway. It is not one utterly lost and reprobate, but cast aside as not doing satisfactory work, and so condemned as useless to God.

Extracts were given from letters written by Mrs. Parsons of Bardesag, Miss Cole of Monastir and Miss Cull of Haskeuy. The first, after years of faithful service, is now losing her eyesight, yet still works on, "because," she says, "it is easier than *not* to work." Miss Cole's letter was full of rejoicing over the return of her associate, Miss Matthews, and the new strength and energy infused into duties that had weighed heavily upon overtaxed heart and nerve. Miss Cull wrote of increased opportunities for usefulness, of the distress among the survivors of the late massacres, of the difficulties encountered in arousing them from total discouragement, and of the danger that many may become hopelessly pauperized.

Mrs. Schneider mentioned the reading-room recently opened on Tyler street for Armenians, and gave a touching account of a refugee from Turkey who, sick and homeless, and knowing no language but his own, had been cared for in the Consumptives' Home till the end came. Yet his faith had remained bright, and the voice of prayer was his joy and comfort to the last. He came from a small village in the Harpoot field, and he might not even have been known to the missionaries as a convert, yet he was a saved soul. We may believe that many more such will be found at the last day to have crowned the faithful labors of our missionaries.

Prayers by Mrs. Goodell, Mrs. Pratt, Mrs. Abell and Mrs. Weston contributed to fill the hour.

Literature

BOOK REVIEWS

DR. BUCKLEY'S HISTORY OF METHODISM IN THE UNITED STATES

Rev. Dr. J. M. Buckley, editor of the *Christian Advocate*, and widely known, not only in the Methodist body but among Christians of all names, as a scholarly and versatile writer, preacher, editor and man of affairs, has prepared in these two volumes a work of surpassing value to the Christian Church. Beginning naturally with a chapter on the origin of the Methodist movement in England, and continuing with two chapters on the personality and work of John Wesley, his relation to the development of Methodism and the general process of its growth are treated in what follows, and the narrative is then transferred to this continent. The history of the church through the Revolution and subsequent years down to the present time is narrated clearly and impressively. The men who have been prominent in the denomination are sketched briefly but successfully. The discussions which have come up about great public questions, such as slavery, alterations in the form of denominational government and polity, the bisection of the church, etc., are outlined, so that a consistent and well-proportioned delineation is furnished of the intellectual and spiritual history of the body.

The establishment of theological seminaries, colleges and other institutions of learning is described. The various means used in extending the membership and influence of the denomination are indicated, and the book is pervaded throughout by that denominational enthusiasm which is conceded to be a notable characteristic of Methodism, and which, in fact, sometimes has been more conspicuous temporarily and in localities than real spirituality. But no one can read such a work as this without realizing that the divine hand was at work in the origin and growth of Methodism, and that this branch of the church has done wonderful things in the name of the Master. Dr. Buckley has done his work with intelligence and discrimination, and, although the limits of his space have somewhat cramped him, the result is sufficiently comprehensive and detailed to justify the inclusion of the work among standard histories. It has been handsomely printed and bound, and it is lavishly illustrated, especially with portraits. [Christian Literature Co. $5.00.]

HARNACK'S HISTORY OF DOGMA

Our neighbors of the firm of Roberts Brothers are rendering a worthy service to Christian scholarship by publishing the English translation of this monumental work. As less than a third part of the original is embraced in these two goodly octavos, we may prepare to welcome about five more volumes of the same size. Nor should this be a perfunctory welcome, for the author stands foremost among living church historians, and his *opus magnum* may well bear the same relation to American thought as Neander's held a generation ago. The second volume, just issued, possesses special value on account of the critical relation of the period covered to the whole subsequent history. It treats of the foundation of ecclesiastical dogma, while subsequent volumes will take up the development. One may set forth the course of thought without subscribing to the author's reasoning, which is not always his forte.

Christianity started in the spiritual enthusiasm of disciples, but gradually hardened into a church where the secular element predominated. This appears in three particulars—creed, canon and polity. The simple confession of Jesus Christ was developed into an elaborate rule of faith; from the mass of free writings current in the early church a certain number were selected and made co-ordinate in authority with the Old Testament; the voluntary assemblies of brethren where all were equal gave place to the hierarchical constitution. Parallel to this movement was a doctrinal development, due largely to contact with educated heathen, and proceeding by reflection and antagonism until the plain message of the gospel had become transformed into a philosophical system of the universe. The volume covers only a part of the second and third centuries, but the author clearly shows the fundamental importance of this period.

The point in our view most open to criticism is the supposed selection of the New Testament books by the church under the stress of controversy with various heretics. Undue force, we think, is laid on the parallel drawn from the creed to the canon, and again from the polity to the canon. The analogy is plausible, but by no means convincing. In the two other cases tangible evidence is accessible; in the third case the argument is largely *ab ignorantia*. On Harnack's theory there was nothing to distinguish these books from some of those rejected, except that they were wanted for a purpose. The reply is still valid that this assumption goes beyond the knowledge of the present age.

A word should be said in conclusion on the relation between this book and the author's Outlines of the History of Dogma, the English translation of which was published in New York in 1893. The word "outlines" expresses that relation precisely. The two works are on one and the same plan, carried out into the minutest detail. Readers who have struggled through the dense compactness of the small book will find the present series unexpectedly luminous. That is the finder and this the telescope. [Vol. 1, 1896; Vol. 2, 1897. Each, $2 50.]

RELIGIOUS

In *The Place of Death in Evolution* [Charles Scribner's Sons. $1.25] Dr. Newman Smyth argues skillfully that death is necessary to life in nature and in human nature, and that, instead of being the end of life in the sense in which it often has been supposed to be, it is but a natural step in the preparation for and the development of the higher processes of life. The author thinks it probable that death ultimately will disappear, its work being done, and that not only death but that human suffering and sorrow will be, and indeed already in an important sense can be demonstrated to have been, essential features of a plan in the mind of the Almighty, wise, beneficent and at last thoroughly satisfying to us. The book is novel, striking and ingenious, and discusses certain of the great profundities of human existence with unusual success. It is reverent and spiritually uplifting. If the argument be labored anywhere it is in the effort to show that the evolutionary theory and the doctrine of the fall of man are not inconsistent.

The Supernatural [Lee & Shepard. $1.50], by Katholikos, is offered as a rational view of the divine world and of the dual nature of man. The author apparently belongs to the Church of England, and Prebendary Reynolds of St. Paul's has supplied the introduction. It discusses the reality of the supernatural, the great sacrament, *i. e.*, God in nature, the great procession of humanity and the great kingdom which is and is to come. It is written with the intent of meeting the needs of thoughtful unbelievers. It may avail with some of them. For others it seems to us that the author has practically written in vain, having unconsciously assumed too much which should have been demonstrated. The spirit is devout, and while we cannot call it one of the most able works of its class, it is one of those books which many people find lastingly helpful.

The Transfiguring of the Cross [Brewster & Packard. $1.50], by Rev. T. P. Sawin, D. D., is made up of nine sermons taken from a series on the fourth gospel, and dealing with events recorded in the eighteenth and nineteenth chapters. They are good examples of the more thoughtful and scholarly style of expository discourses, and are at once simple and polished in style and spiritually suggestive in a high degree.——*Talks to Young Men* and *Talks to Young Women* [Century Co. Each $1.00] are by Rev. C. H. Parkhurst, D. D. Each is a reprint, the former having been published one year ago and the latter two. They illustrate the author's terse, pithy and stimulating way of treating practical matters and bringing them home to the mind and the conscience of his hearer. They rank with the best books of their class in existence.

The Four Pillars of the House [Dodd, Mead & Co. 50 cents] is a little book by Dr. R. F. Horton of London, in which purity, love, unselfishness and discipline are inculcated in a simple, practical and tenderly spiritual manner. It is a helpful little devotional book.——*The Unity and Symmetry of the Bible* [Dodd, Mead & Co. 50 cents], by Rev. Dr. J. M. Gibson, is a little treatise, the outgrowth of a lecture, which is well suited to everyday readers and will prove enlightening and helpful.

STORIES

Flames [H. S. Stone & Co. $1 50] is by Robert Hitchens. In many respects it is revolting; in others it is inspiring. The plot hinges on the vampire-like possession of one person's body by the soul of another, the soul of the possessed being expelled, and of the ruin wrought by a malevolent spirit which has thus stolen its human abode. The author seems to have some purpose, but it is not clear. The concluding chapter, in which apparently he seeks to reveal it, leaves the reader quite in the dark. The noble and heroic side of life is largely illustrated, strangely enough, by a woman of the street, who is the only heroine and whose relation to the plot is managed with much skill and so as to enkindle profound sympathy. The story will interest psychologists chiefly, but it is too long, especially in its minor descriptive parts, and its general tone is morbid and unhealthy. Yet we have a half formed impression that the author means, if one could see his purpose clearly, to intimate the ultimate victory of goodness over evil. The book exhibits literary ability, but also grave faults in both construction and style. We like many things in it, but we certainly cannot commend it for general reading.

In Golden Shackles [Dodd, Mead & Co. $1.25], by Alien, is an Australian story in which the two principally contending forces are love and greed. The plot is well worked out, the characters well sustained and the book, as such, interests without being precisely engrossing.——*Christine of the Hills* [Dodd, Mead & Co. $1.25] is by Max Pemberton. The scene is in the region of Montenegro and the Greek Islands. The story is one of love and tragedy, chiefly among the peasantry. The characters are drawn vividly and the picturesque and exciting occurrences narrated have a certain novelty due to locality. The book is interesting and perhaps may be accepted as fairly descriptive of popular life in that part of the world. It has considerable literary merit. ——Mrs. Barry Pain's *St. Eva* [Harper & Bros. $1.25] tells the familiar tale of the disappointment of a woman's love through the selfish thoughtlessness of an English nobleman, and is a rather depressing story written with some ability.

Rosa Nouchette Carey has added another book, *Dr. Luttrell's First Patient* [J. B. Lippincott Co. $1 25], to the long list of her productions. It is a wholesome and pleasant story, simple in outline, written naturally and following the familiar lines along which, out of hardship and anxiety, come good fortune and happiness.——In Mrs. Harriet Prescott Spofford's *An Inheritance* [Charles Scribner's Sons. 75 cents] there are true knowledge of human nature and considerable skill in manipulating material into a simple but effective story, which is both graphic and usefully suggestive. Without being a profound or thrilling narrative it is genuinely interesting and makes a lasting impression.——Mary A. Denison's *Captain Molly* [Lee & Shepard. $1.00] is offered as a love story but is quite as truly a portrayal of the work and usefulness of the Salvation Army. It deals with high life and low alike in an appreciative and enjoyable manner.

POETRY

Mr. Gilder has rendered a genuine service to his readers quite apart from the delight which they will have in reading in preparing his new volume, *For the Country* [Century Co. $1.00]. It contains patriotic poems from his pen, and although they are mostly short they are ringing and inspiring. Some of them have been read upon public occasions and most of them probably have been printed. Among them are those on Washington at Trenton, To the Spirit of Abraham Lincoln, The Burial of Grant, Sheridan, Sherman, and A Hero of Peace, inspired by the death of Robert Ross.——*The Builders and Other Poems* [Charles Scribner's Sons. $1 50] is a new book by Dr. Henry van Dyke. The author, more than most of our modern poets, blends the meditative and suggestive with the musical in his verse. Most of it is in the minor key. Many of the poems are poems of nature. One of the long poems, The Builders, is the ode read at the 150th anniversary of Princeton College, a dignified and worthy utterance for such an occasion. Dr. van Dyke speaks to the heart rather than to the fancy, and writes for serious readers rather than for the passing moment. His work is of that kind which long retains its interest.

The Voice of St. John and Other Poems [A. D. F. Randolph & Co. $1.00], by Rev. Dr. W. W. Newton, contains perhaps a score of the author's poems, chiefly if not wholly religious in character. Some of them have been published before, we believe. They vary considerably in excellence but we like them all for one or another reason. They are religiously uplifting and illustrate a good degree of skill in composition and expression. Some of them are especially rhythmical. The author's portrait serves as a frontispiece.——Messrs. Copeland & Day of this city have brought out a pretty little volume of *Lyrics* [$1 00], by John B. Tabb. They are partly religious and partly poems of nature, of friendship, and there are a number of quatrains and sonnets. Father Tabb, also, is one of the poets who appeal to the higher nature and who make their appeal with a delicacy and a power which receive willing recognition and admiration. We like the book very much.

The second series of *Cap and Gown* [L. C. Page & Co. $1 50], selected by F. L. Knowles, contains a long and diversified list of selections from the publications of between thirty and forty American universities and colleges, such as the *Yale Record*, the *Harvard Advocate*, the *Brunonian*, *Bowdoin Quill* and the literary monthlies of the different institutions. College poetry mainly is light but bright, and not only college men but a much larger public will read this charming little book with appreciation and amusement. Now and then a graver vein comes to the surface, but in general the quality is superficial although the execution is graceful and sparkling. The book is handsomely gotten up.——*Blue and Gold* [A. C. McClurg & Co. $1.00] is by W. S. Lord. The author writes on familiar themes with considerable power of poetical appreciation and expression and the book deserves to be received with favor.

Ruth the Gleaner [A. J. Rowlands. 25 cents], by Mary F. McKean, is a pleasant attempt to tell the story of the Book of Ruth in verse so as to bring out emphatically one or two of its principal lessons, but we are constrained to add that much of it is better prose than verse.——*Echoes* [G. P. Putnam's Sons. $2.50], by Josephine C. Woodbury, is a volume in which a few poems of no great poetical merit are so set off by paper, type and pictures as to make a somewhat imposing book. The verse is somewhat uneven in quality, but never rises to a very high level.

MISCELLANEOUS

The second volume of Mr. George H. Putnam's *Books and Their Makers During the Middle Ages* [G. P. Putnam's Sons. $2 50] deals with the sixteenth and seventeenth centuries, and comes down to 1709. This was a period of the utmost importance in literary history, for not only was there a large increase in the production of books, but a very great number of the important books of the past then appeared in the department of theology and the literature pertaining to the Bible and the church fathers and in that of philosophy and jurisprudence, as well as in that of the great essayists and poets. Mr. Putnam's purpose, however, is to deal not so much with authorship as with manufacture. That is to say, he describes the makers of books rather than their writers. The first volume contained Part I. of his work as a whole. This volume opens with Part II., relating to the earlier printed books, and it describes the first printer publishers of France and their successors, William Caxton and English printing, the Kobergers and Nuremburg, Froben and Basle, Plantin and the Elzevirs, and also Erasmus and Luther, who are considered also from the point of view of authorship. The third part of the book takes up the beginnings of property in literature and leads up to and contains a description of the history of property of this sort, and of the development of the theory and practice of copyrighting. The book illustrates ample and accurate learning and embodies material not elsewhere available in so scholarly and convenient a form. It is a credit to the author and will be a source of gratification to every one who has occasion to use it.

Philip and Alexander of Macedon [Charles Scribner's Sons. $2 50] contains two essays in biography by D. G. Hogarth. He furnishes an elaborate sketch of the life, character and career of each of his subjects, and without adding much, if anything, which is new, he has succeeded in imparting a certain pleasant freshness to his pages which will be appreciated. He brings out forcibly the special causes of the pre-eminence of his heroes—the skill of Philip, for example, in revolutionizing the unwieldy formation and discipline of his army and developing it from a loosely organized body into a thoroughly disciplined army. The military feebleness of Athens and the incapacity of her great men to encounter such opponents as Philip also is made very clear. And with the same lucidity the history of Alexander's famous march into Asia with all its adventures, perils and disasters, as well as its successes, is narrated with good effect. The two men are portrayed as living personalities and not merely as figures of history, so that one takes interest in them as he reads, and this is a result not often attained so successfully. The book is a good piece of work throughout.

The children of the late *John Hopkins Morrison* [Houghton, Mifflin & Co. $1.50] have prepared a memorial volume about their father. Dr. Morrison was a Unitarian clergyman of eminence and popularity. He was one of the prominent figures in the Unitarian body during the greater part of the closing century, and became known to a considerable degree, and always favorably, outside of his own denomination. His life covered the years between 1808 and 1896, and his pastorates were in New Bedford and in Milton, Mass. The story of his life is told in this volume with good judgment and good taste, and it is an excellent addition to the literature of its class.

NOTES

—— The new New York Public Library building is to occupy the site of the present reservoir in Bryant Park.

—— The recent giver of the Riant Library of Scandinavian works to Yale University is Mrs. Henry Farnam of New Haven.

—— Harvard University has just been given a life-size bronze bust of Socrates, the work of Barbedienne, by Dr. J. A. Coles of Newark, N. J.

—— The proposed new English copyright bill will amend the law so as to protect practically all literary matter, except current news, which appears in any newspaper or magazine.

—— More than 200,000 copies of Miss Rosa Nouchette Cary's story, Not Like Other Girls, have been sold in England alone. She is called "the ideal writer of the English girl of the great middle class."

—— Mr. F. A. Munsey, who led the way with his magazine in selling monthly issues at ten cents a copy, is to try the experiment next autumn of selling for a quarter of a dollar apiece books ordinarily sold for at least a dollar.

—— Two pictures have been stolen from the National Picture Gallery at Buda-Pesth and are likely to be offered for sale in this country. One is a supposed Murillo, representing Joseph and the child Jesus; the other is a Van der Neer, showing a burning city beside a river, ships and a wind-mill.

—— The literary editor of the New York *Tribune*, Miss Ellen M. Hutchinson, who has done much to make the creditable reputation of the literary department of that journal, has resigned and is to marry her successor, Mr. Royal Cortissoz, the *Tribune's* art critic and one of its writers on literary topics.

—— The first part of the famous Ashburnham Library is to be sold in London, June 25–July 2. The books included are from A to F, and there will be nearly 1,700 lots. Bibles, missals, breviaries, nineteen editions of Æsop, ten of Ariosto, thirty of Boccacio, and a practically complete series of Chaucer are special features of the collection.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.

The Wisdom of Fools. By Margaret Deland. pp. 248. $1 25.

Miss Archer Archer. By Clara L. Burnham. pp. 312. $1.25.

Silver, Burdett & Co. Boston.

Some Aspects of the Religious Life of New England. By George Leon Walker. pp. 208. $1.25.

A. D. F. Randolph Co. New York.

Doctor Tucker. By C. W. Knauff. pp 351. $1.50.

The Voice of St. John and Other Poems. By W. W. Newton. pp. 128. $1.00.

Branded. By Mrs. Ballington Booth. pp. 49. 25 cents.

Look Up and Hope. By Mrs. Ballington Booth. pp. 45. 25 cents.

Faith in the Power of God. By Andrew Murray. pp. 49. 25 cents.

Macmillan Co. New York.

The Pilgrimage of the Ben Beriah. By Charlotte M. Yonge. pp. 321. $1.25.

Maynard, Merrill & Co. New York.

Chesterfield's Letters. With Introduction, Biographical Sketch and Notes. By H. H. Belfield, Ph. D. pp. 159. 24 cents.

D. Appleton & Co. New York.

His Fortunate Grace. By Gertrude Atherton. pp. 210. $1 00.

F. A. Stokes Co. New York.

The Mutable Many. By Robert Barr. pp. 372. $1 50.

Henry Holt & Co. New York.

The White Hecatomb. By W. C. Scully. pp. 252. 75 cents.

Merriam Co. New York.

A Fiance on Trial. By F. T. Black. pp. 310. $1.25.

F. Warne & Co. New York.

God's Witnesses. By Arthur Jenkinson. pp. 312. $1.25.

Funk & Wagnalls Co. New York.

The Old Testament Under Fire. By A. J. F. Behrends, D. D. pp. 246. $1.00.

Mayflower Pub. Co. Floral Park, N. Y.

Lost Lineage. By Carrie G. Childs. pp. 410.

C. W. Bardeen. Syracuse.

History of Education. By W. H. Payne, LL. D. pp. 93. 50 cents.

Editor Pub. Co. Franklin, O.

When, Where, Why? By Allan Nicholson. pp. 189.

American Baptist Pub. Society. Philadelphia.

Christianity and Property. By A. E. Waffle. pp. 106. 50 cents

The Conservative Principle in Our Literature By William R. Williams, D. D. pp. 91. 50 cents.

PAPER COVERS

Bureau of Education Washington.

Report on Introduction of Domestic Reindeer into Alaska. By Sheldon Jackson, D. D.

Brentano's. Paris.

Washington and the Mother Country. By Rt. Hon. Sir Edmund Monson, G. C. B., G. C. M. G.

MAGAZINES

April. Fortnightly.—American Journal of Theology.—Charities Review —Review.

May. American Colonial Tracts —Monthly.—Preacher's.—Homiletic —New England.—Art Amateur.—Month.—Review of Reviews.—The Young Man —Our Animal Friends.—Century.—American Kitchen —Forum —Treasury.—Educational Review —Chap Book.—Temple.—Young Woman.—North American Review.—McClure's.—Appleton's Popular Science Monthly.—Home Messenger.

News from the Churches

Meetings to Come

Boston Ministers' Meeting, May 17, a joint meeting with other ministers in Channing Hall, 10.30 A. M. Speakers from both bodies.

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

American Congregational Association.—The annual meeting for the choice of officers and for other business appropriate will be held in Pilgrim Hall on Monday, May 24, at 12 M. Joshua Coit, *Secretary.*

Massachusetts Home Missionary Society.—The annual meeting for the choice of officers, hearing of reports, and the transaction of business appropriate will be held in the Plymouth Church, Worcester, on Wednesday, May 19, at 2 P. M. There will be an address by Rev. W. E. Barton, D. D., followed by an open discussion of the question, What shall be the policy of this society in regard to the foreign population of this State? Joshua Coit, *Secretary.*

Woman's Board of Missions.—Essex North Branch, annual meeting. Memorial Church, Georgetown, May 19, 9.30 A. M.

The Congregational Home Missionary Society.—The Seventy-first Anniversary will be held in Saratoga, N. Y., from Tuesday to Friday, June 1 to 3. A meeting of secretaries and superintendents will be held Tuesday afternoon, June 1. In the evening there will be an address by the president of the society, Maj.-Gen. O. O. Howard, and the annual sermon by Rev. Frank T. Bayley of Denver, Col.

On Wednesday, June 2, there will be addresses in behalf of the society's auxiliaries by Rev. Alexander McGregor of Rhode Island, Rev. William H. Moore of Connecticut and Rev. T. O. Douglass, D. D., of Iowa; the fifteenth annual meeting of the Woman's Department, Mrs. H. S. Caswell, secretary, presiding. Addresses by Mrs. R. B. Wright, The Day of Small Things; Rev. R. B. Wright, On the Frontier; Mrs. James B. Gregg, Woman in Colorado; Miss Marie Zoltak, With the Slovak. In the afternoon the coöperating societies will be represented, and there will be addresses by the secretaries of the Congregational Church Building Society, the Congregational Education Society, also the Ministerial Relief Committee. The annual meeting of the society for the election of officers will be held, hearing reports and other business. In the evening a paper by Sec Joseph B. Clark will be read, entitled A Year of Distress, and there will be addresses by Rev. A. F. Sherrill, D. D., Illinois: Supt. J. H. Parker, Oklahoma; Supt. H. A. Schauffler, D. D., Ohio; Rev. W. G. Puddefoot, Eastern field secretary.

Thursday morning, June 3, a paper by Sec. Washington Choate will be read, entitled Fixed Factors in Home Missions. Addresses will be delivered by Supts. A. K. Wray, Missouri; Harmon Bross, D. D., Nebraska; E. H. Ashmun, New Mexico; Rev. Nehemiah Boynton, D. D., Detroit, Mich.; Rev. H. H. Kelsey, Hartford, Ct Thursday afternoon there will be addresses by Supts. L. P. Broad, Kansas; W. H. Thrall, South Dakota, T. W. Jones, D. D., Pennsylvania; T. G. Grassie, North Wisconsin. These addresses will be followed by the sacrament of the Lord's Supper. Thursday evening there will be addresses by Rev. A. H. Bradford, D D., Montclair, N. J., Rev. Reuen Thomas, D D, Brookline, Mass., and Rev. John L. Scudder of Jersey City, N. J.

TRANSPORTATION

The Trunk Line Association, which covers territory from Niagara Falls, Buffalo, Dunkirk, Salamanca, N. Y., Erie and Pittsburg, Pa., and all points east thereof except New England, will pass over its roads for one-third fare in returning all certificates of attendants on the meeting who pay full fare in going. All rates on this basis require that certificates be obtained from the ticket agent at the starting point or the nearest station issuing through tickets to the place of meeting, and to be valid for reduction of return fares must be indorsed by special agent of the Railroad Association, who will be in attendance at Saratoga. This condition is necessary to secure one-third return fare. Round trip tickets will be furnished at the following rates: Boston, $6.75; Ayer, $6; Fitchburg, $5.50; Worcester, $4.90; Gardner, $4.90; Greenfield, $4 15; Shelburne Falls, $3 50; North Adams, $2 50. These tickets will be good going from May 29 to June 3, inclusive, and good to return until June 15. The People's Line of steamers on Hudson River, leaving New York, Pier 41, North River, foot of Canal Street, offer a rate of one fare and a third, or $3.60, from New York to Saratoga and return to delegates attending the annual meeting.

HOTELS AND BOARDING HOUSES

The figures in parenthesis indicate in each case the number of persons that can be accommodated.

$1.00 to $1 25 per day. Miss D. A. Pierce, 103 Circular St. (25); Mrs. Walker, 53 Spring St. (18); Mrs. M. G. Fitzgerald, 135 Circular St. (10); Mrs. Tracy Record, 3 Batchelor Row, Regent St. (12); Mrs. Vine, 186 Regent St. (12); Mrs. Laura Allen, 48 Phila. St. (10); Mrs. M. Ingalls, 63 Franklin St. (8); Elmwood Hall, Maple Ave. (40); Congress Park House, opposite Congress Park (12); Waring House, 33 Franklin St. (80); Washburn House, 41 Washington St. (40); Mrs. J. Abel, 73 Spring St. (15); Mrs. Orvis Carpenter, 38 Walton St. (20); Mary E. Moore, 75 Spring St. (30); the Old Homestead, Franklin St. (30); Mrs. Wm. R. Hills, 120 Grand Ave. (8); Summer Rest, 75 Spring St. (30).

$1.00 to 1.50 per day. The Franklin House, Church St. (80); Broadway House (40); Everett House, South Broadway (150); Miss L. R. Hunter, 49 Phila. St. (6); the Vermont House (125).

$1.25 to $1.50 per day. Columbian, South Broadway (15); the Lafayette, 109 Circular St. (100); Mrs. W. H. Corbine, No. 1 Papineau Building, cor. Broadway and Washington Sts. (8); the Linwood, South Broadway (50); the Hill Side Trim Cottage, 61 Phila. St. (25).

$1.50 to $2.00 per day. Huestis House, South Broadway (125); Worden Hotel, Broadway (50).

$2.00 and upwards per day. American Adelphi (400). The above rates are for two in a room. Persons desiring further information as to accommodations may address the local committee of arrangements, of which Rev. William O. Wark, Saratoga Springs, N. Y., is chairman.

General Association of Massachusetts.—Annual meeting at Plymouth Church, Worcester, beginning Tuesday, May 18, at 3.30 P. M. Organization; addresses of welcome by the pastor and response from the moderator; reports of the secretary and treasurer and of the committees on temperance and gambling. 7.30. Sermon by Rev. Charles E. Jefferson, followed by the communion, with collection in behalf of the ministerial aid fund.

Wednesday, 9 A. M. Devotional service, led by Rev. Isaac C. Smart. 9.30. Work of the Churches—report. (*a*) Relation of the Pulpit to the Spiritual Life of the Church Rev. William G. Davis; (*b*) Of the Prayer Meeting, Rev. William W. Jordan; (*c*) Of the Sunday School and Y. P. S C E., Rev James L. Hill. 10.30. General discussion of these subjects. 11 30. Board of Pastoral Supply-report. Business. 2.30 P M. Annual meeting of Massachusetts Home Missionary Society. 7.30. The Church in Modern City Life. (*a*) The Church and Secular Societies, Rev. Charles P. Mills; (*b*) The Church and Spiritual Power, Pres. Merrill E. Gates.

Thursday, 9 A. M. Devotional service, led by Rev. John L. Sewall. 9.30. Ministerial Relief, Rev. Nathan H. Whittlesey. 10. Reports of committees on (*a*) Home Evangelization; (*b*) Religious Literature; (*c*) Sunday Observance. 10.50. Addresses. (*a*) Divine Authority for the Observance of the Lord's Day, Rev. Edward M. Noyes; (*b*) What Can Pastors, Churches and Sunday Schools Do to Promote It, Rev. Reuen Thomas; (*c*) The Sunday Protective League, Rev. M. D. Kneeland. 11.50. Business. 2 30. Pentecostal Power in the Church of Today, Rev. A. H. Plumb. General discussion. 4. Adjournment.

The railroads will sell round-trip tickets, good May 18-21 inclusive, at two cents per mile for less than 25 miles; $1.00 for distances from 25 to 35 miles; and one and one-half cents per mile for greater distances. Entertainment can be had at the Bay State House for $2.50 per day; at $2.00, $1.50 and $1.25 at various other hotels, varying in some cases as one or two occupy a room; and at boarding houses for $1.00. Write to Rev. A. Z. Conrad.

SPRING STATE MEETINGS

Additions or changes should be sent at once

Illinois,	Peoria,	Monday, May 17.
Iowa,	Algona,	Tuesday, May 18.
Massachusetts,	Worcester,	Tuesday, May 18.
Michigan,	Saginaw,	Tuesday, May 18.
Ohio,	Sandusky,	Tuesday, May 18.
New York,	Brooklyn,	Tuesday, May 18.
South Dakota,	Vermillion,	Tuesday, May 18.
Rhode Island,	Newport,	Tuesday, June 8.
Pennsylvania,	Ebensburg,	Tuesday, June 22.

Benevolent Societies

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the Massachusetts Home Missionary Society, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

The statement made at the Missouri Association, comparing the scope of the educational work of the American Board with that under Congregational care in this country, helps us to realize the magnificent opportunity of the Board, as well as the imperative necessity of generous sums to carry on its work.

It is quite usual that reports of large benevolences in a church are followed directly by the announcement of great growth in spiritual life. A number of instances are recorded this week in different sections. Such a sequence of facts is a certainty in any quarter.

The close of the seminaries is near at hand, and is already a recorded fact in a few instances. Doubtless the event is hailed with joy in country parishes, where the advent of the theologues as summer supplies is anticipated through the long winter.

Connecticut items this week show the benefits of a cradle roll, gifts from deceased and living members, interesting children in the work of the church, enterprising work among Italians.

The layman who preaches Sunday evenings in a Minneapolis church, thus enabling the pastor to strengthen a neighboring enterprise, deserves a large share of credit for the good accomplished.

A New Jersey church, besides rejoicing in the increase of spiritual force, will see that its members are hereafter provided with the means of physical and mental development.

Of Special Note

A new adaptation of C. E. principles to church work in a Bay State church.

Two fifty-mile fields and three new churches in the State of Washington.

Another prominent church member elected mayor in a western city.

The enviable record of a pastor in the Northwest as a soul winner.

A rich ingathering for a pastorless church in Nebraska.

BOSTON WOMEN PLEAD FOR GREEKS

A characteristically Bostonian audience gathered in Faneuil Hall last week to take some measures in response to Queen Olga's appeal to the women of America to help provide food and clothing for Christian refugees from Crete and hospital supplies for the sick and wounded from battlefields. Noteworthy features of the meeting were the decorations in the Greek colors, blue and white; the patriotic music, rendered by the band from the South Boston Blind Asylum; the appearance at an enthusiastic moment of a Greek in native costume bearing a handsome Greek flag; the presence on the platform of a score or more of eminent literary and philanthropic women; and the interesting *personnel* of the audience itself.

Mrs. Julia Ward Howe presided, and her son-in-law, Mr. Michael Anagnos, made a stirring address on behalf of his countrymen. Mrs. Livermore pointed out practical ways of raising money, and Mrs. Abba Goold Woolson reviewed Grecian history and emphasized our indebtedness to Greek poets, dramatists and patriots. Other speakers were Mrs. Alice Freeman Palmer, Miss Julia Osgood and Mr. Frank Sanborn. At the close of the meeting $500 were pledged for the suffering Greeks, and Mrs. Isabel C. Barrows, 5 Park Square, Boston, is authorized to receive additional contributions, small and large.

THE MISSOURI STATE ASSOCIATION

The twenty-third meeting was held April 27 at Compton Hill Church, St. Louis, with the largest attendance for many years. An additional element of interest lay in the fact that the Women's State Home and Foreign Missionary Boards met for the first time in joint session with the association. Seven or more hours of the program were given to these causes. Mr. W. B. Homer, president of the St. Louis City Missionary Society, acted as moderator. The annual sermon was preached by Rev. Henry Hopkins, D. D., and then the communion was observed.

The meetings were distinguished for the time given to missions, especially those of foreign lands, and the boards and agencies of the church. Miss Abbie Child of the Woman's Board gave two addresses, in one of which she emphasized the need and character of the work by presenting leading incidents of her tour about the world. Miss Gertrude Cozad of Kobe, Japan, characterized that country as a "land of contradictions." She represented that the present struggle is to keep the work from going backward, and that the cause of the crisis is the independent thinking of the Samurai class—the gentlemen retainers of feudal times—and the forty young men who started on their way to education and the gospel ministry under Captain James. Most of the church members are true to the old standards and wait for a leader.

Rev. A. N. Hitchcock, D. D., spoke in a hopeful strain of the retrenchments and needs of the American Board. He showed that in educational institutions in this country under Congregational care there are 28,000 young people, but in those of the American Board there are 53,000. These are perhaps not of the same grade as the students at home, but their education means as much to their people.

Mrs. W. M. Jones spoke upon the Decay of Self-denial, and touched upon the real difficulty in all work, both home and foreign. Dr. Brand was right, said she, when years ago he cried, "We want an insurrection of Christian conscience," and with it a great revival in pulpit and pew of the spirit of self-sacrifice. This, and not merely a multitude of schemes, will prove the ultimate solution of our difficulties.

In behalf of home missions there were many papers and addresses, most prominent among them being those of Supt. A. K. Wray and Rev. Wolcott Calkins, D. D., now of Kansas City. They brought out in a striking manner the situation in the home missionary churches and how it could be relieved. The cause of education was well represented. Dr. J. H. George spoke for the committee of education, Dr. Michael Burnham and Pres. H. T. Fuller for Drury College, and Rev. C. R. Bliss gave an able synopsis of the work of the Education Society since 1815. The association decided to establish Nobel Academy as a Christian school under the care of the Congregational churches, to consolidate Worcester and Rogers Academies, and to suggest to the trustees of Drury the establishment of a chair to teach the English Bible. The ladies' board, which had undertaken to secure $25,000 to endow a chair in Drury, reported that $11,000 had been raised, and that $10,000 of it was well invested.

Rev. J. E. Roy gave news of the A. M. A. work from Alaska to Chicago and the South, and Miss Youmans of Fisk University graphically presented the character of the work in that institution. To the Church Building Society but little time was given, but Rev. C. H. Taintor made the most of it. Addresses in the interest of Sunday school work were made by the State superintendent, Rev. W. H. Sutherland, who urged upon the pastors their duty with regard to the primary department, and Rev. O. M. Stewart, D. D., presiding elder in the Methodist Episcopal Church, who displayed a large map giving the census of an entire county. Mrs. M. F. Bryner spoke upon Sunday Schools and Home Missions.

During the association Rev. J. H. Crum, D. D., delivered an excellent address on Crime and Criminals. Dr. Calkins gave an able and conservative address on the Bible under the title Our Text-Book—Is It Divine? and Dr. A. R. Thain of the *Advance* brought greetings to the associatien. The State secretary, Rev. E. F. Wheeler, reported eighty churches with 9,462 members and 11,626 Sunday school scholars. The gain in membership was greater than that of the previous year, being 237, and in the Sunday schools 809. Benevolences have fallen off $10,090, but home expenditures have increased $19,802. Rev. W. H. Sutherland reported as to the state of the churches.

The association indorsed the Anti-Saloon League and appointed a committee to attend its next convention. It was voted to recommend that Prison Day be observed, and that at the next meeting methods of prison reform be discussed. A foreign missionary committee was appointed for one year pending the report of a committee to which was referred the proposition to organize a State foreign missionary society. The association decided to meet next year with First Church, Kansas City.

The brethren were splendidly entertained. The women served dinner and supper in the church dining-room on each of the three days, and the large building with its multitude of rooms furnished ample accommodations.

J. P. O.

THE NEW MEXICO ASSOCIATION

The recent annual meeting, held at Gallup, is called the fourteenth, this being the fourteenth year since the association was organized, though the meetings have been intermittent for a part of this period. This was the first attempt for several years to meet outside of Albuquerque, the most central point. The success in point of attendance was gratifying, it being the largest for several years. Measured also by the quality of the papers and addresses, the delightful fellowship enjoyed and the spiritual impression, the meeting has not been equaled by any of recent years.

J. M. Moya, teacher of the New West school at San Mateo, and Sebastian Hernandez, pastor at Ranchos de Atrisco, were approbated to preach by the association. These young men are natives of Mexico, converted at the ages of twelve and fourteen, respectively, in Chihuahua under missionary Rev. J. D. Eaton—the first fruits of Congregational mission work in that country, and one of them a charter member of the first Christian Endeavor Society formed in Mexico. Educated for the work of the ministry in the El Paso Training School, they may be called foreign missionaries to this country. They are bright, winning young men, earnestly consecrated to their work and have already proved their efficiency.

Spiritual Culture was well presented by Rev. P. A. Simpkin, who spoke on Its Law of Development, and by Rev. F. H. Allen, whose topic was Means of Grace. An afternoon session was devoted to The Church and the Community, Rev. G. E. Birlew answering the question, What Should the Church Do for the Community? and Mr. H. E. Fox considering How to Get the Best Help from the Community. That these papers were both practical and suggestive was evidenced by the earnest discussion that followed, in which the danger was repeatedly pointed out of the church being made the end rather than the means. Rev. E. H. Ashmun spoke of the Responsibility of the Church to the Larger Community through the Denominational Organizations. The sermon was preached by Rev. N. W. Hankmeyer, who was welcomed to this association for the first time. The reports from the churches and schools are always listened to with eagerness, special interest being manifested in the Mexican work. This is in a hopeful condition, though the actual progress is slow. One church has been organized during the year at San José with eleven members, the council of recognition being held the day before the association.

Mrs. L. A. Collings, who last year presented a history of Congregational mission schools in the territory, this year gave a history of the churches. Want of sufficient data made her work incomplete, but she has a special genius for this service, and was continued as historian for another year.

The Woman's Missionary Union occupied an afternoon session with strong papers on both home and foreign missions. Mrs. Collings and Mrs. Birlew related stirring incidents of their work among the Mexicans, and Mr. Hernandez, who has a fair knowledge of English, gave an interesting description of Congregational work in Mexico. E. H. A.

THEOLOGICAL SEMINARIES

Bangor

The Bond lectures for 1898 will be given by Prof. E. H. Griffin of Johns Hopkins University on the subject Relation of Modern Philosophy to Theological Thought and Progress.——President Hyde of Bowdoin will deliver the annual address before the Rhetorical Society the evening of May 18.——The following members of the Senior Class have been approbated to preach for three years by the Penobcot Association: F. H. Baker, C. N. Davie, M. A. Farren, W. Ganley, B. A. Lucas, R. H. MacPherson, E. H. Newcomb, D. E. Putnam, E. S. Rivard; of the Middle Class for one year, D. F. Atherton, H. A. Beadle, J. T. Berry, J. R. Boardman, A. Cullens, G. A. French, S. Goodwin, E. E. Grant, T. W. Harwood, A. B. Hunt, C. P. Marshall and J. E. Newton.

Andover

The course in the Life of Christ has been completed and an examination held.——Essays for the honorary scholarships are due May 22.——Dr. Torrey is preaching in the seminary church this month.——In the course on the History of Missions Dr. Torrey has been discussing the history of the formation of the A. B. C. F. M.——Professor Moore has begun the discussion of Mohammedanism in his lectures on the History of Religions.

Hartford

Rev. G. M. Boynton, D. D., spoke at the missionary meeting last week on the Work of the Sunday School Society.——Professor and Mrs. Gillett gave a reception to the Junior Class last Saturday evening.——The elective courses offered for next year have been posted.

Yale

Thursday evening of last week Hon. St. Clair McKelway of the *Brooklyn Eagle* lectured on Modern Leaders.——The Christian Apocrypha was the subject at the closing meeting of the Biblical Club Monday evening.——The Middle Class tendered an enjoyable reception to the other classes in the Lowell Mason Social Room Thursday evening.——Class preachers last week were Messrs S. R. Myers and R. W. Stimson.——Commencement exercises and the alumni meeting will be held May 19.——The former will include an address by Dr. Henry Van Dyke.——The anniversary address before the school will be given on Sunday evening, May 16, by Dr. A. J. F. Behrends.

CONFERENCES AND ASSOCIATIONS

MASS.—The 76th annual meeting of the Brookfield Conference was held at Warren, May 4, 5. The attendance was large and the exercises of more than usual interest. The topics were: Present Day Parish Visiting, How Far and How May the Prayer Meeting Be Worked Up? Are Present Missionary Debts Signs of an Acute or Chronic Disease? Child Study and Child Conversion, How Women Should Use Sunday Afternoons, How Should Women Be Clubbed? and Woman's Privilege in Interesting Children in Church Work.

Norfolk Conference, meeting at Hingham, May 4, discussed Some of the Great Christian Truths Which Need To Be Emphasized Today, Christ and the Inner Life of the Christian, Practical Comradeship.

N. Y.—Hudson River Association met in Saugerties, May 4, 5. Among the topics were: Temperance Reform, The Stars in Opposition, How to Win Young Men. The missionary societies were quite generally represented. Rev. T. N. Owen preached the sermon.

MICH.—The Genesee Association held its spring meetings April 27, 28 with the newly organized church in Durand, which is one of Michigan's greatest railroad centers. The meetings were among the best ever held. The topics were: What the Pew Reasonably Expects from the Pulpit, Readjustments, The Kind of Parishioner I Like, Henry Drummond and the Harmony between Science and Religion as He Saw It, Business Principles Exemplified by the Minister, Scriptural Teaching Concerning the Second Coming of Christ, How Can the Sunday School Be Benefited? (*a*) Through Interdenominational Work, (*b*) Through Organization, (*c*) By the Pastor's Co-operation? The sermon was preached by Rev. H. L. Hoyt.

NEB.—The Omaha Association held its annual meeting at Blair, May 4-6. Nearly every church was represented by pastor or delegate or both. Rev. M. B. Harrison preached the sermon. Among topics considered were; The Preaching Needed in Our Day, The Mid-Week Meeting, The Church Choir, Loyalty to Our Churches in Hard Times and The Twenty-fifth Anniversary of the Association. The woman's missionary hour was replete with interest, the addresses and papers being bright and strong. Resolutions were passed in memory of Rev. G. W. Wainwright, formerly pastor at Blair; whose death has occurred since the last meeting, also one commending the claims of Doane College in connection with its forthcoming 25th anniversary. The town, which is among the oldest and prettiest in the State, had on its bright spring dress, the weather was perfect, the hospitality hearty and ample and the meeting delightful throughout.

CLUBS

MASS.—At the May meeting of the Essex Club in Beverly, May 10, Rev. Sherrod Soule of Naugatuck, Ct., gave the address on The Pilgrimage. Special music was furnished.

IND.—The May meeting of the Indianapolis Club was held in Plymouth Church May 4, with a large attendance. Prof. H. C. Garvin, the retiring principal of the Bible School of Butler College, gave the address on: The Sure Foundation on Which All Christians Can Stand—Can It Be Found? Rev. G. L. Mackintosh, a Presbyterian minister, followed. A number of the Irvington Disciple people were present at the club, and Professor Garvin's address was stimulating and helpful regarding the principles of Christian unity.

MINN.—At its April meeting the Minnesota Club considered Educational Interests in the Twin Cities, each department, from the kindergarten to the public library, being treated by experts. Supper was served by the women of Oak Park Church. The attendance was large and much interest was awakened.

QUEBEC.—The Montreal Club met in the Immanuel Church May 6. The subject was Christian Victories the Inspiration for Conquest, and it was opened by Rev. C. H. Daniels, D. D., secretary of the American Board, who was the guest of the club.

NEW ENGLAND

Massachusetts

WEYMOUTH AND BRAINTREE —Rev. H. S. Snyder began work in his new field last Sunday, preaching to a large congregation. He is a graduate of Yale and of Yale Divinity School, and has been pastor in Williamsburg nine years.

LOWELL.—*First Trinitarian* A church Endeavor Society has been formed with 22 charter members, taking the same pledge of attendance and participation in the weekly prayer meeting which the younger people take for their Christian Endeavor meeting. A lookout committee is formed to see that members keep the pledge; only those not members of the Christian Endeavor Societies are eligible for membership.

NORTH CHELMSFORD.—A council was held at Vesper Heights, May 6, to consider the expediency of organizing a church there. Rev. W. A. Bartlett was moderator. After a patient and prolonged hearing given Rev. P. A. Bradford and the friends interested in the movement, the council unanimously voted that it was inexpedient to organize a church. The council advised the people to retain for the present their membership in the neighboring churches, and through their co-operation to secure, as in the past, the continuation and increasing success of the religious services needed for the welfare of the community.

FALL RIVER.—*Central*. The additions last week make 21 received during the year. The church is still without a pastor, but the work for the most part continues as usual. The Sunday school includes large classes of Armenians, Syrians and Chinese. At the mission chapel there are at times eight services on Sunday. It is open seven days in the week, with exercises of some kind each day. Outside of the Sunday school services are conducted for Germans, Swedes, Finns and Armenians, both Protestant and Gregorians. Rev. E. A. Buck's assistant, Mr. J. B. Richardson, who has been here the past six months, is a valuable helper.

WORCESTER.—C. F. Carroll, superintendent of schools, gave an able address before the Ministers' Meeting on The Moral Training of the Young.——*Union* has voted to assume the support of Rev. J. C. Perkins of the Madura Mission, India.

LITTLETON has been enjoying special blessings during the last few months. The pastor, Rev. Amelia A. Frost, has been doing a steady, quiet work for some time. She has had the united sympathy and effort of the church and the result has been 20 decisions for Christ since Jan. 1. Of these 16 were received into membership last week.

Maine

ELLSWORTH.—Interest awakened by the Gale meetings continues. Mr. Archibald of Montreal is giving great help, and is introducing his method of Sunday school teaching.

KENNEBUNK was supplied on a recent Sunday morning by Rev. H. L. Hastings of Boston, who also assisted in the dedication of a chapel for Christian missions.

TURNER.—The foundations for the new vestry are being put in. The new building will be connected with the meeting house on one side.

New Hampshire

KEENE.—*Second*. Fifteen persons, nine on confession, were received to membership May 2, making 65 in 15 months. Prosperity is continually with the church and the Sunday school is flourishing. A Men's League for social and literary work was recently organized, also a chapter of the Brotherhood of Andrew and Philip and an organization called The Daughters of Queen Esther, for work among young women, directed by the pastor's wife, Mrs. Archibald McCord.

DUNBARTON, assisted by Rev. M. W. Plummer, has held a two weeks' series of special evangelistic services resulting in the spiritual quickening of Christians and an interest among others. Fifteen persons have avowed their purpose to begin the Christian life. Personal work is to be continued. A weekly Bible class has been formed, and the pastor, Rev. A. K. Gleason, has begun to give five-minute sermons to the children at the morning service.

CENTER OSSIPEE.—The recent death of Deacon Joseph Hodsdon, for 56 years one of the most active members of the church, is a great loss. He was deeply interested in reformatory movements for the public welfare, and twice represented the town in the legislature. He was deacon 33 years and S. S. superintendent 43.

WAKEFIELD'S church attendance during the present year has averaged better than for the corresponding time during the last four years. Religious interest is increasing and the Sunday school has gained in numbers. Fourteen dollars have lately been contributed for the famine in India.

MARLBORO.—After a little over four years of pastoral service Rev. J. S. Colby has resigned, to take effect Oct. 1. He has received 77 persons into the church, mostly on confession, 24 coming at the May communion. Every year has witnessed a gain.

Peterboro has sold its parsonage and bought another.

Vermont

FERRISBURGH has raised money for a new organ, bringing encouragement to the church and stimulating it to special effort to secure the pastor, Rev. O. G. Baker, for another year.

POWNAL, NORTH.—The first year's work of Rev. F. V. D. Garretson has resulted in rallying the Congregational forces here and securing a parsonage. He will remain another year.

LONDONDERRY.—The Ladies' Aid Society has secured new church windows, some of them being memorials. The year has been prosperous under the ministry of Mr. Frazee.

A children's birthday party in Orwell netted $14 for missions.——Edwin Rose is to close a five years' pastorate at Jericho Center in July.

Rhode Island

RIVER POINT.—As some of the results of the past season's labors 10 persons were received May 2, eight being heads of families. The Sunday school, which numbers 300, contains more adults and heads of families now than at any time in the past. Rev. F. H. Adams is pastor.

PROVIDENCE.—*Pilgrim*. The Volunteers of America were present in good numbers at last Thursday evening's meeting. The aid-de-camp in charge of the city work explained the rise of the movement and others took part. A collection for the local port was given.

PAWTUCKET held the annual pew rental last week in connection with a concert. Over $2,200 in premiums were realized. The first choice brought $500. At the May communion 16 were received on confession and two by letter.

Connecticut

HARTFORD.—*First*. The popular subscription for the widening of Gold Street and the consequent throwing open and improving the old Center Church burying ground now amounts to over two-thirds of the sum required. Another subscription is being raised among the members of the church to pay the betterments. The cemetery contains the remains of the founders of the city and runs back to the 17th century. A kindergarten has been started in Warburton Chapel through the generosity of Miss Louise M. Lee.——*Swedish* has secured five handsome pulpit and altar chairs and has beautified its grounds with trees.

TORRINGTON.—A debt of $468 is covered by uncollected pledges. The primary department of the Sunday school raised $40 in gold Easter Sunday towards the building additions and repairs.——*Third*. Forty-four persons joined the church last week Sunday, 21 being young men and eight being by letter.——*West*. The same day 20 joined this church. The ingathering is the fruit of Evangelist Bliss's work.

EAST AND NORTH WOODSTOCK.—Rev. F. H. Viets completed, May 2, a 10 years' pastorate with these churches. During this time 97 have been received to membership, 55 on confession; a new manual and form of admission has been adopted for both churches; nearly $4,000 have been given for benevolences; and a new and modern house has been built at North Woodstock in place of one destroyed by fire.

NEW BRITAIN.—*First.* An excellent quartet will hereafter render music as a leading feature of the church services.——*South.* Dr. J. W. Cooper will preach Sunday evening sermons the next two months on The Physical Man.——*Swedish.* Rev. E. G. Hjerpe received a surprise from the members of his church recently, and was presented with a contribution of $70.

NORWICH.—*Second.* At the beginning of the fifth year of Rev. C. W. Morrow's pastorate a week ago Sunday he referred in a brief sermon to the progress of the church during that time. The most remarkable point was that during those four years 142 have united with the church, 87 on confession, while comparatively few of the resident members have been lost.

SOUTH COVENTRY.—Rev. B. F. Perkins, the pastor for five years, has tendered his resignation, to take effect June 30. The people lose an earnest pastor and a zealous pastor's wife, who is president of the Ladies' Missionary Association, the W. C. T. U. and the Junior Endeavor Societies. She also teaches a large S. S. primary class.

SOUTH GLASTONBURY.—Last year's receipts were $1,085 and the expenditures $1,020. The meeting house was shingled and new mats purchased for the halls at a total cost of $185, nearly all of which has been raised. Other improvements are planned. The free pew system will be used another year.

NEWINGTON.—Rev. Herbert Macy has secured the services of A. de Salvio, an Italian missionary, for every Sunday afternoon, who will speak to the laborers of the new electric road in their own language. The meetings are held in the chapel, under the auspices of the State H. M. S.

MERIDEN.—*First.* In addition to the large number received at the last communion, 10 were added a week ago Sunday. The cradle roll rally and mite box opening were attended by about 50 little ones under six years of age. The mite boxes yielded $20.

EAST NEW LONDON.—The chapel owned by the Y. M. C. A. has been purchased by Mrs. C. W. Chapell, who will have it thoroughly repaired and maintained for religious purposes as a memorial to the late Deacon E. H. Wheeler.

HOCKANUM.—The church debt is totally wiped out by the gift of $400 from Mrs. C. H. Smith and $200 from Mrs. E. H. Gilman—both of Hartford. Rev. F. B. Bachelor is the pastor.

NEW LONDON.—The result of recent revival services is shown in the large number who joined the various churches a week ago Sunday, First gaining 17 and Second 23.

CENTRAL VILLAGE.—By the will of the late Mrs. Mary Jacobi, the church receives a legacy of $1,200. It may be used for a parsonage which is sorely needed.

HADDAM.—Sixteen were received into membership a week ago Sunday. The oldest communicant is Miss Larissa Shailer, who was admitted 73 years ago.

COLLINSVILLE celebrated its 10th anniversary April 28. Letters of congratulation from members and a former pastor were read.

NEW HAVEN.—*United.* The income from pew rentals for the ensuing year will amount to about $7,000.

MIDDLE STATES

New York

NEW YORK.—*Manhattan.* A concert this week is given to provide silver for use at the church receptions. A social gathering, with refreshments, came at the close of the concert. The rain of last week Sunday cut down the congregation and interfered with the offering for the building fund, which, however, under the circumstances, was large. The Young Men's Club had an important meeting that evening at the house of the pastor, Dr. H. A. Stimson. The club is completing plans to act in co-operation with the Young Women's League in opening rooms in the autumn for outside work in the community. It is planned to establish apartments for a sewing school, a working girls' club, a young women's club and, it is hoped, a kindergarten. Plans will be matured at the next meeting, the last Sunday in May.

BROOKLYN.—*Plymouth* began last Friday evening the celebration of the semi-centennial of its organization and the call and settlement of its first pastor, Henry Ward Beecher. Papers relating to its early history were read and reminiscent addresses made. This meeting commemorated the first meeting out of which Plymouth Church grew. Next Sunday historical sermons are to be preached by Dr. Lyman Abbott and Dr. A. H. Bradford, that day being the anniversary of Mr. Beecher's first sermon in Brooklyn. In the autumn further recognition services will be held.

EAST ROCKAWAY.—*Bethany.* Reports at the annual meeting just held show substantial growth and healthy activity along all lines. Sixteen members have been added during the year, 15 on confession. The S. S. home department has 62 members. The senior and junior C. E. Societies have worked actively, the junior having a membership of 72. The Ladies' Society has been an important factor in the general prosperity. Rev. T. S. Braithwaite is pastor.

MAINE.—The young people are making a laudable effort to assist in maintaining the finances of the society. In the death of Mrs. Orrilla Curtis the first week in May the church lost an old and valued member. In the list of her bequests is one of $500 for the church.

NORWICH.—The King's Daughters are doing a grand work in collecting clothing and money for the people of Whitney's Point, who were recently rendered homeless by fire.

New Jersey

PATERSON.—The spiritual condition is better than for some time, and the social life is hearty and harmonious. The church is free from debt. Sunday morning congregations have increased a third, the evening attendance has increased threefold. The pastor has been giving a course of theological and Biblical sermons Sunday evenings with opportunity at the close for questions and comments from the congregation. A young men's club has recently been organized for social, literary and athletic purposes. One of the basement rooms will be fitted up as a gymnasium.

PLAINFIELD.—Additions have been received at every communion since early last fall. The formal installation service of the Sunday school, at which the church recognized its officers, has given a great impetus to the work. A "Leather Club," organized by the pastor, raised quite a sum for the Armenian fund by carving articles and selling them. The church finances are in unusually good condition, and the beneficence this past year has surpassed all previous amounts.

BOUND BROOK has raised $1 200 for renovating its house, which will be closed for at least two months. The pastor, Rev. J. O. Jones, will go abroad for needed rest. Missionary offerings this past year have exceeded all previous records. Two native preachers are supported in India. The congregations are growing, and the spiritual condition is good.

NEWARK.—*First* has just secured a parsonage. The attempt is being made to unify and concentrate the many organizations of the church, which now are more active than for some time. The attendance at public worship is increasing.——*Bethlehem.* Regular house to house visiting by members of the church is working out good results.

ORANGE.—A home department has been organized in the Sunday school. In the prayer meeting also for some time the Bible has been studied systematically, separate books having been considered through a month.

THE SOUTH

Georgia

ATLANTA.—*First* took an Easter offering of $150 and the Ladies' Aid Society netted nearly $200 from its annual fair. Some needed improvements are contemplated. Four were added to the membership at the April communion and three at the May. A club for *Congregational Work* has been formed.

MACON has made a successful rally to remove an indebtedness hanging over the church. The pastor, Rev. J. R. McLean, was assisted in a special service by Rev. H. H. Proctor of Atlanta.

THE INTERIOR

Ohio

GENEVA dedicated its house of worship May 2. Addresses were given by Dr. J. G. Fraser, Rev. A. D. Barber and others besides the pastor, Rev. R. S. Lindsay, who also preached the sermon. The dedicatory prayer was offered by Rev. A. D. Barber. Congratulatory remarks and choral music were added and excellent features.

Illinois

[For Chicago news see page 686.]

COBDEN.—May 2 nine persons were baptized and 12 were received into fellowship on confession. Evangelist Ben Deering closed a profitable 16 days' series of meetings the last of April.

Indiana

INDIANAPOLIS.—*Plymouth.* The McCulloch Club in a body visited Hon. G. W. Julian, the son-in-law of Joshua R. Giddings, the famous anti-slavery leader, the evening of his 80th birthday. He is in good health and is often at church.——*People's.* Rev. O. D. Fisher is absent in the East. He preached last Sunday at Park Street, Boston. Rev. N. A. Hyde, D. D., is supplying the pulpit for a few Sundays.——The old Beecher church, known as Circle Hall, is being demolished to make way for a palatial hotel. It is just 50 years since Mr. Beecher closed his work here in 1847. His famous lectures to young men were given as sermons during that time.

WHITING.—The resignation of Rev. B. F. Sewell creates a vacancy in an important field. He has been active in evangelistic lines during his short pastorate and has labored successfully with the young people. A kindergarten in the basement of the church has been finished. The Junior Bible Class and Junior Endeavorers give encouragement for the future, and the Sunday school is growing. With the aid of a young man from the Moody Institute two missions among the foreign population and others have been carried on.

ALEXANDRIA.—A central corner lot has been purchased for $2,300 and it is proposed to fit up a chapel on the rear of the lot as soon as possible. The young city at present is involved in the great excitement attending the recent discovery of oil.

Michigan

DETROIT.—*Mount Hope* has organized a Boys' Brigade with 32 members. The church realized $25 through a May sale of the Ladies' Society.——*German* has added 10 members and is enjoying a fair measure of prosperity.——*Boulevard Chapel* took preparatory steps toward organization last Tuesday afternoon and evening. It is expected that this young enterprise will start out with over 60 members.

LANSING.—*Plymouth.* The pastor, Rev. C. F. Swift, is giving a series of sermons on The Nineteenth Psalm. The Ladies' Society is busy raising $2,000 towards the debt on the church.——*Pilgrim.* The fund for the new building is increasing steadily. The number of givers will be large, though the amounts may be small.

CARSONVILLE.—Last week Sunday was a great day for this church, when it celebrated its 10th anniversary. Rev. B. F. Brundage preached morning and evening. The enthusiasm of this occasion and recent additions of 44 members gave this church a great impulse forward. The pastor is Rev. J. F. Hutchinson.

MUSKEGON.—The Sunday school raised $28 Easter Sunday and the church added $13, all of which is to be spent for missionary work. The meeting house will be closed in August for needed renovation.

PORT HURON.—*First* has published a new manual. The advance sheets have been used by the pastor in conducting two classes of boys and girls with good results.

Wisconsin

SHEBOYGAN.—Secretary Carter spent April 25 with this church and received a collection for home missions. Letters had been sent by the pastor to each family in the parish, calling for a generous offering. A flourishing Young Men's League and a Boys' Brigade are great accessions. The Sunday school is unusually large.

BRANDON, under Rev. Robert Paton's urgent appeal, has generously responded for the sufferers of India. The Springvale church under the same pastoral leadership has voted to take a collection every

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inday for the same object, while the famine lasts. ev. Joel Martin begins a series of revival meet- gs here this month.

IRVINGTON.—The council for organizing a church as held May 4 in the gospel tent. Rev. H. W. Car- r preached the sermon and Rev. Alberoni Kidder fered the prayer of recognition. Thirty members, l but three on confession, were received.

THE WEST

Minnesota

MINNEAPOLIS.—*Pilgrim.* Rev. C. B. Moody has st begun his sixth year of service here. During s pastorate he has received 300 members, about vo thirds on confession. The Sunday school is eadily growing and is among the first in the ate. The church is in the midst of a large mid- e class population and is doing excellent work. —*Plymouth.* The women's society entertained e Minneapolis Ladies' Missionary Union. The pers and addresses given included three by re- rned missionaries A collation was served in the urch parlors.——*Mayflower.* Rev. S. J. Rogers Robbinsdale has begun work here with prospect increasing the congregation and strengthening e finances. His own pulpit is supplied in the ening by a layman, thus releasing him for other rvice.——*Oak Park.* The acceptance of a call to e pastorate by Rev. F. L. Moore greatly cheers e people. All indebtedness has been cleared ex- pt that to the C. C. B. S.——*Mizpah* has been pas rless on account of the closing of some of the anufactories, but is supplied every Sunday after- on by Rev. William Hardcastle of Union Church.

ST. PAUL.—*Plymouth.* Rev. W. B. Millard closed s work here May 2. The church will not call a stor during the summer, but expects to do so in e autumn.——*Atlantic.* Extensive repairs are anned upon the church building. Financial ringency has affected many of its members, but ey are giving liberally and the outlook is hopeful. e C. H. M. S. is unable to assist, but aid in re- iring the building is expected from the C. C. B. S.

EDGERTON.—Rev. Elijah Carter has been suffer- g from poor health, and has resigned the pastor- e, though intending to live in town. During his ness the members have assisted in the services. hirteen accessions have recently been received, d the church expects to secure a pastor. Since e coming of Mr. Carter a meeting house and par- nage have been secured.

GRACEVILLE.—The resignation of Rev. H. A. Cot- n was not accepted, and he consents to remain r the present. During his ministry a parsonage s been secured, work opened at two out-stations, one of which a building has been erected, and e home church has been greatly strengthened.

VERNDALE.—Rev. R. W. Harlow has closed his ork on account of infirm health, but a new pastor s been called, and, though the membership has en depleted, more money than heretofore has en raised. This church will be yoked with Bertha der one pastor.

FARIBAULT.—Rev. G. S. Ricker began his fourth ar here May 2. Since his coming accessions have en received at nearly every communion, 104 in l. Hon. A. D. Keyes, a prominent member (Dart- outh, '71), was recently elected mayor.

HALSTED.—A Sunday school has been organized. is hoped to secure a pastor who can preach in th Scandinavian and English at this and several estitute points in the neighborhood.

FERTILE.—The pastorate of Rev. Benjamin Iorns ens encouragingly, with good congregations. The robable division of Polk County will make Fertile county seat.

At Garvin a parsonage has been secured during e year. Rev. R. P. Upton consents to remain for other year here and at Custer.

Kansas

OBERLIN, Rev. E. B. Boggess, pastor, is fitting up s new audience-room attractively. The carpet as procured from Boston at a low price, a friend that city contributing $10 towards its purchase. lready $150 have been raised toward paying for ats, organ and chandelier. The Junior C. E. So- iety is working to pay for a pulpit. This enter- rising frontier church was organized in 1893.

TOPEKA.—Mrs. T. E. Bowman will erect at once a indergarten building as a memorial of her hus- and. It will be located on the lot of the Central hurch and connected with its main audience- om. The material will be stone and the building will be a model of its kind, adapted to accommodate about 100 children.

Rev. A. S. Henderson, pastor at Wellington, conducted extra services for two weeks in April, which resulted in much spiritual benefit.

Nebraska

CORTLAND.—May 2 was a memorable day. The C. E. Society, which had been active during the union revival meetings, found answer to many prayers and reward for their labors. As the church is pastorless, Superintendent Bross spent the day here for the reception of members and the communion service. A baptismal service was held at the water side at 9 A.M., 18 persons being immersed. The S. S. hour, from 10–11, was pervaded by a tender and delightful spirit. After the public service 38 persons united, 35 on confession, eight of them being baptized by sprinkling. The C. E. meeting in the evening was of rare power, 65 persons participating. Mr. D. O Bean of the graduating class, Yale Seminary, is invited to spend four months with this church and Pickrell with a view to settlement.

DAVID CITY.—The many friends of the pastor, Rev. W. A. Schwimley, and his wife, gave them a genuine surprise at the parsonage the evening of April 30. Hearty words were spoken by Judge Reynolds and a social time was enjoyed by all. At the May communion service 10 persons united, eight on confession. Several have promised to join at the next communion. The Y. P. S. C E. has been reorganized and the church is strengthened along all lines.

BLOOMFIELD.—The evangelistic meetings which closed here with the May communion brought a great blessing. Evangelist Henson, who assisted Rev. E. J. Sarkis, commended himself to all. Thirty persons testified publicly their acceptance of Christ; 10 have united and many more will come. The interior of the edifice is to be renovated and an organ and new hymn-books purchased.

BURWELL.—At the ordination service of the pastor, Rev. J. E. McKenney, April 14, the audience-room was tastefully decorated and the people manifested a deep interest in the event. Rev. S. I. Hanford preached the sermon. A new pulpit has been procured, an organ will soon be purchased, and a sidewalk has been laid in front of the building.

LINWOOD.—A series of meetings in which the pastor, Rev. W. A. Davies, was assisted by Rev. W. A. Schwimley and wife did great good. A Y. P. S. C. E. has been organized and the Sunday school has received an accession of strength and interest.

North Dakota

INKSTER.—The friends of Rev. C. Y. Snell will be pained to learn that his 22-year-old son, Fremont, is

Continued on page 695.

That
Tired Feeling

Afflicts nearly every one at this season. You know just what it means — no energy, no ambition, without spirit, life, vitality. Some men and women endeavor temporarily to overcome That Tired Feeling by great force of will. But this is unsafe, as it pulls powerfully upon the nervous system, which will not long stand such strain. Too many people "work on their nerves," and the result is seen in unfortunate wrecks marked "nervous prostration," in every direction. That Tired Feeling is a positive proof of thin, weak, impure blood, for if the blood is rich, pure, vitalized and vigorous it imparts life and energy. The necessity of taking Hood's Sarsaparilla for that tired feeling is, therefore, apparent to every one, and the good it will do you is equally beyond question. Take it now.

**Weak
Nervous**

"I was afflicted with That Tired Feeling and general debility and had no appetite and my blood did not seem to circulate. I took different kinds of medicine without much benefit and finally began taking Hood's Sarsaparilla and it gave me a good appetite and That Tired Feeling is gone. I heartily recommend Hood's Sarsaparilla. I find it is a cure for weakness and unsteady nerves." JOHN C. SEAMANS, Cortland, N Y.

**Dull
Languid**

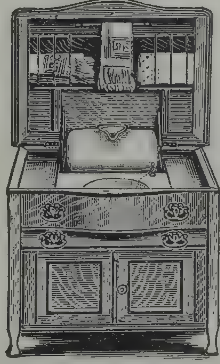
Hood's Sarsaparilla

Is the best—in fact the one True Blood Purifier. Insist upon HOOD'S; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Price 25 cents.

Blake Bell Foundry
Established in 1820.
Successors to WM. BLAKE & CO.
Manufacture bells of every description, single or chimes, of Copper and Tin. Address
BLAKE BELL CO., Boston, Mass.

BATH LUXURY.



The only accusation that can be brought against this piece of furniture is that which is expressed by Artemus Ward's famous protest: "This is 2 mutch!"

The designer has ingeniously contrived to inclose a perfect bathroom in a single piece of furniture. For city residences this washstand is already in great demand, while its low price will carry it into scores of country cottages this summer.

The top has racks for a dozen towels, with a separate rack for towels in use. Water is carried in a large urn, which is lowered into the base when the cover is shut. It is hung so that it never need be lifted by hand, and it pours very easily.

The marble basin and slab are of the latest pattern, with waste passing into a large jar in the base, easily accessible from the front. There are two side shelves for toilet articles.

Our new Catalogue of Summer Furniture mailed on receipt of two 2 cent stamps.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY. 658 WASHINGTON ST., OPP. BOYLSTON ST. BOSTON.

THE BUSINESS OUTLOOK

The movement of general merchandise continues to be somewhat less than it should be at this season of the year. The month of May has so far been unusually cold and this circumstance has, of course, retarded business. With more seasonable weather it is probable that the movement of merchandise would show considerable increase.

In the money market rates continue low. As yet the export movement of gold has not resulted in strengthening monetary rates. Factory paper will sell at three per cent. and the best commercial names at four and five per cent. Commercial paper is not making to any extent and the supply is light, although there is a ready demand for this paper if it is good.

At many centers a better demand for staples is noted and also a revival of activity among central Western merchants. Prices of Bessemer pig iron and steel billets have further declined this week and the production of pig iron is ahead of consumption. For this reason it is thought that a number of furnaces will be blown out to cut down production.

As regards the retail demand in this section, it has been hurt by the cold temperature. For instance, one concern has had a hot weather hat ready for some time, but has held it back on account of the unfavorable temperature.

In the stock market there is no increase in activity, although there has been some in strength. It looks to us as though security values were headed up and would gradually attain momentum and higher prices. As prices advance the outside public will be attracted and this will furnish the buying power so much needed at this time.

EDUCATION

—— Edinburgh University, Scotland, has given to Rev. C. F. Gates, D. D., president of Euphrates College, the degree of Doctor of Laws. Last year the degree of Doctor of Divinity was given him by Knox College, Illinois.

—— The International Institute for Girls in Spain, founded by the Woman's Board of Missions, has now a Board of Trustees in America, whose fifth annual meeting was held in Boston, May 5. Mrs. Alice Gordon Gulick, the resident director in San Sebastian, spoke for an hour with remarkable vigor and enthusiasm upon the work accomplished by the institute and its value as an evangelical and educational agency in Spain. A good beginning has been made toward securing funds for much needed buildings in San Sebastian to meet adequately the requirements of the institution and a vigorous effort is to be made to complete the required amount. Mrs. Alice Freeman Palmer is president of the board of trustees and Mr. Edwin H. Baker of Greenwich, Ct., is treasurer.

A true Christianity must include the convergence of all high aims by whatever names they may call themselves —*Prof. F. J. A. Hart*

Have You Boys to Clothe?

You are invited to visit our Young People's Department and inspect our Spring and Summer Garments for 1897.

Boys' Reefers, School and Dress Suits, Blouses, Sweaters, Shirts, Underwear, Hosiery, etc.

Spring Overcoats and Ready-to-wear Suits for Young Men—Correct styles, fair prices.

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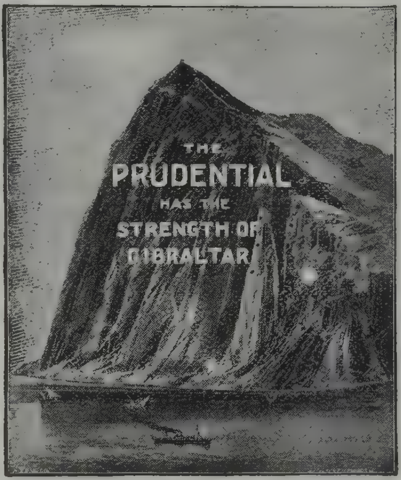

...HAS...
Assets,
$19,541,827
Income,
$14,158,445
Surplus,
$4,034,116
Claims Paid,
over
$26,000,000

FIVE YEARS' STEADY SWEEP ONWARD.

	Dec. 31—1891.	Dec. 31—1896.	Increase in 5 Years
Assets	$6,889,674	$19,541,827	$12,652,153
Surplus	1,449,057	4,034,116	2,585,059
Income	6,703,631	14,158,445	7,454,813
Insurance in force . . .	157,560,342	320,453,483	162,893,141
Interest Earnings	290,348	825,801	535,452

$1,260 of Assets for Every $1,000 of Liabilities.

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THOMAS W. SILLOWAY, Church Architect,
10 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a *specialty*, and tenders his services to committees who would practice economy, and where the means are limited.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Guaranty Trust Co. of New York.
Mutual Life Building,
65 CEDAR STREET, N. Y.
CAPITAL, - - - - - $2,000,000
SURPLUS, - - - - - $2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR, AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

INTEREST ALLOWED ON DEPOSITS subject to check or on certificate.

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William C. Whitney.

Continued from page 693.

o better, and all hope of his recovery has been iven up.

MICHIGAN CITY.—Rev. U. G. Rich has decided to emain on this large field for the summer at least, reaching four times each Sunday.

South Dakota

YANKTON.—The heart of Rev. E. M. Williams was laddened by 27 accessions at Easter, 25 on confession. These are the first fruits of recent meetings nder Evangelist Rowland.

Colorado

GREELEY.—*Park* Prof. E. S. Parsons, of Coloado College, a former pastor, spent April 25 with is old friends here, preaching both morning and vening. The past week the Women's Society gave cantata, which was so popular that it was repeated, and added nearly $100 to the treasury. The bsence of the pastor and wife at the spring association was taken advantage of by the women to dd to the comfort and beauty of the parsonage interior by paper and calcimine.

HIGHLAND LAKE held a joyful service April 25, t being the double dedication of church and paronage. Toward the cost of the former, $2,600, New ngland friends contributed $500 and the C. C. B. S. 500 more, while $50 came from individuals in reeley and Longmont. Other gifts were: a lot, a arpet, lights, labor and part of the cost of a bell. Miss Mary G. Bumstead, the pastor, was the inspiation of the movement. The parsonage was the ift of Mrs. Taintor.

PACIFIC COAST

Washington

SNOHOMISH.—The Granite Falls Branch has reoranized as the Granite Falls Church and will build house of worship at an early date. Rev. W. E. oung, the pastor, will also preach at Silverton. ifty miles of territory on the Monte Christo raiload is included in this charge. A field equal in exent and similar in character is given to Rev. Richrd Bushell, who has a parish of over 50 miles on he S. & I. railroad, with the exception of a single oint, which is occupied by other denominations. Within its limits a church of six members has been rganized at McMurray.

GREEN LAKE.—The people who were so revived ast winter by special meetings in which Mrs. L. T. ailey assisted have organized an independent ongregational Church.

OTHER CHRISTIAN WORK

Episcopal clergy and laymen in large numbers elebrated at Trinity Church, Boston, last Friday, he centennial of the consecration of Bishop Bass, he first Episcopal bishop of the diocese of Massahusetts. Bishop Lawrence preached an interestng historical sermon, and after the public services he Episcopalian Club gave a breakfast at which several addresses were made. Other celebrations were held at St. Paul's Church, in South Boston and in other places.

The new edifice of the First Parish Church of Dorchester on Meeting House Hill was dedicated last Thursday. Rev. Dr. Arthur Little of the Second Church offered the opening prayer, a pleasant recognition of friendly relations between two bodies which were sharply arrayed against each other at and after the time of the Unitarian departure. The successive meeting houses of this ancient church have been conspicuous landmarks of Dorchester for more than two and a half centuries.

The fourteenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 9-15. All men or women who are, or have been, foreign missionaries in any field of any evangelical denomination constitute the only membership of the union, and will be entertained without cost during the week. Missionary candidates under actual appointment will, as far as practicable, be hospitably entertained. Board at private houses at low rates can be secured by other persons attending. Further information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

FOR APARTMENT HOUSES.—The ingenuity of scores of designers is constantly taxed by the problem of combination furniture. The multiplication of apartment houses, with their small rooms, makes a demand for abridged and combined furnishing. The headquarters for this class of furniture is at the Paine warerooms on Canal Street, and one of their latest and best examples of this class of work may be seen in another column. A whole bathroom outfit has been introduced into an ordinary-sized washstand. It is ingenious and thoroughly practical.

A MAN who is tired all the time, owing to impoverished blood, should take Hood's Sarsaparilla to purify and enrich his blood and give him vitality and vigor. This condition of weakness and lack of energy is a natural consequence of the coming of warmer weather, which finds the system debilitated and the blood impure. A good spring medicine is a necessity with almost every one. Hood's Sarsaparilla is what the millions take in the spring. Its great power to purify and enrich the blood and build up health is one of the facts of common experience.

$500.00 in CASH
A 25c. PATTERN FREE!
Of this New Princess Tea Gown

HOW many words do you think you can make from the letters in the word "INCIDENTALS"? Use each letter as desired, but not more times than it appears in "Incidentals." Verbs, pronouns, adjectives, nouns, adverbs, plurals allowed. Words spelled alike but having different meanings count as one word. Use any standard dictionary. All legitimate English words count. *Proper nouns, prefixes, suffixes, absolete and foreign words do not count.* Work it out as follows: Cent, net, tale, date, late, ant, dance, ale, din, nail, etc.

Our Offer.—We will pay **$100** for the largest list, **$50** for the second largest, **$25** for the third, **$10** each for the next five, **$5** each for the next ten, and **$1** each for the next twenty five. To the next **two hundred** we will give **$1 each** in the form of a year's subscription to MODES. That is to say, we will divide among two hundred and forty-three contestants the aggregate sum of $500, according to merit. Don't you think you could be one of the two hundred and forty-three? TRY It.

Our Purpose.—The above rewards for mental effort are given free and without consideration for the purpose of attracting attention to MODES, by May Manton, the most popular, up-to-date Fashion Magazine in the world. Its 36 pages, replete with beautiful illustrations of the latest styles in ladies', misses' and children's garments, make it a real necessity in every household; The Designs and Fashion Hints, being by May Manton, render it invaluable as an absolutely reliable Fashion Guide.

Our Conditions.—You must send with your list of words *in one fully prepaid package*, 25 cents (stamps or silver) for a *Three Months' Trial Subscription* to MODES.

Our Extra Inducement.—Every person sending 25 cents and a list of 15 words or more will, in addition to a three months' subscription, receive by return mail a pattern of this stylish Tea Gown, No. 7057 (illustrated above), in any size from 32 to 42 inches.

Our Aim.—The present monthly circulation of MODES exceeds 200 000. We aim to make it 250,000.

This contest will close June 15th next, so the names of successful spellers may be published in August issue of MODES, mailed July 15th, but SEND IN YOUR LIST AT ONCE. For our responsibility we refer you to any Mercantile Agency. Address:

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TAKE NO SUBSTITUTE FOR THE "EAGLE BRAND"
THOUSANDS OF MOTHERS TESTIFY TO ITS SUPERIORITY.
"INFANT HEALTH" SENT FREE. NEW YORK CONDENSED MILK CO. N.Y.

RAYMOND & WHITCOMB'S TOURS.
ALL TRAVELING EXPENSES INCLUDED.

Parties will leave **Boston** June 3, July 15 and 29, for **Grand Tours** (under personal escort) through that **Land of Marvels,**

THE YELLOWSTONE NATIONAL PARK,
THE WONDERLAND OF AMERICA.

Visits will be made to the **Mammoth Hot Springs, orris Geyser Basin, Lower Geyser Basin, pper Geyser Basin, Yellowstone Lake,** and he **Canon of the Yellowstone;** also to **Chicago, t. Paul and Minneapolis.**

Choice of the All-Rail route eastward from Minneapolis, or the route from Duluth to Buffalo **via**

THE GREAT LAKES.

Independent Railroad and Steamship Tickets o all points.

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96 Washington Street, opposite School St., Boston.

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THE LAFAYETTE will entertain 100 guests during the Home Missionary Meetings t $1.25 and $1.50 per day. Elegant and convenient locaion on Circular St. Very pleasant modern house, elecric bells, excellent bill of fare. Rates good until June 5. Our 15th season. Send for circular.
GEORGE E. BATES, Prop.

PASSACONAWAY INN,
ORK CLIFFS, MAINE. Opens June 1st,
ROBERT MURRAY, Manager.
FURNISHED COTTAGES FOR RENT.
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30 ESCORTED PARTIES
Of the highest class. Programme free. INDEPENDENT TICKETS issued for any desired tour. Estimates furnished. Choicest berths on all steamship lines to and from EUROPE secured. TOURIST GAZETTE—POST FREE, gives details.
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Summer Cruise to the LAND of the MIDNIGHT SUN.
ICELAND, NORWAY, SWEDEN, DENMARK, FINLAND, RUSSIA,
BY THE
AMERICAN S. S. "OHIO,"
Sailing from New York June 26.
Duration of Cruise 70 days.
Price of passage, including side trips, $475 and upwards. Send for full information and pamphlet to
International Navigation Company,
6 Bowling Green, New York.

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Headquarters for Congregational Home Missionary meetings, held May 31st. For rates and rooms address
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Free coaches to and from the railway stations.
Please make application for accommodations at an early date.
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DR. STRONG'S SANITARIUM,
Saratoga Springs, N. Y.
Offers a special net rate to those attending the Missionary Meetings June 1, 2 and 3, of $2.00 per day. Elegant Turkish and all Baths; Massage, Electricity, etc.; Electric Bells; Suites with Bath; Sun-parlor and Roof Promenade. A first class table. Send for Illustrated Circular, and Special Announcements for 1897. Entertainments, Bicycle Paths, etc.

French Organdies

37½c.

NEW ARRIVALS
DAVID AND JOHN ANDERSON'S
GINGHAMS

In bright Plaids, Checks and Stripes. Patterns that we sold out in January, and now have received again, made to our special order.

Send for Samples.

R. H. STEARNS & CO.
BOSTON.

Fine Millinery
At Lower Prices Than Elsewhere

Ladies' and Misses' Trimmed Hats, equal in style and quality, cannot be had at any other store at our low prices. Special in

Ladies' Trimmed Hats.

TURBANS, FRENCH SAILORS and MEDIUM SIZED SHAPES, in black straw, trimmed with fine imported Flowers, Ribbons, Gauzes, etc., at

$4.50

Would be $7.00 anywhere else.

Trimmed Millinery—Second Floor.

Flowers. Street Floor.

3,000 bunches Roses, 12 in bunch, in Pink, Shaded Pink, and Yellow, at

Only 15c. Bunch.

MAIL ORDERS PROMPTLY FILLED.

WM. S. BUTLER & CO.,
Millinery, Dry and Fancy Goods,
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Fine Country Home in Northfield, Minn.

Carleton College, Academy and School of Music, St. Olaf College and Graded Schools all within easy walking distance. Beautiful location. Six acres in lawn, garden and pasture. Modern house, nearly new, thirteen rooms, hard wood finish, mantels, water, bath on two floors, cement cellar and furnace. Good barn. Central High School, five squares. Five churches within seven squares. Post Office, eight squares. Two R. R. Stations, ten squares. Property cost about $14 000. Owing to removal of owner, will be sold for $7 000 Easy terms, if desired. Write to First National Bank, Northfield, Minn.

CHRISTIAN ENDEAVOR NOTES

A certain society promotes its committee work by having every two weeks a meeting of some one committee with the executive committee for prayer and consultation, besides the regular meetings of the executive committee.

At the 10th anniversary of a society in Traverse City, Mich., it was shown that the total number that had been on the roll was 425. Through these members 30 other societies have been started, also two district, seven county and two local unions.

California is preparing to welcome all convention delegates at the borders of the State, while the reception committee will be at Fresno and Sacramento to make assignments. Alameda County is planning a flower festival, to be held at Oakland the day after the convention closes.

The Tennessee Endeavorers were assured of the money needed to erect their building in connection with the Tennessee Exposition, but the authorities in charge of the celebration having decided to allow the sale of liquor on the grounds, the Christian Endeavorers of the State will not hold C. E. day in connection with the exposition, and will return money contributed for the building.

The attendance at Scotland's third convention was 2,000, about one sixth of the total in Scotland. Of the 393 societies 100 have been added during the year. One society reported five of its members as having gone as foreign missionaries, and several of the societies are supporting native workers. One of the speakers was a secretary of the Scotch Congregational Union. Two representatives will be at San Francisco.

The California legislature has passed a resolution of greeting to the convention, and an order has been given for printing 30,000 copies of the resolution in a fully illustrated booklet to be distributed by the convention committee. The society of Plymouth Church, San Francisco, will issue a souvenir booklet for delegates. The chorus at the convention is to be drawn from different parts of the State, and weekly rehearsals are held for the various sections. They propose to render several musical masterpieces. The Endeavorers of Oregon City, Ore., are thinking of hiring a house in San Francisco for the time of the convention and going there in full force.

◆

OUR ARMENIAN ORPHANS' FUND

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$57.80
Previously acknowledged	24,547.62
Total	$24,605.42

◆

Revere Lay College is in need of fresh, modern missionary literature. Those who can spare such books or the money to purchase them should communicate with Rev. Silas P. Cook at the college, Crescent Beach, Mass., or Rev. James M. Gray, Boston.

POND'S EXTRACT has won a great reputation. *Spurious imitations are dear at any price.*

Memorial Day.
Children's Sunday.

The Congregationalist's Services Nos. 14 and 15 are perfectly adapted for the use of churches proposing to hold services on the above days in which it is desired that the congregation should participate. These Services have been used very widely and have been most pronounced successes.

100 copies, with music, 8 pp., 60 cents, postpaid.

Less than 100 copies of *one number* 1 cent each.

THE CONGREGATIONALIST,
BOSTON.

MOST WELCOME WEDDING GIFT.

"Mother's Machine"
With Latest Improvements. Lightest Running, Easiest Managed.
Greatly aids domestic bliss.
The SINGER MANUFACTURING CO.

WHY
WE SELL
Superior
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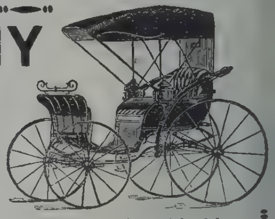
lower prices



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The above cut illustrates "The Colombo," one of our popular styles. A low priced Phæton, with beauty, grace and strength. Can be fitted (if desired) with ball-bearing axles and rubber tires.

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THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS in the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

BELLS
Steel Alloy Church & School Bells. ☞ Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Insist on a Genuine Hunt free with your new wheel.

Hunt

Padded Hygienic Saddles *Excel in Ease.*

The famous saddle with leather strands, now made with padded cover, lifting rider free from the pommel (horn) of the saddle.

Can be had of any cycle dealer or send for catalog F 1
Hunt Mfg. Co., Westboro, Mass.

WEEKLY REGISTER

Calls

ALLISON, Alex. L., recently of Wolverine, Mich., to Rosedale and Pine Grove. Accepts.
BARBOUR, Mary L., to Weston, Vt.
BEAN, Dan'l O, Yale Sem, to Cortland and Pickrell, Neb., for four months, with a view to settlement.
BROWN, Frank J., lately of Aitken, Minn., to Verndale.
BUSH, Allen S, recently Asst. State Supt. of S. S. work in Kansas, to Newton. Accepts and has begun work.
CLARK, Wm. D, Springfield, Ill., to Billings, Mon. Accepts.
DICKINSON, Cornelius E., recently of First Ch., Marietta, O., to Windham. Accepts.
DONOVAN, David, Madison, Minn, to Aitken.
EVANS, David E., to Larchwood, Io., for an indefinite period. Accepts.
FENANGA, Melmon J, to Hammond, Ind., in connection with his studies at Chicago Sem. Accepts, and will move his family there.
FUESSLE, Chas. A., Chicago Sem., to German Ch., S. Milwaukee, Wis. Accepts.
GALLAGHER, Geo. W., Dickinson, N. D., to Brainerd, Minn, and Tacoma, Wn.
HALL, Archibald M, Yale Sem., to Taylor Ch., New Haven, Ct
HILDRETH, Edward, Los Angeles, Cal, to Albany, Vt.
JOHNSON, Peter A, Yale Sem., declines call to Taylor Ch, New Haven, Ct., and accepts invitation of Dwight Place Ch., same city, to remain another year as assistant pastor.
KELSEY, Francis D., professor of botany in Oberlin College, accepts call to Central Ch., Toledo, O., and will begin July 1.
LOVEJOY, Geo E., Stoneham, Mass., to Pittsfield, N. H.
LUARK, Marcellus J., Murphy's, Cal., to the permanent pastorate.
MOORE, Frank L., Chicago Sem., accepts call to Oak Park Ch., Minneapolis.
NEWCOMB, Edward H., Bangor Sem., to Richmond, Me. Accepts.
PERRY, Alfred T., librarian and asst. professor of Bibliology in Hartford Sem., declines call to Second Ch., Winsted, Ct.
RILEY, Chas. C., Irvington, Ind., formerly a Disciple minister, declines call to Portland, Ind.
ROBERTSON, Albert A., Chicago Sem., to supply for a year at Hobart, Ind. Accepts.
ROSS, David C., Nova Scotia, to his former charge at Marlboro, Ct. Accepts.
STUTSON, Henry H., Chicago Sem., accepts call to Second Ch., Winona, Minn.
TAGGART, Chas. E., to the permanent pastorate at Elk Point. S. D., where he has been supplying.
TURNER, B. R., to Independence, Okl.
TURNER, Leonard A., recently of Second Ch., Plymouth, Neb., accepts call to Indianola.
WEST, R. B. (layman), now preaching for Christian Ch., N. Shrewsbury, to Bridgewater, Vt.

Ordinations and Installations

ASHDOWN, Chas. R., *o.* Emmanuel Ch., Montreal, Can., May 6, as missionary of the American Board to Eastern Turkey. Sermon, Dr. C. H. Daniels; other parts, Prin. W. M. Barbour, D. D., Rev. Messrs. E. C. Evans, D. D., E. M. Hill, Robert Hopkin and J. S. MacAdie.
BERCKMANN, Wm. O, *i.* New Fairfield, Ct., April 27. Sermon, Rev. Dr. Frank Russell; other parts, Rev. Messrs. C. W. Francis, F. A. Hatch, C. F. Luther, J. S Ives and Pierce.
GRIESHABER, Chas. O., *o.* Island Pond, Vt., May 6. Sermon, Rev. C. E. Fay; other parts, Rev. Messrs. C. H. Merrill, J. C. Langford, H. M. Perkins.
HAZEN, Austin, *o.* and *i.*, Thomaston, Ct., May 5. Sermon, Prof. M. W. Jacobus, D. D.; other parts, Rev. Messrs. Carleton Hazen, A. W. Hazen, D. D., and J. W. Backus, D. D.
McKENNEY, Jas. E., *o.* Burwell, Neb., April 14. Sermon, Rev. S I. Hanford; other parts, Rev. Messrs. J. F. Smith, Josiah Poeton, W. C. Phipps.
SULLENS, Arthur J, *o. p.* Grand Ave. Ch., Chicago, May 2. Sermon, Prof. W. B. Chamberlain; other parts, Rev. Messrs. J. C. Armstrong, W. H. Hopkins, S. I. Curtiss, D. D., H. B. Harrison, T. J. Woodcock, A. E. Beddoes.

Resignations

BRIDGMAN, Fred. B., Spring Valley, Wis., to go to South Africa under the American Board.
CALHOUN, Newell M., Canandaigua, N. Y., as president of Keuka College. His address is unchanged.
CARTER, Elijah, Edgerton, Minn. His address is unchanged.
CLEWORTH, Wm C., Willow Lakes, S. D.
COLBY, John S. Marlboro, N. H., to take effect Oct. 1, after a pastorate of four years.
DeCOW, Chas. J., Osseo, Wis.
GALLAGHER, Geo W., Dickinson, N D.
GRUPE, Chas. W., Saybrook, O., *withdraws* resignation.
HALBERT, Chas. S., Meckling, S. D.
MINTIER, Jas. H., Udall and Douglass, Kan., to engage in missionary work in Venezuela.
PERKINS, Benj. F., S. Coventry, Ct., to take effect June 30.
ROBINSON, Wm. J., Ashby, Mass.
ROSE, Edwin, Jericho Center, Vt., to take effect in July, after five years' service.
SEWALL, B. Frank, Whiting, Ind.
WEBBER, Edwin E., Centerville, S. D.
WILLIAMS, Wm., Milltown, N. B.
WINSLOW, Jacob, Fremont and Jamestown, Ind.

Dismissions

SHIRLEY, Arthur, Old Lyme, Ct., April 27.
WOMER, Perley P., Somersville, Ct., April 27.

Churches Organized

GRANITE FALLS, Wn., 30 April, 22 members.
GREEN LAKE, Wn.
IRVINGTON, Wis., org. and rec. 4 May, 30 members.
McMURRAY, Wn., 2 May, six members.

Supplies for the Summer

GUILFORD, Vt., Clarence P. Emery of Bangor Seminary.
MECKLING, S. D., David J. Perrin of Chicago Seminary.
NIAGARA, N. D, Neil P. McQuarrie, formerly of Hillsboro.
TUNBRIDGE, Vt., John K. Moore of Yale Seminary.
WEATHERSFIELD, Vt., William C. Prentiss of Hartford Seminary.

Miscellaneous

ADAMS, Joseph M., recently pastor at Rochester, N. H., is studying missionary work in the London slums.
ALVORD, Fred., who has been supplying at Vernon, Ct., for a year, removes to Boston.
EMBREE, Jehu H., of Brookville Kan., while transferring his goods to the new parsonage, April 1, was thrown from a wagon and his right leg was broken just above the ankle. His condition is improving and he hopes to resume preaching this month.
EVANS, Geo. S., and wife of Hudson, S. D., are about to spend three months in England, their old home.
FAY, Walcott, has been engaged as temporary supply by the North Avenue Ch., Cambridge, Mass., and will also take charge of the midweek prayer meeting.
GREENE, Dr. Dan'l C., of Tokio. Japan, with his family, is expected to arrive at Seattle, Wn., May 20, and after spending a few days with his two brothers, Rev. Samuel and Hon. R. S. Greene, will go on to Boston *via* St. Louis, Mo., and Champaign, Ill., where a son and a daughter reside, the former a professor in Illinois State University.
HALEY, Frank, Milton, N. H., will supply at Union until a regular pastor is found
HODGDON, Frank W, Andover, Sem., has closed his work at Newcastle, N. H., where he has supplied for a year.
PERKINS, Geo. G., Blair, Neb., has been granted four months' vacation, which he will spend in the East.

BIOGRAPHICAL

REV. JOHN L. HARRIS

Mr. Harris's death occurred at his home in Everett, April 7, in the sixty sixth year of his age. He was ordained in 1860 and engaged in pastoral service in Essex, Quincy and Neponset, Mass., and Derry and Newmarket, N. H., retiring from active pastoral work at the expiration of his service in the latter field. He was a man of decidedly friendly bearing, and simple and genuine in his faith and practice.

For Seasickness
Use Horsford's Acid Phosphate.

Dr. J. Fourness Brice, of S. S. *Teutonic*, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent seasickness."

MORTGAGES.

Every holder of a Kansas Mortgage is vitally interested in the new assignment law passed by the last Legislature. Trustees, or others in a fiduciary relation, failing to observe it, would be negligent of their trust. Mortgage Companies or their receivers are not apt to advise you of it.

HENRY R. WILSON,
41 WALL ST., N. Y.
The care of Western and Southern Interests a Specialty.

GRANULA "THE PERFECT HEALTH FOOD" Specially suitable for invalids and children. Sample Book of Recipes FREE.
packages 25 cents.
GRANULA CO., DANSVILLE, N. Y.

Busy Women should use— WHITMAN'S INSTANTANEOUS CHOCOLATE.

JERSEY CREAM
WILLIAMS' JERSEY CREAM TOILET SOAP
WILLIAMS' JERSEYCREAM TOILET SOAP
THE J. B. WILLIAMS Co. GLASTONBURY CONN USA Proprietors of WILLIAMS FAMOUS SHAVING SOAPS

Williams' JERSEY-CREAM TOILET SOAP

Absolutely Pure. Delicately Scented.
THE PERFECTION OF TOILET SOAP.

Just Like Cream in its Soothing, Healing Effect Upon the Skin.

A BEAUTIFUL
TRANSPARENT WINDOW THERMOMETER
Carefully packed with each dozen cakes of the soap
will be given away for a limited time only . . FREE.

Any druggist or dealer in Soaps can supply you, but, if unable to obtain it for any reason, we will deliver to any express office in the United States, all charges paid, a package of this soap (one dozen cakes), with Thermometer, on receipt of $2.00.

SAMPLE CAKE (full size) FIFTEEN CENTS, Post-paid.

Address Department Y,
THE J. B. WILLIAMS COMPANY
Glastonbury Conn.

Manufacturers for over half a century of Williams' Celebrated Shaving Soaps.

Size 12 x 3 inches.

"WHERE DIRT GATHERS, WASTE RULES." GREAT SAVING RESULTS FROM THE USE OF . . . . . SAPOLIO

AN EMINENT PHYSICIAN

Well Nigh *In Extremis* From Bright's Disease of the Kidneys Restored to Perfect Health by

BUFFALO LITHIA WATER

Dr. G. A. FOOTE, *of Warrenton, N. C., ex-President State Medical Society, formerly Member of the State Board of Medical Examiners and also of the State Board of Health*: "I had a violent attack of **Grip**, followed by **Ascites, Cardiac Trouble**, etc. Repeated examinations of my urine showed by volume **fifty-five per cent. albumen, casts and low specific gravity.** My general health rapidly declined and with but little, if any, hope of relief from any remedy; in this condition I visited the Buffalo Lithia Springs of Virginia, where I used the waters freely for eight weeks. Analysis from time to time while there **showed a gradual diminution and finally a total disappearance of albumen and casts and the urine in normal condition.** In the meantime my general health was restored and I am now, **after the lapse of several years, in perfect health. With this experience I have no hesitancy in expressing my preference for this Water in this malady over all other remedies known to me."**

BUFFALO LITHIA WATER

is for sale by Grocers and Druggists generally. Pamphlets on application.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. ☞ "How to Beautify the Skin," free.

BLOOD HUMORS Permanently Cured by [illegible]

Grand National Prize of 16,600 francs at Paris

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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E. W. Vanduzen Co. Cincinnati, Ohio.
Best Pure Copper and Tin Church Bells & Chimes.
Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

ACCESSIONS TO THE CHURCHES

	Conf.	Tot.
CALIFORNIA		
Los Angeles, Bethlehem,	8	10
Redlands,	4	4
San Francisco, Bethany,	4	5
CONNECTICUT		
Cheshire,	4	4
Glastonbury,	—	5
Haddam,	14	16
Hartford, Asylum Hill,	24	28
Fourth,	1	5
South,	2	3
Windsor Avenue,	1	6
Meriden, First,	4	10
Middletown, North,	—	5
South,	—	5
Naugatuck,	9	13
New Britain, South,	—	12
New Haven, Center,	—	5
Ch. of Redeemer,	6	14
Plymouth,	—	6
United,	—	5
Howard Ave.,	6	8
Newington,	6	8
New London, First,	14	17
Second,	16	23
Plainville,	14	16
Stony Creek,	2	4
Torrington, Third,	36	44
Trumbull,	7	7
Waterbury, Second,	5	7
W. Torrington,	—	20
Wethersfield,	—	3
Whitneyville,	12	13
Willimantic,	1	4
Wilton,	3	5
ILLINOIS		
Beardstown,	9	16
Chicago, Douglas Park,	3	5
Waveland Ave.,	36	36
University,	—	14
Cobden,	12	12
Dallas City,	19	19
Galesburg, Knox St.,	—	9
Jefferson,	5	5
La Salle,	7	8
Mendon,	18	19
Ottawa,	18	21
Roberts,	4	4
Western Springs,	9	10
IOWA		
Chapin,	8	8
Clear Lake,	—	7
Dunlap,	60	60
Elma,	16	16
Manson,	3	5
Nevinville,	2	4
Reinbeck,	3	6
Strawberry Point,	—	9
Union,	1	5
KANSAS		
Kirwin,	4	5
Louisville,	8	12
Seneca,	7	15
Topeka, Central,	5	18
Wakefield,	—	4
MAINE		
Bangor, Hammond St,	21	21
Deer Isle,	3	4
Foxcroft and Dover,	20	25
Kennebunk,	3	4
Skowhegan,	—	5
Thomaston,	10	10
MASSACHUSETTS		
Boston, Dorchester, Central,	4	7
Brockton, Porter,	2	8
Granby,	8	8
Littleton,	—	16
Marlboro,	—	24
Needham,	—	3
Pittsfield, Pilgrim Memorial,	—	11
Rowley,	4	4
Williamsburg,	—	5
MICHIGAN		
Bangor,	4	4
Carsonville,	42	42
Clarksville,	10	10
Clio,	—	6
Detroit, Mt. Hope,	7	8
German,	—	10
Douglas,	6	8
Hart,	—	7
Orion,	5	5
Potterville,	15	15
Rochester,	9	10
Saginaw,	8	10
Stanton,	—	3
Traverse City,	—	4
MINNESOTA		
Faribault,	5	5
Garvin,	5	5
Glenwood,	—	8
Mapleton,	—	16
Owatonna,	6	9
MISSOURI		
Kansas City, First,	2	6
St. Louis, First,	9	13
Central,	—	3
NEBRASKA		
Arlington,	—	9
Cortland,	35	38
David City,	8	10
Nebraska City,	—	4
Omaha, St. Mary's Ave.,	8	13
NEW HAMPSHIRE		
Barrington,	—	3
Brentwood, East,	3	5
Exeter.	3	3
Second,	3	4
Hopkinton,	—	7
Keene, First,	14	16
Second,	9	15
Manchester, First,	—	4
S. Main St.,	12	13
Marlboro,	—	24
Nashua, Pilgrim,	5	11
Tilton,	3	4
Newington,	—	4
NEW YORK		
New York, Manhattan,	—	24
Syracuse, Good Will,	27	38
Watertown,	3	5
NORTH DAKOTA		
Harwood,	—	7
New Rockford,	—	8
Valley City,	5	5
OHIO		
Chardon,	—	6
Cincinnati,	9	14
Hudson,	5	6
Toledo, Second,	—	8
OKLAHOMA		
Newkirk	16	16
Tryon,	6	10
RHODE ISLAND		
Newport, United,	10	12
Pawtucket,	16	18
River Point,	—	10
SOUTH DAKOTA		
Armour,	8	8
Canton,	6	6
Huron,	6	6
Rapid City,	4	10
Yankton,	25	27
VERMONT		
Barre,	7	17
Brattleboro, West,	3	4
Bridport,	2	3
Burke, East,	4	4
Burlington, College St.,	—	8
Newfane,	—	3
Rutland,	5	7
Center,	4	4
WASHINGTON		
Granite Falls,	—	22
Kalama,	15	15
McMurray,	4	6
Seattle, First,	2	6
WISCONSIN		
Eau Claire, First,	6	7
Fulton,	2	3
Irvington,	27	30
Janesville,	10	23
Pittsfield,	5	6
OTHER CHURCHES		
Atlanta, Ga.,	—	7
Greeley, Col., Park,	—	6
Indianapolis, Ind., Union,	—	8
New Decatur, Ala.,	4	5
Portland, Ore., Hassalo St.,	1	6
Churches with less than three,	46	67

Conf., 1,064; *Tot.*, 1,752.

Total since Jan. 1: *Conf.*, 8,274; *Tot.*, 15,097.

IT'S TALKED ABOUT.—A cured man has a quick memory, and those who have once tried Adamson's Cough Balsam, think of it, talk of it, and get it for themselves and their friends, whenever troubled with coughs, colds, or other throat and lung complaints.

THE International Navigation Company announce in another column a delightful summer cruise in northern seas. For this cruise the stanch and comfortable steamship Ohio will be used, sailing from New York, June 26, for Southampton. From there the cruise includes visits to Iceland, the North Cape, Norway, with its wonderful coast scenery, Sweden and Russia. The success of the cruises of previous years to the North Cape has induced the organizers to make the one for this season more extended, so as to include places seldom visited by tourists. They have issued a very attractive booklet giving the trip in outline.

A POINT TO REMEMBER.—If you wish to purify your blood you should take a medicine which cures blood diseases. The record of cures by Hood's Sarsaparilla proves that this is the best medicine for the blood ever produced. Hood's Sarsaparilla cures the most stubborn cases and it is the medicine for you to take if your blood is impure.

HOOD'S PILLS are the best after-dinner pill; assist digestion, cure headache. 25 cents.

The Spring storms strike hard those who are thin in flesh, whose system is weak and nerves irritable. The sharp, cutting pains of neuralgia tell when the blow has taken effect. Why wait for the signal? Scott's Emulsion of Cod-liver Oil with Hypophosphites will feed and strengthen weak nerves. It should be taken as a preventive in every case of weakness and nerve exhaustion. "Early prevention is better than cure." So says the wise man. For sale by all druggists at 50 cents and $1.00.

SCOTT & BOWNE, Chemists, New York.

FUN MAKING

and health making are included in the making of HIRES Rootbeer. The preparation of this great temperance drink is an event of importance in a million well regulated homes.

HIRES Rootbeer

is full of good health. Invigorating, appetizing, satisfying. Put some up to-day and have it ready to put down whenever you're thirsty.

Made only by The Charles E. Hires Co., Philadelphia. A package makes 5 gallons. Sold everywhere.

One-Half Off

the price on Buggies, Carriages and Harness. Highest quality. Fully guaranteed. Freight paid. Illus. Buyers' Guide mailed *free*. 8th year in business.
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BLANCARD'S PILLS AND SYRUP OF Iodide of Iron

THE MOST SUCCESSFUL REMEDIES OF EUROPE, for ANÆMIA, POORNESS of the BLOOD, CONSTITUTIONAL WEAKNESS, SCROFULA, Etc.

None genuine unless signed "BLANCARD, 40 rue Bonaparte, Paris." ALL DRUGGISTS.

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BARLEY CRYSTALS

New Diuretic, Renovating Tonic Cereal. Endorsed by physicians in cases of weak and irritable Digestive Organs, and Kidney troubles. Emollient, attractive, palatable. Unsurpassed in the whole range of cereals.

PAMPHLET AND COOKING SAMPLE FREE.

Unrivalled in America or Europe. Ask Dealers, or Write to Farwell & Rhines, Watertown, N. Y., U.S.A.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist.*

Marriages

The charge for marriage notices is twenty-five cents.

WHITE—DAVIS—In Acton, May 6, by Rev. Bernard Copping, John White and Evelina Davis, both of Acton.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ALLEN—In Moosup, Ct., April 29, of meningitis, Charles Morss Allen, aged 16 mos., son of Dr. Charles N. and Grace Morss Allen.

CLARKE—In Dubuque, Io., May 1, Dr. Rodolphus Clarke, formerly of Conway, Mass., aged 82 yrs.

FLETCHER—In Hagan, Ga., April 11, Mary A., wife of Rev. J. B. Fletcher.

PIERCE—In Suffield, Ct., April 16, Deacon Nathan Pierce, aged 96 yrs., 1 mo. and 15 dys.

POOR—In Andover, May 3, of typhoid fever, Ray, youngest son of J. W. Poor and brother of Rev. W. G. Poor of Keene, N. H., aged 22 yrs.

DEACON WILLIAM V. SESSIONS

Deacon William Vyne Sessions was born in South Wilbraham—now Hampden—Sept. 14, 1801, and died at his home on "Hillside Farm," April 9. He was descended from a patriotic ancestry, his father, Robert Sessions, belonging to that now notable "tea-party" of Boston Harbor, which did its work so effectually in 1773. He was the brother of Deacon Sumner Sessions of saintly memory, who died in 1880.

Converted under the preaching of Rev. Dr. Nettleton, he was the last survivor of all the large company who, seventy years ago, confessed the Lord Jesus Christ in connection with the great revival which at that time blessed the church in South Wilbraham, the late Dr. Ezekiel Russell being another of that number.

The life of Deacon Sessions was quietly spent in tilling the ancestral acres, holding an honored place in the church for nearly three-quarters of a century, and filling the office of deacon with singular fidelity for many years. In a very large degree he possessed the confidence of the community, serving the town and the county in various positions of trust and responsibility. Of him to a remarkable extent might it be said that, until nigh the close of his long and eminently active life, "his eye was not dim nor his natural force abated." His intellectual faculties remained with little diminution till very near the end, and his interest in all public affairs, both political and religious, seemed as intense as ever.

His love for the essential doctrines of the gospel was intelligent and fervent. They were his comfort and stay in his declining days. Till within four years he and his companion had walked together, each helper of the other's joy, both living fourteen years after celebrating the fiftieth anniversary of their marriage day, now reunited in the mansions of the blessed.

Two children were spared to reach maturity, Hon. William R. Sessions, secretary of Massachusetts Board of Agriculture, and Mrs. Lydia Sessions, widow of the late Rev. W. W. Woodworth, D. D., of Berlin, Ct.

Deacon Sessions was a subscriber and constant reader of *The Congregationalist* from its starting. Few men in his sphere have been more useful and honored. Few men have done their work more faithfully and conscientiously. Few men leave behind them when they die a fairer record of a life well spent, both towards God and towards man. M. S. H.

WESLEY IRESON

Was born in Thompson, Ct., and died in Boston, March 25, aged 74 yrs. and 5 mos. In the death of this good man Boston has lost a worthy citizen, the Eliot Church a devoted member, and a large circle of acquaintances a true and trusted friend. Attractive in person, gentle in manners, faithful to every least and largest trust, it is doubtful if he had an enemy in the world or a friend who received anything but good at his hands. In his tongue was the law of kindness, in his heart a love for whatever is beautiful and good. Flowers, children, the passive virtues and that faith which works by love were especially cherished by this gentle soul. His was a religion, not of words, but of deeds, not of exhortation, but of ministry. The son of a clergyman and a professing Christian for more than half a century, he had not missed attending church a single Sabbath for thirty-seven years—a fact made possible by that vigorous health which enabled him to dispense with the services of a physician until the day before his death.

For thirty-eight years he was the efficient secretary of the Eliot Sunday School, working in fullest harmony with its beloved superintendent, Deacon Charles W. Hill, who entered the heavenly rest only four months before him.

Pastors and people, teachers and scholars, extend tenderest sympathy to his bereaved family and join with them in cherishing the memory of this just man which is blessed. B. F. H.

PRIZES FOR SUNLIGHT SOAP WRAPPERS.—The announcement of winners for the month of March of the Sunlight Soap monthly wrapper competition in what is known as District No. 4, consisting of the New England States, has come to hand. Messrs. Lever Bros., Ltd., have awarded the first prize of $100 to James A. Donoghue, 216 Main St., Springfield, Mass. The five second prizes, each of a $100 Pierce Special Bicycle, have been awarded to Newton Greenwood, 853 S. Water St, New Bedford, Mass.; Andrew Beaumont, 48 Rivet St., New Bedford, Mass.; Harry Phillips, 216 Main St., Springfield, Mass; Chas. E. Lord, Chester, Middlesex Co., Ct.; Miss Gertrude L. Johnson, 278 Crescent St., Waltham, Mass. The ten third prizes, each of a $25 gold watch, have been awarded to Roberts H. Bishop, 182 E. Broad St., Norwich, Ct.; Mrs Helen Grimshaw, 24 Jomvette St., New Bedford, Mass.; Geo. E. Smith, 17 Pitkin Court, Montpelier, Vt.; B. F. Bean, Clinton, Kennebec Co., Me.; Henry Bremner, Clinton, Kennebec Co., Me.; Mrs. E. H. Grose, Stratton, Franklin Co., Me.; Fred. G. Greenwood, 80 Laurel Hill Ave., Johnston, R. I.; Mrs. Wm. H. Claxton, 354 East Main St., Waterbury, Ct.; Mrs. Wm. F. Mulvey, 431 Atwell's Ave., Providence, R. I.; M. V. Ruggles, Care of G. W. Gilmore & Co., Market Sq., Lynn, Mass. See advertisements in this paper from time to time for particulars, or write to Lever Bros., Ltd., Hudson & Harrison Sts., New York.

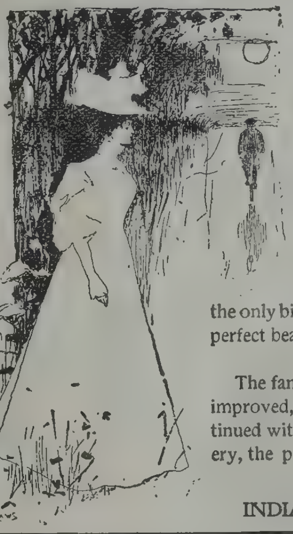
ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR ECKSTEIN	Cincinnati.
ATLANTIC BRADLEY BROOKLYN JEWETT ULSTER UNION	New York.
SOUTHERN SHIPMAN	Chicago.
COLLIER MISSOURI RED SEAL SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

YOU will find that painting properly done with Pure White Lead and Pure Linseed Oil is a good investment—more than the cost will be added to the attractiveness and value of your property. Make sure that the brand is right. (See list of brands which are genuine.) Avoid the "just-as-good," "sold-for-less-money" sorts.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

A Pleasant Surprise ✿ ✿



Pleasing sensations are experienced by every rider of

The Waverley Bicycle

The new '97 model, with its matchless workmanship and finish, the result of costly experiments and machinery, is the only bicycle with absolutely true and perfect bearings. Its price to everyone is $100

✿ ✿ ✿

The famous Waverley of last year has been greatly improved, and as its construction is continued without the purchase of new machinery, the price is reduced to $60

Send for a Catalogue.

INDIANA BICYCLE CO., Indianapolis, Ind.

A Vacancy In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed. That is why every mother ought to have at her elbow a bottle of : : : :

Adamson's Botanic Cough Balsam

It never fails to cure Croup if taken at the first symptom. Usually it cures after the disease has made considerable progress. But it is wise to keep a bottle on the shelf all the time.

This good remedy also cures Coughs, Colds, Pneumonia, Bronchitis, Asthma, Hoarseness, Whooping Cough, Influenza and all diseases of the breathing organs. It *cures*, remember.

Large Bottles, 75c.
Small Bottles, 35c.
Trial Size, 10c.
At all good drug stores.

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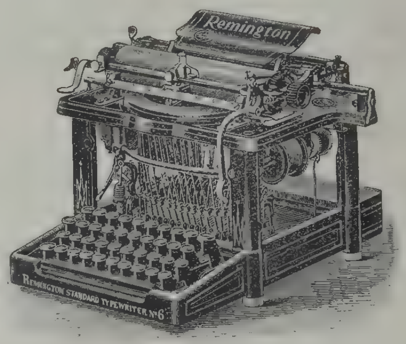

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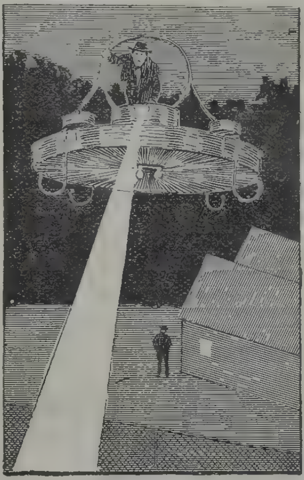

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AFTER Christmas and Easter no Sunday in the year has been by common consent so generally set apart or special services as the second Sunday in June for Children's Day. It might appropriately be called Family Sunday, since the Christian idea of the household and its reation to the church is then emphasized as at no other time. As an object lesson holdng up the duty of the church to the children and to the home, the observance of his day is of great value. It is not less important that in connection with it the obligation of the churches to give the gospel to neglected children should find expression. Without this the meaning of the day to the children themselves would be much obscured. In every Congregational church we trust that a generous gift will be made, June 13, to our Sunday School and Publishng Society, and that the use to be made of he gift will be clearly explained. The work of giving the gospel to the children of our own country is not second in importance to any other.

Dr. Barrows's account of his experiences and observations during his recent memorable lecturing tour through the great cities of India, which we print this week, will bring the problems of missionary work and the difficulties of native thought in considering the claims of Christianity very close to our readers. There is evidently no lack of hearing or of interested consideration for the man who goes to speak to the educated English speaking Hindus with a competent mental endowment and the assured but loving spirit of his Master. Christ has already a great place in the thought of India. It is important that he should have an acknowledged and authoritative place, not merely in the thought but in the life of the people. It is interesting to recall in this connection an earlier work in the same line, accomplished by the late President Seelye of Amherst College in the course of a journey round the world a quarter of a century ago. Passing through Bombay he was invited and urged to remain, and his addresses there and elsewhere were widely influential and were published in book form both in Bombay and Boston. Hindu thought under the influence of Christian mission work and native unrest, guided by the divine Spirit, has evidently ripened fast toward a harvest since that time.

If any one can make a louder cry over a smaller matter than some religious newspapers are making over certain arrangements for supplying pulpits during the Christian Endeavor meeting next July in San Francisco we should be pleased to hear it. The program committee of that society in Boston selects the preachers for those churches which wish to hear ministers attending the convention. A local committee in San Francisco, of which Rev. William Rader is chairman, arranges the distribution of the preachers thus selected. But Mr. Rader, pastor of the Third Congregational Church in that city, has been preaching to his own people some sermons on the Bible in which he has proclaimed his belief in some of the conclusions of the higher critics. The *Occident*, a Presbyterian paper, raises the cry of alarm that Mr. Rader's agency in arranging for preachers in Presbyterian pulpits may bring in a flood of heresy which will sweep the Endeavorers from their foundations. It warns Presbyterians that unless he be compelled to resign his position disastrous consequences loom up. Other newspapers, taking up the note of warning, call on the General Assembly to protect the lambs of the Presbyterian fold from this Congregational wolf in sheep's clothing. The *Outlook*, in a leading editorial, calls on the Congregational ministers and churches of California to make this issue their own and summons the entire denomination, whether or not they agree with Mr. Rader, to resent this attack on its liberties. Thus Congregational freedom, in its last onward march far from Plymouth Rock, is to face Presbyterian orthodoxy in a deadly struggle at the Golden Gate. If Mr. Rader succeeds in assigning to a Presbyterian pulpit some minister selected by the Boston committee orthodoxy will be throttled. If he is prevented liberty will die. We can only watch this momentous conflict from across the continent and tremblingly hope the right will win.

During these weeks our theological seminaries are sending out a company of educated, consecrated young men ready for the ministry. Most of them have spent ten years in preparation for their calling. They represent the choicest treasures of the churches, and those without pastors ought to be eager to secure the services of these men. If our churches are wise they will show honor to an educated ministry and will encourage young men who enter that profession to equip themselves worthily for it. There are indications that the churches are not looking to the seminaries as much as formerly for ministers, and are not as willing to give a hearing to those ready to begin their first pastorate. So far as this is true it is a grave mistake and one of the causes for decline in spiritual life. When our churches become indifferent to the thorough equipment of their leaders, they will lose prestige and power. Give these young men the opportunity for which they have made themselves ready.

The 109th General Assembly of the Northern Presbyterian Church, which meets at Winona, Ind., May 20, promises to be a love feast—unless there is a preliminary quarrel over the election of a moderator. The number of candidates seems to exceed that of any previous year. For the central West ex-President Harrison has been nominated. Dr. Minton is the candidate of the newspapers on the Pacific slope, with Dr. Sheldon Jackson of Alaska as a promising competitor. In the East Dr. Sample of New York, ex-Governor Beaver of Pennsylvania and ex-Postmaster General Wanamaker have been mentioned. This nomination by the denominational organs has apparently awakened less ill feeling than usual, although one Pennsylvania presbytery has expressly requested its commissioners not to vote for any man whose name has been proposed by the newspapers. There is some question about the propriety and constitutionality of electing any but a minister to the moderator's chair, and many are reluctant to raise the question or create a precedent which may help to rule the laymen out. Winona, where the assembly meets, is an Indiana watering place and camp ground of the Chautauqua order, and a competitor, therefore, of Saratoga, where the Western commissioners are always delighted to have an assembly meet. The promise of a peaceful session seems to be disturbed neither by danger of acrimonious theological debate nor of heresy trials. The condition of the boards and the payment and avoidance of debt will probably be the most difficult questions to which the assembly must give its attention.

Southern Baptists have been for some time agitated over a case of heresy which seemed to us so absurd that we have made no comment on it hitherto. Prof. W. H. Whitsitt of the Southern Baptist Theological Seminary at Louisville, Ky., some time ago published the statement that English Baptists did not begin to practice immersion till 1641, which seems to be a well-established fact. He also advised one of his relatives who had married a Methodist minister to join her husband's church. He was charged with these two enormities and the war over his case has waxed fierce in newspapers and conventions. At last the trustees of the seminary passed the following among other sensible resolutions:

> That we cannot undertake to sit in judgment on questions in Baptist history which do not imperil any of those principles concerning which all Baptists are agreed, but concerning which serious, conscientious and scholarly students are not agreed. We can,

however, confidently leave to continued research and discussion the satisfactory solution of these questions.

Dr. Whitsitt, being informed of the action of the trustees, sent them a letter in which he said in substance that he thinks it was a mistake for him to have made public the result of his historical research about baptism, but that since he has said it and it is true he can only reaffirm his conviction; and that, as to the lady relative, he believes that she ought to obey the Baptist Church before all things. When these resolutions and statements were communicated to the Southern Baptist Convention, in session last week, the whole assembly rose to its feet, and, while those who could reach Dr. Whitsitt shook hands with and embraced him, the rest shook hands with each other and all sang together,

> Amazing grace, how sweet the sound,
> That saved a wretch like me.

So the heretic, Dr. Whitsitt, was saved to the seminary, and the convention gloried in peace restored.

The shrinkage of estates is hinted at in the large falling off in receipts from legacies of all the missionary societies. But the extent of this shrinkage can only be guessed at. An illustration is given by a writer in the New York *Evening Post* describing the collapse of the real estate boom in Kansas. The last three legislatures have dissolved the corporate existence of more than 400 town sites and additions which had been platted and put on the market in lots. When a bank failed in 1889, among its assets were a large number of these lots, the average price of which a short time before was $70. They were appraised at $30 each. A short time ago these lots were sold at auction by the receiver of the property, the majority of them bringing fifty cents each—some selling at thirty cents. Many thousands of lots like these were mortgaged to Eastern investors at the value originally placed on them. One hundred names taken at random from the lists of a mortgage company show who these investors were, who have been described as plutocrats and gold bugs. More than a third of them were widows, the sums loaned by them ranging from $500 to $4,800, probably the greater part of their means. Twelve loans had been made from funds held in trust from estates. Nine of the lenders were unmarried women. Many of the others were sea captains, country storekeepers and small traders. From such persons as these many small sums used to be given to benevolent objects, which made a large sum in the aggregate. A vast number of little fortunes loaned on Western mortgages have during the last ten years completely vanished. The story of the loss and the consequent suffering will never be told.

◆

A correspondent of the *Church* speaks of the inopportune raising of the question of elevating Charles I. of England to a saintship and adds, "This might be a matter of little importance were it not that eight bishops of the church have indorsed it." The setting up of the machinery of canonization in the Protestant Episcopal Church will be rather an interesting process to watch, and perhaps American ingenuity can make some improvements in the process. Taking Charles for a first subject seems to the lay mind, however, too much like obeying the old medical advice, *Fiat experimentum in corpore vili*—make the experiment on a worthless subject.

THE SULTAN TRIUMPHANT

The ablest ruler in Europe is the sultan of Turkey. However reluctantly we may admit it, we cannot deny it. His career during the last three years has been a marvel of diplomacy and audacity. He has defied Christendom and kept it at bay while he has destroyed internal foes of his government and roused mighty forces to his support. Three years ago the Armenians were among the most thrifty and progressive people in the empire, awaking to ideas of self-government and coalescing into a unity of sentiment strange to Turkey. Public opinion in an Oriental despotism was beginning to find expression. But the sultan has crushed it for a generation at least. More than 100,000 Armenians have been massacred, as many more have starved to death, villages, cities and whole districts have been devastated, and the inhabitants who remain have been stripped of everything and left in terror of their lives. Incipient signs of rebellion among the younger Turks have been quelled, and the leaders of possible movements toward independence have been purchased or killed. The Greeks, who were numerous and enterprising, have been to a considerable extent impoverished or driven out of the country.

The sultan has aroused slumbering fanaticism throughout the empire, has rewarded it with the spoils and blood of Christians and has rallied it to his support. He has inspired millions of his subjects with new faith in his power. His armies, reorganized, are flushed with victory. Conspirators among his followers have been defeated, and he is master of the situation. His success is mainly the triumph of his own personality.

How has the sultan achieved this victory, in defiance of the Christian public opinion of the world? He has shrewdly understood and boldly handled the political conditions of Europe. The news of the Sassoun massacres in 1894 were regarded as incredible. When, after several months, the truth in part became known, England, France and Russia joined in an investigation—Germany, Austria and Italy, the Triple Alliance, looking on as neutrals. The ambassadors of the first three nations prepared a system of reforms which they presented to the sultan. He accepted them readily enough. The question with him was simply, Would these governments compel him to enforce them? He soon discovered that Russia would oppose coercion and that France would follow her, while England would not act alone. From that point the way was plain before him. He promised whatever was demanded. He did as he pleased. His answer to the threats of the ambassadors was to order a massacre in September, 1895, which deluged with blood, under their very eyes, the streets of Constantinople. He proved to the subjects of his tyranny that Christendom was powerless to help them.

The "concert of the Powers" which has arisen out of these conditions is simply a tacit understanding of the six nations we have named that they will maintain the integrity of Turkey. Its service is purely negative—a purpose not to permit any part of the empire to be taken from the sultan. The action of the Powers is decided, as Mr. Gladstone said, by the two youthful despots, the czar and the emperor. France must follow Russia's lead, or become isolated and helpless. Austria and Italy depend on Germany. Lord Salisbury has declared that it is the policy of England to assent to what the other five Powers agree upon. Russia wants a free entrance to the great seas for her ships. The other governments dare not permit this. Therefore they maintain the integrity of Turkey, while Russia joins them in maintaining it till she can gain what she wants. Thus any movement to weaken the power of the sultan is vetoed by one or the other of the governments. When public opinion in Greece forced that government to interfere in behalf of Crete, the "concert" hindered and thwarted the little nation till it was evident that Turkey could win the fight. The Powers allied themselves with Turkey.

What now is the outlook? It is more hopeless for righteousness than at any time since the Sassoun massacres became known. On one side is the victorious sultan. Against him is the Christian public opinion of Europe and America. Between them is the concert of the Powers, the sultan's bulwark. Against that, thus far, public opinion has thrown itself in vain. In the diplomatic struggles which are to follow the close of the war between Turkey and Greece the sultan stands to gain much in prestige at home and to lose little in territory or in influence abroad.

Still, in this gloomy and storm-clouded sky, there are portents not wholly baleful. The sultan's victory may force new combinations of the Powers, which will make it impossible for them to continue to resist the dissolution of Turkey. The sultan may die. If he should his government, which depends mainly on him, would fall, though what elements of fanaticism would rush in to possess it cannot be foreseen. Public opinion may yet compel the Powers to act in the interests of humanity. While it does not exist in Russia, and is largely suppressed in Germany, in England and the United States it was never more potent than now and never more united, in spite of the efforts of politicians to divide and ignore it. The sultan fears the power of public opinion more than all the other Powers. Finally, God reigns. The Christian, as he reads again the bloody record of these three terrible years, the darkest in the century, cannot but turn with hope to the words of the world's Redeemer: "Shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them speedily."

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GOING A-MAYING

Life is too short not to go a-Maying when chill winds cease and blossoming trees invite. If it were only that we might lay up delightful memories in store for soberer months to come, and for restricted days of winter, one glimpse at least of the world in its awakening beauty, one hour absorbed in the swift current of joy that runs before and makes possible the harvest, ought to be secured at any expense short of the sacrifice of duty. Whether it be when cherry trees are laughing with their fragrant snows in glad release from winter's long restraint, or in the days when the returning oriole explores the blossoming apple trees and lays his first plans for the daring nest that mocks at peril from its hanging bough, or when the trees have fully opened out their leaves and the homes of the birds are sheltered from curious and from hostile eyes, the spirit of the May has a welcome for every comer and lavishes her treasures at his feet.

Even the airs that waft through city streets carry an invitation. Tired eyes welcome unaccustomed green upon the boughs of discouraged city trees. The squares and parks are gay with flowers, set with foreseeing care among the restful lawns. Wise men deflect their homeward walks or take an earlier morning start to share the beauty that is provided at the cost of all for the service of every one. Those who are wiser or more fortunate secure a Maytime holiday, a day in the free woods and fields.

Not in the whole circuit of the year—not even in the splendor of October—does the fleeting hour call so invitingly for the receptive eyes. Without hasting, without resting, May moves on touching the world with beauty. Take her when you will, you shall never lack surprise as well as delight. Always the drama of unfolding life, but always with new actors pushing in which yet, so fine and subtle is her art, can never overcrowd the stage. Every roadside has its offering of tender green on long denuded boughs to charm the eye and stimulate the thought. He who will see sees clearly, for it is the time when all things tend without reluctance toward their appointed end. He who is weary and will only passively accept his share of the enjoyments of the time is made welcome and learns to observe with what apparent ease and grateful absence of loud clanging blows and dissonant machinery unhurrying nature brings about her great results. He who has lived content in the lower chambers of his soul feels the calm rebuke of the tree's aspiration and the putting forth of the leaf which serves its generation gladly for a single summer before it falls on sleep.

In her every mood May is the most restful and delightful of companions. When rain is falling and the pavements shine at night with gleaming pools, and shadows of overhanging boughs are softly beautiful under the lamps, the cool air brings restful thought. When showers are like a drifting mist among the boughs the woods are doubly fascinating to him who dares to venture through dripping paths, where the catbird comes and goes like an elusive spirit, and the columbine in the rock clefts has lost the sultry glow it holds under a burning sun. And when the storm drifts over and the sky is shaded from misty gray in the track of the rain to warm blue where the full sunshine glows, when the soft wind awakes and the air is sweet and birds so busy they can hardly stop to sing, happy indeed is the mortal who can give an hour to the wooing and the winning of the happy thoughts of May.

Now, more than ever in the whole year's course, we feel the glamour of the time and long to arrest the progress of the year. It all goes by so swiftly and so irrecoverably! We can ask for nothing better, and we ask, knowing too well that our petition is in vain, that the moment of perfection may remain until we have grasped more of its meaning and our hearts grown strong to know its final charm.

April lends her younger sister half her violets, but the fruit tree blossoms are the unshared crown of May. Shall we enjoy the fruit as fully if we have missed the blossoms? Are there not savings of which the tax collector and the cook take no account? O ye men, who were children once with chubby hands clasped tight about the flowers of spring, is there no economy in happy memories as well as hard milled dollars or doubtful promises to pay? O ye good housekeepers, ye practical women of affairs, ye careful mothers, slaves of the dusting brush and the dressmaker and the social round, have you imagined that the fragrance and delight of May, distilled through thought and speech and smile, will not prove more nourishing and grateful to your menfolk than any other gift or saving that the time allows? Will not the common memory of that green slope where sunlight fell on yellow cinquefoil and white strawberry flowers, while the innumerable company of anemones nodded at the thicket's edge, that music from the hollow of the singing brook, that shared fragrance of sweet fern and apple bloom, count in the family happiness of months to come? May is too evanescent, life is too brief, not to go a-Maying, unless stern duty stands with warning and forbidding finger at the door.

THE PERIL OF INTEMPERATE SPEECH

Strong language is not always to be condemned. Sometimes there is occasion for it. The man who never feels intensely or speaks otherwise than in measured phrase generally is a poor sort of a fellow. But such strong language is not necessarily intemperate. Intemperate speech is that which is not justified by its cause. It is this lack of correspondence between the utterance and the occasion which we recognize as a fault.

One peril attending it is that of the loss of influence. It reveals some lack of poise, some error of judgment or of accuracy in statement, which inevitably subtracts from confidence in the speaker. His influence thereby is diminished, or, at any rate, is altered for the worse. This means to him also some loss of good reputation. We do not respect him as highly or refer to him as an authority in the same manner as before.

But a graver peril involved is that of losing something of one's own self-respect. Many a sin causes us humiliation but there is hardly another after which we are apt to feel so foolish as this. It is realized too late that to have bartered dignity and influence for a momentary indulgence in passion, which has afforded no lasting gratification and was not truly enjoyable, even for the moment, does not pay. This is true too not only of hasty, hot-tempered words, but also of those exaggerations which are become so customary to many that ordinary terms hardly seem to them to have much meaning. They are at once absurd and mischievous. They injure our friends and ourselves, and they are unworthy of every courteous and well-bred, not to say every Christian, man or woman.

CURRENT HISTORY

The Week's Legislation

The Senate debate upon the amended tariff bill has been postponed, but the Republican party leaders hope to secure its ultimate passage, with some modification dictated by public opinion, the hope of party advantage or the necessity of securing the votes essential to a majority. The passion for tariff tinkering seems to have taken possession of many senators, and it may require time to allow it to run its course. As the election of a senator from Florida leaves the Republicans one short of a working majority this element of individual obstinacy is one which must be reckoned with. The House has honored itself by refusing to join in the revocation of President Cleveland's forestry order, and the fate of the measure will be determined in conference committee, where we hope the friends of the forests will stand firm. The House has also rejected, after a sharp debate, the appropriation for the improvement of Pearl Harbor, Hawaii, thus further loosening our hold upon the islands and weakening the hands of the Hawaiian government in its difficult and delicate negotiations with the Japanese.

Cuban Affairs

The jingo senators have made an attempt to force the hand of the President in his treatment of our relations to Spain and Cuba, with no result thus far except that of learning that he is considering the matter and has unofficially sent an agent to Havana to report upon the condition of affairs. He has recommend, in a special message, a national grant of $50,000, to be expended in the purchase of food for the Americans crowded in the towns of Cuba and the free transportation of those who desire to return home, without departing from the pacific tone which has thus far marked his treatment of the question. That the long war has had the cruelest effect upon the fortunes of the resident Americans there can be no doubt and there must some day be a reckoning, but Mr. McKinley is evidently not to be hurried and has probably intimated to the troublesome senators that his mind is very much preoccupied with tariff matters just now. So far as can be learned, the Spanish army of occupation makes no real advance in pacifying the island.

The Bradford Document

Ex-Ambassador Bayard reached New York on Saturday with the Bradford "log" in his possession. If the spirit of the author could have followed his book he would have noticed some differences between the steamer Paris and the Mayflower, whose voyage is chronicled in three short pages of his diary, and between the Plymouth of 1621 and the New York of 1897, but we should despair of the republic if we did not believe that the essential spirit of the original Pilgrims was still at work in the developing America of today. Its genuine faith in God, sturdy independence of man-made opinions and unconquerable purpose to shape a State according to its highest convictions have never ceased their work. Governor Wolcott and Mr. Bayard are in correspondence in regard to the time of the formal presentation of the manuscript, which will take place in Boston soon. We hope, however, that none of our readers are looking for fresh light upon the history of the Plymouth colony from this manuscript, verbatim copies of which are to be found in several public libraries of America.

A Set-Back for Impartial Civil Service

Governor Black of New York seems to be utterly lacking in the instincts of a gentleman. It was to be expected that he would sign the bill—of which he was the putative author—which, in his own phrase, was intended "to take the starch out of" civil service reform, but he has appended to his signature a memorandum making an utterly uncalled-for and abusive attack upon the citizens who opposed the bill, and especially upon Carl Schurz, which strips him of the last vestige of a reputation for good feeling or courtesy. New York has had men of doubtful reputation in its governor's chair, but never before an utter boor. The bill is a cunningly planned attack upon the competitive system, and an evasion of the spirit, if not the letter, of the State constitution. We call especial attention to an extract from the speech of Mr. Schurz, at the hearing before the governor, printed elsewhere in our columns. It states with clear precision the real point at issue—the "aristocracy of influence" against which is set the democracy of merit. Under the civil service law supported by the reformers the door is freely open to superior fitness; under Governor Black's law admittance and advancement depend upon a "pull" with the politicians. Upon this issue the determination of the people will be unmistakable so soon as they understand it and evident self-interest comes to the aid of clear common sense. Governor Black has mistaken the feeling of the people—a fatal blunder for a politician of his ambition.

Inheritance Taxes

The Illinois Supreme Court has decided that the State law providing for a graduated tax on inheritances above $4,000 is constitutional, reversing by its action the decisions of the lower courts. The emphasis of this enactment is laid upon degrees of consanguinity rather than the mere amount which passes from the testator to his heir, but there is a measure pending in New York, suggested by the controller of the State and needing only the governor's signature to become a law, which taxes legacies increasingly according to their amount, superseding a much simpler law which exempted $2,000, and taxed collateral at a higher rate than direct inheritors. There is an outcry against the bill both on the part of those who expect to feel its effects in their own person and from students of political economy, who believe that it will drive capital from the State. In the meantime the estates of deceased millionaires subject to taxation prove to be unexpectedly small, and New Jersey, whose laws are favorable to corporations and which imposes no inheritance tax, gets many immigrants. The people, by whose will laws are finally shaped in spite of all evasion, have evidently made up their minds that great estates which have largely escaped taxation in the lifetime of the owners shall take their share of the burden when they come under the review of the probate courts.

War upon Trusts

A decision of Judge Gibbons in Illinois declares the American Tobacco Company, known as the "Cigarette Trust," an illegal corporation, and prohibits its agents from carrying on its business within the State. The decision is grounded on the reserved power of self-preservation inherent in Statehood. There appears to have been no attempt on the part of the defendants to show that their business was not in restraint of trade. The case goes to the Supreme Court of the State on appeal. Attorney General Hancock of New York has undertaken a test of the anti-trust law just enacted by the legislature in asking for a referee, before whom the presidents of the coal-carrying roads terminating in New York have been cited to appear. This is old straw, the coal roads having been investigated on the same charge of unlawful combination within a few years, but there has long been a popular distrust of these roads, fostered by some of the newspapers. The presidents profess their entire willingness to testify, but the question is so large and the number of witnesses so great that a decision is not to be expected soon, which may be just what the politicians desire.

The River Floods

The Middle South has made a gallant fight against the unprecedented Mississippi floods and, in spite of great losses, has for the most part held its levees intact. The negro farmers of the river bottoms are relatively the largest losers because their little property was so completely at the mercy of the inrushing waters. There has been a co-operation of citizens, railroads and State and city officials in the work which can result in nothing but good in creating a sense of common interests and duties which is the true strength of a commonwealth. But is it not time that this great problem, of which the forest reservations at one end and the rich river lands at the other are parts, should be considered as a whole and a definite national policy adopted in dealing with its necessities?

Broker Chapman's Plight

When a tariff bill was last before the Senate (the Wilson Bill) there was an investigation of the speculations in sugar stock, alleged to have been carried on by certain senators while the bill was pending. A New York broker, E. R. Chapman, was found guilty of contempt for refusing to give testimony in regard to the transactions in which he had been an agent, and condemned to a month's imprisonment, which, after so long a time, he is at last to undergo. It is a poor vindication of the law, of course, which punishes the intermediary and lets the principal go free, but while we respect the man who keeps the secrets of his clients, we cannot feel that much sympathy needs to be wasted on Mr. Chapman for his enforced thirty days in Washington, which carries with it such an unstinted amount of free advertising for his business.

Long Distance Electrical Railroading

An experiment of great interest to the public as well as to the transportation companies was brought to a successful termination in Connecticut. The New York, New Haven & Hartford Railroad, through its control of the New England road, has two lines between Hartford and New Britain, one of which it has equipped with a third rail carrying the power on the plan of the successful line at Nantasket Beach near Boston. The whole distance from Hartford to Berlin by way of New Britain is nearly thirteen miles, and the current for the whole distance is supplied by a single power house at Berlin. This is a much longer distance than has ever been thought practicable for the transmission of electric power, and the entire success of the experiment, in the opinion of President Clark of the New Haven road, foreshadows an extended and increasing substitution of the third rail system for steam and successful competition of the old roads with the trolley lines. Complete isolation of the track with its dangerous surface current and the elimination of grade crossings are conditions of success. The light cars ran smoothly and at a rate, for part of the distance, of more than a mile a minute.

The Rehabilitation of Turkey

The last effect which the Powers intended should come out of the war with Greece was probably that Turkey should reappear upon the scene as one of the great military forces of Europe, and yet, however transiently, this is just what has happened. They have opened the bottle that the demon might do their bidding; he has felt his old strength revive and refuses to return. The Powers stand morally committed to the defense and protection of Greece by her complete surrender to their demands. They ordered the sultan to agree to an armistice, and he replied that he was keeping the greater feast of Beiram and would think of the matter when he got through. Then he demanded impossible concessions as the price of peace—the reannexation of Thessaly, a free hand in Crete, an enormous indemnity, the abolition of the treaty by which Greek subjects in Turkey are tried in their own consular courts—and a meeting of plenipotentiaries to consider the terms he offered at Pharsalos within the Turkish lines in Thessaly. For the moment this uprising of Moslem pride seems to have really united the Powers in principle, if not committed them to a method. Even the well-drilled Russian newspapers, the *Novoe Vremya*, for example, protest that the Powers will have to take practical measures "to preserve Greece from the pretensions threatening her national existence."

In the Field

A few partial Greek successes in Epirus have been more than overbalanced by another great defeat at Domokos in Thessaly. The Greeks fought with stubborn courage, but were overwhelmed at last. Behind the Greek army are the mountain passes of the old frontier, which they may be able to hold until the Powers come to their relief. What the inhabitants of Thessaly think of the Turks is shown by the complete abandonment of villages and the crowding of refugees in the Greek towns and frontier valleys.

The Liberal Triumph in Quebec

The tide of Liberal success, which put an end to the long control of Canada by its Conservative party nearly a year ago, continues to flow with increasing power. In the provincial legislature of Quebec the situation of the parties has been more than reversed by the recent elections, in which the Liberals have gained twenty-eight constituencies and now have fifty-one members to twenty-one for the Conservatives. This victory has been won in the face of intense clerical opposition, largely by the awakening of a true national feeling independent of strictly clerical leading. What the Montreal *Witness* rightly calls "the emancipation of the people of this province from clerical thraldom" is largely due to the influence of emigration to New England, which has changed the type of piety without destroying it and taught the people of Quebec that political freedom is not necessarily irreligious. The Liberals of Quebec are pledged to reform of the common schools and to the investigation of subsidy scandals, which have been only too common in the history of the Province. The result is full of warning for those who have been attempting to reopen the question of the Manitoba schools. "It may be a blessing in disguise to the Conservative party," says the Toronto Evening *News*, "if it helps to sew that question up in its shroud."

NOTES

The ice has gone out of Mooslocmeguntic Lake. When it gets through Molechunkemunk and Umbagog to the Androscoggin we suppose spring will be fairly started in northwestern Maine.

There will be general regret among those who have occasion to write to foreign correspondents that it has been found impracticable by the Postal Congress to arrange for a universal postage stamp.

Senator Platt of New York complains that in the new distribution of committee appointments New York has received only scanty recognition. Perhaps if he will examine the public record of the senators from New York he may discover the reason.

Philadelphia is to be congratulated on its new and splendid Washington monument, the gift of the State Society of the Cincinnati to the city, unveiled last Saturday in Fairmount Park with appropriate ceremonies and a befitting address from Washington's latest successor in the presidential chair.

We do not envy the feelings of the workman who has confessed that it was his carelessness in upsetting a lamp which started the fire in the Paris charity bazar, but it is always to be remembered that the moral quality of carelessness is not to be measured by its actual, but by its potential and probable, results.

The completion of the great tunnel in the Nashua River basin marks a further stage in the progress of the metropolitan system by which Boston and its neighborhood are to be supplied with water. The tunnel is two and a half miles long, over thirteen feet wide and ten feet high, and has been finished in a little more than a year, most of it through the solid rock.

Judge John Lowell of the famous Massachusetts family of the name, who died in Newton, May 14, was graduated at Harvard in 1843. Appointed to the Federal district bench by President Lincoln in 1865, he retired to private practice after nineteen years of continuous service as judge in the Federal courts. His decisions fill an important place, especially as authority upon the law of bankruptcy, and he will be greatly missed in the law circles of the State.

The election of a senator in Florida after twenty ballots gives the Democrats one more vote. Ex-Representative Mallory, the senator elect, has been known as a gold Democrat but after his election expressly indorsed the Chicago platform with special emphasis upon the free coinage of silver at the ratio of 16 to 1, regardless of other countries. The other vacancy, in Oregon, to which ex-Senator Corbett holds the governor's *ad interim* appointment, is not likely to be filled by the action of the Senate admitting him to a seat.

In answer to the indictment for "keeping an ill-governed house" at the Salvation Army barracks in New York (the offense alleged being that of noisy all-night meetings), Commander Booth-Tucker pleads not guilty and claims a speedy trial. This looks like persecution, and there seems to be no evidence of a protest preceding the complaint. Surely it was not necessary to take up the time of the grand jury, and put a busy religious administrator to the discomforts of a criminal prosecution, in order to abate a little extra enthusiasm.

IN BRIEF

Our next week's issue, published only a few days before Memorial Day, will contain considerable material pertinent to that anniversary, which is every year growing in public regard. Miss Alice Brown has written for us a story peculiarly appropriate to the thought of the day. We shall have a contribution from Ian Maclaren, the second in the series The Companions of the Sorrowful Way, the first of which, published a few weeks ago, brought comfort to so many hearts. A Scotchman, who was a student under Professor Drummond, will furnish a delightful sketch of his methods as a teacher in and out of the classroom. Miss Ednah Proctor Clarke writes on the passing of the old-time darkey. Other features of interest insure an issue of exceptional value.

It is hard to wean editors from their congenial tasks. Rev. Dr. J. N. Hallock replies to a loud call to Denver by saying he would rather be editor of *Christian Work* than be president—of a Western university at a large salary.

Some of the spring meetings have been highly appreciated this year. "Did you have a good conference?" said a stay-at-home to one who always goes. "Excellent," was the answer; "the ham was as tender as the chicken."

Let those who sneeringly assert that missions are a failure, and that it is an impertinence to offer Christianity to the ancient civilizations of the East, take notice that the present minister of the Chinese emperor at Washington is a Christian.

The "Mark Twain of India" is Dr. Barrows's latest characterization of that interesting Hindu known as Swami Vivekananda, about whom he speaks more fully elsewhere in this issue. Still, our American humorist deserves better treatment than that.

Rev. Richard Lovett, secretary of the London Tract Society, is making a flying visit to this country, taking in New York, Boston and Chicago. He is leaving us this week, just as we had begun to realize what a welcome visitor we had in this representative of English Congregationalism.

Theological seminary anniversaries are the order of the day. Bangor and Yale are celebrating this week, but Hartford and Andover do not conclude their terms until June, anniversary exercises at the former taking place on the 2d and at the latter on the 10th instead of on the 17th, as the Year-Book states.

One effect of the increased inheritance taxes in New York and elsewhere seems to have been a sudden diminution of the fortunes rich men leave at death. This is accounted for by gifts and distributions before death, a method which we have always advocated in the case of gifts to charitable and benevolent work.

Some of our readers may be interested to know why the new tax on beer was fixed at the seemingly odd figure of forty-four cents. The whole tax per barrel, old and new together, will be $1.44, which is twelve times twelve and divisible without remainder by 2, 3, 4, 6 and 8, which are the brewer's divisions of quantity.

One sign of returning prosperity is the abundance of circulars in our mail offering stock in newly organized mining companies at very low rates, with promise of large dividends. But we suspect that the prosperity of which these are the sign will return mostly to the promoters of these companies, while the investors will get much experience and little money.

The lynching of women seems a thing incredible in America, and yet it happened in one of these United States this very week. But then the girls were black. In the interests of that respect for women without which no civilization can endure, we shall watch for signs of indignation and repentance in the proud State of Alabama, whose honor is smirched by the deed.

The mistake of a single word by the inadvertence of a copying clerk makes so serious a change in the meaning of a constitutional amendment in New Jersey that Governor Griggs has been obliged to call the legislature together in special session to rectify it. A costly change, but many a young man has found that substituting yes for no in the presence of temptation has cost him relatively more.

Those who have feared for the consequences of Dr. Lyman Abbott's course of sermons on the Bible, which have awakened so much interest and criticism, may be relieved to know that the report of Plymouth Church, presented at the Manhattan Brooklyn Conference, included a statement that sixty-five persons were received into membership May 2, forty-one on confession, and that these accessions were largely the result of that course of sermons.

That a well-known citizen of Boston, who had escaped the risks of world-wide travel and the storms of the South Atlantic again and again, should be killed by the falling of a rotten branch on his way from business to his own peaceful home is a commentary upon the fancied security in which some of us live and think of risk and fortune. If there be any of our readers who have arranged their lives with reference to present pleasure and postponed repentance, let them consider it, and recognize the risks which they have assumed.

Many a school and college youth has gained nobler ideals from reading Tom Brown at Rugby and Oxford. Money has been raised in England for a statue to the author of those books, Judge Thomas Hughes. It is to be placed at Rugby. The presidents of Harvard and Yale and other American institutions have sent out a circular letter asking for subscriptions to complete the memorial by endowing the mission schools which Mr. Hughes planted in London and Birmingham. He would ask no better tribute from those who have been helped by his books than a gift for his favorite schools for the children of working people.

An additional instance of the enterprise and ambition of the Philadelphia churches to which we made reference last week is found in the plans of the Second Presbyterian Church, which proposes to erect a tent with a seating capacity of 1,200 in which to hold meetings through the summer. "The services," the pastor, Dr. Charles Wood, says, "will not be essentially Presbyterian, but will be of such a character as to attract to the church thousands of men who never enter a church the year round." Would it not be possible, we wonder, to make the church itself attractive by services of the same kind?

Of the current situation in South Africa the Cape Town correspondent of the *London Times* writes:

> Of the two white races of South Africa one is backward and slow in movement, while the other is essentially progressive. Over the greater part of South Africa the progressive section is in power, but the richest portion of the country is held by the unprogressive section. If the Boers had Bechuanaland instead of the Transvaal, or if the Transvaal were as devoid of mineral wealth as is the Free State, there would be no more tension between the Dutch and English than there was between the two in the Free State before the raid. The disturbing factor in the situation is the wealth of the Transvaal.

This illustrates once more the truth of the old saying that the love of money is a root of all evil.

Societies of one sort and another multiply, and it is not every one of the newer candidates for public attention and support that is so worthy of commendation as the American Society of Religious Education, at whose recent anniversary in Washington Justice J. M. Harlan of the Supreme Court presided. Two study courses have been established—the Sunday Teachers' Normal College, which has a total enrollment of 10,186, and the Bible Readers' Union, with 1,491 members. The expositions of the International lesson by the secretary were published last year in secular papers, whose combined daily circulation is 710,000 copies. The family and college departments have also been prosecuted vigorously. Gen. John Eaton is elected president and Rev. J. E. Gilbert, D. D., secretary.

Lady Henry Somerset is always welcome in this country, and the announcement that she expects to spend the summer with Miss Frances Willard raises anticipation of renewing acquaintance with one who has already carried so many hearts by storm. The two great leaders of temperance reform will spend the summer quietly together. One of Lady Henry's chief appointments on this side is the preaching of the sermon before the National W. C. T. U. Convention, which meets in the autumn at Buffalo. Miss Willard, by the way, continues to be passionately fond of the wheel, and plans her outings with a view to securing good opportunities for cycling. No doubt she would echo the remark of one of our eminent younger women story writers, "There is no bliss like bicycle bliss."

The *Christian Observer* has a suggestion for the Y. M. C. A. which seems worth attention. "One main object," it says, "is to get a firm hold on young men from the country when first they come to the city." For this purpose it suggests that membership should be free to any young man from the country during the first year after he comes to the city, and that a notice to this effect should be posted in the railroad stations from ten to a hundred miles distant, so that the young men would feel sure of a welcome. The method is certainly worth considering, though the time suggested for free membership is probably too long. At Springfield, Mass., there is some apparent confession of present failure in attractiveness, if not of efficiency, in the proposal to add billiard and pool tables to the equipment of the building.

A singularly noble and generous giver was Mr. Roland Mather of Hartford, Ct., who died in that city May 10 at the ripe age of eighty-eight. He was a descendant of Rev. Richard Mather, well known in Puritan annals. He began business as a boy in Boston, but has lived in Hartford nearly seventy years. His career has been remarkably prosperous, and he has been in the habit of dispensing his money quietly and unostentatiously, where it would do the best service. His gifts to educational institutions have been large. Last year he gave to the Education Society $80,000, and his benefactions while he was living aggregated more than half a million dollars. His main bequests to benevolent societies are, to the American Board and to the Home Missionary Society $15,000 each, to the A. M. A. and to Hampton Institute $10,000.

It is pleasant from time to time to hear the comments of thoughtful Englishmen upon American institutions and ways. The writer of the article in this week's paper, Rev. A. H. Byles, did not form his impressions of this country by looking out of car windows or by spending a few hours at Niagara Falls. On the contrary, he settled down in Omaha, where he preached for the First Congregational Church, and was active in many good causes pertaining to the welfare of city and State. In addition he traveled widely through the more distant West, and also lingered for a number of weeks in the East before returning to England last autumn. He is one of the best known of the Nonconformist ministers, and his prominent share in the Pleasant Sunday Afternoon movement has given him something of the reputation of an expert regarding modern Christian activities. We are sure our readers will welcome his suggestive and discriminating criticisms on American life.

STAFF CORRESPONDENCE

FROM LONDON

Queen's Day

It is generally expected that a large number of Americans, with their wives and daughters, will make a point of being in London on June 22 to view the Diamond Jubilee procession. The procession, which will be about a mile in length, will start from Buckingham Palace and proceed through main thoroughfares to St. Paul's Cathedral, outside which a thanksgiving service will be held. Most elaborate and careful arrangements are being made, and experiments and rehearsals are taking place to insure the success of the celebration and to prevent any hitch or accident. One perplexing problem that has greatly exercised the mind of high officers of state is how to get her Majesty to the top of the steps in front of the cathedral; it is impossible for the venerable lady to walk up and she objects to being carried. The solution of the difficulty will probably be found in making an artificial slope from the top of Ludgate Hill to the level of the cathedral floor. At this moment the road is being taken up, and further developments are anxiously awaited by an expectant populace. As can be imagined, the spectacle in front of the cathedral on June 22, when exalted personages from all parts of the earth will be present, will be phenomenally brilliant and memorable. Only a comparatively few ordinary mortals will be privileged to witness the ceremony. Many thousands of pounds are being offered for the use for the day of warehouse fronts overlooking the churchyard. Some tenants will clear a year's rent in one day. Along the line of route windows are fetching higher prices than ever before, and it is doubtful whether it will be possible to secure anywhere within sight of the pageant a single seat for less than five guineas. Americans, therefore, who desire to view the procession should be well ahead in making arrangements.

The august personages responsible for the accommodation of those who have a right to participate in the thanksgiving service overlooked the existence of those insignificant people called Nonconformists, or, as they now prefer to be styled, Free Churchmen. A polite reminder, in the form of a dignified but plainly worded resolution of protest from the committee of the Congregational Union, resulted in a due, if tardy, recognition of their claims. There is little doubt that the denominational commemoration, now being discussed by the union committee, will take the form of church extension in the large centers of population.

A Memorable Scene

The representative of *The Congregationalist* was among the twenty or thirty persons who witnessed the transfer of the Bradford manuscripts. It took place in the bare and cheerless dining-room of the gloomy Episcopal residence, in which the late bishop never lived but where his successor proposes to take up his abode. Dr. Creighton, wearing Episcopal cross and ring, sat halfway down the table; on his left, in wig and gown, was Dr. Tristram, chancellor of the Consistory Court, and on his right the registrar of the court, similarly arrayed, Mr. Bayard, looking sunburnt and hale after his continental holiday, occupying a seat at one end of the table. The registrar "called the case" and read, with amazing rapidity, the chancellor's elaborate decree, fixed inside the brown, time-worn volume, under which it was handed over. Then the chancellor himself took the field. Delivering judgment on the appeal of Colonel Hay that the book should be handed over to him and not to another on the ground that Mr. Bayard had ceased to be American ambassador, the chancellor set forth at length, with much display of learned lore and citation of precedent, the reasons why he should and why he shouldn't and finally why he did decide in favor of Mr. Bayard. Then up rose my lord bishop, and, with courtly manner and stately phrase, he personally handed the precious document to Mr. Bayard—not, be it observed, as ambassador, but as an individual acting as a delegate of the court—who, with equal courtliness, received the book and acknowledged it with his accustomed grace and felicity of diction, though "without premeditation of language." So the picturesque incident ended. On the face of it, there seems to be a want of graciousness in the attempt to deprive Mr. Bayard of the honor of bearing the log across the Atlantic, but possibly Colonel Hay merely desired to contribute to the gayety of nations by adding to the complexity of an already involved transaction. Mr. Bayard carries from our shores not only Bradford's chronicle, but the sincere admiration and esteem of practically all the inhabitants of these islands.

The Arctic Hero

Nansen has been the lion of the season. It is long since any visitor excited so much enthusiastic admiration in all classes. He is deeply impressed by the unstinted welcome he has received, untainted by either national or personal jealousy. Had he been one of our own countrymen he could not have been more honored, and the most generous tributes to his achievements have come from those whose efforts in polar fields he has eclipsed. All who meet Nansen are delighted with his singular modesty, his simple manners, his transparent nature. He is an excellent after-dinner speaker; his little post-prandial orations have all the charm of spontaneity, and are all the more enjoyable because of his occasionally quaint English. He receives £100 per lecture, so that, with the £10,000 he received for Farthest North, and the £3,000 or so from the London *Daily Chronicle*, the most enterprising of British journals, for exclusive telegrams and articles, the explorer's purse is filling. He deserves every penny he gets. Dr. Nansen's tour in America will probably begin between Oct. 10 and Nov. 1, and will extend to all the principal cities of the United States and Canada east of the Mississippi. The demand for hearing him is very great, and all pressure will be brought to bear upon him to extend his tour to the farthest limits, although the monetary inducement, while large, is not with him the chief consideration. He will unite with his lecturing a study of the American country and people, which cannot fail to interest him as a Norwegian. Coming from a country where law is supreme, where the individuality and independence of each voter are respected, where business of all kinds, whether refining oil or sugar, making rubber goods or dressing meat, is free, untrammeled and open to every one with the necessary capital, he expects to find the conditions of American commercial and industrial life a fascinating subject for study.

May 1. ALBION.

The India Lectureship

By Rev. John Henry Barrows, D. D.

Our white steamer is smoothly gliding over the China Sea, and within a week we hope to touch at Hong Kong, the Island of Fragrant Streams. It is almost a year since I promised an editor of *The Congregationalist* to give some account of the India lectureship, and I am not sorry to have waited until I am able to write history instead of forecasting plans and probabilities. The purpose of the lectureship, as is well known, is to furnish to the numerous and rapidly increasing population of India familiar with the English language biennial courses of Christian lectures in leading cities like Calcutta, Bombay, Madras, Poona, Delhi, Bangalore, Lahore and Madura. Provision for this object has been assured by the munificence of Mrs. Caroline E. Haskell in connection with the University of Chicago.

On Dec. 24, in the hall of the General Assembly's Institution, Calcutta, and under the chairmanship of Mr. P. C. Mozoomdar, the first lecture was given. On March 5, in Tinnevelly, southern India, beneath a pandal or pavilion constructed by native Christians and under the chairmanship of a highly respected Brahman judge, the last lecture was delivered. Before beginning this voyage I gave two lectures in Wesley Hall, Colombo.

After three months of constant speaking I realized how wide is the demand for this lectureship, how ample is its sphere. However numerous, varied and effective are the missionary agencies in India, there is room for still another, in some respects supplementing the rest. It was impossible to speak in all the places to which I was invited. The full course of lectures was given only in Calcutta, Poona and Madras, although the entire course might have been given with advantage in most of the other cities which were visited. In India Americans are classed as Europeans, and the time for the transient European visitor is restricted to the so-called "cold weather," a period of three months. Many of these winter days, in Madras and elsewhere, were the hottest specimens of torrid temperature that I have ever known.

Had the climate been changed for my benefit, and the friendly invitations all accepted, and the desires of Christian missionaries all fulfilled, my three months' mission, such is the greatness of India, might have been prolonged three years. But actually I spoke a hundred and thirteen times, making five journeys across the peninsula. The task for my successors will be one of selection. It was my good fortune to have our itinerary arranged by Dr. Robert A. Hume, whose painstaking care and unlimited kindness were a great help to the comfort of our journeyings. While in India we never spent a single night in a hotel, but were passed on from bungalow to bungalow, wherein warm-hearted Christians bestowed upon us the favor of their most gracious hospitalities. Our last Indian experience of this sort was in the home of a Christian Brahman of Palamcotta, himself the honored mayor of that municipality.

The lectureship has given me a wide knowledge of missionaries of many churches, a wide acquaintance with missionary activities and brought me into intimate friendly relations with hundreds of educated non-Christians. Although my stay in India was so short, I met with few missionaries who have seen so much of India and mission work there. I was constantly hearing the Christian and the non-Christian side of many of the great questions now discussed. How ridiculous appears the claim sometimes made in America that men of intelligence and that members of the Brahman caste are never converted to Christianity. Have I not seen a Brahman preaching Christ in the bazars of Benares? Have I not seen a whole row of Christian Brahmans in the pews of a native church in Ahmednagar? Have I not sat for an hour in Poona with a Brahman who told me the story of his conversion to Christ? And have I not listened to addresses from native Christians in India, addresses so able and vigorous that I longed to have such men and women stand before our churches in America?

It is well known that American and European travelers, bent on seeing Hindu temples, Moslem mosques and the varied and brilliant life of the bazars, usually miss a sight of what after all is most hopeful and most important to the present life of India—the homes, schools, churches, hospitals and printing houses of the Christian missionaries. No believer in the gospel can look for three months on what filled for the most part my thought and vision without a new sense of the strength, effectiveness and assured coming triumph of Christian effort.

Of course I heard many criticisms of missionaries, but I never heard a Hindu, Brahman or Moslem say, what ignorant and prejudiced Europeans have sometimes said in my hearing out of India, that the missionaries were doing no good. Frequently the chairmen at my lectures, or the Hindu gentleman who moved the vote of thanks, spoke with grateful appreciation of the work which missionary educators are doing. I shall never forget how the famous Hindu ascetic, the Holy Man of Benares, said to me: "I think Jesus Christ was a very good man. He must have been something like Mr. Hewlett," a deceased veteran of the London Mission Society. Missionaries are often foolishly criticised by natives, but they are trusted by them, and this is the highest praise which a Hindu can pay to mortal man. I know a missionary of the American Board in southern India who was asked to take charge of the funds of one of the greatest of Hindu temples.

One advantage may be rightly said of the lectureship—that it has already brought the claims of Christianity to the hearing of tens of thousands of educated Hindus. Indirectly it has reached a much larger number through the press, which has often quite fully reported the lectures. An edition of 5,000 copies has been issued from Madras. Many who have heard the lectures, I am told, never attend a Christian service. Some, including one of my most eminent chairmen, have confessed entire ignorance of Christianity. Others have said to me: "We listen to you because we know that you will not abuse our religion." It is not a wise or winning method for a Christian to say to a college of Hindus, as was once done in Calcutta: "If your gods were alive now they would be shut up in the penetentiary!" When infidel orators in America say the same about Abraham we protest, feeling that the whole truth has not been told. A Maharajah and others have said to me: "The missionaries are constantly abusing our religion."

Such criticisms show great ignorance of the prevailing spirit and general methods of missionaries today. I have no doubt that Dr. J. P. Jones of Madura expresses the convictions of most of our missionaries in claiming, as he has recently done, that the brighter aspects of Hinduism should be gladly and fully recognized. Dr. Ewing of Lahore informs me that American mission work in that region has from the beginning been conducted in the "temperate, friendly and conciliatory spirit" prescribed for the Indian lectureship. Doubtless, as Bishop Thoburn has said, Hindus are not to be won to Christianity merely by a few concessions. But it is also true that educated Hindus will not be won without these concessions. A refusal to acknowledge the truths discoverable in other religions is a bar to the progress of Christianity.

After my two weeks in Calcutta and the friendly action of the missionary conference there the Indian lectureship no longer appeared as an experiment. By Feb. 8 I had completed the journey to the north, reaching as far as Lahore and down through Poona, where the lectures originally designed for Bombay were given to the proud Brahman hearers in that city. Then came a month of work in southern India, where Christianity has the greatest number of converts and where Hinduism is vigorous and active and most alive with the spirit of the present national revival. That revival, which has been going on for a decade, is due in part to the work of government colleges and of Christian missions. It is an uprising of the national spirit, a protest of national pride. Too enlightened not to perceive the fallen condition of India and some of the errors and abominations of popular Hinduism, it yet resents European influences and vigorously expresses its dislike of a Christianity which it has been taught to identify very largely with "British oppressors" and the sins and shortcomings of Christendom generally. Its tendency is to go back to the purer teachings of the Vedas and to maintain that Hinduism can reform itself and restore the glory of India. It interprets the Hindu Scriptures in the light of Christian truths and often claims as its own what it has largely taken from Christian sources.

On the whole this national revival is one of the most hopeful signs in India. Any serious attempt to quench the thirst of the human soul at the springs of Hinduism is a pre-destined failure. There is no unity in Hinduism. All sorts of faiths are mixed together in it and caste, the social system which binds all into an external uniformity, is a cruel tyranny which Hindus themselves are learning to abominate. Rival philosophies divide the thinking portion of the community. The Brahman priesthood is denounced by the native press as corrupt and selfish. Leadership is absolutely needed by this people, but leaders divide more than they unite. Vivekananda has had a great following since his return and has spoken some wholesome truths. But he has attacked so many classes of the community with violence that a reaction has already set in. A Hindu scholar writes me: "The millions of India do not approve of Vivekananda's Vedantism." But when I reached southern India the enthusiasm which welcomed the Swami was high pitched. This, however, appeared to add to the interest with which the people listened to my words and certainly did not detract from the cordial kindness of their welcome.

My readers may be interested to hear of the usual way by which a friendly guest is received in India. There is first a welcome at the station, sometimes accompanied by gifts of flowers and garlands, then the presentation of a printed address of welcome with more garlands, either at the house where the stranger is entertained or in the public hall where he delivers his first lecture. After this, as I recall with grateful remembrance, comes a reception by Hindu Club, Brahmo Society, Missionary Conference or native Christian church, and when he departs he finds at the station representatives of all these communities kindly waiting to bid him good-by.

One of the rules of the lectureship which I found the experienced missionaries particularly pleased with was this, that the lectures should not be followed by controversy. It was the purpose and hope that after a patient and candid hearing nothing should intervene to distract the mind from the consideration of the truth. But once in Delhi, once in Poona, twice in Madras, once in Coimbatore and twice in Tinnevelly either the Hindu chairman or the person moving or seconding the resolution of thanks was stirred to utter words of dissent. Sometimes this action promoted a calmer and friendlier feeling. It gave the opportunity for the pent-up emotions of the Hindu hearers to vent themselves. After the last lecture that I gave in India so much had been said and so many inquiries made that I thought it best to speak, perhaps half an hour, in reply to questions and in order to bring the meeting back to the mood prevailing at the close of the lecture.

The inquiries most frequently put, either in private or public or by newspaper interviewers, I give to show what are the mental difficulties of the Hindu mind or what are the areas of darkness that need to be illuminated: "Is faith in the historic Christ essential to salvation? If so what became of those who lived before the advent of Christ or who have never heard of him?" "How can the sacrifice of Christ's mere body atone for the sins of the soul?" "Is not God omnipresent in stones and animals, and if so what evil is there in so called idolatry?" "Is man an isolated creation at a particular time and on this earth?" "Why should there be only one Saviour?" "Why should not man come to God directly, without the intervention of a mediator?" "Do you not believe in the ultimate salvation of all souls? If not, is not your Christianity inferior to Hinduism, which provides for the final salvation of all?" "Why should a religion which claims to be universal have originated so late in history?" "What are the characteristic differences between Hindus and Americans?" "Will Christianity make progress against a religion so highly eclectic as Hinduism?" "Is not material improvement an impediment to religious improvement?" "Have we not the highest conception of God, since with us he is not only Father, but Husband, Brother, Mother, Friend?" "Had Christianity ever to contend with a religion which had a sound philosophy for a basis?" "Can a religion resting on a historic foundation be as permanent and satisfactory as a religion resting on ideas?" "Is there salvation for those of us who have heard of the historic Christ, but to whom he is not so attractive as our own saints and sages?" "Why should we study the Bible when we have not yet mastered our own scriptures?" "Does not the Almighty give to every man that religion which he sees is best fitted for him?"

I think that, on the whole, this is a typical series of questions. It brings before us much of the mental stock in trade of the dissenting Hindu mind. I should also add that the current reports of the many immoralities and of the general failure of our Western civilization are additional hindrances to Christian progress in India.

My purpose was not to argue primarily the truth of Christianity, but to show its fitness to become the universal religion and the many evidences that it is certain to gain world-wide prevalence. While doing this I was, of course, careful to acknowledge whatever excellencies are discoverable in the non-Christian faiths—excellencies also found in Christianity. But the claim that the Christian religion is essentially universal, was meant to be so from the beginning and is sure to cover and dominate the earth is very disturbing to Hindu pride, and arouses his dissent much more violently than the claim that Christianity is true. The Hindus believe that they can absorb everything that is true and remain loyal to Hinduism!

Among other things I endeavored to show that Christianity, being a missionary religion, must, by the very law of its being, seek world-wide acceptance. I showed its remarkable contrast in this respect with Hinduism. On one occasion I was amused when an excited young Brahman came to me and said, "I acknowledge that Hinduism has not been a missionary religion in the past, but it is going to be in the future!" This determination to absorb everything is characteristic. But is a religion which for 4,000 years has been national likely to transform itself and become missionary? Do not rigid custom and ceremonial law forbid the crossing of the seas? I put the inquiry to a Brahman priest in the great temple of Parbati overlooking Poona, "How can I become a Hindu?" "It is impossible," he replied. "One must be born a Hindu."

The forces which make for Christianity in India are growingly strong. I do not remember meeting a missionary doubtful of the final result. The failure of Hinduism to furnish peace and moral healing to the individual and regeneration to its millions of votaries is becoming apparent to Hindus themselves. The reforming sects are an emphatic announcement of this social and religious failure. The Hindu spirit today is strangely stirred and restless, and there never was a more favorable time for a large re enforcement of the various departments of Christian work.

I deem it one of the chief privileges of my life that I have been permitted to set forth some of the evidences of the supremacy, sufficiency, ultimate prevalence and essential truth of Christianity, in the light of comparative study, before so many of those minds that are certain to shape in large measure the future of India. The kindness with which I was received will make life richer and memory sweeter for years. But my chief joy is that I have striven to obey the commands to set forth the claims and to illustrate, however imperfectly, the loving spirit of Him who, lifted up on his cross and throne, will yet draw all men unto him.

On the China Sea, March 22.

SIXTEEN MONTHS IN AMERICA

BY REV. A. HOLDEN BYLES

Having had a small share in American social and religious movements, I want to play the part of the candid friend and record a few of the impressions made upon me as an English Congregationalist. That we have much to learn from each other is a fact which few will deny. When I had been only a few weeks in the country I became profoundly impressed with the ignorance of Americans regarding England, but after the first six months I became even more impressed with the ignorance of Englishmen regarding America. I now think that the Americans know the English better than we know them.

Nor is this altogether surprising. America moves so rapidly that it is difficult for ordinary mortals to keep pace with her. It is not merely that America is more progressive and less conservative than England, for this is only partially true. Within certain lines there is probably as much conservatism in New England as in old, while as regards political and institutional changes the old country is quite as progressive as the new. The difference lies rather in those habits of mind which do more to determine the pace of a nation's life than Parliament or Congress. There is in the Englishman an inbred conservatism, a traditional reverence for what has been, which has no place in the American. In the old country character is more or less steadied by its links with the past—every historic scene, every abbey and castle and cathedral, is a reminder of centuries of struggle and upheaval. In America there are but few of these old moorings. A second-hand bookstore is in some of the Western cities almost the only refuge from the unvarying newness; life is always in the present. America is not only a new country with new conditions, but she is a country with the most marvelous kaleidoscopic changes. New problems are constantly presenting themselves—problems so vast that the mind is ever being expanded with new ideas. It is as difficult for an American to run upon old lines as it is for an Englishman to leave them.

There is a buoyancy and hopefulness about the American people which I have never found in any European nation. Though now there is much poverty and many are unable to find employment, yet America has no pauper class as we have in England. Pauperism is not inbred as it has been with us by centuries of doles administered by a dominant political church. Woman occupies a higher position. Occupations degrading to her womanhood—such as the serving of liquor—encouraged in the old country, would not be tolerated in the new. Those odious terms, Churchman and

Dissenter, which mean so much and which forge such iron rings of caste in England, are absolutely unknown in America, and those unseemly religious squabbles which in England are such a hindrance to social and educational progress are entirely absent. Americans have become so accustomed to the blessing of perfect religious equality that they scarcely appreciate it, but to me it was an atmosphere so refreshing that I was often tempted to change my nationality in order to enjoy it. As to the comparative morality of the two nations I do not express an opinion, but I have no hesitation in saying that there are fewer open and flaunting temptations to intemperance and vice in American cities than in English. Even the great drink curse, bad as it is, is not in America the terrible evil that it is with us. The saloons are not to be compared in vileness with our gin palaces. I cannot be blind to the fact that America has many breakers ahead in the rapid growth of her cities without healthy and adequate control, in the apparent failure of so many of her best citizens to realize the responsibilities of citizenship, in the growing separation of classes and the increasing power of gigantic monopolies; but when I remember that in the past wise and fearless leaders have been called out by the people's vote to steer her through equal, if not greater, perils, when I mark the cool judgment, the quick intelligence and the living faith of the American citizen in the principles of democracy, I seem to foresee the fulfillment of Mr. Gladstone's prophecy: "She will probably become what we are now, the head servant of the great household of the world, because her service will be the most and the ablest."

There is a magnificence in the scale on which all religious work in America is projected (if not on which it is actually carried on) which forms a pleasing contrast to the small things with which we too often content ourselves in the old country. The many stately and costly church buildings, their sumptuous fittings and the liberal provision that is made for the comfort of church workers, fill us with astonishment, if not envy. In some instances, especially in the newer cities of the West, this may have been carried to excess and churches are now groaning under debts which ought never to have been contracted, but probably there is no other country in the world that can show such a number of handsome private residences as are to be found in American cities, and it is a pleasure to note that a people who have built for themselves houses of "cedar wood" have not been unmindful of the glory due to the house of God.

It seemed to me that in Western churches especially the tie between pastor and people is much looser than it usually is in England, and this notwithstanding the most elaborate arrangements for tightening it, such as the church council furnishes. I lived in one of those cities for fifteen months. When I went there were seven Congregational ministers who were pastors of as many churches; when I left six of these had been replaced by others and the seventh had resigned. In another month I might have been the oldest Congregational minister in the city! They speak of "hiring" a minister. If that be the relationship one cannot wonder at the result, "The hireling fleeth when the wolf cometh," and the wolf has certainly been at the door of many of those churches.

I cannot say that I altogether like the services in American churches. There seemed to be an "appreciation" of the choir and a "depreciation" of the congregation, which weakened that sense of fellowship in worship which is essential to its true helpfulness. In English Congregational churches a musical performance, either by the choir or by a soloist, is rarely tolerated, except on anniversary occasions, when a certain license is allowed for the sake of the collection. It is possible that in this we have gone to extremes in the other direction, but, to my mind, this even is preferable to the American plan of relegating to the choir the larger part of the service of praise.

I incline to think that even the arrangements are not as advantageous as with us. In England there is some attempt at continuity, some attempt to distribute our work and worship throughout the day. In the morning the church service is preceded by the Sunday school; in the afternoon the Sunday school, often followed by the meeting of the P. S. A.; at 6 30 (or at the latest 7 P. M.) the evening service. But in America the wide gap that is left between 1 P. M., when the Sunday school closes, and 7.30 or 8 P. M, when the evening service is announced, leaves a fine opportunity for Satan to try his skill on idle minds. His success becomes painfully evident before the day closes. The Sunday paper in the afternoon—or some other even less Sabbatical amusement—has dissipated the devotional feelings of the morning, and the difficulty of making an evening congregation has been found to be so great that either it has been abandoned in despair or sensational and undevotional performances have been tried to secure it. This tendency, common to both countries, to adopt sensational methods to attract congregations, is one of the greatest perils that beset the church of Christ in the present day. The temptation to abandon his reliance on purely spiritual methods and to resort to baser artifices in order to gain his end was the last temptation that came to our Lord in the wilderness.

I think I was more surprised with the Sunday schools than with anything else I saw of the religious work in America. In America—speaking broadly—the sphere of Sunday school work seems to be Congregational; it is an extension of the teaching of the church—a sort of elongation of the morning service. Some few children and young people belonging to families in the congregation, who in England would have been at the church service, drop in and swell the numbers, but in most of the schools that I saw there were but few others. In England the Sunday school is distinctly a mission agency; its sphere of work is mainly among the children of parents who "never darken a church door"; the children belonging to the congregation will often attend, but very few of the parents except as teachers. The hour most commonly chosen in America—from 12 to 1 P. M.—is evidently selected in order that those who have attended the morning service may not have to make a double journey. But in England that hour would be altogether unsuitable. There is no double journey to prevent, and the hour of noon is just the time when parents who have been to no morning service are providing the family dinner. In the conduct of the American schools generally, and especially in one where I constantly attended as a scholar, I found much that was pleasing and helpful, yet I could not but feel that the great and much needed work of gathering in the outsiders was being sorely neglected. I have no exact statistics of the Sunday schools of the two countries, but I am sure that in our English towns there is a much larger proportion of the children under religious instruction by this agency than there is in America. An estimate may, however, be formed from the fact that in Massachusetts the average number in the Congregational Sunday schools is 200, while in those of all England it is about 350. Probably the difference will be found to be mainly in the adult and infant classes, which seemed to me to be much smaller in America than in England. The former can only be successfully carried on in classrooms and the latter with infant galleries and other appliances, which I seldom saw in the schools I visited. In America, with a system of public schools in which no religious instruction is given, this larger work of the Sunday school seems a paramount necessity. It is only by this means that there is any hope of checking that materialism which always grows side by side with commercial enterprise. The great problem that faces America today is expressed in the alternative—"God or Mammon." The answer rests largely on the Sunday schools.

A TRIBUTE TO DR. QUINT

A few gentlemen, understanding that the widow of the late Dr. Quint was left with very small means, invited by circular a number of his friends, in view of the large amount of unrequited service he had given to individuals, churches and other organizations, to give a money testimonial to Mrs. Quint as an expression of gratitude and honor to the memory of her late husband. About $1,600 has been received and handed to Mrs. Quint, given by churches Dr. Quint had served, Masonic orders with which he was connected and personal friends. The chairman of the committee, Rev. F. W. Merrick, has received the following note from Mrs. Quint:

It is with a deep sense of gratitude that I acknowledge the receipt of the very generous testimonial which you and the other gentlemen of the committee have been instrumental in securing for my benefit. Such a substantial expression of esteem for Dr. Quint and of sympathy for me makes a proper acknowledgment exceedingly difficult. No verbal thanks can adequately express the depths of my inward feelings. But, poor as my words are, kindly accept them as containing more than they are able to disclose.

Will you accept these expressions as intended for all the members of the committee with whom you were associated? And through the committee I wish to thank every one who has contributed to the generous amount which has been placed at my disposal.

Yours very truly, REBECCA P. QUINT.

Dr. Hillis of Chicago writes enthusiastically in the *Record of Christian Work* of Mr. Moody's preaching. "If preaching is man-making and man-mending," he says, "then Mr. Moody is a veritable prince among preachers. . . . Taken all in all, for the work of an evangelist this man represents more culture and more thought about the problem of reaching the common people than any man in his generation." This is interesting as a successful preacher's appreciation of successful preaching, and all the more so because of Dr. Hillis's pronouncedly liberal theological views.

In and Around Chicago

Optimism versus Pessimism

Two weeks ago Dr. Hillis gave his congregation a strong dose of pessimism. Last Sunday, as an antidote, he furnished the same patients a dose of optimism. He did not retract anything he had said concerning the conditions prevailing in the city, but in its location, in the readiness of its people to consider the dangers which threaten them and provide against them, and in its great vitality he saw reasons for hopefulness as to the future. Reports in the Monday morning papers indicated that several clergymen, while agreeing with Dr. Hillis's criticism of present conditions, and affirming as strongly as he does that civic righteousness can alone form the basis of the city's permanent prosperity, are yet unwilling to paint in so dark colors as he does. Probably there is little real divergency of opinion between those who are familiar with the history of Chicago for the last ten or fifteen years. In spite of all that has been lost the gain is considerable. While the Civic Federation is not always wise in its methods of procedure, it has furnished citizens with an instrument of criticism and of attack on bad men and bad measures whose value cannot be easily overestimated.

Defeat of the Humphrey Bill

Undoubtedly in its present form this bill was a menace to the rights of the city. That it was killed in the House at Springfield, Wednesday, May 12, by the significant vote of one hundred and twenty-three to twenty-nine is another proof of the tremendous force of public opinion, as well as of the daily press. It is not altogether certain that some legislation in reference to the city railways is not desirable. While the rights of the city are to be protected, capital should be protected also. Nor is it to be assumed without proof that corporations are always in the wrong or without justification when they seek legislation in their favor. While there is great rejoicing over the defeat of this particular bill, it may be needful a year or two later to secure the passage of a bill embodying some of its principles. At present the public is ready to condemn without examination any proposal which the managers of the street car lines recommend.

The Mayor and Civil Service

True to his promise to give the city a "good Democratic administration," Mr. Harrison removed, ten days since, on the charge of "incompetency and neglect," two of the three civil service commissioners. Although the appointees of the mayor, he cannot remove them save for cause. Hence his effort to bring forward proofs which would justify his accusation. It was not to be expected that the statement presented by the mayor to the Common Council would pass unchallenged. Messrs. Clark and Holz, in a calm and dispassionate reply, point out the inaccuracy of the mayor's statements, and make it clear that there is not the least show of reason in the charges he brings against them. More exasperating to the mayor is the fact that Mr. Kraus, the Democrat in whom the mayor had placed his chief reliance, and whom he had put into Mr. Clark's place, now comes forward and declares that, with trifling exceptions, the rules of the old commission are correct, and that he and his associates will not set them aside for the opinions of the mayor's counsel. The mayor is allowed to appoint the heads of certain departments, as the city engineer, the superintendents of the streets, the sewers, the telegraph, the map and special assessment departments, but may not remove the captains of the police. This unexpected decision is a severe disappointment to those who were preparing to set aside civil service regulations and substitute for them the old principle that to the victors belong the spoils.

Strikes

It is estimated that not far from 10,000 men are now out of employment as the result of the refusal of the journeymen plumbers to continue their work except at wages as high as those paid in the flush times of the World's Fair, and an agreement on the part of their employers to allow but one helper to a shop. This decision alone would throw out not less than 800 young men. At present it is impossible to buy even a bath tub or to have any considerable amount of plumbing done. Building operations are nearly at a standstill. City officials are alarmed. But with so many houses and stores for rent it might not injure property were building to cease entirely for a year or two. But it seems strange that labor should demand increased wages in the face of present conditions, or attempt to compel employers to accept conditions which may easily be made an excuse for declining to make new contracts or even to complete those already undertaken.

Ministers' Meeting

The attendance last Monday was large. Many came in order to hear Miss Wheeler of Harpoot. She described in a way peculiar to herself, the massacres in Turkey whose horrors she had witnessed, the fidelity and self-sacrificing spirit of members of the native churches, the needs of the schools and the college, and the providential opportunities now furnished our missionaries. She pleaded for larger contributions from the churches in America and chided the ministers for their apparent lack of interest in missionary service. Her words were not a whit too severe. Miss Wheeler was at Dr. Goodwin's church Sunday morning and at the Warren Avenue Church in the evening. It is expected that she will return to Chicago from Iowa and the West, where she has engagements for a few weeks. Chicago has also been favored with a brief visit from Sec. J. L. Barton.

Return of Dr. John H. Barrows

A telegram from Dr. Barrows early this week announces his safe arrival at San Francisco, and contains his promise to give the Congregational Club of Chicago Monday night an account of his experiences in India. The members of the club and their friends are congratulating themselves that they are to be the first to extend him a formal welcome back to Chicago, and to hear from his own lips a sort of official report of what the Haskell lectureship may yet do for India. Sunday afternoon he will deliver one of the lectures in his course before the students of the university. He has an appointment also to address the General Assembly during its sessions at Winona, Ind.

A Great Attraction

The Northwestern University at Evanston has been so fortunate as to secure for its students six lectures on subjects connected with the literature and art of Greece by Prof. Basil L. Gildersleeve of Johns Hopkins. These lectures have been given the past week and have been heard with ever growing interest. Their subjects are tantalizing to those who could not hear them—A Grammarian's Spectacles, An Evening with Odysseus, An Hour with Sappho, A Talk with Aristophanes, Poet and Potter, Hellas and Hesperia. It is needless to say that the professor believes in the thorough study of Greek as a means of culture, and that he has little sympathy with those who would confine their attention to modern languages and science.

A Notable Anniversary

Sunday, May 9, the First Church, Rockford, Ill., celebrated the sixtieth anniversary of its organization. It has enjoyed a vigorous life from the beginning, and although it has been difficult at times to obtain all the funds which were desired for its work, that work has gone steadily forward, and never with greater success than under the pastorate of Dr. W. W. Leete. A thank offering was made, and the church turns to the future with renewed confidence in the truth and power of the principles for which it stands and which it has long advocated and illustrated in the lives of its members. As the church which most of the teachers and pupils in the Woman's College attend its pastor has a position of rare influence.

Ten Years' Work

Sec. W. F. McMillen, whose headquarters are in Chicago, has just completed his tenth year of service with the Congregational Sunday School and Publishing Society. A portion of this time was spent in Ohio, with headquarters in Cleveland. During this time he and his assistants have organized about 200 Sunday schools, of which eighty have grown into churches. This is a record upon which one may look back with pleasure. If the results, as they already appear, are gratifying, what will they be a score of years hence?

The Work of the Society in Chicago

Although the society is expected to expend its money and its energies chiefly on frontier fields, it has not hesitated to do what it could for cities like Chicago. Here it has been coöperative in its character. Out of 126 schools in the association eighty-eight have received aid from the society, fifty-two of them from the beginning of their history. Forty of these schools have become churches. Of the eighty-seven schools within the city limits sixty-three have at one time or another received aid. Not less than $10,000 have been spent in and about the city, to say nothing of the service which the representatives of the society have rendered. Four papers with headquarters here have also been aided—*The Pravda* (Bohemian), *The Evangelisten* (Norwegian), *The Kirchenbote* (German) and *The Segensquelle* (also German). This influence has been far-reaching. It has been one of the bitterest regrets of the society that its means have not permitted it to make such grants to these papers as their needs have seemed to demand.

Hard times have compelled a reduction in the missionary force employed, from forty-eight to thirty five, yet during these three years of stringency 1,565 schools have been established, 1,500 schools given aid each year, and out of these schools 203 Congregational churches organized. Secretary McMillen organized thirty-eight schools in his district last year, aided eighty-four schools, made grants to 177 schools and arranged for sixty institutes and conventions. In this latter branch of the work he has had the assistance for several months of Mrs. Mary F. Bryner, whose gifts and experience have fitted her in a very remarkable manner for the service she is rendering. Demands for her help in conventions and institutes are far in excess of her strength and time. Rev. James J. Watson and his daughter are doing excellent work in the Southern Association of Illinois, where their labors have not only been fruitful in results but have been highly appreciated by the people of that region.

While the society has no debt it should not be forgotten that this condition is due to its refusal to spend more than is given it, and that in consequence of lessened receipts it has been obliged to curtail its work essentially. It looks forward with confidence to increasingly large contributions Children's Day and to contributions from more of the churches. For the amount of money it uses it can show results of which no one need be ashamed. The wonder is, not that it does so little but that with so little it accomplishes so much.

Chicago, May 15. FRANKLIN.

The Home

THE END OF THE GAME

BY ISAAC OGDEN RANKIN

e looks for larger life that somewhere waits
s home and love await the closing day.
vels and gold and pleasures and estates—
hese are but counters wherewith children play.

d whether of the palace or the street,
o the same eager passions they appeal.
r weak hearts burn with the same withering heat,
nd the same thirst unsatisfied we feel.

t, as the child who, moody, stands apart,
corning the game, no perfect manhood gains,
, too, must learn to play, in field or mart;
Velcome life's effort and endure its pains.

t while we follow through the varying game
emember still, howe'er the counters fall,
ither we go, and by whose will we came;
nd at His summons gladly turn from all.

◆

The relation of secret societies to the
me is touched upon in an impartial arti-
in the *North American Review* for May.
hile admitting that there are many ele-
ting and ennobling elements in these
ternities, the writer declares that "the
oad, rich acres of man's selfishness are
where more carefully fertilized, tended,
led and reaped than in the lodge-room."
is selfishness is seen, not only in seeking
easure which cannot be shared with their
ves, and in shutting them out from their
nfidence, but also in spending enormous
ms of money for personal gratification.
e estimate of the author is that probably
t less than $250,000,000 are annually
ent in this way. Shall wives and daugh-
rs insist on their right to spend dollar for
llar for adornment or pleasure the amount
ven by the men of their household for
es, regalia, uniforms, plumes, banners,
nquets and traveling expenses? What
all the "women attached" to the 5,400,-
0 members of secret orders in the United
ates do to maintain or reclaim their equal
ivileges of companionship, expenditure
d conviviality?

Referring to over devoted and too-indul-
nt mothers a distinguished educator re-
ntly said: "The trouble with these moth-
s is that they treat their boys as though
ey were going to be boys all through
fe. They seem to forget that in a very
w years these lazy, careless, happy-go-
cky lads must take their places in the
eat army of bread-winners, and that their
aining and education ought to be planned
ith this end in view. Let a mother thor-
ghly realize the relation between boyhood
d manhood, and she will do less petting
d coddling and will give more thought to
tting her child for the responsibilities of
fe. A certain charity school, which has
e entire charge of boys between the ages
f eight and eighteen, has a remarkable pro-
ortion of successful and useful men among
s graduates. The reason lies largely in
e fact that the boys, all through their
mpressionable and character-forming years,
re under the influence of earnest men and
omen, who look upon them, not simply as
oys, but as prospective husbands, fathers
nd citizens." We do not believe that any-
ne can do more for a boy than the right
ind of a mother, but such a statement as
his ought to impress mothers anew with
he serious nature of their work.

◆

If a man will but plant himself on his in-
tincts the great world will come round to
im.—*Emerson.*

PARABLES IN PICTURES

VI. THE LOST SHEEP

BY ESTELLE M. HURLL

In the fifteenth chapter of St. Luke we have a group of three parables, all centering in the great theme of God's love for the sinner. One recounts the story of a lost sheep, another tells of a lost piece of money, and the third relates the experiences of a lost son. The emphasis in every case is upon the fact that the loss is of great consequence to the Loser, and there is much rejoicing over the recovery.

The parable of the lost sheep is the subject of our cover illustration, reproduced from the miniature by Liberale da Verona in the Siena Cathedral Library. It is an ornamentation of an initial N, which frames it very closely. In the foreground, and occupying the greater portion of the letter, is a group of three shepherds. At the right a winding road leads to a hill, where a row of four sheep represents the ninety and nine who were safely pastured. The shepherd at the left carries over his shoulders the lamb which he has recovered. His simple, honest face glows with satisfaction, and his pleasure is reflected in the faces of the neighbors rejoicing with him.

The parable is not left without its spiritual application. On a distant hillside stands a tiny figure clasping his hands and looking up to heaven. This is the repentant sinner who is prefigured in the lost sheep. In the upper air float three winged angels rejoicing over the rescue of a lost soul. Each bears a different musical instrument, to the accompaniment of which they sing their songs of praise. This heavenly choir will be remembered as an important feature of the old Italian pictures of the nativity, singing the *Gloria in Excelsis* to the Judæan shepherds. The connection starts a pleasant train of thought in regard to our Lord's special fondness for the pastoral life. It may be traced from the annunciation of his birth to the shepherds to that wonderful tenth chapter of John's gospel, in which he declares himself the Good Shepherd. The parable of the lost sheep contains the gist of the whole matter, and carries a message of joy and comfort to every stray lamb of the Good Shepherd's fold.

◆

ANNIVERSARIES OF THE HEART

BY MARGARET E. SANGSTER

Beside the anniversaries which we keep among our friends and at the fireside, most of us have other days sacredly set apart which, it may be, only God knows of, and of which we do not often speak. A little mark in our every-day book, a penciled line under a text, a furrow in the earth where a bed has been made for all that was mortal of one of God's saints, a date which means for us more than for others, and the whole past awakens, the present drops away, we are back again in the sweet fields of youth. A waft of perfume, a strain of music, a chance word in conversation have power to revive a whole sheaf of memories at any time, but our special personal anniversaries do not require these reminders. Always for some of us there is a month, and a day of the month and an hour in the day when life is sadder colored than its usual wont, when we have need to lay hold on strength that is greater than ours, and when, indeed, we enter into our closets, and shut our doors, and pray to our Father who seeth in secret.

Few lives there are which, having been extended beyond youth, have not known the molding touches of pain. In God's economy pain comes as the gracious refiner, so that the noblest and most lofty souls we know seem to have had most of its discipline. Pain accepted as God's gift, pain looked upon as God's angel, in the last analysis brings out all that is best and most abiding in character. Only when we fret at pain and gird at it, quarrel with it and resist it in fierce rebellion does it produce bitterness and sharpness rather than sweetness and strength.

Of these heart anniversaries the larger part have to do with gloom and sorrow of some sort. There was one, dear as our own lives, but the time had not come for the love to be told to the world, and even our own world of home knew nothing, suspected nothing. To friends and acquaintances the attentions seemed mere commonplaces, and no deeper sentiment was so much as thought of, so that when death came suddenly there was no knowledge that one was taken and the other left—the other left, not to the royal purple of widowhood, but to the sober gray of a life out of which color and flavor had gone, but which must be quietly borne alone. There are such bereavements, and their anniversaries are kept all the way on till old age comes and death reunites.

Some of us must number among our heart anniversaries the mistakes of judgment into which we were once impulsively led, and which, so far as we were concerned, had results impossible to foresee and were stepping-stones to inevitable disaster. "If I could only put myself back where I stood one summer day, ten, twenty years ago, at the parting of the ways, how thankful I would be, and how differently I would act." We say this, but the summer day will never dawn when we can retrieve our mistake. Always, as it returns with the scent of honeysuckle and the song of the robin, we live it over and are troubled in spirit, and sometimes remorseful, and sometimes half despairing.

But about such an anniversary it is better to heap violets of tender penitence than to wreath it with the bitter rue. After all, we probably acted as we then thought best, and with what light we had, and as our ways and words are under God's over-ruling Providence, it is not right to mourn too heavily over anything which is done with. To leave it with God is better, and to go on, to "act, act in the living present, heart within and God o'erhead."

"Such or such a one has gotten over her grief," we remark, observing that the grief is put bravely in the background where, after the first, it should always be, and that the sufferer has taken up her life again. But nobody ever quite gets over a great grief or is ever the same again, even though she wear a smile and join in mirth and walk with uplifted head. A great grief sets its stamp on the life once for all. Nobody speaks of little Aleck or Joe, who was snatched away so suddenly seven years ago, but his mother keeps both his birthdays always in her heart—the one when he came to her arms and the one when he began the heavenly life. The father remembers, though he seldom speaks of the son who passed from his side in the pride of his early manhood. The wound heals, but the scar sometimes aches still after long years have gone. More pitiful, more charitable, more able to help, more willing to comfort, we learn in time that the rending process was not in vain, and we rest head and heart on that softest pillow ever felt, "God knows, God cares."

"How does it happen," it was asked of a rarely lovely woman not long ago, "that Miss —— always understands people, and never hurts them, and says the right thing at the right time." The answer might have been that she had gone to a school where the Master himself takes peculiar pains with the scholars and had sat at his pierced feet and learned of him.

I am fain to believe that in heaven itself, beside the river of life and in the peace that passeth understanding, we will still, being ourselves and having in fullest perfection the qualities which here are only elementary, remember with sweet and blessed tenderness some of our earthly anniversaries of the heart.

AMARYLLIS

BY EMILY TOLMAN

"I have found Amaryllis!" exclaimed the Professor, triumphantly.

You might have supposed from his tone that he had discovered a gold mine, but I knew the Professor of old. As he stood in his dusty boots fanning his moist brow with one of those white helmet hats, which, however comfortable, cannot be called becoming, I inquired with as much interest as I could command on so warm a day: "Pray, who is Amaryllis, and where does she reside? Is she a foreign princess boarding at the Hygeia, or a Negro baby over on Sugar Hill?"

"Come and see," was the reply. "I shall have a horse and buggy here in a few minutes. Will you go?"

"It is pretty hot," I replied, feeling somewhat disinclined to leave the shady piazza, across which was blowing a refreshing breeze from Hampton Roads.

"It is worth the effort," returned the Professor, confidently.

"Well, then, I will be presented, if you think Amaryllis will not mind a shade hat and the absence of gloves."

The Professor looked smilingly at his turned-up trousers and replied, "I shall go as I am, with your permission. You would better take a sun umbrella," he added. "There is a plowed field to cross, and we shall have to walk a few steps."

At the last piece of information I felt half inclined to change my mind, but the buggy was at the gate. Curiosity and the Professor's enthusiasm prevailed.

The smooth oyster-shell road stretched out before us dazzling and dusty. It was May 19, but unusually warm for the season, even in Virginia. We soon left the main road and drove farther and farther from the blue waters of the bay back among the Negro cabins. On either side were neglected hedgerows, a tangle of wild shrubs and vines, where the fragrant rose reigned supreme, but which a few weeks later would be ablaze with scarlet trumpets. At last we stopped on the edge of a plowed field, in the midst of which stood a small thicket. Having lived in Virginia several years I at once concluded it to be an old family burial ground. Scattered here and there over the southern country may be seen these little cemeteries left to the protecting care of nature, which does better for them than our monumental art, with its cold granite and lifeless marble. Those to whom this was once a sacred spot have probably died or moved away, but the superstition of the Negro preserves the place from intrusion, and its unrestrained, luxuriant vegetation makes it a favorite haunt of the oriole and the mocking-bird.

After a short walk, if an undignified scramble over fresh furrows can be so called, we arrived, flushed and panting, at an apparently impenetrable wall of verdure. My companion, knowing a weak spot, made a breach and ushered me into the presence of Amaryllis. I dropped on my knees. The Professor looked satisfied. He thought it wholly the result of admiration. Truth compels me to confess that it was partly fatigue. Yet verily this was one of the sights of a lifetime. In the green inclosure, which gave no suggestion of sorrow or death, stood amid the tall grass, fair and stately, scores of Atamasco lilies (*Amaryllis Atamasco*).

"A very princess!" I exclaimed. In truth the thicket might have been a fortress into which a company of beautiful ladies had fled for refuge. Friendly locusts afforded them protecting shade. Lusty young maples extended strong arms for their defense. Stalwart trumpet creeper and prickly catbrier, armed *cap-a pie*, had woven an almost impenetrable barricade.

The Amaryllis, while not a true lily, much resembles that flower. It belongs to a family represented in our gardens by the narcissus and the daffodil, and in our northern meadows by the star grass (*Hypoxys*). Where could one find a flower more exquisitely lovely or more deserving of so poetical a name? It is about three inches long, funnel-shaped, spreading above and formed of six petal-like divisions of the most delicate texture, white faintly tinged with pink. Its six anthers, swinging on slender filaments, scatter a golden pollen. But of what use are words in describing a flower with a soul?

"Do you not feel like a criminal?" I asked, as the Professor placed one after another between the leaves of his botanical press.

"Not at all," he replied, complacently. "On the contrary, I feel like a benefactor. All these lovely flowers might have faded without gladdening a single human being but for my discovery."

"Are we the only creatures who appreciate the flowers?" I rejoined. "Who knows whether the mocking-bird that sings so rapturously from the maple bough may not have been inspired to sweeter strains by the very blossom you hold in your hand? Perhaps his song will cheer some lonely passer-by, who may in turn incite to nobler life multitudes of his fellowmen. Victor Hugo affirms: 'The radiance of the stars benefits the rose; no thinker would dare to say that the perfume of the hawthorn is useless to the constellations.'"

"If that be true, then surely this flower has not lived in vain, and can well afford to die in the interests of science."

"Who loves the flowers best, the poet or the botanist?" I inquired.

"The poet, I suppose you would say," returned the Professor, "and perhaps you are right if the botanist is, as you assume, a mere scientist. But suppose he is also a poet, not necessarily writing poetry, but feeling it. Suppose he looks upon a beautiful flower, not merely as a specimen, but as a friend. Will his knowledge of its botanical structure prevent a thrill of genuine emotion? Does the physician love his child the less because he understands its anatomy? No. Even so the poet-botanist will love the soul of the flower. Who could ever again be quite the same sordid creature, having knelt in the presence of the Atamasco lily?"

"Do you miss one blossom?" he added, as he closed his press a few minutes later.

Looking upon the fair and radiant company I confessed that I did not.

"Nor will the mocking-bird," he replied.

I have not seen Amaryllis since that day, ten years ago, but the memory of its matchless loveliness is enshrined in my heart of hearts forever.

GLADSTONE'S SCHOOLDAYS

BY JANET SANDERSON

One day at election time in Liverpool, many years ago, there was a cheering crowd in front of a large, old-fashioned, twc-storied house, from the balcony of which the great English Canning was speaking. Near the speaker stood a nurse with a little three-year-old boy, who was destined to fill a larger space in history than the man addressing the cheering crowd. The little fellow was born in 1809, and he himself tells us that he remembers when he was four years old that his mother took him to visit Hannah More, who gave him one of her little books because, as she told him, he had just come into the world and she was just going out; and he recalls visiting Edinburgh the next year and hearing the glass rattle in the windows of the Royal Hotel with the roar of the castle guns as they announced one of the steps in the progress of Napoleon to Elba.

William Gladstone's boyhood was passed in the midst of associations calculated to foster and encourage the natural development of his special genius. His father took great pleasure in talking with his clever little son about the public questions of the day. William heard both political and commercial matters discussed by his father and friends, and his quick intellect was early trained to a recognition of many important principles and a familiarity with current topics, which did him good service in after life.

Before the child emerged from nursery teaching in the old-fashioned Liverpool home, where he had lived nine years, his family moved to Seaforth House, a residence more in accordance with the position of a wealthy merchant. Of this place William says more than eighty years afterward: "I used as a small boy to look southward along the shore from my father's windows at Seaforth to the town. Four miles of the most beautiful sands that I ever knew offered to the aspirations of the youthful rider the most delightful method of finding access to Liverpool." He does not forget to mention also the wild roses that grew by the wayside.

William's first schooldays were spent at the vicarage of Seaforth and his teacher complains of the boy's dullness in arithmetic. Dean Stanley tells in his happy way that "there is a small school near Liverpool at which Mr. Gladstone was brought up before he went to Eton. A few years afterward another little boy who went to this school, and whose name I will not mention, called upon the old clergyman who vas the head master. The boy was now a oung man and he said to the old clergyman, 'There is one thing in which I have ever in the least degree improved since I vas at school—the casting up of figures.'

"'Well,' replied the master, 'it is very exraordinary that it should be so because ertainly no one could be a more incapable rithmetician at school than you were; but will tell you a curious thing. When Wilam Gladstone was at the school he was ust as incapable at addition and subtracon as you were; now you see what he has ecome. He is one of the greatest of our nanciers.'"

Even though William was dull at figures, e was an active, clever lad who showed bility in other studies which his father vas not slow to recognize, and one bright norning, when only eleven years old, the oy with pale face and brown, curling hair eft his Seaforth home, his able father, his entle mother, his vicarage school and the everend teacher who had failed in teachng the rules of arithmetic for Eton, where ne of the masters called him "the prettist little boy that ever went to Eton." There were two older brothers here at chool and he went to board with them at Irs. Shureys. Opposite her house s the wall where he carved his ame, which may still be seen. t Eton we find him imbued with love of work and not ashamed o fulfill the purpose for which he vas sent to school, which earned im the name of "Sap." He took p Greek and Latin, divinity from he Greek Testament, Tomline n the Thirty-nine Articles, Engsh literature, ancient and modern eography, all of which he readily cquired and soon distinguished imself by his success in Latin ersification.

It seems strange to learn that his future chancellor was taught o mathematics here and only the hree first rules of arithmetic; either did he receive any religious nstruction. On Sunday the boys stayed in ed till ten o'clock and at half past ten atended chapel service, where the parishioners omplained that the boys did not enter chapel ill the last stroke of the bell, then rushed n helter-skelter, shoving and pushing each ther, laughing and making all the noise ossible. Between two and three o'clock n the afternoon the pupils had to muster n the upper schoolroom, where subjects or the week's Latin theme were given out nd pages read from Blair's sermons or naxims of Epictetus.

William was not inclined to athletics, only t times sculling, playing cricket and hockey. One of the school boys often declared he vas never seen to run without challenge or contradiction, but he loved long walks with is congenial friends.

He was a God fearing, orderly, conscientious boy and exercised an influence for good even in these early years, for the Bishop of Salisbury writes, "I was a thoroughly idle boy at Eton, but I was saved from worse things by getting to know William Gladstone." He was not only pure-minded and courageous, but humane. He took an active part in protesting against the cruel practice of cutting off pigs' tails by the Eton boys at the fair on Ash Wednesday and dared them, if they were proud of their work, to sport the trophies in their hats. On the following Ash Wednesday he found three freshly-amputated pigtails hung in a bunch on his door with a paper bearing this inscription: "*Quisquis amat porcos, porcis amabitur illis: Cauda sit exemplum ter repetita tibi.*" Gladstone wrote underneath a challenge to the mutilators of the pigs to come and take a receipt, which he would mark in good round hand upon their faces.

The Eton Society in his day was a remarkable group of brilliant boys. There were Arthur Henry Hallam, whose friendship with Tennyson and early death produced one of the noblest poems of our time—In Memoriam—George Augustus Selwyn, afterwards the famous Bishop of New Zealand and who died Bishop of Lichfield, Francis Hastings Doyle, who became professor of poetry at Oxford, Milnes Gaskell and Charles Canning. With these men Gladstone formed lasting friendships.

GLADSTONE AND HIS SISTER*

In the last year of his schooldays at Eton he took part in launching the *Eton Miscellany*, under the pseudonym of "Bartholomew Bouverie," and was editor and its most prolific contributor. Thirteen papers appeared from his pen in the first volume, among them a poem in heroic couplet, celebrating the achievements of Richard Cœur de Lion. To the second volume he contributed seventeen papers. He turned his hand to every kind of authorship—prologues, epilogues, leading articles, essays, satirical and humorous, poetry and classical translation. The *Miscellany* would have been given up but for his untiring energy and tact. He stupefied his co-workers by his prodigious capacity for work.

At the age of eighteen William bade farewell to Eton. Few of the pupils were so well grounded in that classical learning chiefly valued there, and his ability was recognized by his companions. James Milnes Gaskell said: "Gladstone is no ordinary individual, and perhaps if I were called upon to select the person I am intimate with to whom I should first turn in an emergency, and whom I thought in every way pre-eminently distinguished for high excellence, I think I should turn to Gladstone." And Hallam prophesied: "Whatever may be our lot, I am confident that Gladstone is a bud that will bloom with a richer fragrance than almost any whose early promise I have witnessed." Gladstone himself, looking into the future from out these Eton days, wrote: "A successful *début*, an offer from the ministry, a secretaryship of state, and even the premiership itself are the objects which form the vista along which a young visionary loves to look."

A pleasant glimpse of the young man at this period is given us in a home letter of Arthur Stanley, then a boy:

> William Gladstone is at home now, and last Tuesday I and one of the other boys were invited to breakfast with him. We had breakfast in grand style, went into the garden and devoured strawberries, unchained the great Newfoundland and swam in the pond; we walked about the garden, went into the house and saw beautiful pictures of Shakespeare's plays and came away at twelve o'clock. It was very good fun and I don't think I was very shy, for I talked to William almost all the time about all sorts of things. He is so very good-natured and I like him very much. He lent me books to read when we went away.

Gladstone next became the pupil of Dr. Turner. He applied himself to learn what he had not been taught at Eton, and after some months entered Christ Church, Oxford, with a goodly knowledge of mathematics. Few young men with a taste for languages, literature, writing and speech-making would have cared to take up a new and difficult branch of study merely to achieve a perfect self-education. During his first year he had rooms in the old library near the hall, but he passed most of his student days in the Canterbury Quad, in the rooms where were held the brilliant assemblies of the Weg, a select debating club which took its name from the initials of the founder, W. E. G.

There was a fast set at Christ Church and students were under strong temptations, but Gladstone was so reasonable and steady, and took such pleasure in healthy amusements, cheerful society and vigorous study that he was quite able to overcome them. Naturally robust and muscular, he cultivated his bodily powers by regular active exercise, and his high moral nature kept him from the temptation to indulge in enervating luxuriousness. A brisk walk of thirty miles was a small matter to the handsome, resolute student of strongly marked features, with pale complexion, masses of dark hair and eyes of piercing luster. He allowed nothing to interfere with his regular morning's work. He read four hours, then took a long walk, and read again two or three hours before bedtime. He attended the lectures of Dr. Burton on divinity and Dr. Pusey on Hebrew, and read classics privately with the Bishop of St. Andrew's.

The Oxford Union, that famous debating society where so many of England's greatest statesmen, lawyers and divines trained their oratorical powers and learned their first lessons in practical politics, offered great attractions to Gladstone. He was its secretary and later its president.

Oxford laid greater stress upon a knowledge of the Bible and of the evidences of Christianity than upon classical literature, and some proficiency was required also in mathematics or the science of reasoning. The course of study was comprehensive, the method of examination searching, and Gladstone achieved no small triumph when, in 1831, he completed his academical career by attaining the highest honors of the university—graduating double first class. Thus honorably he left Oxford and his schooldays to enter a wider field in the world's school. How able and masterly a pupil he has become all the world knows.

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Closet and Altar

Humility teaches us the necessity of prayer, fervor gives it flight and endurance, trust provides it with an immovable foundation.

The real distinction between Jesus and his disciples was his incredible approachableness, that he could get nearer to men than men could. The Son of God because he would almost rather have been called the Son of Man, he abolished forever the divinity of distance and made fellowship the supreme attribute of God. With heroic simplicity he risked his mission on earth and founded his title to be ruler of men upon letting them be familiar with him. The gospel consisted in knowing him. Redemption consisted in living with him. Salvation, impossible as an act, became inevitable as an acquaintance, and the whole New Testament wins our hearts because our hearts are woven into it.—*Gerald Stanley Lee.*

O, Jesus Christ, grow thou in me,
And all things else recede;
My heart be daily nearer thee
From sin be daily freed.

In thy bright beams which on me fall
Fade every evil thought;
That I am nothing, thou art all,
I would be daily taught.

Make this poor self grow less and less;
Be thou my life and aim;
O, make me daily, through thy grace,
More worthy of thy name!

You cannot trace Jesus; you cannot analyze Jesus. His intense spirituality of soul, his simplicity of thought, his continual self abnegation and his unaffected humility descended on a worn out, hopeless world like dew upon the dry grass.—*John Watson.*

If we truly feel that the Lord *liveth* before whom we stand we shall want nothing else for our work but his smile; and we shall feel that the light of his face is all we need. That thought should deaden our love for outward things. How the things that we fever our souls by pursuing and fret our hearts when we lose will cease to attract! How small and vulgar the "prizes" of life, as people call them, will appear.—*A. Maclaren.*

We present ourselves to thee today, our Father. Prepare us for what thou seest to be waiting for us in the valley of the day, now veiled in mist. Let not sin have dominion over us. If temptation assails, may it find no foothold in our hearts; if we pass through scenes where the infection of evil is strong, may we not be susceptible to it; if we are strongly provoked, may we not yield. If thou goest not with us carry us not up hence. Apart from thee we can do nothing. Be nearer to us than our dearest friend; be closer to us than the most insidious craft of the enemy. May we put on the Lord Jesus, so that he shall be the vesture of our souls. Be with us as our Shepherd, keeping us; as our Captain, leading us; as our Friend, warning and helping us. Let the secret place of the Most High be our home and the shadow of the Almighty our abiding place. Do more than go with us: dwell in us, walk in us, possess us, use us. When we are most absorbed in our necessary business, may thy presence not withdraw itself, but be permanent and abiding. We ask t in the name of Jesus Christ. Amen.

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

46. ENIGMA

Since my hard career in the world began,
Faithful servant I've been to my master, man.
Now a child was given to my tender care,
And how safely and warmly 'twas cherished there!
A pale artist, toiling in poverty,
Found a faithful helper and friend in me;
A fair ship was builded—whose arm but mine
Helped to shape and fashion each graceful line?
And when gleaming acres of yellow grain
For the scythe were ripe on the rolling plain,
With the weary reapers, from sun to sun,
How I worked till the harvesting was done!

But to love and toil and be cast away—
'Tis a common thing in our careless day.
Soon the child I held in his infancy
Scorned that clasp—he no longer needed me;
And the artist, winning both wealth and fame,
Threw me down, unthanked, when the bright days came;
My fair ship set out for a far-off shore,
Coming back to my outstretched arms no more;
And the night the last of the sheaves were stored,
And the reapers sat at their well-filled board,
All alone in the stubble I lay forgot—
It is only a humble servant's lot!

MABEL P.

47. A PRIZE MENU

At a recent lunch party considerable amusement was excited by the menu, which was made out in the following blind manner, and was puzzled out by the diners, to whom prizes were awarded by the hostess for the most complete and next best solutions of its mysteries. [In order that our readers may share in the interest of the diners the prize offers are now repeated. That is, Tangles will give an Oxford Teachers' Bible to the sender of the best list of the articles, and another fine prize for the next best list. The answers must be received within twelve days from the date of this issue.]

Soup

Town in Wisconsin.

Fish

Cape in Massachusetts. Bay in Lake Superior. Lake in Michigan. River in Idaho. Rock at mouth of Firth of Forth.

Entrees

Town in Illinois. River of Montana.

Roast

Lake in California and Oregon. Country in Europe. River in Tennessee. Islands in the Grecian Archipelago.

Vegetables

River in Vermont. River in Alabama. County in Mississippi.

Pudding

Town in Illinois.

Pie and Cake

Post village in Alabama. City in New Jersey. Creek in Alabama. Town in Illinois. River in Michigan.

Drinks

County in Alabama. Post village in Florida. River in Montana. City in Michigan.

RUTH HALL.

48. DECAPITATIONS

The loud winds blew, the foam wreaths flew.
High tossed the briny ONE;
The frightened crew began to TWO
As though all hope were done.
No eye could see a single THREE
From sun or moon or stars.
"Helm hard a-lee!" cried Captain Free;
"FOUR, FOUR, sir!" cried the tars.

DOROTHEA.

49. PRESIDENTIAL PUZZLE

(Give the names of the presidents, with States, which are those of birth, and complete the dates.)

1. "Tippecanoe," of "The Old Dominion," was inaugurated in 1*4*. 2. "The Son of His Grandfather," of "The Buckeye State," was inaugurated *88*. 3. "The Father of the Constitution," of the "Mother of States," was inaugurated 1**9. 4. "Old Hickory," of "The Turpentine State," was inaugurated ***9. 5. "Rough and Ready," of "The Mother of Presidents," was inaugurated **4*. 6. "Unconditional Surrender," of "The Buckeye State," was inaugurated 18*9. 7. "The Man of Destiny," of "The Garden State," was inaugurated 1**5. 8. "The Colossus of Independence," of "The Old Bay State," was inaugurated 17**. 9. "The Railsplitter," of "The Blue Grass State," was inaugurated 1*6*.

DOROTHEA.

ANSWERS

40. Educate (Ed-you-Kate).

41. 1. NRG (energy). 2. NME (enemy). 3. NV (envy). 4. XLNT (excellent). 5. IV (ivy). 6. SX (Essex). 7. IOU. 8. DK (decay). 9. EZ (easy). 10. MT (empty). 11. FEG (effigy). 12. KN (Cayenne). 13. SA (essay). 14. XS (excess). 15. RA (array).

42.
M
M A D
M E T A L
M A T U R E D
D A R E D
L E D
D

43. 12,801 square feet. (The area includes a quadrant having a radius of 100 feet; two sectors, each with a radius of 100 feet and an arc embraced between the radius of the quadrant and a parallel line 25 feet distant; and two right-angled triangles, each with a hypothenuse of 100 feet and a perpendicular of 25 feet.)

44. "But what has been, has been, and I have had my hour."
(Dryden's Imitation of Horace, Bk. III., Ode 29.)

45. 1. General Depression. 2. General Debility. 3. General Prosperity. 4. General Health. 5. General Appearance. 6. General Impression. 7. General Good Time.

Recent tangles have been hard, but the solvers include: Nillor, Middletown Springs, Vt., 35, 36, 37, 39; S. R. T., Portsmouth, N. H., 36, 37; Marguerite H. Rogers, Bar Harbor, Me., 36, 37; Annie, Cambridge, Mass., 36. Nobody answered 38. One solver conquered 39, which was a "very ingenious puzzle," Nillor declares.

Our young tanglers will be interested to learn that the winner of the first prize in the last solving contest is only fifteen years old.

* * *

An idle poet, here and there,
Looks round him; but for all the rest,
The world, unfathomably fair,
Is duller than a witling's jest.
Love wakes men; once a lifetime each,
They lift their heavy lids, and look;
And lo! what one sweet page can teach
They read with joy, then shut the book.
And some give thanks, and some blaspheme,
And most forget; but, either way,
That and the Child's unheeded dream
Is all the light of all their day.

—*Coventry Patmore.*

* * *

The measure of manhood is the degree of skill attained in the art of carrying one's self so as to pour forth upon men all the inspirations of love and hope and to evoke good even from the meanest and wickedest of mankind. —*W. D. Hillis.*

Don't blame the cake-box if your cake dries up quickly. It will keep moist and fresh if you use Cleveland's Baking Powder.

The Conversation Corner

DEAR CORNERERS: I know very well that you will read that letter in the middle of the page the very first thing! Aren't we all glad to hear from Pomiuk? Although the letter was written three months ago—coming by the one winter dog-team mail—we will hope that he is still alive and happy, and that before long we shall get fuller news. He wrote the letter with a pencil on a common sheet of note paper. A lady friend of the Corner traced it over with India ink so that it could be photographed for you. It is reduced in size about one-half.

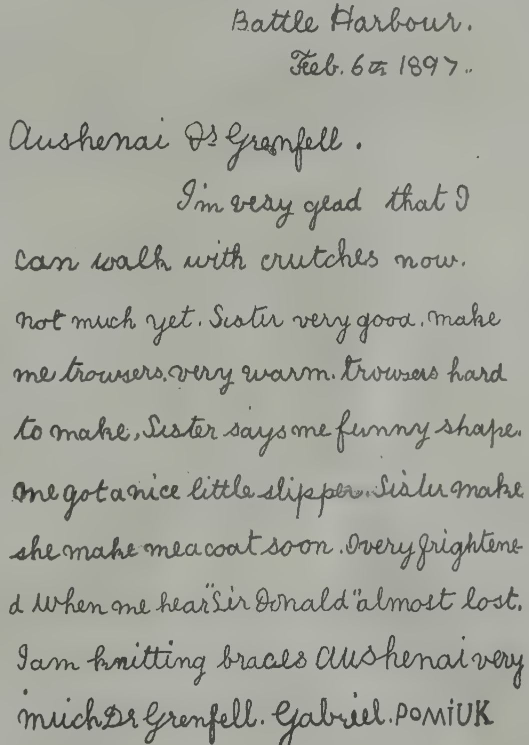
I think I can hear the echo of your laugh as you read his account of Sister Cecilia's making his trousers. The poor little fellow is so much deformed by his hip disease that it must require a very skillful tailoress to fit him! The accident which made "I very frightened" was doubtless on Dr. Grenfell's passage across the Straits of Belle Isle when homeward bound late in November—much too late for any vessel to be on that coast. In rounding Cape Bauld, on the northern end of Newfoundland, a rivet blew out in the engine of the *Sir Donald* and, although the engineer narrowly escaped, the little steamer was at the mercy of the winds and waves. Fortunately, a St. John's steamer hove in sight and towed them into a neighboring harbor, where the damage was repaired.

The captain's last injunction to the doctor was to get under way as soon as ever he could, as ice was forming fast. But Dr. Grenfell had many sick folk to attend to in that settlement, and when he had finished performing some operation necessary to save the life of a boy and returned on board at four o'clock in the morning he started at once—just in time to get out of the harbor. A letter in the London "Toilers" from the missionary surgeon left on the shore says Dr. G. had the same experience a week before when at night he had to cut his way out of the Labrador harbor—"and by morning it was one solid sheet of ice, so that the people talked for the next few days of the narrow escape the doctor had from being frozen in."

You will all be glad to hear a word from our good friend of the Deep Sea Mission, who writes both from London, and from Great Yarmouth among the fishermen. He gives a touching instance of the loss of one of the North Sea workers.

> . . . A man brought me yesterday the front cut out of a jersey, with our badge—*Mission to the Deep Sea Fishermen*—in bright red letters on the dark blue wool. It looked quite new. "Where did you get that?" I asked. "It was cut from the breast of Harry Brown's jersey, who was washed overboard from the *Alice Fisher* on Dec. 17 last." Thirty-four days he was washed about on the bottom of the sea, when the great net of the smack *Alert* swept him up. He was only twenty-three years old. He is the eleventh called home direct from his post of duty in our mission.
>
> . . . Have just returned from a big conference at Grimsby and Hull with the fishermen. God blessed us much at Easter. I am off to sea next week, but return for our annual meeting May 20, at which Lord Kinnaird presides. Meanwhile I send on a vessel to Shetland to await me, and then I go straight up [by rail evidently to the north of Scotland] and join it, and cruise between Faroe's and Iceland for a bit. My love to all the Cornerers. You all made such a warm, snug corner for me in America, I feel as if I had a "bit o' hame" out there. So now I will say good-by to you in its old English sense—*God be wi' ye!* Yours affectionately, W. T. G.

The Master's blessing go with the doctor as he cruises in the Master's name among the fisher folk of the far North. With his love for them, and his Anglo-Saxon love of the sea and of adventure, I do not suppose he will be satisfied until he hoists his mission flag to the top of the North Pole! Meanwhile a young Christian worker from Newfoundland, already familiar with "the Labrador," and whom Dr. Grenfell met providentially one day in the Faneuil Hall meeting, has just started this week for St. John's to accompany the Deep Sea Mission vessel to the coast, being in special charge of the "co-operative work," from which Dr. Grenfell expects so much. By him I have sent a package to Gabriel, with letters, a scrap-book full of beautiful pictures made by children interested in him, also a box of painting apparatus, which Dr. G. thought would be useful to him, a small writing desk, etc. Keep your northern ear open for *his* laugh about July 4!



Battle Harbour.
Feb. 6th 1897.

Aushenai Dr Grenfell.

I'm very glad that I can walk with crutches now. not much yet. Sister very good. make me trowsers. very warm. trowsers hard to make, Sister says me funny shape. One got a nice little slipper. Sister make she make me a coat soon. I very frightened When me hear "Sir Donald" almost lost. I am knitting braces Aushenai very much Dr Grenfell. Gabriel. POMIUK

WAKEFIELD, KAN.

Dear Mr. Martin: I have been very much interested in hearing about Pomiuk. I send —— for him. I should have liked very much to have been in Boston and heard Dr. Grenfell tell about him, but the next best thing is to read about him in the Corner. I think you will be pleased to know that I have found the history you sent me two years ago [as a prize] of great help in my studies. JULIA G.

IOWA.

My Dear Mr. Martin: Theodore has such an interest in Pomiuk that he persuaded me to tell our Sunday school children about him, and, although I didn't ask for any money for him, I have been receiving small sums all the week. MRS. B.

Mr. Martin

CORNER SCRAP-BOOK

What the Old Children Say. Two things they said were left out of a recent Scrap-book column, but they were good enough to keep over:

YPSILANTI, MICH.

. . . I feel myself almost too old to be a "Cornerer," but I heartily enjoy the good things I find every week in the "Corner Scrap-book." I well remember the story of "The Two Lambs" [see March 11], which in the form of a primer—with a blue cover—my father gave me when a small boy, away back in the early forties. Children's books of those days were mostly in the form of primers and tracts, and as you say were "far too old for children" usually. But as we children of pioneers in the Michigan wilderness had nothing more suitable and had plenty of time to read them over and over, we generally mastered the thoughts and received impressions for good that were lasting. They were as a "nail in a sure place"—*golden* nails that never corroded nor lost their strength, but held us through a long lifetime firmly to the "sure foundation." J. W. A.

HOLLIS, N. H.

. . . Thanks for the little worn copy of the "Two Lambs." I have not seen it since I was a bit of a girl, perhaps four years old, when my mother used to read it to me, in her sweet, pathetic voice, on Sunday afternoons. I think I took into my heart *then* the great tenderness and compassion of God for his *inexperienced* and wayward children, and have never since doubted his forgiveness for our "sins, negligencies and ignorances," if we only come back to him. MRS. A.

An Old Book Wanted—by a lady in Florida:

My Dear Mr. Martin: Your Cornerers seem to have a little knowledge on almost every subject that is brought up. I wonder if I can get any light on the title of a book of poems which was the delight of my four-years-old heart, but which disappeared mysteriously. I can give few titles—"Meddlesome Mattie" is the only one I recall at present. Other pieces contained the lines:

You are old, father William, the young man cried;

An old apple tree, healthy and green,
Which bore the best codlins that ever were seen;

Two good little girls, Marianna and Maria,
As happily lived as good girls could desire.

Another concerned Brunette and Bianchidine. It would be a great satisfaction to know the name of the book, a still greater one to see it, although that I do not expect. LOWELL.

An Old Fable Wanted. It is this:

ANDOVER, MASS.

Dear Mr. Martin: When a boy in school I read in some book the fable, The Turkey and the Rattlesnake. In the colloquy one is made to say, "Did not my grandfather swallow an alligator alive, and can I not swallow such a little insignificant thing as you without winking?" After that was a battle resulting in the death of both combatants. The rest of the fable and its moral I cannot recall. Can you throw any light on the subject? C. H. G.

I cannot. All I can say is that I wish some rattlesnake or alligator would appear and swallow up the real Turkey of the present day!

A Chicago Lady's Question. Can any one answer it?

Dear Mr. Martin: I am delighted that the Corner page furnishes us with so many things that might otherwise never be recalled. And now I desire assistance in regard to a poem that I could once repeat, but can now recall only two lines of:

Goodness untried is no goodness at all,
Angels turn demons when tempted to fall.

ADMIRER OF CORNER PAGE.

Another Query. A lady brought it into the library a few days ago. These are the first lines—what is the rest?

The human heart is a wondrous thing;
Its chords are touched by the thoughts that swing
From that hidden fount, the soul;
Who hath power to wake in its strings
A song of love and hope
Wields a scepter strong,
A power that few may hold.

L. H. M

The Sunday School

LESSON FOR MAY 30 *Jas.* 2: 14–23

CHRISTIAN FAITH LEADS TO GOOD WORKS

BY REV. A. E. DUNNING, D. D.

The lesson from this epistle is placed at this point in the series because it is believed to have been written by the moderator of the council whose action was the theme of the last lesson.

In order to understand a letter we must know something of the author, of those to whom it is addressed, of the time and circumstances under which it was written, and of the author's aim. Of the author and the date not much can be learned outside of the letter itself and the book of Acts. The first step then for the student is, with such knowledge as he has of the circumstances and the people concerned, to read carefully the entire epistle. Then, with the outside aid at his disposal, he may form his judgment as to the meaning of the passage before us.

The author of this letter bore the name of the patriarch Jacob, which through various changes has become in English James. He was not the brother of John, for that James had been killed by Herod years before there were Christian Jews scattered abroad to be addressed by such a letter as this He was probably the son of Alpheus [Luke 6: 15], who married the sister of the mother of Jesus. He was therefore the cousin, often called the brother, of the Lord. Jesus appeared to him after his resurrection [1 Cor. 15: 7]. He was the man whom Paul interviewed on his first visit to Jerusalem after his conversion [Gal. 1: 19]. Paul was at that time introduced by Barnabas to James and Peter, who received him into fellowship in the church. This James, surnamed the Just, was not only the moderator of the Jerusalem council, but the man whose words had the greatest weight in it.

There are good, though not conclusive, reasons for believing that this epistle was written not far from the time of that council. It has been argued that the letter could not have been written immediately after the council, for if it had been it would have contained some reference to it. Some allusions in the letter have been thought to indicate a later date, for example, chap. 5: 1 has been supposed to refer to the impending destruction of Jerusalem. To my mind, a day not far from the council is most probable. Paul had explained to James privately [Gal. 2: 2] the gospel he had been preaching to the Gentiles, in which he had urged them to believe on Jesus Christ as the only thing necessary to salvation. James assented to this as genuine gospel for Gentiles, but he made a distinction between Gentiles and Jews. He held that the former needed only to observe Jewish customs so far as to keep them in harmony with Jewish Christians, and the council adopted his view [Acts 15: 19–21]. The new faith kindled in Gentiles would move them to live to please him whom they had begun to trust for their salvation. But there were also converted Jews in all these communities where Gentile churches had been formed who had based their hope on their obedience to the law of Moses, which commanded them to live righteously. What would be more natural than that under Paul's preaching they should fall into the error of supposing that by believing on Jesus they might be saved without making further effort to live in obedience to divine laws?

James the Just would naturally fear this danger for this class of disciples, to whom he addressed this letter. He understood their peculiar trials and sympathized with them. He knew their temptations and against these he warned them. Some of these temptations are still characteristic of Jews, though all Christians need to be taught to avoid them. One was fatalism, laying the responsibility for their sins on God [chap. 1: 13, 14]. Another was fanaticism, which made them quarrelsome in defense of their religious views [chap. 1: 20]. Their coarseness and malice in arguing for these views needed to be supplanted by Christlike utterance of truth springing from a new spirit within [chap. 1: 21]. But mere hearing of such utterance, even with formal assent to the truths proclaimed, while their own speech continued unbridled, did not make their religion of value. Not formal ceremonies, such as Jews had been trained to practice, but hearty service to the needy, would make their religion acceptable to God [chap. 1: 23–27]. Further, these Jews were tempted to be insolent to the poor and meanly subservient to the rich, though the rich oppressed them and blasphemed their name of Christian [chap. 2: 6, 7].

As Jews they had been peculiarly liable to be deceived by thinking that descent from Abraham was in itself sufficient to make them acceptable to God. John the Baptist had indignantly swept that false prop from under such persons [Luke 3: 8, 9], and had told them that their character would be tested, not by their pedigree, but by the fruit they produced. Paul was now telling the Gentiles that Abraham, while he was yet uncircumcised like themselves, was counted righteous because he trusted in God. We may infer this from what he later wrote [See Rom. 4: 1–12]. What more natural than that converted Jews should think they could be disciples of Christ simply by believing that Christ would save them? But James told them that Abraham's faith was proved to be genuine by its influence on his life. His trust in God made him equal to the task of laying his only Son on the altar [v. 21]. Believers are saved by the grace of God. Faith appropriates that grace. The life of obedience to God shows that faith has appropriated the grace that saves. Good wishes are empty words without deeds to make them effective. When a man says to a sufferer, May you be relieved, and simply looks on with idle hands when he has power to make his wish a fact, who cares for his hollow words and empty heart [vs. 15–17]? So when a man says, Christ is my Redeemer and dishonors Christ by his life, who respects the man? Not his fellowmen, certainly; much less God.

But in Christian history these two sides of Christian character have seldom been equally honored at the same time. In Luther's time the faith side received undue emphasis. He called the letter of James "a right strawy epistle," though he seems later to have withdrawn this statement. He laid the chief emphasis on belief, and so did his successors. Yet this epistle is more like the teachings of Jesus than any other in the New Testament. Many of its sentences are almost reproductions of those in the Sermon on the Mount. Its doctrine was an essential thing in Peter's preaching, who said, "God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is acceptable to him."

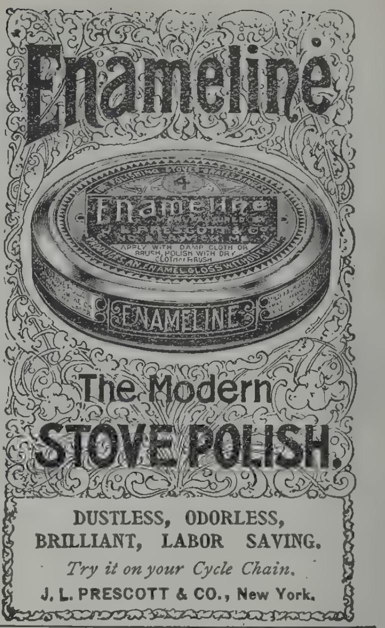
The prevailing tendency today is to lay the chief emphasis on the ethical side of religion, as James did; and to neglect, as he did not, the importance of believing in Christ as the abiding motive to good works. The time will come when Paul's doctrine of justification by faith will again come to the front, with a tidal wave of grateful emotion in contemplating redeeming grace. But the poise of Christian character is only reached by those who can say, with Paul, "By grace have ye been saved, through faith: not of works"; "but faith working through love."

THE CHURCH PRAYER MEETING

Topic, May 23–29. The Peril of Intemperate Speech. Jas. 3: 1–18; Ps. 39.

Peril to ourselves. To our friends and neighbors. To the honor of Christ in the world.

[See prayer meeting editorial.]



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Literature

BOOK REVIEWS

SOME ASPECTS OF RELIGIOUS LIFE IN NEW ENGLAND

In this volume are embodied the lectures delivered on the Carew Foundation before the Hartford Theological Seminary last year by Rev. G. L. Walker, D. D. They are five in number and have special reference to Congregationalists. They deal primarily with religious history and life rather than ecclesiastical. They contain a study and *résumé* of theological development in this country, which illustrate the learning and skill of an expert student, the graphic power of expression of a master of utterance and a conscientious candor. They bring out primarily the prevalent Calvinism of the early Colonial settlers, and emphasize the fact that this type of faith existed generally in England also. They sketch the development of formalism everywhere and point out its causes. It is indicated with exceptional clearness and power that they who had fled from a state religion practically established one themselves. The influence of the Halfway Covenant in developing religious formalism also is pointed out, and never, to our knowledge, has it been described so forcibly before.

The Great Awakening and its sequels are portrayed concisely but lucidly, and the national and evangelical reawakening which followed and the development of the Unitarian controversy also are outlined perspicuously. In regard to the current period, that including the last forty years, the important facts are narrated, but much caution is exhibited in drawing inferences from them, for the very good reason that matters still are in a transitional state, so that it is too soon to determine what the outcome is to be. The author, however, does not lack confidence in the continuing power and ultimate triumph of the gospel, appreciating the fact that although the type of piety today is largely different from that which prevailed half a century ago, it none the less abounds in evidences of genuineness. The book is an important addition to those which relate to the spiritual history of our country, and it will go far to impart not merely knowledge of the past, but also of the proper spirit in which to deal with such subjects as those which it discusses. [Silver, Burdett & Co. $1.25.]

THE EVOLUTION OF THE CONSTITUTION OF THE UNITED STATES

This book, by Sydney G. Fisher, has special importance in two respects. In the first place it is a careful and skillful exposition of the origin and development of our national Constitution. Secondly, it is a thoroughgoing refutation of the claims of the late Douglas Campbell and others that almost everything of any importance in our political system is due to Dutch influence. Mr. Fisher's theory is that the Constitution, to use his own words, "is neither an invention nor an imitation, but almost exclusively a native product of slow and gradual growth." This theory he demonstrates satisfactorily and fully. His method is to begin with the earliest American Colonial documents, and, studying every material clause of each, to come down through charters, constitutions and plans of union to the Constitution itself, and to show in this way how the different provisions of successive documents grew out of the local or national conditions, were developed by changing circumstances almost wholly domestic, and finally bore fruit in the most natural and inevitable manner in the Constitution.

It is not too much to say that he has demonstrated his position triumphantly. No candid reader, we are confident, can fail to accept his conclusion. This portion of the book is rather a political study than an ordinary narrative and will be most appreciated by the student of legal and political affairs, although it is sufficiently readable to be comprehended by any one. It contains abundant citations from various documents and every point appears to be thoroughly fortified. The latter portion of the book deals directly with Mr. Campbell and his claim, and in a frank and direct fashion which is often amusing and usually, if not always, justified by the facts. Mr. Campbell's claims are treated with entire fairness, even if fun sometimes is poked at them with some freedom, and if Mr. Fisher's method frequently is the *reductio ad absurdum* it is not to be wondered at when Mr. Campbell's positions are considered.

Mr. Fisher is not always a polished writer, but he is terse, forceful and candid, and he has pursued Mr. Campbell relentlessly, showing the general untrustworthiness of his fundamental principles and also the errors in detail, the inconsistencies and the mischievousness of his view. Great patience and pertinacity are illustrated in following up these errors, and the task may be safely said to have been accomplished once for all. He points out with conspicuous effect the fact that the Dutch government, even in New York, was lacking in some of the most important features which Mr. Campbell commends at New Plymouth and cites as evidences of Dutch influence. The only distinct instance of the Pilgrims' appropriation of a Dutch custom seems to be that of marriage by magistrate instead of by minister, and for this credit is frankly given. The book is a very strong and successful piece of work. [J. B. Lippincott Co. $1.50.]

RELIGIOUS

The Chief End of Man [Houghton, Mifflin & Co. $1.50], by Mr. G. S. Merriam, is a finely written volume, thoughtful and at times profound and uplifting. It is an expression of moral and religious belief and aspiration from the point of view of a somewhat radical yet devoutly minded Unitarian, although we do not know that the author calls himself a Unitarian. The keynote of the book and of its theory of life is that one should do his best conscientiously, living day by day up to his ideal, accepting all new spiritual light which seems to be true light and obeying it regardless of consequences, and thus attaining peace for the present and fearlessness for the future. Mr. Merriam apparently regards Jesus as the noblest and holiest of men, but not as embodying deity. And, if we understand him aright, any sense of fellowship with God as a personal being, although agreeable and desirable, is unessential. If you prefer to conceive of God as a personal being—helper, friend, father—do so. There is no harm in that. In fact, to do so is good. It will help you. But if you feel impelled to live under the influence of a mere sense of duty, make the best of that. This seems to be Mr. Merriam's teaching. It is good as far as it goes, but it offers but a poor substitute for the Christian's faith and sense of divine fellowship. We see no great difference between Mr. Merriam's belief, as here declared, and that of the gentler, more exalted and refined paganism of the past—we say it in all courtesy—and, while we admire and respect all there is in it of nobility and helpfulness, we cannot accept it as sufficient for the enlightened soul. The latter part of the book is filled with meditations and suggestions, many of them prompted by the natural world. From beginning to end the volume is a choice example of literary beauty.

Prof. A. H. Newman's *History of Anti-Pedobaptism* [American Baptist Publication Society. $2.00] outlines in a scholarly and readily comprehensible manner the history of Baptist belief and teaching. It is written in a kindly and temperate spirit, abounds in sketches of the personalities and achievments of honored men, is well proportioned and discriminating and, for a short history of its subject, covers the ground in excellent fashion. It incautiously states, however, that William Bradford and William Brewster were members of John Smyth's church in Gainsborough. Nobody knows whether they were or not, and the probability is somewhat adverse. It also admits that John Smyth baptized himself, frankly confessing that "some Baptist writers have vainly attempted to weaken the force of the evidence and to repudiate the charge as calumnious."

Leo XIII and Modern Civilization [Eskdale Press. $1.50], by J. B. Miller, contains a somewhat detailed estimate of modern Roman Catholicism with some reference to ancient documents, but depending especially upon the utterances of the present pope and his predecessor, Pius IX. It points out that the Roman Catholic Church has been Jesuitized, largely owing to the Jesuit education of Pope Leo, and that its purpose now is to Jesuitize the world. It establishes some strong points against Roman Catholicism and is deserving of study and reflection. Nevertheless, we think it underestimates the corrective influence of American institutions and of the American spirit, and fails to do justice to the enlightened and independent spirit of many modern Roman Catholics, who, although loyal in spiritual things to their church and its leaders, refuse to be dictated to in matters outside of the strictly spiritual.

Gospel Questions and Answers [Dodd, Mead & Co. 50 cents], by Dr. James Denney, is another devotional book, simple, telling and adapted to ordinary comprehension, yet dealing with many of the profundities of religion in a wholesome and inspiring way.——This volume, with Dr. Gibson's The Unity and Symmetry of the Bible, noticed last week, belongs to a series of four, similar in their tasteful type and binding. The third is *Why Be a Christian?* [Dodd, Mead & Co. 50 cents], by Dr. Marcus Dods. It is offered to young men and discusses the trials of youth, the reasons for being a Christian, the hindrances, etc.——The last of the series is Dr. George Adam Smith's *Four Psalms* [Dodd, Mead & Co. 50 cents], *i. e.*, the 23d, 36th, 52d and 121st. Dr. Smith interprets them for practical service. The book abounds in spiritual vitality which is contagious and beneficent.

In *The Overcoming Life and Other Sermons* [F. H. Revell Co. 50 cents] are nine sermons by Mr. Moody illustrating his best characteristics as a terse and telling exponent and enforcer of religious truth.——*Kadesh-Barnea, or the Power of a Surren-*

dered Life [F. H. Revell Co. 50 cents], by Rev. J. W. Chapman, D. D., will be found helpful as a devotional interpretation of Israelitish and later history, and will do good.——*The Heaven of the Bible* [J. B. Lippincott Co. 50 cents], by Ida C. Craddock, is a study of the probable condition and character of heaven and its life, based upon intimations drawn from the Bible. It is intended to be reverent, but is much too literal and positive in its inferences. Sometimes it becomes ludicrous. The author believes that marriage, family life and society in general will continue in heaven as on earth, only in a purified condition. The extravagant extent to which she sometimes pursues her conclusions, however, may be illustrated by her mention, among utensils probably common in heaven, of "tooth brushes to be used after each luncheon from the tree of life" and "special implements for cleansing the wings of the cherubim and seraphim and also for smoothing the feathers," etc. On the whole, we hesitate to accept all her inferences without further reflection.

STORIES

The Mistress of the Ranch [Harper & Bros. $1 25] is by F. T. Clark. It is a picture of life in the far West and the plot is daring yet simple, and not especially incredible. The portrayal of character is exceptionally strong throughout the book, in fact, it consists of little but character sketching, but all in all it is one of the strongest of recent novels and has a psychological interest in more than one way.——*The Sign of the Wooden Shoon* [F. Warne & Co. $1.25], by Marshall Mather, is a remarkable book. The author, whom we understand to be a Nonconformist minister in England, is a master of Lancashire character and dialect, and the homely life of the little town here depicted has its picturesque and even its dramatic elements, and reveals many of the profundities of human nature. The author has made his characters live before the reader, and some of them take a strong hold upon the sympathies. The book is the work of an exceptionally able and promising mind.——In *The Jessamy Bride* [H. S. Stone & Co. $1 50], by F. Frankfort Moore, we are introduced to Dr. Johnson, Goldsmith, Garrick and their compeers, and brought into close and interesting touch with them in the London of their day. Goldsmith more than any one else is the hero of the story, the heroine of which is the Jessamy Bride. The love element in the book is skillfully handled and, while this story, too, has not much plot and is principally a series of skillfully drawn character sketches, it is entertaining from cover to cover and is written with conspicuous ability. It deserves a hearty welcome.

The Pomp of the Lavilettes [Lamson, Wolffe & Co. $1.25] is another story by Gilbert Parker, not equal to his best previous work, but not by any means lacking in strength, brilliancy or interest. The French Canadian type of civilization and character is that described. The narrative is dramatic and a distinct and valuable moral lesson is inculcated, and the book has a vivid charm. It is also so compact in form as to be easily carried in the pocket, which will render it convenient to be read while traveling.——*The Spirit of an Illinois Town and The Little Renault* [Houghton, Mifflin & Co. $1.25] contains two stories of Illinois of different periods, by Mary Hartwell Catherwood. The former story is modern and represents the doings of ordinary people in an average town, among whom a somewhat striking and distinctly individual young woman becomes prominent and is made to serve as a heroine. The latter is a historical sketch of the time of Tonti and his comrades, and again a girl, less conventional and even more fascinating, is the central figure of the tale. The two stories go well together.

When the Century Was New [J. B. Lippincott Co. $1.00] is by Dr. C. C. Abbott, and is a readable story of the period indicated by the title, but not so successful, either in construction or in style, as the author's books on out-of-door life are in their different way, yet it is so readable that it is likely to be popular.——*Charity Chance* [Dodd, Mead & Co. $1.25], by Walter Raymond, appeared not long ago in our columns, and our readers doubtless remember it too well to need more than this brief announcement of its appearance in a volume. It is issued prettily.

SHORT STORIES

A Merry Maid of Arcady, His Lordship and Other Stories [Lamson, Wolffe & Co. $1.50] contains eight of the short stories of Mrs. Burton Harrison, who is at her best in work of this character, and the skill and gracefulness of whose sketches are too well known to need extended comment. These stories vary in scene, subject and treatment sufficiently to secure agreeable variety, and the book will be a favorite.——*The Impudent Comedian and Others* [H. S. Stone & Co. $1 50], by F. Frankfort Moore, contains half a dozen short stories dealing with actors and actresses of reputation in England some time ago, and written so brightly and amusingly as to be more than ordinarily entertaining. How far they are founded upon fact we do not know, but they are likely to be largely true and are striking pictures of exceptional men and women in circumstances of special interest.——*The Dominant Note and Other Stories* [Dodd, Mead & Co. $1.25] is by Mrs. W. K. Clifford. These are well constructed stories with a certain freshness of idea and some grace of expression. They are not likely to win the author eternal fame, but the present generation will pay them a fair tribute of respect.

The American Claimant and Other Stories and Sketches [Harper & Bros. $1.75] contains this well-known production and a number of others from the pen of the illustrious Mark Twain. The book abounds, of course, in illustrations of his peculiar vein of humor, and, while there is rather too much of it at once for our taste, there is no doubt about its general acceptability, and those who enjoy it will be glad to possess so much of it at once in so substantial and handsome a form.——*A Willing Transgressor, and Other Stories* [Roberts Bros. $1.25] is by A. J. Plympton. They are connected by the fact that they have a common scene and they deal somewhat effectively with several different types of moral and social progress. They are good examples of the successful short story.

The Ape, the Idiot and Other People [J. B. Lippincott Co. $1.25], by W. C. Morrow, contains a number of brief sketches, most of which, if not all, have previously been in print and which are characterized by a decided individuality which is striking and generally somewhat disagreeable. They are certainly powerful stories and quite out of the common, but originality seems to have been studied too much at the expense of agreeableness, not to say of good taste.

In *A Story Teller's Pack* [Charles Scribner's Sons. $1.50] eleven of Mr. Frank R. Stockton's short stories are grouped, and although most, if not all, of them have been printed before, the public will enjoy again the smiling audacity of the author in creating incredible situations and shaping them to his own results. The suave geniality of his style never fails, and the reader, if he do not break into actual ripples of laughter, and many readers will, can depend upon continual enjoyment from beginning to end.

The White Hecatomb and Other Stories [Henry Holt & Co. 75 cents] contains a dozen Kaffir and other African tales which are full of local color, and some of which are striking in their picturesqueness and power. They reveal much of the native character and superstitions and throw considerable light on life in that part of the world among the different races. They all are more than ordinarily interesting.——Six short, graphic and readable stories for boys and girls make up the pretty book called *Sunbeam Stories and Others* [Bonnell, Silver & Co. $1.00], by Annie Flint. They are charmingly told and prettily illustrated and bound.

MISCELLANEOUS

A volume of *Letters from the Scenes of the Recent Massacres in Armenia* [F. H. Revell & Co. $1 25], by J. R. Harris and Mrs. H. B. Harris, has been compiled and it throws vivid light upon the massacres and their consequences. Mr. and Mrs. Harris made a tour in Armenia about a year ago for the purpose of relieving distress, going out officially for that purpose from England. The book consists of their letters home, which are published without much alteration. It contains glowing accounts of both the awful occurrences themselves and of the philanthropic and Christian attempts to afford assistance and consolation. It has some illustrations.——*Might Have Been* [F. A. Stokes & Co. $1.25] is by Rev. Dr. Joseph Parker of London, and consists of notes suggested by occurrences in his career or by persons whom he has met. They are short and sketchy for the most part, are written in a genial and sometimes amusing manner, and deal with all sorts of subjects which are treated in many different manners and are rich in that peculiar individuality which renders Dr. Parker always striking and picturesque, whether one agrees entirely with his views or not.

Messrs. G. P. Putnam's Sons have brought out a very handsome volume to aid in beautifying one's grounds and garden, entitled *Lawns and Gardens* [$3.50], by N. Jonsson-Rose. The author is an expert, being at present in charge of Morningside and Riverside Parks in New York, and he has dealt with his subject in this volume at once scientifically and practically. The scientific element predominates, but the book is sufficiently popular to serve the needs of men who have no technical education. Its suggestions are judicious and its illustrations are attractive. Professional gardeners will prize it and amateurs may learn much from it.——The final volume of the *New American Supplement to the Latest Edition of the Encyclopædia Britannica* [Werner Co. $3.00], edited by Prof. D. O. Kellogg, D. D., completes that work. It illustrates the ame knowledge and judicious skill which ave made its predecessors so valuable.

NOTES

—— The recent awakening of public inter-st in Grecian affairs has caused something of revival of the demand for Byron's writings.

—— The anti-cartoon bill in the New York egislature finally was killed by amendment. It is a pity that some measure of the sort was ot passed.

—— An elaborate scheme for the stealing of mportant historical documents from the library of Congress at Washington has just been detected, and the guilty parties are on rial.

—— The average sale of the nine books of he late Prof. Henry Drummond was 121,000 opies. The greatest Thing in the World sold o the amount of 330,000 copies. He was the most popular Scottish author of our time.

BOOKS OF THE WEEK

Lamson, Wolffe & Co. Boston.

Pictures of Russian History and Russian Literature. By Prince Serge Wolkonsky. pp. 283. $2 00.

Zuleka. By Clinton Ross. pp. 222. $1.50.

ames Clarence Mangan: Poems and a Study. Edited by Louise I. Guiney. pp. 361. $1 50.

Pilgrim Press. Boston.

Helpful Thoughts. Compiled by Sarah F. Day. pp. 384. $1.75.

Harper & Bros. New York.

A Loyal Traitor. By James Barnes. pp. 306. $1.50.

The Missionary Sheriff. By Octave Thanet. pp. 248 $1.25.

Leonora of the Yawmish. pp. 310. $1 25.

Flowers of Field, Hill and Swamp. By Caroline A. Creevey. pp 564. $2.50.

John Halifax, Gentleman. By Mrs. Craik. pp. 575. $1.75.

Charles Scribner's Sons. New York.

Athletic Sports. By D. A. Sargent, M. D., and others. pp. 318. $1.50

The French Revolution and English Literature. By Edward Dowden. pp. 285. $1 25.

Mountain Climbing. By Edw. L. Wilson and others. pp. 358. $1 50.

Thomas Whittaker. New York.

Reconsiderations and Reinforcements. By James M. Whiton. pp. 149. 50 cents

In This Present World. By George Hodges. pp. 223. $1.00.

Eastman Lewis. New York.

Mammon. By Louis M. Elshemus. pp. 126. $1 25.

"Lady" Vere and Other Poems. By Louis M. Elshemus. pp 126. $1.25.

D. Appleton & Co. New York.

General Grant. By J. G. Wilson. pp. 390. $1.50.

Macmillan Co. New York.

The Choir Invisible. By J. L. Allen. pp. 361. $1 50.

Contemporary Publishing Co. New York.

Nursery Problems. Edited by Dr. L. M. Yale. pp. 345. $1.00.

Longmans, Green & Co New York.

The Bible, Its Meaning and Supremacy. By F. W. Farrar, D. D., F. R. S. pp. 359. $2.00.

American Baptist Pub. Society. Philadelphia.

The Problem of Jesus. By Geo. D. Boardman. pp. 62. 50 cents.

PAPER COVERS

Damrell & Upham. Boston.

The Church Army. By Montague Chamberlain.

Church Social Union. Boston.

The Saturday Half Holiday. By James Yeames.

Massachusetts Agricultural College.

Ninth Annual Report of the Hatch Experiment Station.

Edw. H. Rogers. Chelsea.

Product Sharing at Provincetown. By E. H. Rogers.

Law and Love. By E. H. Rogers.

Bible House. New York.

Report of the 38th and 39th Years of the New York Sabbath Committee.

Department of Labor. Washington.

Bulletin No. 10.

Bible Colportage Institute. Chicago.

Jessica's First Prayer. By Hesba Stratton. pp. 123. 15 cents.

Kingdom Pub Co. Minneapolis.

A Foe to American Schools. By George A. Gates, D. D., LL. D. 15 cents.

American Baptist Pub. Society. Philadelphia.

Should There Be an Invitation? By Prof. Arthur Jones, D. D. Five cents.

Christian Literature Co. Madras, India.

Introduction to Barrows's Lectures on Christianity the World-Religion. By R. A. Hume, D. D.

MAGAZINES

May. Hartford Seminary Record.—Musical Record.—Book Buyer.—Journal of Hygiene.—International.—Bookman.—Monthly Bulletin of the Public Library.—Unitarian.—Kindergarten News.—International Studio.—Travel.—Biblia.—Good Words.—Sunday.—Philosophical Review.—Christian Literature.

In and Around Boston

The May Meetings

Anniversary week is close upon us again, and beginning next Monday and continuing through the week will be a series of public gatherings, each of which is sure to draw interested participants. The share of Congregationalists as a denomination in anniversary week has been whittled down to a minimun, owing to the change in the method and place of holding our great denominational gatherings. The Congregational Club's May Festival, however, in Tremont Temple on Monday, promises to be an uncommonly pleasant affair. No big guns from a distance have been imported but a dozen members of the club will speak five minutes each upon themes of practical importance with which they are supposed to be familiar.

The Unitarians are relying, as usual, upon representatives high in official life, like Governor Wolcott, Sherman Hoar and others, to furnish the oratory for their special gatherings. The meeting of the Moral Education Association in Lorimer Hall, May 27, at 10 A. M., is one of the most important, though not usually one of the most popular of the gatherings of the week. Mrs. Mary A. Livermore is to be one of the speakers. The annual meeting of Ten Times One (union of Lend-a-Hand Clubs) will be held in the vestry of Park Street Church, Wednesday, May 26, at 3 P. M. Reports and addresses upon the various departments of work will be given by Dr. E. E. Hale, Rev. R. B. Tobey, Mr. J. K. Anderson, Mr. Bernard Whitman, Miss Sarah P. Brigham and others.

An Interdenominational Love Feast.

At the invitation of the Unitarian Association the ministers of Boston met last Monday morning in Channing Hall. There they discussed Our Mutual Affirmations, the speakers being Rev. C. G. Ames, D. D, Unitarian; Rev. J. D. Pickles, D. D., Methodist; Rev. D. M. Hodge, Universalist; and Rev. W. E. Barton, D. D., Congregationalist, while Rev. C. F. Dole, Unitarian, presided.

It was a catholic assembly of Protestants, a sort of ecumenical council, and within the broad limits of Christianity a parliament of religions. The speakers, standing under Channing's portrait, aimed to overlook differences and to produce a composite photograph of fundamental Christianity. The spirit of denial was cordially condemned. Theists and Christian theists, they all accepted the teaching of Christ as to the divine Fatherhood. Religious men and teachers of religion, they all declared the necessity of religious life and spiritual culture. All alike believed in right character, and in right character as the product of the divine life. All, without exception, acknowledged the fact of human sinfulness. All accepted Christ as the unveiling of the Father, the disclosure of the human life of God, the Saviour of the world. "Salvation is character" was their common maxim, but they declared that there was no other name save the name of Christ whereby a man might be saved. Again, each speaking for all, expressed belief in a future life with issues dependent upon character. Said Dr. Ames, "Let us include those who exclude us. God bless them all." Dr. Barton's closing sentences seemed to sum up everything that had been said before: "We are learning measurably to accept the affirmations and deny the negations of both sides in controversy, and thus enlarge the area of truth in our possession. All things are ours—Paul, Cephas, Apollos, Calvin, Wesley, Milton, Huxley, Channing, things present and things to come. And in this liberty and fellowship we stand today."

Music by a Negro quintet from Clafin University added appreciably to the catholicity of the occasion by suggesting some native tenets of plantation theology. The song, Who Did Swallow Jonah, was, in the light of recent controversy, peculiarly timely.

Gifts to the Boston Public Library

At the annual meeting of the trustees last week Hon. F. O. Prince was re-elected president. Rev. James De Normandie will serve as clerk in the absence of Librarian Putnam, who goes to Europe to purchase valuable photographs in Italy. The several hundred volumes of the library of the Boston Browning Society have been presented to the library, to be used for reference purposes only. A gift of $1,000 is made by the Papyrus Club for a John Boyle O'Reilly fund. The late John C. Paige made the library residuary legatee of the trustees' part of his estate, which includes nearly the whole of it. The exact amount is not yet known, but it is likely to be a handsome one and to be used especially for children's books or accommodations. The Bacchante statue has not been replaced and the trustees have as yet taken no farther action on it.

Rescue Work at the North End

The thirtieth anniversary of the North End Mission was celebrated in Trinity Church last Sunday evening. Organized by the late Dr. Eben Tourjée, it has accomplished much. Six services a week are held in the chapel. The praise service on Sunday afternoons has been crowded the past year. During the year a visit was received from a man who, twenty-one years ago, was converted at this same mission. There is also a rescue home for women. During the year 204 women passed through it; 174 were given good positions, twenty-three returned to their friends, and the rest were sent to other institutions. The children's home at Forest Hills contains thirty or forty children from two to twelve years old, many of them half orphans

At the meeting Sunday night Hon. John L. Bates, speaker of the Massachusetts House, presided, and addresses were made by Rev. C. G. Ames, D. D., and Rev. A. A. Berle, D. D. The treasurer's statement showed a falling off in the usual amount of gifts for the year of about $1,500.

Old Music Hall Organ Sold

The sale, on May 12, for $1,500, of the old Music Hall organ to the Methuen Organ Company closes an interesting period in the history of one of Boston's most noted possessions. To be sure, the case of the organ will be preserved and probably set up at Methuen, Mass, in a hall to be erected there by the multi-millionaire, E. F. Searles. New works will be supplied, however, as the old pipes are hardly in good enough condition to warrant any repairs.

This organ was suggested in 1856, and was first used at a grand concert Nov. 2, 1863. At that time, and for many years afterward, Mr. B. J. Lang was one of the skillful organists who used it most. It was built practically by subscription, and Walcker of Ludwigsburg, now of Stuttgart, Germany, was the builder. Its cost was $60,000. After a time the room on the Music Hall platform was wanted for the Symphony Orchestra, and a removal of the organ was suggested. At this some of those who had been most active in procuring it objected, and even went to the court for an injunction. Dr. Tourgée, then director of the New England Conservatory, had a scheme to build a large music hall for the conservatory, and induced W. O. Grover to buy the organ for $11,000, to be set up in this projected hall. The plans were not completed; both men died and the estates had to be settled. Hence the forced sale at auction. The case was of solid black walnut, and the complete instrument contained 6,500 pipes, 89 stops and weighed 70 tons. The front panels and ornamentations included some of the best German wood carvings, representing musical instruments and themes. For the last thirteen years the parts had been stored in a temporary shed erected in the New England Conservatory yard.

News from the Churches

Meetings to Come

Boston Ministers' Meeting, Pilgrim Hall, May 24. 10 A. M. Speaker, Albert L. Blair of the *Boston Journal*, Topic, The Press—What Does It Represent? Pres. W. G. Ballantine of Oberlin College will be present and speak later.

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

American Congregational Association.—The annual meeting for the choice of officers and for other business appropriate will be held in Pilgrim Hall on Monday, May 24, at 12 M. Joshua Coit, *Secretary*.

The Annual Meeting of the Boston Seamen's Friend Society will be held at 287 Hanover Street, on Wednesday, May 26, at 3 P. M.
C. F. Stratton, *Secretary*.

Plymouth Association, Kingston, May 25, 10 A. M.

Hampden County Conference, First Church, Longmeadow, May 26.

American Tract Society.—The eighty-third annual meeting of the American Tract Society, Boston, for the election of officers and the transaction of such other business as may come before it, will be held in the Tract Rooms, 54 Bromfield Street, Wednesday, May 26, 3 P. M. Jeremiah Taylor, *Secretary*.

Woman's Board of Missions.—The semi-annual meeting of the Woman's Board of Missions will be held in South Church, Salem, Mass., on Thursday, May 27. Morning session at 10; afternoon session at 2. Addresses are expected from Miss E. M. Stone and Miss Kara-Ivanova of Bulgaria, Mrs. Caroline P. Fowle of western Turkey, Miss Mary B. Daniels of Japan, Mrs. Sarah Smith Garland of Micronesia, Mrs. Alice Gordon Gulick of Spain and others.
Abbie B. Child, *Home Secretary*.

The annual business meeting of the Massachusetts Convention of Congregational Ministers will be held in the Supreme Judicial Court Room, Pemberton Square, on Wednesday, May 26, at 5 P. M. Public meeting of the convention will be held in the South Church (Dr. Hale's) on Thursday, at 11 A. M. The sermon by Rev. J. M. Greene, D. D., of Lowell, Mass. The public is invited. B. F. Hamilton, *Scribe*.

The Congregational Home Missionary Society.—The Seventy-first Anniversary will be held in Saratoga, N. Y., from Tuesday to Friday, June 1 to 3. A meeting of secretaries and superintendents will be held Tuesday afternoon, June 1. In the evening there will be an address by the president of the society, Maj.-Gen. O. O. Howard, and the annual sermon by Rev. Frank T. Bayley of Denver, Col.

On Wednesday, June 2, there will be addresses in behalf of the society's auxiliaries by Rev. Alexander McGregor of Rhode Island, Rev. William H. Moore of Connecticut and Rev. T. O. Douglass, D. D., of Iowa; the fifteenth annual meeting of the Woman's Department, Mrs. H. S. Caswell, secretary, presiding. Addresses by Mrs. R. B. Wright, The Day of Small Things; Rev. R. B. Wright, On the Frontier; Mrs. James B. Gregg, Woman in Colorado; Miss Marie Zoltak, With the Slovak. In the afternoon the co-operating societies will be represented, and there will be addresses by the secretaries of the Congregational Church Building Society, the Congregational Education Society, also the Ministerial Relief Committee. The annual meeting of the society for the election of officers will be held, hearing reports and other business. In the evening a paper by Sec Joseph B. Clark will be read, entitled A Year of Distress, and there will be addresses by Rev. A. F. Sherrill, D. D., Illinois: Supt. J. H. Parker, Oklahoma; Supt. H. A. Schauffler, D. D., Ohio; Rev. W. G. Puddefoot, Eastern field secretary.

Thursday morning, June 3, a paper by Sec. Washington Choate will be read, entitled Fixed Factors in Home Missions. Addresses will be delivered by Supts. A. K. Wray, Missouri; Harmon Bross, D. D., Nebraska; E. H. Ashmun, New Mexico; Rev. Nehemiah Boynton, D. D., Detroit, Mich.; Rev. H. H. Kelsey, Hartford, Ct Thursday afternoon there will be addresses by Supts. L. P. Broad, Kansas; W. H. Thrall, South Dakota, T. W. Jones, D. D., Pennsylvania; T. G. Grassie, North Wisconsin. These addresses will be followed by the sacrament of the Lord's Supper. Thursday evening there will be addresses by Rev. A. H. Bradford, D D., Montclair, N. J., Rev. Reuen Thomas, D D, Brookline, Mass., and Rev. John L. Scudder of Jersey City, N. J.

TRANSPORTATION

The Trunk Line Association, which covers territory from Niagara Falls, Buffalo, Dunkirk, Salamanca, N. Y., Erie and Pittsburg, Pa., and all points east thereof except New England, will pass over its roads for one-third fare in returning all certificates of attendants on the meeting who pay full fare in going. All rates on this basis require that certificates be obtained from the ticket agent at the starting point or the nearest station issuing through tickets to the place of meeting, and to be valid for reduction of return fares must be indorsed by special agent of the Railroad Association, who will be in attendance at Saratoga. This condition is necessary to secure one-third return fare. Round trip tickets will be furnished at the following rates: Boston, $6.85; Ayer, $6.05; Fitchburg, $5.60; Worcester, $5.60; Gardner, $4.90; Miller's Falls, $3.85; Greenfield, $3.60; Shelburne Falls, $3.15; North Adams, $2.50. These tickets will be good going from May 29 to June 3, inclusive, and good to return until June 15. The People's Line of steamers on Hudson River, leaving New York, Pier 41, North River, foot of Canal Street, offer a rate of one fare and a third, or $3.60, from New York to Saratoga and return to delegates attending the annual meeting.

HOTELS AND BOARDING HOUSES

The figures in parenthesis indicate in each case the number of persons that can be accommodated.

$1.00 to $1 25 per day. Miss D. A. Pierce, 103 Circular St. (25); Mrs. Walker, 53 Spring St. (18); Mrs. M. G. Fitzgerald, 135 Circular St. (10); Mrs. Tracy Record, 3 Batchelor Row, Regent St. (12); Mrs. Vine, 186 Regent St. (12); Mrs. Laura Allen, 48 Phila. St. (10); Mrs. M. Ingalls, 63 Franklin St. (8); Elmwood Hall, Maple Ave. (40); Congress Park House, opposite Congress Park (12); Waring House, 33 Franklin St. (80); Washburn House, 41 Washington St. (40); Mrs. J. Abel, 73 Spring St. (15); Mrs. Orvis Carpenter, 38 Walton St. (20); Mary E. Moore, 75 Spring St. (30); the Old Homestead, Franklin St. (30); Mrs. Wm. R. Hills, 120 Grand Ave. (8); Summer Rest, 75 Spring St. (30).

$1.00 to 1.50 per day. The Franklin House, Church St. (80); Broadway House (40); Everett House, South Broadway (150); Miss L. R. Hunter, 49 Phila. St. (6); the Vermont House (125).

$1.25 to $1.50 per day. Columbian, South Broadway (15); the Lafayette, 109 Circular St. (100); Mrs. W. H. Corbine, No. 1 Papineau Building, cor. Broadway and Washington Sts. (8); the Linwood, South Broadway (50); the Hill Side Trim Cottage, 61 Phila. St. (25).

$1.50 to $2.00 per day. Huestis House, South Broadway (125); American Adelphi (400); Worden Hotel, Broadway (50).

The above rates are for two in a room. Persons desiring further information as to accommodations may address the local committee of arrangements, of which Rev. William O. Wark, Saratoga Springs, N. Y., is chairman.

SPRING STATE MEETINGS

Additions or changes should be sent at once

Rhode Island,	Newport,	Tuesday, June 8.
Vermont,	Middlebury,	Tuesday, June 8.
Conn. Asso.	New Haven,	Tuesday, June 15.
Pennsylvania,	Ebensburg,	Tuesday, June 22.

Benevolent Societies

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the Massachusetts Home Missionary Society, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

In an appreciative tribute to Dr. McLean, who has just celebrated the completion of 25 years of pastoral work, the *Pacific* calls him the Bishop of the Pacific coast—the "Oakland Greatheart, to whom struggling churches and perplexed pastors from far and near have turned for counsel and help, and never in vain." Is it not worth while to live bravely and generously if one can deserve such a tribute as this?

We commend the courageous and practical effort of the home missionary churches in "Bleeding Kansas" to attain self-support in 1900 to other States, few of which can have a larger Goliath of debt to overcome, or slenderer resources with which to work. May the "smooth stones" so wisely and carefully prepared at the State association be divinely guided and do their work surely and swiftly.

One excellent result of the hard times is the consolidation of small churches in communities where one organization well manned can work to better advantage than two weak ones. On the other hand, a minister has organized a religious society in the same town where he has been serving as pastor. Both these examples of contraction and expansion come from Minnesota.

Evidently the State of Washington can boast at least one altruistic layman, who prizes the general good above his personal advantage. May his tribe increase!

An Ohio city rejoices that all its Congregational pulpits are now filled. If any of the pastorates just begun become equal in length and value to one which has just terminated in that city, they will take on a remarkable character and influence.

The six married couples who recently joined an Iowa church are laying foundations for happy Christian homes which ought to exert a powerful leavening influence in the community.

A novel idea comes from the church in Carpentersville, Ill., which is trying the experiment of weekly "At Homes," held in Library Hall, with a view to extend the acquaintance of members with outsiders in the community. An attractive program is provided.

The various Bible societies in different States find a woeful lack of possession and use of the Scriptures, as the results in a New England field illustrate. The distribution of the Word is a work in which all denominations can join without hesitation. Our own people have labored earnestly in this undertaking to provide thousands of families with the Bible.

Of Special Note

An aged Ohio veteran pressed into the service of a local conference.

A San Francisco church celebrates the completion by its organist of a quarter of a century of harmony.

A Nebraska association, after listening to a sermon by a woman, approves her purpose to enter the ministry.

THE INDIANA ASSOCIATION

The annual meeting was held at Kokomo, May 11–13. Nature was propitious and there was bright sunshine and a genial, bracing air. The city was beautiful in its verdure and flowers, their freshness being undimmed by smoke or soot. The edifice presented as distinquished an appearance as did the select company which gathered under its wide approaches. It is centrally located among the population of 16,000, and occupies a quarter of a large square. In anticipation the prosperous and enthusiastic people had expended $4,000 in repairs and improvements. Skill, taste and judgment were manifest, and the outcome within and without was an inspiration.

The traditions of past years in having an Indiana pastor preach the sermon were broken by the expected coming of Dr. Washington Gladden, who discoursed to a large congregation Tuesday evening on The Present Opportunities and Responsibilities of the Churches. It was a baptism of power.

The brief reports of the registrars Wednesday morning were tuned to the keynote of hopeful, vigorous and self-realizing Congregational life in Indiana. The jubilee celebration at Michigan City in 1896 marked the conscious embodiment in ministry and churches of the spirit of occupancy, conquest and reinforced power. The impulse received by the accession of valued brethren from Butler College and the Disciple fellowship has strengthened indigenous life and is a stimulus enabling the dimmest vision to discern the embodying activity of the unifying spirit. A few facts are: Four new church organizations, Elkhart, Indianapolis, Gas City and East Mount Carmel; the new Kokomo Association; three new buildings and others in progress; one new parsonage; enlarging areas of power in different places and the magnetic presence of full-furnished men.

A certain intensifying of the spirit of the association followed the appreciative and discriminating review, by Rev. F. E. Dewhurst, of the life and writings of Dr. John Patterson Coyle. The paper was headed The Preacher and the Age and was followed by The Church and the Age, an up-to-date evangelistic throb of Christ-passion by Sec. A. M. Wight of the Fort Wayne Y. M. C. A. The discussion videned horizons and disclosed hights and lepths of feeling and service. A splendid udience gathered Wednesday evening. The est musical talent in the city rendered artisic selections and soul-inspiring hymns. Selfacrifice for the Homeland and the Prospects f Christianity in Armenia and Japan were he themes of Mrs. H. S. Caswell and Dr. . L. Barton.

Thursday morning dawned bright. Recreaion at an early hour gave visitors a glimpse f the city, its fine, modern buildings and reat industries. The Diamond Plate Glass Works, the manager of which is a loyal Congregationalist, attracted many visitors. Devotional exercises prepared hearts for a day f spiritual training and thereafter the entire norning was given to a symposium on The Church and the Kingdom. Carefully preared papers on Its Idea and Scope, Modern Social Problems and The Spiritual Life and Culture of the Individual were given by some f the ablest minds and clearest thinkers of he association.

Wednesday afternoon, and also a full day receding the association, was given to the arious phases of missionary work, with reorts of the women's organizations and addresses by the representatives of the various ocieties. Mrs. Caswell's services throughout vere highly appreciated. Secretaries Taintor, McMillen, Bliss, Mrs. M. F. Bryner and everal missionaries from the field were heard.

Rev. N. A. Hyde, D. D., the Nestor of Indina Congregationalism, who in 1898 will close is fortieth year as secretary and treasurer, nd who is always an attractive and admired igure in the various conventions, presided at he meeting of the Home Missionary Society. The usual officers were elected, and reports vere made. Mrs. E. R. Cheney was made by he W. H. M. U. State organizer in homeland vork. Receipts by the State H. M. Society vere $1,107, a decrease of $44 from last year. Provision was made for a more thorough canass and enlarged receipts.

The visiting brethren spoke many complinentary words of "the best meeting ever eld." The social part was emphasized Wednesday by a six o'clock dinner served by he Kokomo ladies in the parlors. It was a lelightful occasion, and the speech-making ave opportunity for bright, genial and wise emarks.

The irenic spirit was manifest throughout, nd there is a growing sense of real unity and o-operation. Strength in Indiana is largely result of the attractive influence of gifted reachers. Consequently the churches are ot alike in type. The meeting disclosed the apacity to be baptized by a spirit of unity which is needed to make organic the spirit of nissions. May its fullness soon be realized.

The association will meet with Hope Church, Anderson, next year. E. D. C.

THE KANSAS STATE MEETING

The association convened, May 6-10, in the hriving city of Ottawa, with its prosperous itizens, high standard of public morals, deightful homes and the far-famed Kansas Chautauqua, which is located in the beautiful rove on the bank of the Marais des Cygnes. The Baptists, who have the finest church uilding in the city, fraternally opened the loors of their main audience-room for the arger sessions. The attendance was 200, including several ministers from the frontier. In intellectual and spiritual strength the neeting was the peer of any of its predecesors. The speakers came with "beaten oil" nd the Spirit's impulses, and the listeners ame to think and to pray.

Congregationalism, the main theme, was ot treated as a mere method, but as a thing f life, growth, power and high destiny. Whence Came Congregationalism and Its Historical Development engaged the thought f the first session in two able essays. Loyalty to Congregationalism with Our Means ave opportunity for the statement of principles and rousing exhortation under the heads, The Right Motives in Acquiring and Holding Our Means and The Right Standard and Method of Giving. During this discussion the unpremeditated questioning of the popular pastor and writer, Rev. C. M. Sheldon, on the practicability of regarding everything we have as belonging to the Lord was one of the association's best features. Loyalty in Teaching the Word brought out the encouraging annual report of S. S. Supt. W. L. Sutherland and a strong address by Mrs. Preusner on Primary Work. Loyalty to Our Educational Ideals gave us the comprehensive report of the committee on education and the first associational address of Pres. G. M. Herrick, on Washburn College—Its Idea and Ideals. Loyalty to Congregationalism and Its Relation to the Conquest of the World was the theme of Dr. Wolcott Calkins, who stirred us with hope that Christian men endowed with talent to accumulate great wealth would consecrate it to Christ.

The effective speakers on Loyalty to Congregationalism in Its Relation to Ultimate America gathered up the principles of the preceding discussions for immediate practical use in Christianizing our own land and called upon spiritual Congregationalism so to work its principles that the Christian forces in our country would be unified for co operative work, society become rectified and permeated with the spirit of the Sermon on the Mount, and America become the source of redeeming energy for the world. This theme was treated in intimate connection with the annual meeting of the Kansas Home Missionary Society, which was one of the most important and enthusiastic in its history. The main theme was the inquiry presented by H. M. Superintendent Broad in his annual report: Shall we reaffirm our purpose announced in 1892 to assume State self-support in 1900? He discussed the present condition of the missionary churches, the probable amount of missionary money urgently required for the coming three years and the giving capacity of the churches, and closed by proposing a plan for graduated increase in Kansas contributions to the C. H. M. S. till 1900 brings the State to self-support. Thoughtful and stirring speeches were made upon the subject by pastors, after which the motion to reaffirm the decision of 1892 was unanimously carried. This vote was followed by an address on Home Missions and the Republic, by Rev. W. H. Walker of Emporia, which was generally regarded as one of the ablest home missionary addresses ever delivered in Kansas.

We were favored with the presence and addresses of Mrs. Caswell and Secretaries Roy, Barton, Taintor and Ferguson. The hours of devotion were the best of all. The home missionary experience meeting and the communion on Sunday afternoon were as seasons "on the mount" with the Lord The last evening was given to carefully prepared addresses on Loyalty to Christ, in which Rev. Messrs. Howard, Hogbin and Cordley, representing successively the younger, maturer and older ministry, led us to see the blessedness of loving devotion to the living Christ. L. P. B.

THEOLOGICAL SEMINARIES

Bangor

The Middle Class gave a banquet to Prof. C. A. Beckwith last Friday evening. The occasion was very enjoyable.——The regular review work for the year closed May 14.

Andover

Last Thursday evening Dr. G. A. Gordon of Boston addressed the Society of Inquiry on Phillips Brooks, giving reminiscences of his public and private life. After the address Dr. Gordon was questioned by the students on matters relating to the work of a pastor.——The examination for the course in Romans will occur May 25.——The public examination will be held this year June 7-9 and the graduating exercises June 10.——The exercises in vocal culture have been suspended for two weeks.

Hartford

Dr. A. C. Thompson of Boston is giving the Senior Class a course of lectures on Missions.——The subject of discussion at the meeting of the Junior Debating Society last Saturday evening was, Resolved, That the present tendency of Sunday observance is detrimental to the highest welfare of the people. ——In the annual tennis tournament in singles Mr. N. C. Weeks of the Senior Class was winner.——The students and the faculty and their wives enjoyed a picnic at East Windsor last week. One of the events of the day was a baseball game between members of the faculty and the Middle Class.

Yale

Special lectures were given last week on The Working Man's Side of the Labor Problem, by Mr. E. H. Crosby of New York, and on Arctic Travel, by Lieut. R. E. Peary.——Mr. H. R. Marshall of New York spoke before the Philosophical Club on Instinct and Reason.——The Hooker fellowship, providing for two years study in Germany, has been awarded to H. F. Rall, a graduate of the University of Iowa and a Methodist.——Messrs. M. B. Fisher, P. A. Johnson, C. S. Macfarland, W. E. Page, A. M. Hall and G. L. Schæffer of the Senior Class will remain for graduate work next year.

CLUBS

N. Y.—The Central Club varied its meetings by omitting the usual gastronomic features and assembling on the evening of May 3 in Plymouth Church, Syracuse, with several hundred invited guests from the teachers, ministers, professors, members of historical and other organizations of the city to hear a lecture by Dr. W. E. Griffis upon the Footprints of the Pilgrims in Three Continents. The lecture was illustrated by 60 splendid lantern slides, most of which had been obtained by Dr. Griffis. It was a rare treat to the audience.

PA.—The Pittsburg Club met last at Allegheny. The subject, Egypt, was opened in papers by Miss Butler of Allegheny Church and Rev. H. M. Bowden.

O.—A club of 40 members was organized May 11 in Toledo. All six churches of the city were represented. Last month Rev. Nehemiah Boynton, D. D., addressed in an able discourse the representatives of the churches. The permanent organization was affected with Rev. G. A. Burgess, D. D., temporary chairman, and Rev. G. W. Belsey, scribe. The election of officers will occur in June, when an increased membership is expected.

MO.—The May Festival of the St. Louis Club, which was also its 36th regular meeting, was held at the Southern Hotel, May 10. The speaker of the evening was Rev. D. N. Beach, D. D., pastor of Plymouth Church, Minneapolis, who delivered a strong and impassioned address on The New Outlook on Life. The club also enjoyed an excellent musical and literary program, including recitations by Mr. E. P. Perry of Washington University.

CAL.—The San Francisco Club held its spring meeting with Third Church. The general theme was Interdenominational Comity. Addresses were made by Professor Jefferson of the Berkeley Bible Seminary (Christian), Dr. Dille (Methodist), Professor Landon (Presbyterian), Rev. T. G. Bronson (Baptist) and by Rev. J. R. Knodell and Dr. J. K. McLean (Congregational).

CONFERENCES AND ASSOCIATIONS

MASS.—Essex South Conference met, May 12, with the Maple Street Church, Danvers. The subjects were: Lessons to Be Learned from the Institutional Church, Our Lack of Denominational *Esprit de Corps*, The Spirit Filled Teacher, The Crisis in Missionary Affairs, and Some Inferences from the Annual Statistics of the Churches of the Conference. There was a loss in membership of 65, a less number of additions by six, a greater number of removals by 75 than during the previous year. The Sunday schools showed an increase of 51 and the total benevolent contributions were $27,378, a decrease of $219. Home expenditures were reduced by over $20,000.

North and South Berkshire Conferences met together in Pittsfield, May 11. Among the subjects were: Responsibility of the Stronger Churches Toward the Weaker, The County Missionary, Evangelistic Work and the Support of Missions. Nearly all the churches were represented.

Worcester Central Conference met, May 11, in Boylston Center with an attendance that exceeded the capacity of the house. Dr. J. E Tuttle gave the principal address on Power from on High: Its Necessity and the Condition of Receiving It. Other topics were: Sabbath Observance, Some Dangers Threatening the Christian Endeavor Movement, Teaching Adult Classes in the Sunday School, Junior Sunday School Work, The Work of the Churches and Home Missions.

N. Y.—The Oneida, Chenango and Delaware Association met, May 4, 5, with the Franklin church.

Rev. N. S. Aller preached the sermon on The Power of an Ideal Life. The topics were, Does Christianity Impose upon the Citizen Any Duty as Regards Obedience to Law and Enforcement of Law? The Master We Serve, How to Develop Greater Interest in Our Church Benevolences, Popular Neglect of Religious Worship—Its Cause and Cure, The Holy Spirit Preparing the Church for Evangelistic Work, The True Mission of the Church, The Ministry Demanded for Our Times, Why the Young Men Are Not in Our Churches and How to Reach Them. Dr. W. A. Farnsworth and Mrs. Asadoorian of the Turkish missions represented the foreign work and Sec. C. W. Shelton the H. M. S. The meeting was exceptionally profitable.

Manhattan Conference held its spring meeting with Plymouth Church, Brooklyn, of which Dr. Lyman Abbott is pastor. Thirty-eight churches were represented by over 200 delegates. Special interest centered round the fact that the church entertaining the conference has just completed the semi centennial of its history. Hearty resolutions were passed congratulating the church on its remarkable history and its present prosperity. Addresses were made at the evening session by Drs. A. J. Lyman, A. C. Dixon and Lyman Abbott.

The recent session of the Central Association at Phœnix was made specially interesting by accounts of Work Among the Men. At Elbridge, a country town, there has been held for months a union Sunday afternoon meeting of men; at Homer a men's chorus of 40 has been helpful; at Camden there has been established a week day Men's Social, with occasional refreshments; the Men's Club in the Danforth Church, Syracuse, has secured full congregations for a year or more. For enterprise nothing is more striking in this region than the long, flourishing pastorate of Rev. John Cunningham at West Groton, a hill town in Cortland County. Forty six were added to the church there at a recent communion, including many leading men of the village and heads of families. Mr. Cunningham read a delightful paper upon Reminiscences of a Long Pastorate. He has been 49 years in the service and 20 in his present home.

Ohio.—Plymouth Rock Conference met at Huntsburgh May 11, 12. The sessions were rich in devotional and missionary flavor, the work of five societies being presented. The sermon was by Rev. George Martin. The addresses were on The Supply of the Ministry, The Evolution of the Sunday school, The Administration of Our Benevolent Societies and Systematic Beneficence. The meeting began the 50th year of the conference and Judge Lester Taylor, nearly 99 years old, the first moderator, was elected moderator for the current year.

Minn.—Owatonna Conference met at Dodge Center, May 11-13. Topics discussed were Art and Religion, The Inspiration of the Scriptures, Church Finances—How to Provide for Them, How to Increase Benevolences, The Need of Organization Within the Church, Prayer Meeting Methods, Question and Answer Method, Program Method, Testimony Meeting, Duties of the Churches to Benevolent Societies, Social Theology, The Social Settlement at Home and Abroad. Rev. J. H. Chandler preached upon the Renewed Church and the New Era. Reports from the churches showed progress. At Lyle a parsonage has been secured and the church is approaching self-support. At Spring Valley the church is united and prosperous under the new pastor, Rev. W. A. Warren, notwithstanding the formation of a new society led by the former pastor.

Mankato Conference met at Mapleton May 12, 13, with large attendance. Reports from the churches showed progress. Topics discussed were, Work in Rural Districts, The Problem of Christian Self-denial, The Ground of Christian Certainty, Congregational Fellowship in the Light of Liberal Tendencies in Creed, What Shall We Do with the Saloons? Christian Education, National Evangelization.

S. D.—Black Hills Association has just closed a profitable meeting at Lead. Papers were presented on Pastoral Purpose, Ideal Aspiration of a Young Pastor, What Constitutes Success in the Ministry, Is Christ a Divider? and Home Missions. Dr. J. E. Roy gave an inspiring address on the work of the A. M. A.

Neb.—Lincoln Association met at Syracuse, May 10-12. The sermon was by Miss Laura H. Wilde, secretary of the Women's Christian Association, Lincoln, who was afterward approbated to preach. The annual letters from the churches reported good interest on most fields. Papers were read on Congregational Principles, Hard Times as Affecting Church Interests, Religious Papers, The Home Department of S. S. Work, Modern S. S. Methods. Addresses were made on The Academy Idea, Christian Education, The Mayflower Compact, Our Polity as an Educator. Resolutions were passed indorsing Weeping Water Academy and expressing appreciation of the present urgent needs of the C. H. M. S. The woman's missionary hour was one of exceptional interest.

Wn.—Northwestern Association held its annual meeting May 4, 5, in Coupeville. The general theme was The Great Teacher. Papers were read on The Great Teacher in Relation to Old Truths, to New Truths, to Wealth, to Socialism; The Training of Ministers. The theological seminaries were freely discussed. Rev. H. C. Mason preached the sermon. The theme of the meeting was suggested by the fact that Puget Sound Academy is located in Coupeville. Pastors and delegates had a good opportunity for an acquaintance with the academy, which is gaining favor, and now has among its students five sons of home missionaries, all bright, promising young men. The sentiments of the association were formulated in various resolutions relating to ministerial training and credentials, home missions, education and other Christian work. The German churches, with their pastors, were transferred to the German Pacific Association. The church of Granite Falls was received to membership, also Rev. Messrs. T. H. Henderson, E. P. Dada, and P. C. L. Harris. Mr. Ernest P. Fewster was approbated to preach for one year, and the license of Mr. J. J. Tompkins was renewed for the same time. The next meeting is to be in Columbia City.

Cal.—Sonoma Association, held the last of April, was well attended. Interesting papers and discussions were enjoyed upon the general theme The Church. Sub-topics were: The Church and the Children, The Holy Spirit, The Critics, The State, The Young People, The Membership.

San Joaquin Valley Asssociation was held at Tipton. The discussions were upon: Influence of Lodge Life on the Church, The Boy Question, The Need of Distinctively Theological Preaching.

NEW ENGLAND

Massachusetts

[For Boston news see page 723.]

Chelsea.—*Central.* The May issue of the *Visitor* is a souvenir of the Lenten services which were so helpfully conducted for three weeks as to merit a lasting remembrance. As a partial result of this effort 55 new members were received May 2, the largest number received at one time since the organization of the church in 1851. Since the September communion, last year, 97 accessions have been received, and lately they have been organized into a class which will hold seven meetings, alternate sessions being lectures by the pastor on the topics, Our Church Privileges, Government, Covenant and Confession of Faith. The other meetings will be led by the deacons, deaconesses and others. The pastor, Rev. C. E. Jefferson, is now preaching sermons helpful to persons starting in the Christian life. The Sunday evening meetings from Jan. 1 until now had a larger average attendance than ever. Until Easter an after meeting followed each evening.

Salem.—*Tabernacle* observed its 67th Sunday school anniversary May 9, with appropriate exercises. Addresses were made by ex-superintendents, the pastor and Dr. A. P. Foster. The present membership is 565, besides a large home department. Dr. D. W. S. Clark is pastor.

Stoneham.—The pastor, Rev. G. E. Lovejoy, has decided to accept a call to Pittsfield, N. H. During the four years' pastorate just closing 147 persons have joined the church and in general the pastorate has been progressive and vigorous. At the last communion 29 new members were received, 17 being baptized. The total membership is now 290. The benevolences of 1896 were $1,270; the home expenses amounted to $12,049, both amounts being largely increased over those of four years ago.

Concord.—*Trinitarian.* The Sunday School Missionary Association, an organization connected with the church, held its 60th annual meeting Sunday evening, and reported a flourishing state of its entire affairs and the amount of its contributions during the past year. Miss Mary Munroe was reelected secretary and treasurer, having held that office for over 30 consecutive years.

Lowell.—*Swedish.* The new pastor, Rev. A. P. Nelson, improved the opportunity of his installation, which occurred May 14, by keeping five of his Swedish brother ministers for a series of special services lasting two days. The church is feeling much encouraged under the new leadership.

Worcester.—*Union.* The organist is giving a series of three high class free organ recitals.——*Hope.* The Brotherhood of Andrew and Philip held a fellowship meeting May 13 It was a union service, in which Congregationalists, Baptists, Episcopalians and Disciples united. Dr. Alexander Lewis spoke on Four Essentials of Success and Rev. R. A. Nichols on Young Men's Power.

Housatonic.—The South Berkshire Association, meeting April 27, passed resolutions of congratulation and appreciation on account of the long, faithful pastorate of Dr. L. S. Rowland, who has just closed a period of 20 years in Lee. The expression noted especially the mutually helpful relations which have existed between pastor and people and commended in general longer pastorates than usual within the bounds of the association.

Maine

Deer Isle.—The farewell service of Rev. J. S. Richards was an affecting occasion. He has been here six and a half years and part of the time had the work at North Deer Isle and Little Deer Isle under his care also. All the churches together received during his pastorate 155 members beside 16 at Stonington. A thorough organization of the church has been effected and a system of benevolence adopted by which the sum given has increased from $10 in 1890 to $333 in 1893 and $260 in 1896.

Andover.—The meeting house is now one of the handsomest in this part of the State. It has been remodeled and new pews have been put in. Rev. J. C. Young is pastor.

Hallowell.—This church and four other local churches have each received a bequest of $100 from the late Mrs. Catherine Hill of this place

Auburn.—*High Street* has given one of the missionary churches in Aroostook County an organ.

The 87th annual meeting of the Maine Bible Society occurred in Portland, May 11. The reports showed 13,000 families visited. About 5,000 homes with 1,000 children were destitute of a Bible. Over 4,000 Bibles were sold and 1,280 given away. All bills have been met and a balance remains.——Lightning did considerable damage to the South Bridgton church by striking the spire.

New Hampshire

Marlboro.—*Trinitarian.* At a specially called meeting, to act upon the resignation of the pastor, Rev. J. S. Colby, a majority voted not to accept it. But this will not change his purpose to withdraw next October, which will complete four and one-half years of service.

Raymond.—The late visit of the New England Band of Christian Crusaders for union evangelistic services has awakened much interest and resulted in a few conversions.

Nashua.—*Pilgrim.* The Sixty-Minute Society, as partial proceeds of its May Day sale, has given to the Kinsley Street Mission $25 for books for the S. S. library.

Rev. J. S. Curtis of Hopkinton acknowledges gratefully an increase of salary.——Campton has lately collected $15 for famine sufferers in India.——During 1896 churches in the State received 24 legacies, ranging from $25 to over $8,000.——Rev. W. A. Rand of South Seabrook has just completed his 30th year as pastor, having been called in 1867, the year the church was organized.

Connecticut

New London.—*Second.* Rev. J. W. Bixler's pastoral report, rendered at the recent annual meeting, contained a tender tribute to Deacons J. N. Harris and E. H. Wheeler, who died during the year under review. Their constancy in attendance upon religious services and their willingness to help the church in large or small matters were commended to the rising generation. The spiritual results of the year were also commented upon by Mr. Bixler, due in part to special revival services, but quite as much to the stated endeavors of the various organizations connected with the church and of individuals whose zeal needs no quickening from without

Torrington.—*Third.* A remarkable feature of the large ingathering of converts to church membership at the last communion service was the number of young men. With a few exceptions the age of those received was from 16 to 25. This addition carries the membership up to about 500. Over 100 persons allied themselves with the three churches within a few weeks as a result of revival services.

Windsor Locks.—A committee has been appointed to investigate the different plans of church seating and report at a special meeting. At the recent thank offering of the Ladies' H. M. S. the envelopes yielded over $75. Roderick Kendall, Esq., has resigned as secretary of the society after 45 years' continuous service.

Ansonia.—The people are working for the raising of the church debt through the offer of Mr. Egbert Bartlett to give $500 for that purpose provided the remainder, $2,250, be subscribed within two years. The pastor, Rev. W. F. Markwick, is giving a series of six sermons on Christianity.

West Stafford.—The Tolland County Conference desires to awaken a deeper interest among the hurches in its membership, and to that end a spe-ial meeting was held May 5, which was largely ttended.

The foundation of the front part of the First hurch edifice at Waterbury has settled, necessi-ating repairs.——Rev. W. W. Wallace has closed is year's engagement at Bridgewater.——The par-onage at Huntington is being painted.——The peo-le at Washington have given $30 to the India elief fund.

MIDDLE STATES

New York

New York.—*Manhattan.* The second Sunday in ay was observed as Children's Day. An exquis-tely printed program was provided by Mr. G. F. ushnell. Four infants were baptized and seven hildren received Bibles. Several exercises were endered by the children. Dr. Stimson, the pastor, reached an excellent sermon. A collection was aken for the Sunday School Society.

Phœnix received 43 persons last week Sunday, all n confession. All the churches of the village have howed the benefits of a 10 days' revival meeting. ev. N. J. Gulick is pastor.

Pennsylvania

Braddock opened its doors for a week of evan-elistic meetings for the Swedes, of whom there are bout 1,000. The services were conducted by the wedish Free Church of McKeesport.

THE INTERIOR

Ohio

Cleveland.—*Pilgrim* received 43 new members t the May communion, 34 on confession, of whom were from the Sunday school. In place of the sual preparatory lecture a special welcome service as held, seats were reserved for the new members, rief words of welcome were spoken by the pastors nd several officers of the church and an opportu-ity was given for social acquaintance.——Cleve-nd ministers made their May meeting an all day athering, and were the guests of the beautifully cated suburban church on Archwood Avenue, now ejoicing in its enlarged and beautified church ome. The women served dinner between sessions. he theme of the day was What Does the Church eed in Order to Win a Great Victory in the Twen-eth Century? Addresses of earnestness and power ere made by Rev. D. Y. Thomas, Dr. J. T. Hedley, well-known lecturer and member of Archwood venue Church, and Rev. L. A. Banks, D.D., re-ently come to the First Methodist Church. The ntire afternoon session was devoted to a discus-ion of the morning addresses.

Toledo.—*First.* Dr. W. W. Williams has just losed an active pastorate of 42 years. The church as had great success in its early history in soul-inning and church-planting. The new pastor, Rev. . M. Hyde of Greenville, Mich., comes June 1.——*entral.* The pastor elect, Prof. T. D. Kelsey of berlin, is already supplying the church and will ettle July 1. All the churches in Toledo then will e well equipped with pastors.

Elyria is considering plans for a new institu-ional church building and already has about half he necessary cost subscribed. The church and ociety have voted unanimously to make all seats ree the coming year. Rev. W. E. Cadmus, recently f Hingham, Mass., is proving himself a strong and ise leader in this important field.

Illinois

[For other Chicago news see page 714.]

Streator.—*First,* since reorganization a few onths ago, is renewing its youth and promises to ecome a spiritual force in the city. At the last ommunion 12 new members were received and here are more to follow. New features have been ntroduced; a juvenile choir sings and the classes f the Sunday school, in turn, recite portions of cripture at the morning service. A new edifice is necessity now. Rev. Howell Davies is pastor.

Plano is much encouraged under the leadership f Rev. W. T. Ream, who has served during the ast year while finishing his course in the seminary. very department of church work has increased in nterest and efficiency. The people are united and earty in their support. At his ordination he re-eived a warm welcome and strong assurance of ppreciation and co-operation.

Chicago.—*Trinity* has entered upon an era of un-sual prosperity. During the present pastorate of 8 months 84 new members have been added, a ajority being on confession. The church is situ-ted in a growing part of the city. Rev. Theodore lifton is pastor.

Indiana

Indianapolis.—*Southside.* Rev. F. E. Jeffrey nd wife, who returned from India three years ago n account of ill health, have decided to return to the foreign field. For a number of years they were missionaries under the A. B. C. F. M. Mrs. Jeffrey's eyesight, which had become impaired, is now completely restored. Mr. Jeffrey closed his connection with this church May 9, and will spend the summer in supply work and preparing to leave in the fall.——*Plymouth.* The King's Daughters, assisted by Mrs. Dewhurst, gave a concert for the Southside Church May 7.——*Brightwood.* Rev. C. E. Grove is taking a short vacation among his friends in Michigan. The special meetings closed with good results. Preparations are completed to dedicate the edifice May 23.

Gas City.—*Welsh.* A trial came upon this church in the defection of a part of the membership because of its controversy regarding baptism. Part of the Welsh colony had been previously connected with immersionist churches. An effort was made to coalesce that element. It apparently succeeded for a time, but the people have since withdrawn and connected themselves elsewhere. This deprives the church of nearly half its strength, but the Congregationalists are going forward, and it is hoped that the work of Rev. J. R. Evans, just begun, will result in renewed strength.

Fremont.—Rev. John R. Mason is assisting in special evangelistic meetings. The pastor, Rev. Jacob Winslow, closes his work at the end of his year. It is hoped that Mr. Mason may be able to take up the work permanently.

Michigan

Detroit.—*Old First.* Dr. Nehemiah Boynton has been drawning large evening congregations to hear his course of evening sermons on The Sabbath—Its Principles and Observance.——The Congregational ministers of the city and vicinity held their regular monthly meeting last week at the Ste Claire Hotel. Supper was served, after which a lengthy, informal discussion took place on How to Develop Congregational Interest in Detroit. Nine pastors were

Continued on page 728.

The Royal—White and Pure as the Driven Snow.

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We are now displaying artistic and exclusive models in Leghorns, White Straws and Fancy Hats in delicate colorings, for Summer Costumes and to match Class and Graduation Day Gowns, showing the newest arrangements of Flower and Chiffon Effects and the Latest Shapes for this season.

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In that land of low cost Bamboo furniture is especially popular because of its cheapness. Then, too, it is light, weighing only about half what ordinary furniture would weigh. It is neat in appearance; there are no corners or crevices for dust, and it may be washed when desired.

Bamboo has been transformed this year into two new art colors—forest green and sealing wax red. There are many rare shapes and novel pieces—divans, tea tables, screens, easy chairs, tabourets, etc.

The coverings may be of cloth or Oriental matting. The new coloring is a treatment which will not rub or chip off. Bamboo furniture is very artistic and very cheap. A great display of it here this week.

Our new Catalogue of Summer Furniture will be mailed on receipt of two 2 cent stamps.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

Continued from page 727.

present.——*Boulevard.* The churches of Detroit and vicinity met in council recently for organization and recognition of this new church, with 32 members, 15 on confession. A number more, who were unable to be present, will unite later as charter members.

Cadillac.—May 9 was a great day in the history of this church. The pastor, Rev. N. S. Bradley, baptized 42 adults and received into the church 86 new members. This ingathering is in a large measure the result of a series of union meetings recently led by Rev. E. E. Davidson. His culture and judgment give him a peculiar fitness for his work, and his ability as a preacher of the gospel compels the intellectual respect of all classes.

Grand Rapids.—*Smith Memorial.* Rev. F. G. Blanshard has closed a year of service. Thirty-three members have united, and the church has made excellent progress in every way.——*Park.* Rev. D. F. Bradley has closed his fifth year as pastor. In this time 406 new members have been received, 176 on confession. The net gain has been 213.

Pontiac.—Plymouth Club closed its lecture series last week. A farewell reception was tendered Rev. B. F. Aldrich last week. Many attended and the regret at losing the pastor and his wife, who are much beloved, was deeply felt. Mr. Aldrich begins work at once in Ypsilanti.

South Lake Linden.—Rev. H. J. McClements has tendered his resignation, but the church has requested that he reconsider, and a largely signed petition of those outside the church also urge him to stay. The church is in a good condition.

Howard City has been encouraged by a revival by which 30 have received good and united with the church.

Wisconsin

Clintonville.—During the three years' pastorate of Rev. W. A. Gerrie a commodious edifice has been erected, the congregations have more than doubled, the church membership has increased largely, and the Sunday school has been efficiently manned. Since Jan. 1 there have been 20 additions to church membership. A large training class and the prayer meetings are well attended.

Clinton has its membership and congregations the largest in the history of the church. The Sunday school is also in a flourishing condition. The pastor is Rev. William Moore.

Harris Ridge, organized in 1896 with 30 charter members, has just received 19 new members on confession. Rev. J. W. Hadden is pastor.

Berlin, through its Sunday Evening Club, has had a course on Denominational Standpoints.——Rev. L. W. Winslow of Hayward has held special meetings with the aid of Evangelist Terry, a number of hopeful conversions resulting.

THE WEST

Missouri

Kansas City.—*Ivanhoe Park.* The members were pleasantly surprised Easter morning to find that their meeting house had been neatly tinted during the week as a gift from their pastor, Rev. M. F. Luther, and his wife.

St. Louis.—*Tabernacle.* A series of interesting revival meetings was held during the week ending May 2, in which members of the St. Louis C. E. Union rendered valuable assistance.

Iowa

Marion.—The Davenport Association, May 12, on the ground that abundant and conclusive evidence had been presented to that body against Rev. J. W. Geiger, to prove his immoral conduct and unfitness for the Christian ministry, unanimously adopted resolutions declaring him guilty of the charges preferred against him, and expelling him from membership in the association.

Decorah has received 63 accessions since Jan. 1. Of these 53 united May 2, in part the result of the recent revival. Among them were six married couples.

Minnesota

Mapleton has received large accessions during the year, the Sterling Church with which it was yoked having been absorbed into its membership, The parsonage debt has been paid and the work is prospering. Revival meetings a few months ago helped a number of the young people.

Fairmont.—A subscription has been raised for a new house of worship, which is greatly needed. It is hoped to complete a $5,000 building in the autumn.

Nebraska

York celebrated its 25th anniversary May 12. Historical papers, letters from former pastors, impromptu speeches and the presentation of a Columbia bicycle to the present pastor, Rev. R. T. Cross, were interesting features. The annual benevolences during the last 18 years have averaged about $800, and the membership in the quarter-century has increased from six to 271. About 600 persons have been members at one time or another, more than half of them uniting on confession.

North Dakota

Rev. J. L. Maile, one of the field secretaries of the Education Society, has been appointed by the Home Missionary Society as its superintendent in the State. Mr. Maile has had a thorough training for this work, both as State Sunday school superintendent and home missionary superintendent. He filled the former office efficiently in Colorado and Missouri, and the latter in Nebraska before entering upon the service of the Education Society.

PACIFIC COAST

California

San Francisco.—The Morning Star has arrived from Honolulu—22 days out. This is her second visit since 1883, the year she was built.——*First.* On a recent evening a large audience enjoyed the musical service given in celebration of 25 years' service of the organist, S. D. Mayer, after which a good sized check was presented to him.

Oakland.—*First.* The 25th anniversary of Dr. J. K. McLean's pastorate in this suburb was fittingly celebrated by a special service April 25 and by a reception the following Tuesday evening. In 1872 First Church had only 247 members, the city having 15,000 inhabitants, with 11 churches and 1,100 communicants. Since then 2,500 persons have joined, but of the original 247 only 24 still live, and of these but 15 are residents of Oakland. Congregationalists in California have increased in number from 2,486 to 14,881; the S. S. membership from 5,603 to 16,972; benevolences from $6,295 to $43,529. Five other Congregational churches have been organized in Oakland in the last quarter of a century under the fostering care of Dr. McLean and First Church.

Washington

North Yakima dedicated an attractive house of worship May 9. This brings the church to the center of the town and gives opportunity for growth The old building was badly located, far to one side and away from the residential portion of the city.

In a community in Central Washington where there was no money to continue the public school beyond a three months' term, a member of the Congregational church, instead of sending his daughter away from home, used the money to employ a private teacher and opened the public school for another term at his own expense.

OTHER CHRISTIAN WORK

The Evangelistic Association of New England will hold its 10th annual conference of pastors, evangelists and business men in the Clarendon Street Baptist Church, May 25, 26, with addresses by Rev. J. W. Conley, D. D., of St. Paul, Minn., Rev. W. N. Brodbeck, D. D., Francis Murphy, Miss E. S. Tobey, Mrs. A. J. Gordon and others.

"Blood Will Tell" in the long run, in man or woman. Success or defeat "runs in the blood." The blood that counts in this Republic is pure blood, not blue blood. Purity is power. Galahad might well sing, "My strength is as the strength of ten, because my **blood** is pure." Impure blood can be purified. The weak can be made strong. You may make a century run in the race of life if you purify your blood with **Ayer's Sarsaparilla.**

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic May 30–June 5. That Ye Bear Much ruit. John 15: 1-14.

When Jesus was putting before his disciples is beautiful allegory, his eyes might have een resting upon a strong and graceful vine hose lustrous leaves but partly concealed e rich clusters of grapes. With that marelous deftness which he possessed of turning account the incident of the moment, he ompares himself to this vine. How simple ust have seemed to him the relation between imself and his followers when he could find typified in the climbing, productive vine. they would only do as he bade them, would bide in him, the outcome would be just as re and satisfactory as the product of the ine. As God furnished the sunshine and the esh air and the moisture for the ripening of e grapes, so would he watch over, tend and rune the soul that had given itself to Christ, nd thereby secure from it fairest blossoms nd the most luscious fruit.

We need constantly to go back to the simlicity of this thought, to remind ourselves hat living with Jesus is the only way to obain beauty and symmetry of character. We ay go to a dozen schools and academies that each good manners, we may read Lord Cheserfield's suggestive letters to his son, we ay enter upon a stiff regimen designed to vercome our vices and develop our virtues, ut not until we have been permeated with he spirit of Christ shall we reach our best tate as men and women.

Christian fruit-bearing is not confined to ny particular form of endeavor. Probably esus was thinking, not only of active effort n his behalf, but quite as much of the exhiition of certain traits of character which are, fter all, the best guideboard to the kingdom f heaven. Noisy and demonstrative underakings meant less to Jesus than the daily nastery of self, the constant outgo of faith nd hope and love, the unnoticed self-sacrices, the humility and the patience which nake life easier for those with whom our lots re cast. You always know Christian fruit f this sort when you see it. It cannot be ied onto a life as we fasten pretty knicknacks upon Christmas trees. It springs nly from a life rooted in Christ.

"They shall still bring forth fruit in old ge," says the Psalmist, and now and then ve fall in with a life far on toward the sunset vhich exhibits sweetly and quietly the gifts nd the graces of the spirit. What a testimony such a life is to the gospel. How preious a value it affixes to the few earthly ears that comprise even the longest life. But t is only lives that begin in youth to bring orth fruit that present in after years to the world this evidence that Christ is still the inspiration and the power of noble living.

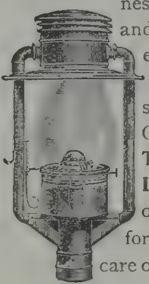
The success of the Tennessee Centennial Exhibition at Nashville seemes to be assured. The partial success of an air ship, which has made several voyages, has attracted wide attention. It must be gratifying to the city pride of Nashville at this time to have the new gunboat of the same name make a fine record for speed on her official trial. The exhibition will remain open until October and we shall take note of its development and the special gatherings convened from time to time.

For inflammation and pain, try *Pond's Extract.* *Do not be deluded by spurious preparations.*

MESSRS. GILCHRIST & CO. make quite an extraordinary announcement in another column of this issue. They offer to make up, free of charge, a dress skirt, if five yards of material costing fifty cents or over per yard, with linings and bindings, are purchased. Perfect satisfaction is guaranteed or money refunded. This offer is for this week.

BEAUTY IN BAMBOO.—Every one who can afford the time should certainly visit the warerooms of the Paine Furniture Company on Canal Street this week and see the new colored bamboo furniture. It opens up a new field for bamboo and, as the latest discovery, it is having a tremendous sale. There is everything in its favor—low cost, novelty, great beauty and all round luxury. Our readers should see this furniture without delay.

AN UNUSUAL OPPORTUNITY.—In view of a number of changes in the business of Joel Goldthwait & Co., consequent upon the recent death of one of the members of the firm, their complete stock of carpets, rugs, mattings, etc , is offered at a large reduction from regular prices. This well known firm have always enjoyed the reputation of carrying the very best quality of goods, and a chance to purchase them at prices which shall insure their immediate sale is an opportunity which not only seldom occurs, but which we do not doubt will be at once taken advantage of. No firm is more favorably known throughout New England in its line, and early callers will have the advantage of the most varied selection.



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Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Organist. A position as organist desired by a lady of ten years' experience. Address L., *The Congregationalist*

White Mountains. To rent, a private house for summer months; 14 rooms, with stable. Address Thorn Hill, Jackson, N. H.

The Elderage. Summer Home School for Girls, where they can remain through the year under the care and instruction of kind and capable teachers. 136 Sherman Ave., New Haven, Ct.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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Visits will be made to the **Mammoth Hot Springs, Norris Geyser Basin, Lower Geyser Basin, Upper Geyser Basin, Yellowstone Lake,** and the **Canon of the Yellowstone;** also to **Chicago, St. Paul and Minneapolis.**

Choice of the All-Rail route eastward from Minneapolis, or the route from Duluth to Buffalo **via**

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Duration of Cruise 70 days.

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Free coaches to and from the railway stations.

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ROBERT MURRAY, Manager.
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VIA THE

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Chicago & North-Western Railway.

SPECIALLY LOW EXCURSION RATES

TO MILWAUKEE { On account of the N. E. A. Convention July 6-9.

TO ST. PAUL and MINNEAPOLIS { The occasion of the Annual Meeting B. P. O. Elks July 6.

TO SAN FRANCISCO On account of the Christian Endeavor Convention July 7-12.

SOLID VESTIBULED TRAINS
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THE BUSINESS OUTLOOK

The feature of the week has been the reopening of the Cuban question in Washington. The mercantile community is not much disturbed over the matter, but Wall Street professes to experience pangs of fear. Wall Street can get up a scare out of very light material. The belief is general that the McKinley policy with regard to Cuba will be extremely temperate, and that consequently no precipitate action need be expected.

General trade continues quiet, with prices fairly steady. It is thought that the rush to import foreign merchandise in anticipation of the tariff has reached its hight, for the reason that business is quiet, and there is so much uncertainty regarding Senate amendments to the bill. For example, the Aldrich amendment to the wool duty takes off three cents per pound from the Dingley rate. Of course those people who have loaded up with wool do not like such amendments, and it is the fear of similar ones which will very likely keep down imports.

The conspicuous examples of falling prices this week were print cloths, wool and particularly pig iron and steel billets, which are now at the lowest on record. Cotton goods continue inactive and the mills are accumulating stocks. Merchants in all lines buy for immediate wants only and the whole situation may be summed up as very unsatisfactory.

In the stock market there is no particular change. Prices rise one day and fall the next. However, they are on such a low basis that the writer cannot help thinking that stocks are a purchase to hold for a long pull.

THE PEOPLE AND CIVIL SERVICE REFORM

In the hearing before Governor Black of New York upon the bill intended to "take the starch out of" the competitive civil service system of the State Carl Schurz said:

> I maintain that an honest competitive system breaks the aristocracy of influence distinctly for the benefit of the people—to secure justice to the people. Only when public places are to be reached by free and open competitive tests accessible to all, and are conducted with honest impartiality—that is, when the element of personal or political favor or influence is entirely excluded from selections for office, when the favor of the millionaire and of the party chief combined weigh nothing against a simple demonstration of merit—only then will the poor man, the man without influential backing, the man who depends entirely upon his own worth, be sure to have his fair and equal chance. Only then will public office be truly open to the people. Only then will our public service be administered upon principles truly democratic.
>
> If the lowly, the laboring men, the men without influence, understood this competitive system—as some day, I trust, they will understand it—they would be aware that this alone opens to them and their children the road to public employment consistently with their self-respect and dignity as men, and that, without it, they will never be able to attain office unless becoming the political slave of somebody. They would be aware that every place withdrawn from honest competition and put within the discretion of the appointing power is, as a rule, put beyond their reach, because it can be attained only by persons having the favor and influence of the powerful behind them. And, knowing this, they would jealously watch every place removed from the honest competitive rule as a place stolen from them; and they would hold to stern account every political party seeking to transfer offices from competitive examinations conducted by independent examiners to the discretion of the appointing officer, and thus to expose it to political pressure and arbitrary favor; for they will have a right to denounce that party as seeking to rob the poor, the lowly, the men without backing, and their children, of their equal chance, and as playing directly into the hands of the aristocracy of influence.

CHRISTIAN ENDEAVOR NOTES

Toronto Endeavorers have been considering the need of effort for those employed in the theatres.

Spanish schools have half-holidays on the Roman Catholic festal days, but a Junior Society voted unanimously against postponing their meeting in order to take advantage of the holiday.

The success of the work for those in the Kentucky State prison has led to the undertaking of work for those in the jails The Hopkinsville Union has a jail committee and at its first meeting 12 or more prisoners asked prayers and six promised to lead a better life.

A committee of a division of Chicago Union has asked the pastors of the societies through circulars for information as to any special encouragement in regard to the work, any weaknesses noted, the attendance of Endeavorers at the midweek meetings and suggestions as to possible improvements.

Landing in Durban, Natal, March 23, Dr. Clark attended, that evening, the first of seven meetings held in the city. Time was taken for a visit of three hours to Amanzimtote, where a wonderful revival was in progress. Meetings of much interest were held in Pietermaritzburg, the capital of Natal, and in Ladysmith, and then the journey was made to Johannesburg. Some of the South African papers had circulated the statement that there are 8,000,000 Endeavorers.

Over Exertion of Brain or Body. Take Horsford's Acid Phosphate.
It is a wholesale tonic for body, brain and nerves. Wonderfully quick in its action.

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In our Lamp Department will be found lamps adapted to seashore and mountain homes, including the quaint old blue Canton China bodies mounted with wrought iron feet, and having the safety American burners. All grades from the low cost to the expensive specimens.

In our *Cut Glass* department will be seen the newest designs of rich American Cut Crystal Glass pieces, adapted to *Bridal Gifts*, costing from $5 up to $90 each.

In the *Dinner Set Room* are new shapes and decorations as well as the old standard shapes and patterns, Dinner Sets or parts of Sets from the ordinary up to the expensive services.

China Bedroom Sets, new tints and colors to harmonize with modern interior decorations. Extensive variety to choose from.

Jones, McDuffee & Stratton Co.,
China, Crockery, Glass and Lamps,
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ELY'S CREAM BALM CURES COLD IN HEAD CATARRH ROSE-COLD HAY FEVER DEAFNESS HEADACHE
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Catarrh
Hay-Fever
Cold in Head

ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City.

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Both the Genuine Eastern Silks with Lyons Printing, and the Genuine French Foulards with Lyons Printing in the colorings and designs which Paris indicated as correct for the coming summer, and which have proved correct, judging by sales to our customers who can be relied on in matters of fashion and good taste.

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Eighty-Seventh Semi-Annual Statement, Jan., 1897.

SUMMARY OF ASSETS.

Cash in Banks	$306,032.86
Real Estate	1,748,857.41
United States Stocks	1,497,762.50
State Bonds	25,000.00
City Bonds	821,974.81
Rail Road Bonds	1,624,495.00
Water Bonds	83,500.00
Gas Stocks and Bonds	115,925.00
Rail Road Stocks	2,476,595.00
Bank Stocks	311,500.00
Trust Co. Stocks	85,150.00
Bonds and Mortgages, being 1st lien on Real Estate	423,786.71
Loans on Stocks, payable on demand	183,100.00
Premiums uncollected and in hands of Agents	602,866.76
Interest due and accrued on 1st January, 1897,	55,678.34
	$10,362,224.39

LIABILITIES.

Cash Capital	**$3,000,000.00**
Reserve Premium Fund	**4,280,827.00**
Reserve for Unpaid Losses and Claims,	**735,128.68**
Net Surplus	**2,346,268.71**
	$10,362,224.39

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, } *Vice-Presidents.*
W. L. BIGELOW, T. B. GREENE, *Secretaries.*
H. J. FERRIS, A. M. BURTIS, *Ass't Secretaries.*
NEW YORK, January 12, 1897.

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PILLS AND SYRUP
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THE MOST SUCCESSFUL REMEDIES OF EUROPE,
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"Knowledge is folly unless put to use." You know . . SAPOLIO? THEN USE IT.

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, MAY 14

God's Guidance was the subject, and the leader, Mrs. S. S. Fessenden, who, after reading from Deut. 32 and John 16, gave as special thoughts for consideration: "How to understand the guidings of the Spirit?" "Does God lead us in temporal things?" and "Are our desires indications of God's leading?"

Mrs. Alice Gordon Gulick spoke of the difficulty, even on missionary ground, of knowing when we were under God's guidance. She regarded sincere consecration as an element essential to this knowledge, and felt that it is easier to recognize the guiding hand of God after the event than before. In giving personal reminiscences, showing how she had been unconsciously led of God, Mrs. Gulick told of her childhood, during which, though in a missionary atmosphere, she had no thought of ever becoming a missionary. When she was twelve years old she took from the Sunday school library the Life of Mary Lyon, supposing it to be some sort of a story. The book made so much impression upon her that when the time came for her to go from home to school she chose to go to Mt. Holyoke. There, spending her last year of life on earth, was the sainted Fidelia Fiske, who rested not until she had brought this young girl to Christ. Every after event of Mrs. Gulick's life had pointed to mission work, and when the final decision was made she learned for the first time that while yet in her cradle her father had consecrated her to the foreign missionary work. "He leadeth me" is the motto of their school in San Sebastian.

Miss Kara Ivanova of Bulgaria thought that one had only to look in one's own life in order to believe in the miracles of God. When several ways are offered, or when duties conflict, then it is sweetest to be alone with God, to rest on him and to remember "one step's enough for me."

These and other thoughts brought out by several speakers were gathered up at the close by Mrs. Fessenden, who showed them as all facets of one precious jewel, while prayers that were offered by Mrs. J. H. Stuckenberg, Mrs. Kellogg and Mrs. Nathaniel Greene deepened the impression of the hour.

The ladies were reminded of the semi-annual meeting of the Woman's Board, to be held in the South Church, Salem, May 27, when a rare feast will be offered in the presence of Mrs. Gulick from Spain, Mrs. Fowle from Cæsarea, Mrs. Garland from Micronesia, Miss Daniels from Japan and Miss Stone and Miss Kara-Ivanova from Bulgaria.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HARRIS—In Everett, May 7, Rev. John L. Harris, aged 65 yrs., 11 mos.

HERRICK—In New York, May 13, Abbie Stephenson, daughter of Rev. George F. and Helen M. Herrick, of Constantinople, Turkey, aged 22 yrs.

HOLTON—In Kodeikanal, India, April 1, Clara, daughter of Rev. Edward P. and Gertrude S. Holton, of the Madura Mission, aged 18 mos.

MARSHALL—In San Bernardino, Cal., April 28, Rev. John W. Marshall, of Portage, Wis. He was a graduate of Beloit College in 1887 and of Chicago Seminary in 1891, and was ordained pastor at Mankato, Minn., in 1892.

YELLOWSTONE PARK TOURS.—Messrs. Raymond & Whitcomb announce their thirteenth annual series of sight-seeing trips through the Yellowstone National Park, the dates of departure of the parties from Boston being June 3, and July 15 and 29. In these trips the park is made the main objective point, the journeys to and from that region being broken, however, by several visits to the cities and points of picturesque interest *en route*. The plans for the round of travel through the park are made upon a generous scale, involving extra days within the park, extra stage service, and ample time for rest as well as sight-seeing. An interesting feature this season is the opportunity to return by steamer through the Great Lakes from Duluth to Buffalo. A descriptive circular will be furnished free by Raymond & Whitcomb, 296 Washington Street, opposite School Street.

4 These competitions will be conducted monthly during 1897

First Prizes, each of $100 Cash	$ 400
20 Second Prizes, each of $100 Pierce Special Bicycles	2,000
40 Third Prizes, each of $25 Gold Watches	1,000
Cash and Prizes given each month	$3,400
	12
Total given during 12 months 1897	$40,800

HOW TO OBTAIN THEM. Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with Number of the District competitor lives in. The districts are as follows:

NAME OF DISTRICT.

1 **New York City, Brooklyn, Long and Staten Islands, and New Jersey.**

2 **New York State** *(outside of N.Y. City, Brooklyn, Long and Staten Islands).*

3 **Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.**

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The Bicycles are the celebrated **Pierce Special,** 1897 Pattern, m'f'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First-class Nickle Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

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RULES. 1. **Every month during 1897,** in each of the four districts, prizes will be awarded as follows:

The 1 Competitor who sends in the **Largest Number** of coupons from the district in which he or she resides will receive **$100 Cash.**

The 5 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Pierce Special** bicycle, price $100.00.

The 10 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Gold Watch,** price $25.00.

2. The Competitions will **Close** the **Last Day** of **Each Month** during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.

See Him Coast.

The famous Waverley Bicycle of last year—made famous by its sterling qualities—has been greatly improved, and as new machinery was not necessary to continue its manufacture, the price has been reduced to $60.

The Waverley Bicycle

of a higher grade, for those who want the very best, costs $100. It has the only perfect bearings, and is constructed on a new and expensive principle. It cannot be sold for less. Write for a catalogue. Indiana Bicycle Co., Indianapolis, Indiana.

ITCHING SKIN DISEASES

Instant Relief for torturing, disfiguring, itching, burning, and scaly skin and scalp diseases with loss of hair, in a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures

Cuticura

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RED ROUGH HANDS Healed, Softened, and Beautified by CUTICURA SOAP.

MARSHALL'S CATARRH SNUFF
CURES CATARRH

It has never been equalled for the instant relief of Catarrh, Cold in the Head and Headache. Cures Deafness, restores lost sense of smell. Sixty yrs. on the market. Price 25 cts. at all Druggists or by mail postpaid. F. C. Keith, Mfr., Cleveland, O.

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General Agent for the New England States.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN *THE CONGREGATIONALIST.*

ACCESSIONS TO THE CHURCHES

	Conf.	Tot.
CALIFORNIA		
Benicia,	—	4
Pomona, Pilgrim,	8	15
San Francisco, First,	5	7
Olivet,	3	3
CONNECTICUT		
Bristol,	7	12
Ekonk,	9	13
Hartford, Zion,	4	4
New Fairfield,	10	13
New Hartford,	4	4
New Marlboro,	10	13
New Milford,	—	7
Ridgefield,	—	6
Westbrook,	6	9
West Haven,	4	4
ILLINOIS		
Aurora, First,	8	11
Carpentersville,	1	3
Chicago, Bowmanville,	5	9
Central Park,	3	4
Douglas Park,	3	5
Immanuel,	4	6
Lincoln Park,	6	6
Maywood,	13	18
Pacific,	1	10
Ravenswood,	5	9
Trinity,	—	23
Metropolis,	—	8
Oak Park, Forest Ave. Branch,	4	7
Rockford, First,	4	5
INDIANA		
Elkhart, First,	4	4
Indianapolis, People's,	—	5
IOWA		
Cromwell,	5	5
Decorah,	53	53
Des Moines, Pilgrim,	12	12
MASSACHUSETTS		
Bedford,	2	4
Clinton,	7	12
Housatonic,	5	5
MICHIGAN		
Cadillac,	80	86
Detroit, Boulevard,	15	32
Grand Rapids, East,	3	3
Plymouth,	2	3
Smith Memorial,	—	33
South,	2	5
Harrison,	8	8
Helena,	26	26
Howard City,	30	30
Hudsonville,	1	3
Ula,	—	26
MINNESOTA		
Edgerton,	—	13
Merriam Park, Olivet,	—	9
Moorhead,	6	11
MISSOURI		
De Soto,	3	6
Grandin,	3	5
St. Louis, Compton Hill,	2	8
Fountain Park,	6	8
Hope,	4	6
Hyde Park,	3	3
Immanuel,	2	5
Valley Park,	—	3
NEW HAMPSHIRE		
Concord, South,	4	12
Hancock,	3	3
Hillsboro Bridge,	3	5
Hopkinton,	11	11
Littleton,	6	9
Newport,	—	3
Raymond,	5	5
NEW YORK		
Brooklyn, Plymouth,	41	68
Phœnix,	43	43
OHIO		
Cleveland, Pilgrim,	34	43
Oberlin, Second,	5	13
VERMONT		
Rochester,	5	7
Springfield,	3	3
WASHINGTON		
Genessee,	29	29
Seattle, Plymouth.	5	16
WISCONSIN		
Clinton,	1	5
Harris Ridge,	—	19
Hayward,	8	13
Mt. Zion,	—	2
Platte,	—	5
Poller,	—	15
Milwaukee, North Side,	—	5
Wheaton,	17	17
OTHER CHURCHES		
Bloomfield, Neb.,	10	10
Bryant, S. D.,	4	5
Great Bend, Kan.,	31	31
Churches with less than three	32	56

Conf., 711; *Tot.*, 1,123.

Total since Jan. 1: *Conf.*, 8,985; *Tot.*, 16,220.

OUR readers and their friends who contemplate visiting San Francisco to attend the annual convention of Christian Endeavorers, to be held in that city July 7th to 12th, 1897, will be pleased to learn that the Chicago & Northwestern Railway announce that they will sell one way tickets from Chicago to San Francisco at rate of $25. Returning, tickets can be purchased from San Francisco to Chicago at same rate. Tickets will be on sale from Chicago June 29th to July 3d, inclusive. All lines from the East, connecting with the Chicago & Northwestern, will sell at one fare for round trip to Chicago, in connection with above rate from Chicago. Full information can be had by addressing W. B. Kniskern, general passenger and ticket agent, Chicago, Ill; H. A. Gross, general Eastern passenger agent, 423 Broadway, New York; J. E. Brittain, New England passenger agent, 5 State Street, Boston.

THE NEW SELF-INTERPRETING BIBLE, advertised on another page, is worthy the attention of all our readers. It is the result of an effective combination of two brilliant and original ideas—the one to profusely illustrate the sacred Word by photographic reproductions of the actual scenes and actual places made memorable in the Scriptural narrative, and by placing these illustrations directly opposite those passages or portions of the text to vividly illuminate and make real the incidents to which they refer; the other was to gather up in a single comprehensive work the best that has been written by Biblical scholars in all ages, in criticism, comment upon and elucidation of the Scriptures. The illustrations, 440 in number (size of page 9 x 11½), are the work of American artists who, with competent assistants, journeyed at large expense through Bible lands for the express purpose of procuring this remarkable series of views. The editor of *The Congregationalist*, referring to these pictures some time since, characterized them as the best ever produced. This is his opinion today, and the enterprise which now places the Bible thus adequately illustrated within reach of all receives his heartiest approval. In taking up this new Bible, Bethlehem and Gethsemane, Jerusalem and Damascus, Galilee and the Jordan, which before have been little more than names upon the map, become real places. It is not pictorial fiction, but photographic reality. When there is added to the really wonderful help of the illustrations the encyclopedic character of the commentaries and explanations, this edition of the Bible would seem to have large claims upon the Christian public. The method of procuring this work makes it easy of purchase.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR ECKSTEIN	Cincinnati.
ATLANTIC BRADLEY BROOKLYN JEWETT ULSTER UNION	New York.
SOUTHERN SHIPMAN	Chicago.
COLLIER MISSOURI RED SEAL SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
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FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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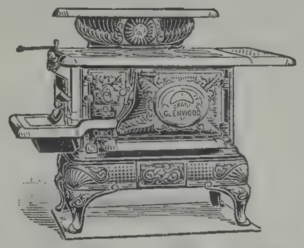

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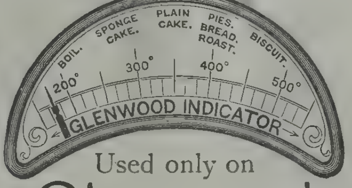

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WEEKLY REGISTER

Calls

BEARD, Wm. S., Yale Sem., accepts call to Durham, N. H.
BELL, Sam'l, late of Pittsfield, N. H., accepts call to Deerfield.
DAVIES, Henry, New Haven, Ct, to Rocky Hill.
DAVIS, A. A., declines calls to North Branch and Sunrise, Minn., and accepts invitation to remain at Lakeland.
DUTCHER, Norman H, Andover Sem., to Vergennes, Vt.
EDWARDS, Rosine M., Pacific Sem., to Hillyard, Wn., where her father has previously had charge.
EVANS, J. Lewis, Derry, N. H., accepts call to Rochester.
FOSTER, Frank, lately of Shandon, O., to Memorial Ch., St. Louis, Mo.
GALLAGHER, Geo. W., Dickinson, N. D., declines call to Tacoma, Wn., and accepts that to First Ch., Brainerd, Minn.
HALL, Archibald M, Yale Sem, accepts call to Taylor Ch., New Haven, Ct.
HENRY, Miss E. K., who has been supplying at Highmore and Holabird, S. D., to Waubay. Declines.
HJERPE, Erik G, Bethany Ch. (Swedish), New Britain, Ct., to his former charge in Galesburg, Ill. Declines.
HUCKEL, Oliver, First Ch., Amherst, Mass., to Associate Reformed Ch. (Independent Presb.), Baltimore, Md.
JONES, Hugh W., formerly of Barneveld, Wis., to Ipswich, S. D., for three months, with a view to permanence. Accepts.
LYMAN, Elias F., Chicago Sem., to Waubay, S. D. Accepts, at least for the summer.
MARTIN, B. F., to remain another year at Fulton, Wis. Accepts.
MASON, Jas. D., late of Forest City, Io., to Pioneer Ch., with residence at Clear Lake. Accepts.
MENZI, Ernest U., Oberlin Sem., to Bowdle, S. D. Accepts.
STERLING, Geo., Manomet, Mass., to Windsor. Accepts.
THOMAS, David L., declines call to remain at Bowdle, S. D., and is called to Gettysburg.
UPTON, Rufus P., to remain a second year at Custer and Garvin. Minn.
VAN OMMEREN, Hendrik, recently of Grass Lake, Mich., to Presb. Ch., Mt. Pleasant. Accepts.
WOOD, Edwin A., Ipswich, S. D., to Presb. Ch., Sweetland, Io. Accepts.

Ordinations and Installations

BORG, L. G, *o.* Swedish Ch., Washington, Ct., Apr. 25.
DE PEU, John, *i.* North Ch., Bridgeport, Ct., May 4. Sermon, Rev. F. S. Child, D. D.; other parts, Rev. Messrs. Arthur Goodenough, J. S. Ives, A. F. Pierce, Frank Russell, D. D., H. A. Davenport.
FRAZEE, Fenton E., *o.* Londonderry, Vt., May 12. Sermon, Rev. E. H. Byington, D. D.; other parts, Rev. Messrs. O. S Davis, J. E. Fullerton, C. H. Merrill, H. L. Ballou.
GUILD, Roy B., *o. p.* Woodstock, Ill., May 3. Sermon, Rev. W. H. Day; other parts, Rev. Messrs. W. R. Gaylord, C. E. Thompson, J. E. Roy, D. D., J. D. Wyckoff, Jas. Tompkins, D. D., Profs. W. B. Chamberlain and E. T. Harper.
HOLTON, Chas. S., *i.* First Ch., Newbury, Mass., May 11. Sermon, Prof. Geo. Harris, D. D.; other parts, Rev. Drs. J. D. Kingsbury, W. H. Bolster, Rev. Messrs. A. W. Hitchcock, F. W. Sanborn.
MARSH, Edward L., *i.* Waterville, Me., May 11. Sermon, Rev. David Reid; other parts, Rev. Messrs. J. S. Williamson, Edward Chase, J. L. Quimby, W. H. Spencer, C. D. Crane, Thos. Williamson, J. C. Gregory.
NELSON, Andrew P., *i.* Lowell, Mass., Swedish Ch., May 14. Sermon, Rev. C. W. Holm; other parts, Rev. Messrs. O. G. Tingloff, G. B. Johnson, Emil Holmblad, C. L. Merriam and John Axelson.
REAM, Wm. T., *o. p.* Plano, Ill., May 4. Sermon, Prof. H. M. Scott, D. D.; other parts, Rev. Messrs. Jas. Tompkins, D. D., J. M. Lewis, F. L. Sanborn and Prof. W. B. Chamberlain.

Resignations

EGGLESTON, F. O., Aurora, O.
HILL, Chas. J., Stonington, Ct.
JEFFERY, Franklin E., Southside Ch., Indianapolis, Ind., to complete preparations for departure for the foreign field.
JOHNSON, Orrin H., Eagle Harbor, Wn., withdraws resignation and remains another year.
LONGENECKER, Geo. W., W. Andover, O.
LOVEJOY, Geo. E., Stoneham, Mass., to accept call to Pittsfield, N. H.
McNAIR, David C, Mine La Motte, Mo.
ROSS, Albion H., S. Dartmouth, Mass. He has been appointed a lay reader at Grace Episcopal Church, New Bedford.
STOCKWELL, Cyrus K., Litchfield, Mich.
WALLACE, Wm. B., Bridgewater, Ct.
WINTER, Paul, Burdette, S. D.

Churches Organized

DETROIT, Mich., Boulevard, 14 May, 32 members.
SEATTLE, Wn., Independent Ch.
ULA, Mich. (formerly a branch of Alpine and Walker Ch.), 3 May, 26 members. Rev. W. P. Wilcox is pastor.

Supplies for the Summer

AMBOY, Ill., Corry S. Baird, Chicago Seminary, to assist Rev. W. J. Warner in outlying districts.
AMHERST and AURORA, Me., Archie Cullens, Bangor Seminary.
BANGOR, Me., Essex St., Ralph E. Gleason, Bangor Seminary; North and East, Jas. T. Berry, Bangor Seminary.
BLANCHARD, Me., Geo. E. Lake, Bangor Seminary.
CLERMONT, Io., Geo. B. McClellan, Chicago Seminary.
DEAD RIVER, Me., Chas. P. Marshall, Bangor Seminary.
DEER ISLE, Me., Little and North, David F. Atherton, Bangor Seminary.
FREEDOM, Me., Sherman Goodwin, Bangor Seminary.
FRENCHBORO, Me., Geo. A. French, Bangor Seminary.
GARLAND, Me., Thos. W. Harwood, Bangor Seminary.
GAS CITY, Ind., John R. Evans, Oberlin Seminary.
MEDWAY, Me., Edwin E. Grant, Bangor Seminary.
NORRIS CITY, Ill., Sam'l H. Seccombe, Chicago Seminary.
NORTHFIELD, Me., Arthur B. Hunt, Bangor Seminary.
PLYMOUTH, Wis., Francis C. Bliss, Yale Seminary.
SANDY POINT and FRANKFORT, Me., Jas. G. Fisher, Bangor Seminary.
SUNSET, Me., Dan'l E. Putnam, Bangor Seminary.
UPTON, Me., Ronald H. MacPherson, Bangor Seminary.
VANCEBORO, Me., Walter T. Sparhawk, Bangor Seminary.
VEAZIE, Me., Harry A. Beadle, Bangor Seminary.

Miscellaneous

ALDRICH, Benj. F., and wife were given a largely attended farewell reception, May 4, by the church in Pontiac, Mich., who bestowed upon them many beautiful gifts.
BECKWITH, Prof. Chas. A., of Bangor Sem., and his wife, who are about to leave for a year's absence in Europe, were given an enjoyable reception by the people of First Ch.
CRANE, Chas. D., of Machias, Me., will supply at Marshfield during the summer and fall.
HOLWAY, Theo. T., was given a reception and pound party Apr. 26. in recognition of his completion of a year's service.
JULIEN, Matthew C., New Bedford, Mass., has been elected to membership in the American Authors' Guild.
NORTON, Milton J., Chicago Sem., has begun work at Grandin, Mo.
PECK, Henry P., who, owing to ill health, has for some time been unable to occupy his pulpit in Milford, N. H., is visiting relatives in Princeton, Mass.
PHELPS, Lawrence, has been appointed by the Boston Seamen's Friend Society as its field secretary. This organization has a large opportunity to help the multitude of sailors along the New England coast. Mr. Phelps is well fitted both to arouse interest in them and to plan ways of promoting their welfare.
ROTCH, Caleb L., of Stoughton, Mass., is to spend the summer in various forms of missionary work in North Dakota.
SWARTZ, Joel, formerly of Steubenville, O., has taken charge of a promising mission work at Devon, a suburb of Philadelphia.
WHEELWRIGHT, Joseph, of South Byefield, Mass., formerly supply at Rochester, has been invited to supply at Hebron, N. H.

That Hood's Sarsaparilla purifies the blood and relieves a vast amount of suffering is not a theory but a well-known fact

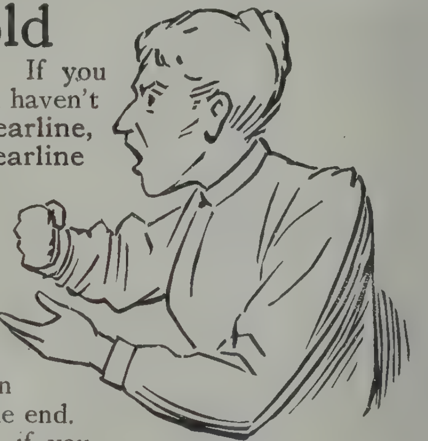
The new pitchers at Jones, McDuffee & Stratton's from the Doulton's Lambeth Pottery, London, have various legends woven into the decoration, one of which is:

Those who have money
Are troubled about it.
Those who have none
Are troubled without it.

Go to your doctor for advice; he is the best man to tell you what medicine you need. Go to your druggist for your medicines; he knows more about drugs than a dry goods man.

Stick to your doctor and to your druggist if you are a sick man, *but don't go to your druggist for advice.* If your doctor tells you to get Scott's Emulsion it is because he knows it to be the remedy in all conditions of wasting, the one reliable, permanent preparation.

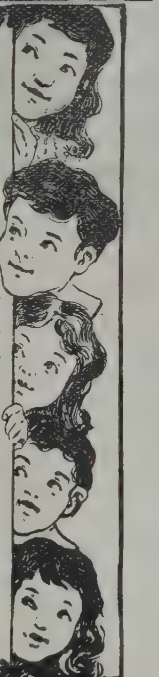
Get what you ask for.



Don't Scold

about washing powders. If you feel like it, it's because you haven't got the right kind. Get **Pearline**, and see the difference. **Pearline** has been imitated — but never been equalled. There are all kinds of imitations; powders that save work, but ruin clothes; powders that don't hurt, and don't help you; powders that are cheap to begin with, but dear enough in the end. Try them all for yourself, if you won't take our word for it. But don't get them mixed up in your mind with **Pearline.**

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 319 JAMES PYLE, New York.



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REV. DR. LORIMER, Pastor Tremont Temple, says:—"If one cannot visit the Holy Land, this Bible must prove a good substitute."

REV. DR. MINOT J. SAVAGE (formerly of Boston), says:—"It is the completest and most interesting Bible I have ever seen. It is the only one which has the right to be called 'illustrated.' The pictures are wonderful, and they give a natural and human interest to the book."

REV. DANIEL MARCH, D. D., Author "NIGHT SCENES OF THE BIBLE," says:—"The photographs set before the eye the actual scenes of the greatest life ever lived in the world—the scenes of the old Bible Story."

REV. JOHN WILLIS BAER, D. D., Sec. SOCIETY CHRISTIAN ENDEAVOR, says:—"I wish it might have a sale of a million copies among our young people"

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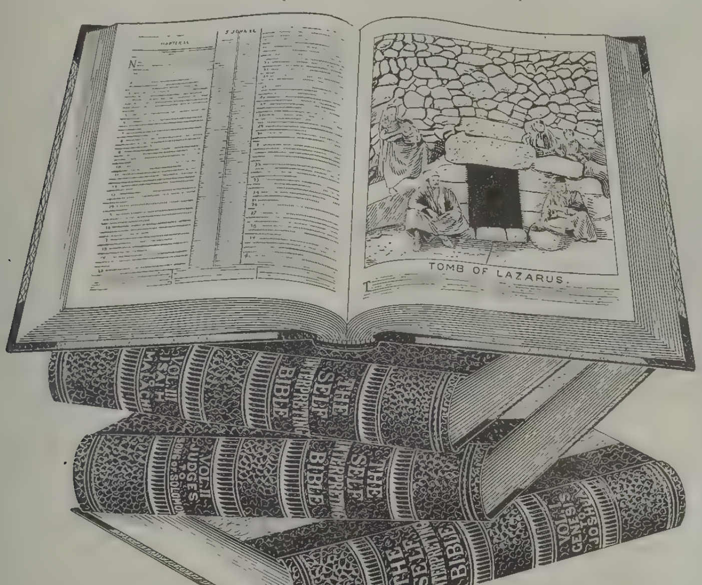

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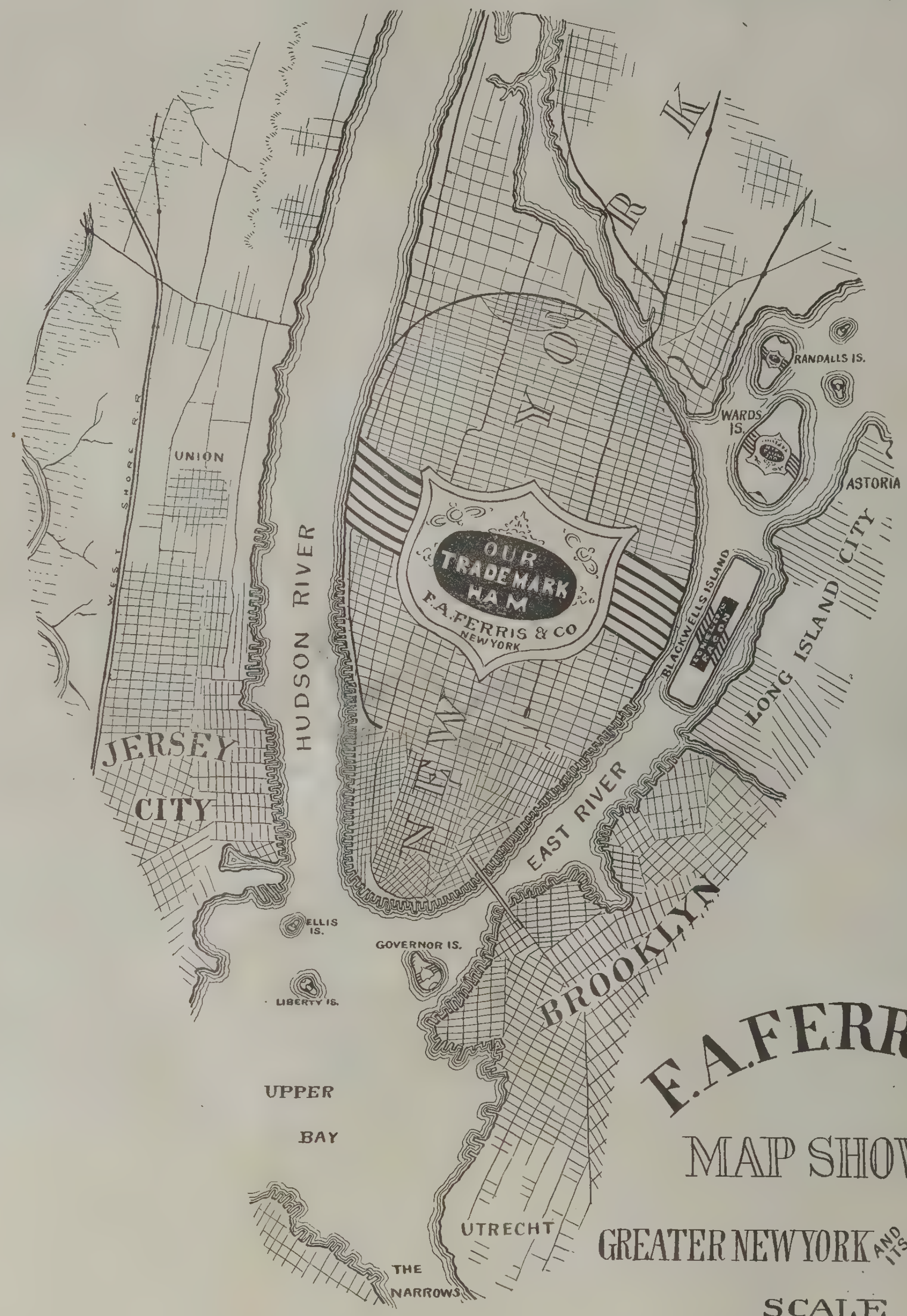

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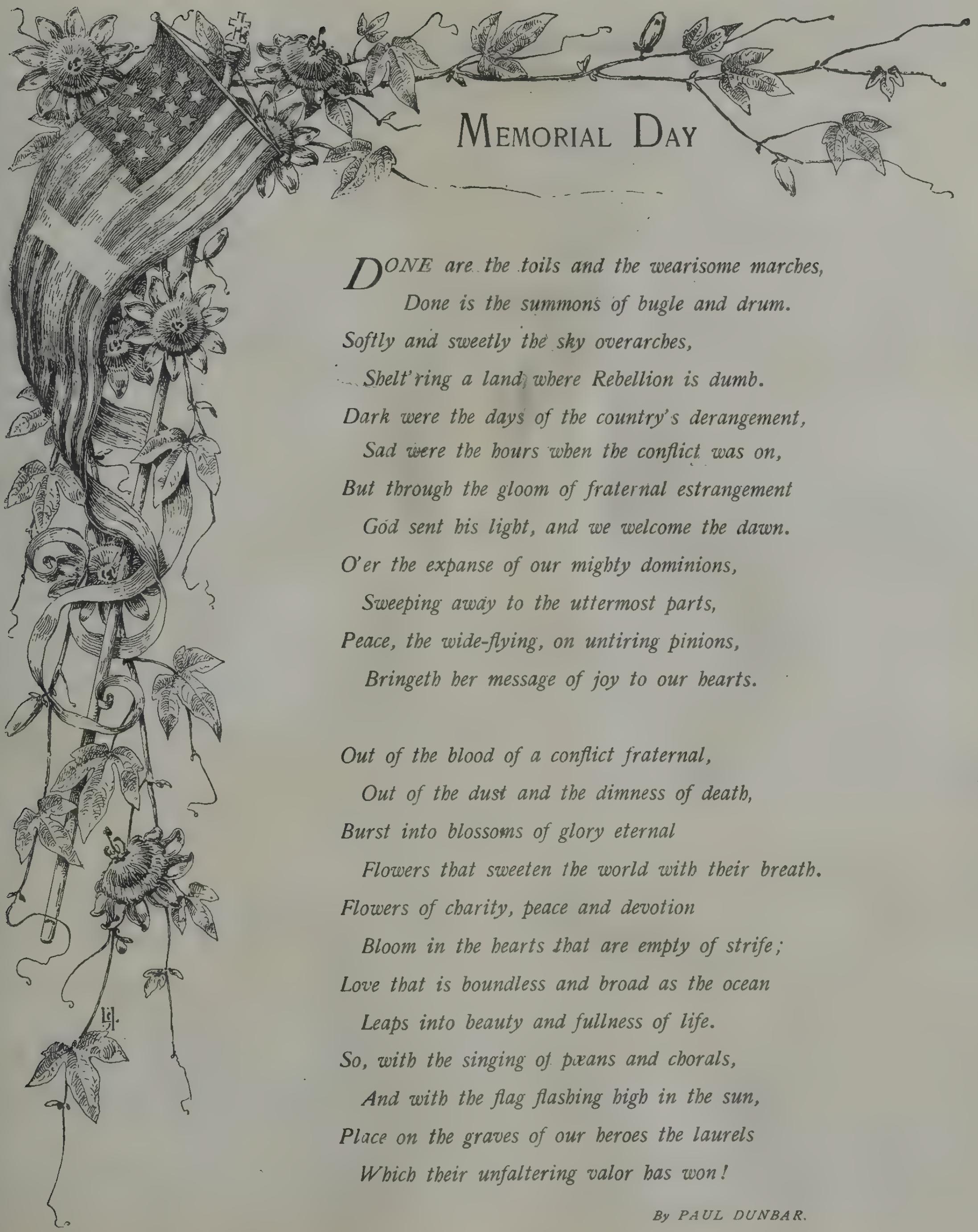
Volume LXXXII *Number 21*

THE CONGREGATIONALIST

Boston Thursday 27 May 1897



MEMORIAL DAY

DONE are the toils and the wearisome marches,
Done is the summons of bugle and drum.
Softly and sweetly the sky overarches,
Shelt'ring a land where Rebellion is dumb.
Dark were the days of the country's derangement,
Sad were the hours when the conflict was on,
But through the gloom of fraternal estrangement
God sent his light, and we welcome the dawn.
O'er the expanse of our mighty dominions,
Sweeping away to the uttermost parts,
Peace, the wide-flying, on untiring pinions,
Bringeth her message of joy to our hearts.

Out of the blood of a conflict fraternal,
Out of the dust and the dimness of death,
Burst into blossoms of glory eternal
Flowers that sweeten the world with their breath.
Flowers of charity, peace and devotion
Bloom in the hearts that are empty of strife;
Love that is boundless and broad as the ocean
Leaps into beauty and fullness of life.
So, with the singing of pæans and chorals,
And with the flag flashing high in the sun,
Place on the graves of our heroes the laurels
Which their unfaltering valor has won!

By PAUL DUNBAR.

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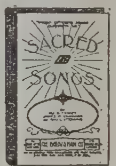

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It is but once a year that the churches of a State as members of a great local sisterhood meet together through their representatives to look each other in the face and exchange greetings. Such a gathering should be an annual benefit to its attendants and to that intent the details of the program should be carefully planned. It should be an inviting occasion to the pastor who lives in the flood of Congregationalism, social and spiritual, from one year's end to the other and it should also offer a season of rare fellowship and uplift to the minister of a rural neighborhood, whose denominational inspiration comes through single, thin streams, perhaps not always flowing. Evidence from the Massachusetts meeting at Worcester last week shows that some of the time and thought might have been more profitably engaged. On the other hand, some hours were replete with strong and helpful utterances. The opening sermon and closing address will be remembered with thanks for blessings received, and other similar impressions will be recalled. There might have been more had not various causes contributed to eliminate somewhat the free interchange of thought on other than business topics.

The friends of the C. H. M. S., we hope, are planning to be present in large numbers at its anniversary in Saratoga next week. Never was there greater need than now of their presence at such a meeting, nor was there ever a time when they could do greater service by attending. The society has been compelled to cut down its work so much as seriously to impair its usefulness. It reported a heavy debt last year and, after extraordinary efforts to raise the money to pay it, it must report a larger debt this year. Because of reduced appropriations some of its best men are being compelled to abandon fields of much promise. It has very serious problems to settle. The weakening of our home missionary enterprise is not only a grief to the churches but a peril to the nation. This is the time when our society is in sore need that its friends should rally to learn its condition, to consider its prospects, to assure its officers and missionaries of their continued confidence and support and their expectation of better things. A large and enthusiastic meeting at Saratoga would do much to strengthen courage and restore prosperity to the work which as Congregationalists and Christian citizens we must not permit to languish. Go to Saratoga next week if possible. For the attractive program see page 766.

The season of college and seminary Commencements has already begun, and the alumni of these institutions turn with interest unabated to learn what the last year has wrought, who of their number revisited the *alma mater*, what wise and witty words were spoken and what are the plans and prospects for the coming year. We are admonished that we ought to furnish more information about these matters. There are forty-three Congregational colleges and seven theological seminaries, and each of these has friends who read *The Congregationalist* and who are more interested in news from their own institution than from any other. Other schools of learning also claim some share of our space. We remind our readers that we regret our limitations more than they do. No event of the year is more interesting and important than the issuance of the annual army of educated young men and women into the fields of labor which they have chosen. We shall chronicle its facts and point to its significance as well as we are able. It ought to furnish inspiration to prayer and themes for sermons in all our churches. Never were the responsibilities, privileges, duties and opportunities of educated men and women greater than now. May this year's company be welcomed, encouraged and guided to the highest success!

When one professing Christian tells another that an absent brother has a prejudice against him, or is misrepresenting him, the presumption is that the informer is not trustworthy. When he communicates his information in confidence and will not allow himself to be quoted to the absent brother, the presumption becomes a practical certainty. He is also a mischief maker and a sneak. Only through weakness will the brother who listens to him in turn be prejudiced. Occasionally letters are written and words spoken simply with the motive to create unhappiness and distrust among brethren. Those who receive such letters and listen to such words, if they feel called on to do more than to receive them in silence, may do real service by saying, frankly, "Get thee behind me, Satan."

The friends of home missions are to be congratulated upon the election of Sheldon Jackson as moderator by which the Presbyterian General Assembly has honored itself. His civil position as United States Education Commissioner for Alaska was earned by the hardest of missionary work in the great territory of the Northwestern Pacific, and in the face of opposition from all the elements of greed and corruption in Alaska. To him also the natives of the Arctic coasts owe the successful introduction of reindeer, by which they have escaped the imminent peril of starvation. The moderator has never been in Europe, but few Americans have traveled so far as he or in such little known regions. The opening sermon by the retiring moderator, Dr. Withrow, was irenic and catholic in tone. The vexed question of the new Presbyterian building in New York seems to be set at rest by the nearly unanimous report of the large committee, of which ex President Harrison, John Wanamaker and Justice Harlan were members, approving the action of the boards that erected it. The building already pays its way in spite of the hard times, and it is hoped by further rentals to reduce the debt from year to year. The experiment of meeting at Winona Park, Indiana, a little more than 100 miles from Chicago, has been watched with much interest. The hope has been cherished that these grounds, which belong to Presbyterians, would prove attractive enough to make them the place where all future assemblies shall meet. Reports are not altogether satisfactory as to the outlook. It has been a work of no inconsiderable magnitude to provide for more than 600 commissioners and the two or three times as many visitors whom this annual gathering of the church attracts.

The number of the poor who deserve respectful sympathy not less than help was probably never larger in this country than during the past winter. The report of the overseers of the poor for the city of Boston lays special emphasis on the class of worthy, self supporting persons whose savings have been gradually exhausted by long continued lack of employment. Generous responses are made to appeals for the famine-stricken and misgoverned and robbed of other lands. But it is a question if the more thoroughly systematized charities of our larger towns and cities have not done away with much of the neighborly kindness which is as important to the character of the givers as to the relief of receivers. To keep the self-respect and sense of dependence of such American citizens as through no fault of theirs, but through the stress of long continued business depression, have become poor is of great importance to the community. These are the unknown families in our own neighborhoods who will feel, when at last compelled to make their poverty known, that they have surrendered the last possession which makes life precious. Organized charity has in recent years made great improvements in caring for the recognized poor. But it is more important than ever that the needed service it cannot render should not be neglected by neighbors.

STATUTORY SUPPRESSION OF RELIGION

The laws of most of the States forbid the appropriation of public funds to the support of institutions under the control of any religious sect, and prohibit sectarian teaching in any form in the public schools. We heartily approve of these laws. They are not inconsistent with reverent recognition of God in national affairs and of the obligations of all men to obey him.

But without such recognition we believe it is impossible to maintain confidence of men in one another or stable government. Bismarck once said, in reply to the suggestion that the state should take toward all religion an absolutely agnostic position: "A people that gives up God is like a government that gives up territory—it is a lost people. There is only one folly greater than that of the fool who says in his heart, There is no God, and that is the folly of the nation that says with its head that it does not know whether there is a God or not."

Toward just this folly we seem to be drifting. A recent decision of the Circuit Court at Detroit illustrates this drift. The constitution of Michigan declares that "no person can of right be compelled to attend, erect or support against his will any place of religious worship or to pay tithes, taxes or other rates for the support of any minister of the gospel or teacher of religion." It would appear to the mind not legally trained that this was intended to prevent any religious organization from compelling the attendance of any person on its meetings, or from exacting money from him against his will. But it is now construed in quite a different fashion. The School Board of Detroit introduced into the schools a book entitled Readings from the Bible. Judge Carpenter, in the decision above mentioned, held that a public school teacher who permits readings from the Bible is a teacher of religion, even though he may make no comment on these readings. "The constitution," he said, "prohibits all religious teaching in the public schools or it prohibits none." He declared that "the proposed use of readings from the Bible . . . is in direct conflict with constitutional provisions." This is in substance declaring that all religion must be eliminated in the public education of the American people. That no particular form of religion should be advocated is one thing, but that our youth should be carefully kept in ignorance of the religious principles of the people who founded this country and of the people with whom they are to live is quite another thing. We believe that our Government should maintain a position of neutrality toward religious sects. We do not believe it should suppress by law in its schools the knowledge of religion. Without that knowledge history, philosophy, political science and other studies most important to mental and moral development are emasculated. The object of public education, to make good citizens, is defeated.

In the same direction is a proposed amendment to the constitution of Massachusetts which has been referred by our legislature to the next General Court. It prohibits cities and towns from allowing schoolhouses to be used for religious worship. The opinion of the attorney general, given to the legislature at its request, was to the effect that the amendment would prohibit any use of schoolhouses for religious purposes, even if granted without discrimination to all sects applying.

Such legislation as this which is proposed in Massachusetts and such interpretation of law as that given in Michigan are not merely against sectarianism, nor only against Christianity; they are against all religion. They are a notice to the people and a warning to the rising generation that the thought of God is a useless or a dangerous thing, and is therefore forbidden by law to be introduced among the subjects proper to be considered in our public schools. They practically put the State in an attitude of hostility toward religion, and it is only a step further to awaken prejudice against teachers who profess religion.

There is no more dangerous tendency, none fraught with more fatal consequences than this. Worst of all is the fact that it is caused mainly by the narrow prejudices of religious people, who prefer to banish religion from the public training of youth rather than run the risk of having tenets mentioned which they themselves do not hold. If there are not great religious principles on which there is as general agreement among intelligent citizens as there is agreement on great political principles, then we have little encouragement to hope for prosperous or even stable government. If there are such principles, they ought to be understood by the people and faithfully taught to our children. At least, the nature of Christianity, its influence in history and in the formation and growth of our own country should be fairly and sympathetically explained. Not to do this is as unpatriotic as it is un Christian. It is time to call a halt on legislation which places the state in an attitude of open and determined hostility to religion.

A GROWING MEANING OF MEMORIAL DAY

The popular feeling in regard to our national holiday of remembrance has come almost to the parting of the ways. The ranks of the living who fought in the great contest grow thinner and thinner; the multitude for whom the holy day is become merely a holiday is continually increasing as the years of battle recede. If the peculiar impress which the day was intended to have is to be maintained, there must be an enlargement of its scope and a deepening of its meaning. It must not cease, indeed, to be sacred to us as a memorial of those who died upon the battlefield and in the hospital or prison, but it must also give expression to our treasured memories of lives which were dear and efforts which have been fruitful in all parts of the great battlefield of life. Patriotism must not merely join with civic pride; it must be kindled also by the fires of personal affection if we are to hold the day to its appointed use.

In the broader view war is an accident of civil life and its sacrifices stand upon no higher plane than those of many of the devoted ones who never wore a uniform. Even when the trumpet sounds and men spring up from shop and field and fireside to fling back the foe, the sacrifice of those who give them up—of mothers, sweethearts, wives and friends—in its quiet, unpretending heroism, is worthy to be measured with the excited feeling and the self-surrender of the camp and battlefield. Men go to meet, they hardly can know what—risks of the march and battle—but women know too well what loneliness and impotence to help in dreary days will mean to those who cannot go. It is time that the mother's heroism and the wife's ungrudging sacrifice should have their true place in our thoughts as we come to the resting places of the dead with flowers. Love grows by access of other true and loyal loves. There will be no loss of honor to the soldiers of the war, if those who kept or waited for the soldier's home, waiting, too many of them, alas, in vain, are honored.

And war is but an incident of civil life, again, in the summing up of all the heroisms which are put down in the recording angel's book. Think of the men who in these thirty years of peace would willingly have given life for their country's need! Shall we imagine that there has been no opportunity in quiet days for self denial and self sacrifice as memorable as any war reveals? Who knows the heroes of his own neighborhood—the men for whose contest no bugle blows and no chevron leads in the exhilarating charge, women who endure without applause, and even without sympathy? That is a poor heart which cannot be stirred to memory and admiration except by waving flags, the blare of trumpets and the orator's exultant periods. War reveals heroic hearts—it cannot create them. The peril is that in the following of low ideals, in ruling heroism out of common life and commonplace surroundings, we may hurt the type of man so that there will be no brave hearts ready when the swift summons of the war cry comes. If the Memorial Day is to be continued in its intended meaning it must grow to be the time of happy memories for all our heroic dead.

So it must come inevitably to have its deepest meaning with reference to those who were nearest and dearest. Each has his own horizon of immortality in which a few stars shine—our own, our fellow-combatants in life's great struggle, whose quiet heroism has touched our hearts and nerved us to self-sacrifice, whose struggles and defeats and victories we have seen and wondered at. Some went down after long years with the white crown of honor. Others fell in what our lack of faith calls an untimely overthrow. These are the heroes of our closest memory, and these shall link our thoughts to all the glorious names which went before.

Who that will stop to meditate but finds a treasure house of such pathetic, yet delightful, memories—perhaps unknown to any other, but held in companionship of knowledge with the all-seeing God. Perhaps it is a veteran who wears the army blue, whose one glimpse of the wide world was in the glorious days when he bore arms to maintain the nation's life, whose eye kindles at the name of Lincoln or of Grant, and who has shown a soldier's patience ever since the mustering out in drudgery of steady toil. Perhaps it is a young girl cut off in her fresh bloom of beauty and of sensibility, having served her generation for a few brief years with delicate ministration of gracious kindness. She was ready in self-denial, swift in thoughtful deeds, mellowed by sorrow and radiant with promise of happy days, until in God's good pleasure the summons reached her, and, without a murmur at laying down her life of hope and beauty, she fell on sleep. These are all ours and God's, heroic if not heralded by blasts of fame, and through their courage we are helped to hights of courage in our own perplexed and troubled days.

The glory of the springtide that brings us flowers for the graves of our beloved brings also the prophecy of hope. We cannot remember good in human lives without anticipating something better yet to come. The day is at the turning point of spring. So much beauty, often checked and broken, is behind, but beyond is summer with her harvest time. In these sacred memories of lives departed, as in the stories of the heroes of the faith of old, much that is written is for our example. And as we think of them the fellowship of knowledge and of love with God is strong upon us that we sorrow not, even as others who have no hope.

SHOULD HE ENTER THE MINISTRY

A young man, a college graduate with average ability, an earnest Christian spirit, an attractive personality, a sympathetic and affectionate nature, but not very strong physically, desires to enter the ministry. Other vocations of a more healthful nature are open to him. He is not by any means an invalid, and with proper care of himself enjoys good health, but is obliged to favor himself in some ways. Intense nervous strain or overwork would probably tell severely. Under the present conditions of our ministerial supply what would you advise?

The circumstances under which this inquiry was sent to us show that it was prompted by deep anxiety. Some suggestions may help not only this young man, but many others, to decide their future.

He need not go into the ministry because more men are called for in that profession. A generation ago the question was pressed on every Christian young man of good ability, Why should he not become a minister? There were pressing calls from mission fields at home and in foreign lands. The burden was laid on young men that multitudes were perishing for lack of knowledge of salvation and that in every direction there were opportunities for ministers to preach the gospel. It is still true that there are vast multitudes without the knowledge of salvation through Christ. But it is also true that wherever means of support are provided, ministers are ready to preach. Any Congregational church in this country that can pay a salary equal to the average income of its members can have its choice from a score or more of applicants for its pulpit. Any home mission field can get a minister if, with the aid of the Home Missionary Society, it can offer him a reasonable support. The chief difficulty of the American Board at present is not to find new laborers, but to furnish means of living to those already in its employ.

He should not enter the ministry expecting a large appreciation of his services. Exceptional gifts have a high value in that profession. But this young man is of average ability. If that statement correctly represents him he will probably be most in demand from the age of thirty-two to forty-five. If he is a diligent student, wisely accumulating knowledge and power as a public teacher, he may hold his own after that time. But increasing knowledge will be offset by increasing age if present conditions continue. The churches generally which are in search of pastors are looking for young men who have had a few years of experience. Some ministers continue in their fields till they are sixty or older. A few with exceptional oratorical gifts are called to pastorates when they are not far from threescore years. But the average minister at a time when intellectual abilities increase in value in other callings finds himself at a discount. At an age when it is difficult to take up a new calling he may find himself crowded out of the profession in which he has been trained.

He need not enter the ministry in order to preach the gospel. Men of Christlike power are needed in the pews more than in the pulpit. The time has long since passed when the ministry monopolized preaching and teaching the Christian faith. Many laymen through Sunday school and Bible classes, through Y. M. C. A. and other organizations, are bringing the influence of Christian truth to bear directly on more lives than the preaching of many ministers. The presence of educated and consecrated men is needed in the walks of business as never before, and many such men have as truly responded to the call to Christian service as they could have done by entering the ministry.

The question for this young man, to whom other vocations are open, is not, Why should he not enter the ministry, but, Why should he enter it? If he finds his mind turned toward that calling more than to any other, if he is absorbed with the desire to help men to know Christ and to live his life, if he believes he can do this service better in the ministry than anywhere else, if he is willing to bear its burdens and face its difficulties, then we advise him to enter it. He need not then hesitate because of want of physical strength. He has probably learned so to care for his health that he will endure more and longer than many robust young men who have not learned the value of sound bodies.

But if the inclination toward the ministry is not the strongest, is not supported by steadied convictions and by a passion to care for souls of common mold in Christ's name, we advise him to turn to some other calling. Yet we assure him that if his choice to enter the ministry is wisely made, with the knowledge of what it involves, and is confirmed by experience, he will find in his work rewards unsurpassed in any calling, both in its fruits in other lives and in his own.

REMEMBERING THE DAYS OF OLD

The tendency to believe the past to have been happier and better than the present is common, especially among elderly people, but has little justification. And the correction of it is promoted largely by the study of the past. The modern development of interest in history, of more correct historical perceptions and of scientific theories of investigation and narration, has revealed not only the glories of the past but also its faults and failures. But to go to the other extreme and disregard the past would be as grave an error as to overestimate it.

The same thing is true in respect to Christianity. The past has for us the most solemn and eternally significant lessons. It is true not merely that the great events of sacred history lie in the past, but also that the record of religious development down to the present time is full of instruction and profit. To understand how the gospel has won its way in the earth, what hindrances it has had to overcome, what assurance of final victory it has, its adaptation to all races and conditions of men, and the reasons why now one of its vital features and then another has been emphasized distinctively, it is necessary to remember the days of old and to study them.

Especially, too, are the fatherly and beneficent dealings of the Almighty with his human children to be realized thus. When doubt overshadows us, when evil seems to be triumphant and we are tempted to believe that righteousness is vanishing from the earth and that the saving power of vital religion has been overestimated, then we need to turn our gaze back into the past and refresh our courage by studying the historic evidences of God's wisdom and power and of his presence with his own in their darkest hours, and of his signal interpositions in their behalf. We can appreciate only thus that what seems to us the actual drying up of the ocean of goodness is merely a brief ebbing of the tide.

We must make this consideration of the past more personal too. We must remember the blessed days of old in our own histories. Who of us has not some precious memories of occasions when God seemed specially near, loving and full of help? Who of us cannot recall some experiences of deep penitence, the revival within us of faith and purpose, and the enlargement of the horizon of our spiritual outlook, after which life took on a new and nobler meaning because we had learned better to understand and love and serve our Lord?

We can only suggest thus briefly some of the elements of value in the study of the past to the Christian heart. It means information, warning, encouragement, stimulation, inspiration. It is only by thus using the spiritual riches of the past that we can learn properly how to appropriate those of the present and the future.

CURRENT HISTORY

Cuban Affairs

Mr. Calhoun, the President's personal agent, is still gathering information in Cuba and until he returns the Administration evidently does not mean to act. Senator Morgan's resolution, passed by the Senate but not likely to reach a vote at present in the House, expressly commits the country to the recognition of Cuban belligerency. If adopted by the House and signed by the President, it would have all the force of an executive proclamation to that effect. The recognition of belligerency is a public recognition of the existence of a state of war, but also an explicit declaration of neutrality. Is this what the friends of the Cubans want? Its effect would be, first of all, to expose every American ship passing by Cuban waters to search by Spanish cruisers, thereby immensely increasing the irritation of the public mind. It would deprive us of all claim for damages to American property in Cuba, which under the present status holds good against Spain, because officially we still recognize the Spaniards as the responsible rulers of the island. It would make the sale of munitions and other contraband of war and the fitting out of filibustering expeditions a ground of claim against the United States. This is fully understood in Spain and Cuba, and the reported interview with Captain-General Weyler, in which he said that the declaration of belligerency would relieve him of all responsibility, can hardly be pleasant reading for the supporters of the resolution. The practical difficulty, as ex-Senator Edmunds clearly points out, is that the insurgent cause has not reached that stage of authority in any well-defined territory which makes it practicable to hold it to an account, and that the recognition of belligerency at this time plays into the hands of Spain.

Recognition or Intervention

The Senate debate has brought to light an earlier attempt at intervention, in which a vigorous statement, by Secretary Olney, of the condition of the island and the apparent hopelessness of pacification by the Spanish forces was met by a refusal to consider the matter on the part of the Spanish Government, and similar overtures made since the new Administration entered upon its duties seem to have met a like reception. The Spanish purpose to conquer the insurrection seems to be yet unshaken, though the Liberals in Parliament have abandoned their attitude of passive support for the government and have practically confessed defeat, while the strain of the war tells more severely month by month. There have been angry scenes in the Spanish Chambers. The Minister of Foreign Affairs, the Duke of Tetuam, resigned after boxing the ears of an opponent in the lobby of the Senate, but has been persuaded to withdraw his resignation. A cabinet crisis seems to be imminent and the difficulty of raising money grows ever more pressing. In the meantime the island is not pacified, the fields are not tilled, the people are crowded in the towns and the insurgents continue their policy of teasing guerrilla warfare, with an occasional blow when they can take their enemy at an advantage. If the new Spanish ministry will hear reason, peaceful intervention followed by autonomy on the model of the English colonies will solve the problem. If not, the mere recognition of belligerency will only tie our hands. At the right time it will probably be necessary for us to intervene—peaceably if possible, forcibly if we must—but the initiative ought to be left to the Executive, where it properly belongs.

The Tax on Inheritances

The Connecticut legislature is wrestling with a law imposing a succession tax. The proposed exemption is $5,000, the rate is doubled upon collateral inheritances but the bill includes no feature of progressive taxation. As the State needs money and the alternative is the unpopular one of a direct levy upon the towns, the law will probably be enacted. In New York the governor has vetoed the inheritance tax bill of which we spoke last week, taking the broad ground that there ought not to be a tax upon success but that every dollar should be taxed alike, whether it is the first or last of a man's accumulations. From the American point of view the proposed tax was no doubt excessive, but even the heavy rates of the vetoed bill, it should be noted, are less than the rates imposed in England, where the succession duties are paying the enormous expenses for naval construction and other preparations for possible war.

The Municipal Problem in New York

The canvass for nominations to office in the greater New York grows daily more interesting. The threat of an early nomination by the Citizens' Union precipitated action in all quarters, called out Senator Platt's interview containing grudging and ungracious confession of the necessity of fusion between the Independents and Republicans, forced Tammany to show its hand, and brought out the menace of the silver forces that if the financial question is ignored the free silver Democrats will bolt the ticket. A conference of Republicans with Senator Platt in Washington failed so ignominiously that those who took part are denying that there was any purpose of a conference. The absence of Jacob Worth, the Republican leader in Brooklyn, and his subsequent declaration that the citizens' nominee for mayor should have the Republican indorsement, seems to have wrecked the plans of the machine leaders, for the only hope of Republican success was in the Brooklyn vote. The most prominent candidate thus far mentioned has been Pres. Seth Low, whom the politicians hate for his record as the first reform mayor of Brooklyn sixteen years ago, but the Citizens' Union does not stand committed to any candidate as yet.

The Tailors' Strike

The strike of the tailors in New York and its neighborhood has called out an unusual amount of sympathy. Ample financial preparation seems to have been made for the struggle, and both the wholesale contractors and the retail dealers seem to be on the side of the strikers, feeling, perhaps, that the trade would be in a more wholesome condition if a living wage were paid and better work done. The distress among the workmen has been greatly aggravated by the incoming of laborers from eastern Europe—Jews from Poland and Russia and Slavs from the Austrian provinces—who are herded together in close quarters and held down by the sweaters. Their competition has driven most Americans out of the trade, and the process of making Americans of them and of their children can hardly be hopefully begun until they are emancipated from the tyranny of the sweat shops.

Diplomacy at Work

The armistice of seventeen days, granted by the sultan at the personal intercession of the czar of Russia, drags along, while the Powers are at work abating the swollen pretensions of Turkey. A neutral zone has been established between the armies, but Turkey is pouring re-enforcements into Thessaly, and it is by no means certain that her leaders will be content without a blow at Athens. A slight rectification of the frontier and a reduced war indemnity to be secured by a European control in Athens are said to be the terms fixed upon by the Powers. The Greeks have been warned that the intervention of the Powers is rather on account of the dynasty than of the nation, and the feeling that they have been deceived and betrayed is growing among the people. In Crete the officers of the foreign ships have been fired upon. The Christians are still bent upon driving out the Moslems, who are crowded in the seaports under the guns of the fleets and protest vigorously against an autonomy which would leave them helpless in the hands of the majority. It is a difficult problem which the Powers have set themselves to solve, and the astute sultan plays his old game of delay and division with all his wonted skill. To the German emperor, for example, he expresses the hope that "advice, which was founded upon the strong friendship uniting them, would show Turkey the way to obtain the full recognition of her rights as a victorious Power."

Japan and Hawaii

The blunt remark reported to have been made by the commander of the American war vessel now at Honolulu at a social meeting to a Japanese officer, to the effect that we want Japan to keep her hands off Hawaii, no doubt expresses the general feeling of the United States. The present trouble arises over the increasing proportions of the Japanese immigration to the islands and a step taken by the Hawaiian Government which looks like an attempt for its restriction. The law requires that companies shipping laborers should send whites in a definite proportion to Asiatics, that certain preliminary formalities should be complied with, and that every emigrant should carry with him at least $50 of his own money. The difference between the governments is over the question of fact whether these formalities were complied with, and especially whether the money shown by certain immigrants who were sent back to Japan was properly in their possession or was lent to them by the shipping company to be returned after landing. The provocation arose from the return of 488 passengers out of 600 on board a single ship. The matter will no doubt be settled by diplomacy, and the sending of a war ship is to be regarded as a concession to Japanese public opinion rather than as a threat. Japan is sensitive to slights in her foreign relations, as is shown recently by the complaints in the native press that the European countries, with the exception of Belgium and Spain, neglected to order a period of formal mourning for the recent death of the Japanese empress dowager.

England Before the Jubilee

English politics and English social life seem to be completely dominated by the impending jubilee at the completion of the sixtieth year of the queen's reign. Part of Lord Salisbury's subservient foreign policy is, no doubt, to be attributed to his reluctance to disturb the time with rumors of trouble. A bill for the compulsory insurance of working men against accidents in business at the cost of their employers has given rise to wide interest and debate. The government proposes to meet the difficulties of the Irish question by measures relieving the landlords and the county governments of the cost of caring for the poor, which will be assumed by the imperial treasury, and a plan of local self government is to be introduced which, it is hoped, will at once prove more efficient and satisfy the craving for home rule. The festivities and social functions planned for the jubilee are on a great scale, and the charitable gifts have been large. Upon their protest and appeal the Free Churchmen of England have been accorded a subordinate recognition in the jubilee services, from which by the first arrangement they had been wholly excluded. England is prosperous and personal good will toward the queen is nearly universal both at home and in the colonies, so that it is likely that the celebration will go by with very few discordant notes. The good will of America is assured, but we hope the mistake of magnifying the occasion into something like a national participation on our part, which has been urged by a few injudicious people, will be dropped. Good will is not allegiance, and Americans can best help the occasion by remembering their own national and republican dignity.

Germany and Emigration

Germany is impatient with the limitations of her sphere of influence and the continual drain of lifeblood to feed the strength of other peoples—a feeling which largely accounts for her recent jealousy of

England. Her colonies are nearly worthless as homes for men bred in the temperate zone, and her sons in the English colonies and the United States lose in a single generation their language and distinctly national traits and feelings. She is interested, therefore, in supervising and directing the stream of emigration which is constantly leaving her shores so that it shall count in the extension of her influence and trade, and this she has attempted to do by the recent enactment of legislation requiring the special permission of the imperial chancellor, with the assent of the Bundesrath, the council representing the German states, for the transportation of emigrants. This permission can only be obtained by German subjects or German companies having business with German territory. This means that the all-powerful official classes intend to divert the stream of German emigration to their own colonies or to the countries of South America, where the Germans maintain their language and national feeling against the weaker attraction of the Latin-American races.

Spanish-American Revolutions

In Honduras the revolution appears to have failed. In Uruguay the insurgents have been defeated, but seem to have so far carried their point that some of their leaders have been admitted to office by the government. From Ecuador it is reported that President Alfaro, in consequence of clerical activity in the recent unsuccessful revolution, has issued an order expelling from the country "every member of all the orders of priests." Bishop Andrade, under arrest for treason, is also to be expelled. Of the clerical interference in South American politics there is, we suppose, no question, but so sweeping an order in one of the most bigoted countries of the world would certainly produce a reaction. The offending priests might be sent for instruction in righteousness to the United States, where Roman Catholic interference in politics is —repudiated. The probable interpretation of the matter is that it is priests attached to the so-called religious orders and not the parish priests who are to be expelled.

NOTES

By a law just enacted train wrecking which results in the death of passengers becomes a capital offense. Why should it ever have been anything else, we wonder!

The increasing importance of the Pacific trade is indicated by the establishment of a new line of steamers between Tacoma and the French colony of Tahiti in the south Pacific.

The appointment by Governor Wolcott of President Franklin Carter of Williams as a member of the Massachusetts State Board of Education is an admirable one, and has met with universal commendation.

The world-wide influence of the Universal Postal Union is nearly completed by the addition of Korea and the Orange Free State. China alone remains outside, but the world moves even in China nowadays and probably her accession will not be delayed beyond the next meeting.

Popocatepetl has passed into the hands of an American syndicate, which plans to carry sulphur, ice and wood to the city of Mexico and carry tourists up to the crater. The volcanoes of the mountain rim of the valley of Mexico have supplied ice to the city ever since the days of Montezuma.

The English national fund for the Greek wounded, as reported by the London *Chronicle*, has reached a total of nearly $50,000. It has been to some extent a party rather than a national subscription, and its success is all the more gratifying as proof of a feeling not apparently shared by the government leaders.

After all their talk about entire willingness to testify, the presidents of the coal railroads have brought the reference of which we spoke last week to a pause by carrying the constitutionality of the anti-trust law into the courts. They may be willing to testify, but their time is valuable and they pay their lawyers by the year.

The Supreme Court decides that the Interstate Commerce Commission has no power to fix rates for the railroads. It may declare that rates are unreasonable, but not state what they shall be. The Nebraska case, covering still more important questions affecting the railroads and the public, goes over to the next term of the court.

The late Mr. Charles F. Lawrence of New York by his will left $100,000 to the town of Pepperell, Mass., for an art museum and library, with his own books and art treasures as the nucleus of a collection. To this he added $7,500 for the care of the churchyard. Every gift of this sort has an enormous influence in conserving and increasing the civic spirit.

The vexed question of the building of a Roman Catholic chapel at West Point seems at last to be settled by the opinion of United States Attorney-General McKenna that the Secretary of War has no authority to permit the erection of buildings for private uses on property under exclusive control of the War Department. As the Attorney General is a Roman Catholic, this decision cannot be said to be prejudiced.

Packed with the utmost care in soft flannel and tissue paper and carried in a special parlor car, the great lenses of the Yerkes telescope, made by the Clarks in Cambridgeport, were safely transported to the observatory of the University of Chicago last week and set up in place. The completed instrument was set at work on the first clear night, and much is hoped from it as the largest refracting telescope yet constructed.

An important ruling of the Roman Catholic authorities just promulgated practically declares that English is the tongue for church purposes of the United States. Children born in America of foreign parents are to be free to join English-speaking parishes and immigrants of all classes are to have the same liberty. This is good sense and good policy and tends toward that unity of church life which is the ultimate aim of every religious denomination.

Camden, N. J., just across the Delaware from Philadelphia, has long been known as a resort for runaway couples who desired to evade the strict marriage license law of Pennsylvania. By a law, which was opposed to the last in the New Jersey legislature by some of the Camden ministers, this bad notoriety will be abated after July 1, the new law, oddly enough, requiring licenses only of non-residents. It is high time that State jealousy should yield to a uniform system of legislation for marriage and divorce.

Ex-Postmaster-General Horatio King, who died in Washington, May 20, was born in Paris, Me., where he began active life in the composing-room of the *Jeffersonian*. Becoming owner and editor of the paper, he moved it to Portland. In 1839 he became a clerk in the post office department at Washington and rose through the grades of the service until he was appointed Postmaster General in the Cabinet of President Buchanan in the last month of his term. He was an outspoken Union man in a time of official doubt or silence.

The rising tide of woman's claims has met a barrier in the ancient English University of Cambridge, where the proposal to confer degrees upon women was defeated by much more than a two-thirds majority. We do these things better in America, without rowdyism on the part of students. We doubt whether there is a college in America where the hanging in effigy of a woman in bloomers opposite the college center would be possible, nor do we make purchases of antiquated eggs as weapons with which to keep back our sisters from degrees.

IN BRIEF

So the idea of an officially established and indorsed State bureau of ministerial supply is finding favor with our Illinois brethren. Massachusetts stands ready to commend the plan.

The New York State law prescribing a governing body for Congregational churches has been amended. It was not as it stood a measure of bigots, as some of the newspapers asserted. It was the work of an ignoramus.

The decision of the board of trustees of Bangor Theological Seminary, last week, to discontinue the English course was a step which will win the general approval of those who believe a thoroughly educated ministry is a necessity, in order that the churches may maintain and increase their influence.

Our cover poem this week has a peculiar interest and appropriateness in view of the fact that its author, Paul Laurence Dunbar, is a Negro whose father and mother were slaves. The verses were taken from Lyrics of Lowly Life, the book which Mr. Howells says entitles him to be ranked as the first poet of his race in our language.

In the Spanish Senate last week the action of the United States Senate on the Cuban question led a noble duke to box the ears of a noble senator, who responded in like fashion. Wise men decided that no duel was necessary, as each man had hit the other. We are thankful that the dignity of our Senate still ranks higher than that of Spain.

The most interesting feature of the Baptist home missionary anniversary at Pittsburg was the offer of Mr. John D. Rockefeller to contribute $250,000 toward the extinction of the missionary debt upon condition that an equal amount was subscribed by others. More than $200,000 have already been pledged for the purpose, and we may safely congratulate our Baptist brethren upon the acquirement of free hands for their work.

We have heard until we are weary of it about the "courtesy of the Senate," but now Mr. Dingley, smarting under the rough treatment which his bill has experienced, ventures another phrase, "The courtesy which usually prevails among tariff makers," which is a contribution to the gayety of the nation. The courtesy due to the tariff payers, whose business waits for stability upon a selfish and dilatory Congress, would be more to the point.

It must not be forgotten that Broker Chapman in his comfortable prison, waited upon by his valet and interviewed by the reporters, is a confession of speculation in stocks affected by their official action by senators of the United States. The sugar schedule is again under debate and there are more rumors of senatorial money-making. Will there be another broker to be jailed for keeping the secrets of his clients some years hence?

The Old South Church of Boston is prepared to establish a valid claim to the famous Bradford MS. The document was taken from its Prince Library, as the writing on the flyleaf and the records of the library show conclusively. The Old South Church does not desire the custody of the volume, but naturally wants its rights acknowledged. The governor receives the MS. on Wednesday of this week, and the claims of the church, we understand, have already been placed before him.

Mr. Thomas Todd's abilities in the printing line are known far and wide among Congregational folk, and our own readers have abundant opportunity week by week to mark the carefulness with which work in his establishment is done. But the public ought to know also that our genial friend and associate of many years can do several things equally well. His moderatorship of the Massachusetts State meeting last week was universally praised. His tact and courtesy as well as his knowledge of parliamentary law were put to unusual tests, but they never failed.

The health of Dr. George Leon Walker of Hartford is a matter of so much concern to many that a report from his sickroom will be eagerly scanned even though it does not bring as much encouragement respecting his recovery as could be desired. He spends a part of his time, when the weather is warm enough, on his piazza, and it is hoped that he can be removed to his summer home at Brattleboro before long. He maintains a lively interest in all that is going on in the world, and his patience and gentleness evidence the reality of his Christian faith.

In his brief address at the Alumni Club dinner of Union Theological Seminary, President Charles Cuthbert Hall, as reported by the *Evangelist*, summed up the requirements of the time upon the ministry as follows: "A ministry of intellectual sincerity, of deep reverence in worship, of great practical wisdom in affairs, intense spiritual life and sustained fervor and penetrated also by the missionary spirit." If Union can secure material and put this stamp upon it there will be no question of a "dead line" for its graduates.

Not less stimulating than President Hall's words at Union was Dr. van Dyke's beautiful address to the Yale theologues last week. He pleaded for godliness and manliness, and his short, pregnant sentences carried inspiration. He urged his hearers not to claim any deference because of the cut of their coats. "Any tailor," said he, "is willing to do the same thing for anybody on the same terms, which you have doubtless had set forth to you abundantly in circulars." He exhorted particularly practice of the manly virtues of truthfulness and trustworthiness. "Many a man of spiritual power," said he, "falls by the way because he cannot keep a secret." Urging independence of thought he counseled them not to become obstreperous. "A man who is independent for the sake of being independent is either a congenital idiot or too immature to be a public teacher." We wish Dr. van Dyke's address could be read and applied by every theologue in the country.

The little church at Stoke Poges, near Windsor, England, needs repairs. The rector appeals to the American people to furnish the money for the reason that Gray's Elegy is connected with the country churchyard in which the building stands. The little church at Austerfield, now externally the same and still representing the Anglican Establishment as it was when William Bradford left it for more congenial associations, is being restored to its ancient beauty by taking away its outer walls and the American people are told that they may erect a brass tablet to Bradford's memory in the church if they will give a substantial sum toward the repairs. In these and other little churches looking this way for collections brass enough can be furnished for tablets if Americans will furnish the gold.

Somewhere in all processes of business trust in human nature comes in, and it is, after all, betrayed in astonishingly few cases as it was by the lad King, who ran off with about $30,000 belonging to the Boylston National Bank of Boston. He had three days of exciting vacation before he was run to earth by the police, and seems to have found out that a great temptation, if yielded to, is sure to bring repentance in its train. He spent about $300 and does not seem to have had a very good time, and he will probably have abundant leisure hereafter to meditate upon the old saying that the way of the transgressor is hard. It is a lesson to employers that temptation ought to be kept as far as possible out of the way of those whom they employ, but it tells us nothing new about human nature or the need of God's help in time of trial.

The emphasis with which the speakers at the Illinois State meeting who referred at all to the socialistic movements of the day insisted upon the conversion, or the regeneration of the individual as the indispensable condition of any permanent improvement in social conditions, was remarkable, and to believers in the New Testament method of dealing with men encouraging. Another characteristic of the Peoria gathering was the deep and genuine love constantly manifested for what may be called the fundamental truths of the gospel, and the confidence cherished in the ultimate triumph of the Christian principles the world over. It was also apparent that while brethren differ very widely from each other in many of their personal opinions, they are anxious to work together and to make all reasonable allowance for that diversity of opinion which is not inconsistent with devotion to the same Master.

The *Christian Register* thinks the demolition of the buildings on the ground to be occupied by the new Congregational House might furnish a text for a sermon. It suggests that the destruction of the well-built houses recently standing there was only a step toward the building of elegant proportions, the picture of which lately appeared on our cover page. The inference is that the downfall of old doctrines in the midst of the dust of controversy only "removes that which conceals the spiritual temple already existing and imperishable." Perhaps, however, it is yet too soon to proclaim such a sermon with dogmatic confidence. We see thus far on the grounds no movement toward the promised building. A structure on paper hardly suggests "a spiritual temple already existing and imperishable." We are not ready to say good-by to the old in our system of faith till the promise of the new has at least begun to be realized.

CURRENT THOUGHT

AT HOME

The *Watchman* says, suggestively, with reference to the relaxed conscience of America in regard to the conduct of public business: "A conclusive evidence of the low tone of civic morality is afforded by the lavish praise which good men award to a public official who simply does the things that his oath of office binds him to do. A mayor or a police commissioner who impartially enforces the law is such a rare phenomenon that the public feels called upon to extol his fidelity in unmeasured terms. If a man in public life does what he solemnly agreed to do when he accepted office, with its honors and emoluments, men who ought to know better agree in treating him as if it were a matter for general congratulation that he had not turned out a rascal."

With reference to the recent memorial of the American Federation of Labor, the editor of *Harper's Weekly* says: "What makes a clear and amicable understanding between working men and other social classes sometimes peculiarly difficult of attainment is the circumstance that many of the working men have evolved out of their own inner consciousness certain vague ideas of rights and duties and live mentally in a world of their own, which is far away from the social conditions actually existing, and that they reason from premises that are out of touch with the present state of things. This is apt to render argument between them and persons living in the actual world mutually unintelligible and fruitless. All the more welcome should be propositions coming from an organization of working men which, even if open to question, form a fair ground for useful discussion between them and the social conservative. And it will certainly be admitted that the demands put forth by the executive council of the American Federation of Labor are so free from socialistic imaginings that they can be debated on terms of mutual understanding and confidence."

ABROAD

China has been one of the strongholds of those who believe in the advantages possessed by a silver using country, but Talcott Williams, in the May number of the *Annals of the American Academy*, shows that the price of silver has fluctuated and continues to fluctuate in China as much as in America, to the destruction of that stability which is the first condition of a satisfactory market. "Chinese retail prices," he says, "of whose steadiness as measured in silver, in that blessed haven of arrested monetary laws, we have heard so much in the last ten or twenty years, are really measured in *cash*. The value of cash in silver becomes, therefore, of interest, for whatever of steadiness silver has in regulating retail prices in China rests on its convertibility into cash. The character and rapidity of these fluctuations can be best estimated by the fact that Chinese cities have had, certainly for forty years, and probably for centuries, exchanges in which silver futures are regularly bought and sold under all the concomitants of speculations in gold in this country during our war, a time when certainly no one would have spoken of gold as an unvarying standard of retail value in the ordinary transactions of life."

OPEN AIR WORKERS IN CONFERENCE

The fifth annual convention of the Open Air Workers' Association of America was held in Philadelphia, May 19. The dominating thought was the relation of open air work to the churches. It was felt that the two were too much divorced. Pres. T. S. Hamlin, D. D., of Washington protested against the custom, prevailing at many open air meetings, of abusing the churches as cold and indifferent. Such words simply confirm non-church-goers instead of winning them to Christ. He said he was solicitous that open air work should not be identified with its peculiarities. It means no new gospel. We should not have one gospel for the church and another for the street corner. There must always be adaptation to circumstances, but ever the same message from God to man.

Rev. J. B. Pidge, D. D., thought that services having no relation, directly or indirectly, with the churches would be largely barren of permanent results. Rev. George Elliott, D. D., said that the present historic spirit now pervading Christian thinking would stimulate the church to more evangelistic effort. It will make clear how all the great forward movements of the past have been inspired with this spirit. The church has two functions, teaching and evangelizing. The former she is now doing splendidly; for the latter she is beginning to arouse herself, and instead of delegating evangelistic work to the Salvation Army, the Volunteers, missions and evangelists, she will do more of it herself.

Other speakers were Rev. J. C. Collins of New Haven, Mr. G. D. Moore of Bridgeton, N. J., Rev. Llewellyn Caley, Rev. J. R. Westwood, D. D., Rev. J. W. Weddell, Rev. W. C. Webb, D. D., J. P. Hall and others of Philadelphia, Mr. Frank H. Marston and Rev. E. H. Byington of Brooklyn. The denominations represented in the discussion were Baptist, Episcopalian, Congregational, Presbyterian, Quaker and Methodist. Persons desiring additional information should write to the secretary, 123 Amity Street, Brooklyn, N. Y., inclosing stamp for postage, and some of the association's literature will be forwarded.

B.

Pro Patria

A Memorial Day Story by Alice Brown

It was a May Sunday in a pleasant land: a morning so roundly beautiful that it shone like June, as a bourgeoning girlhood foreshadows its own prime. The sky was wonderfully blue, though without a hint of the heat fired by later summer; and to those who looked up from below, the apple branches lay against it in a delicate tremble of pink. All the world was in bloom and alive to the thrilling of its own strength. Even the cows, not yet used to pasture-going, kicked up their heels in clumsy overflow as they left the yard, presently to remember their age and state and to fall into a sober cropping of roadside grass; and two dogs, comrades from youth, were trotting across a field, bent on some pleasure undiscovered, they hoped, by dull human things.

A little house at the end of a long, curving path stood bowered in the pink of apple trees sown with that morning luster. The unshaded path was itself the last estate of what had once been a drive; but since the Pelhams had, years ago, given up keeping a horse, it had grown slowly up to grass, and now only one brown thread remained to mark its course.

In the first freshness of the morning a tall, lank lad came out of the house and stood looking up at the dazzling sky. He blinked his eyes at the brightness and a slow smile gathered upon his lips. This was Timmy Pelham, mildly denominated "shackled" among the neighbors; and his smile remained something mysterious even to them. It had none of the emptiness belonging to the poverty of his mental estate. It exhaled a soft radiance; it had, moreover, something awesome, in that its power and fineness were so overwhelming compared with any experience Timmy could possibly have had to call them forth. As he stood there under the apple boughs, his mother, Linda Pelham, came softly out and waited, her passionately anxious gaze fixed upon his back. She was far below the ordinary hight of woman, but she had more muscle than many a man; and her sharpened face, with its sandy hue and light eyes, held a spiritual force that sometimes met the observer with the impact of a blow.

Behind her in the doorway stood another woman, her daughter Anstiss, taller than she and wearing an odd look of superior age, possibly because she seemed poorer and more pinched. Her threadbare calico was covered with a multitude of patches, skillfully inserted, and her apron had been pieced in irregular patterns. But everything belonging to her was rigidly clean, and though the white band about her neck was only the hem of an old sheet, it had been exquisitely starched and ironed. The two women stood there looking at Timmy's back, and Timmy smiled at the smiling sky. His long arms hung loosely at his side, and his feet twitched as if they felt themselves called. He formed no ignoble part of the bounteous day. You felt chiefly his difference to the things of this earth, not his inadequacy. His coloring was pink and delicate, like the apple blooms. His heavy masses of dun, light hair hid the possible lack of symmetry in the shape of his head, and his blue eyes were lighted by some hidden ecstasy. Suddenly he stretched out both arms and began a low, rhythmic sound, like the humming of a wheel; he paused there a moment, atilt on tiptoe and then went dancing away.

"There!" said the elder woman. She drew the long sigh of an expectation fulfilled. "I thought he'd forgot it. I never knew him to oversleep on a Sunday mornin', an' I couldn't help prophesyin' 'twould upset the rest o' the day. Well, there!"

Timmy ran with a regular step, incredibly rapid and yet full of intention, straight down the bank and round the apple trees one by one. He did not touch them; he only circled them at a uniform distance, keeping always the low rhythm of his chant. It was his Sunday morning custom, an unvarying salute to the one still day among the seven, and it came to life with the melting of the snow and the brighter sun. All winter Timmy drooped; but when the buds began to stir, something stirred also in his heart. Then at daybreak it called him broad awake, and he threw on his clothes with none of the fumbling which hampered him at other times and ran forth to his strange ceremonial, so like a fantastic worship of the unknown God. His eyes were fixed upon the sky, his arms outstretched, and he ran with the security and precision of one walking in sleep. Having circled the trees about the house, he took to the little path and ran out into the country road. There he turned down toward the little river and sped on, circling all the trees by the way. When he reached the river he would wheel and trot back. As the neighbors told newcomers, with a gravity equal to their ignorance of nature's reasons, Timmy was "stopped by running water."

The two women returned to the house and sat down again at the breakfast table. Anstiss finished her piece of johnnycake and carefully picked up all the crumbs within her reach. She did this with the air of one called to an exacting task in which there is no hardship. So might she have pondered and striven over some piece of delicate work well worth the doing. At length, spying one last unnoted crumb upon the tablecloth, her face quivered into satisfied yet stealthy delight. Anstiss was saving and she loved to save.

"More tea?" asked her mother, looking up briefly, after filling her own cup. Anstiss gave hers an anxious examination; it had been drained to the last drop.

"There's a mite o' sugar left," she said, apologetically, with one quick look at her mother. "Jest a drop o' hot water to rense it out!"

Question and answer were, as even the neighbors knew, "reg'lar as the day." Anstiss always "rensed" her cup, and her mother acceded to the habit with the callousness of usage. Years ago Linda had been fretted by it, but at some points time had welded her armor more firmly and more strong. Now she sat looking out of the window through the strings where the climbing beans were presently to twine.

"Well," she said at last, "we set up so late there wa'n't no time to talk it over. What think of her?"

The night before, David, the eldest son, had brought his betrothed from Saltash, where she taught school, to take tea and be approved. He had driven her home again and there he was to spend Sunday.

"She's real pretty," said Anstiss, peering into her spoon for a possible grain of sugar. "I guess she's a highflyer, though. Them white feathers were pretty gay. I hope she never'll come to want."

"Want! The cat's foot!" exclaimed her mother, recklessly. "Anstiss, you know what I told you. You're luckier'n most of us. You've sensed your besettin' sin an' you've got odds to fight ag'inst it."

Anstiss set down her cup very meekly. "I will, ma'am, I will," she responded, like a humble child. "I'm goin' to try all day an' see'f I can't be lavish."

"See't you do," said the widow, ruthlessly. "It's like drawin' your eye-teeth, but you'll be glad when it's over. Now, Anstiss, I'm goin' down to the judge's an' you feedthe hins. Give 'em a good passel, now!"

The younger woman's face contracted in the lines of an honest grief. It was a heavy cross to care for living things. They were dear to her and she could not stint them. Yet stinting was in her blood, and nature goaded her on until her very soul lay faint under the necessity of resisting. "I'll feed 'em," she said at length, with the gentleness of an unwilling submission. "You goin' to alter the will? Don't seem's if I would."

"I've got to," answered Linda, conclusively. She went into the clockroom and returned with her good black bonnet and a little crape shawl. Had it not been Sunday she would simply have tied on her garden "flat"; but some deference was due the time. "I dunno's he'll 'tend to it at all Sabbath Day, but 'twon't do no harm to try. I never put off anything yet without gittin' ketched."

She hastened away with her brisk, capable step, but midway "down the road," as every one called the stretch of highway between hamlet and church, she paused. The judge himself was coming in his carryall and the entire family with him. They were going over to Saltash to spend the day. There would be no making of wills till Monday morning. Linda stood waiting by the roadside. She lifted an imploring hand, but the judge only gave Old Gray a little flick on the shoulder and, bowing suavely, passed her by.

"The old torment!" said Linda to herself. "He knows well enough what I wanted. I'll bet a dollar I shall die 'fore night!"

She turned about on her way homeward, but just then the doctor came driving along in an open buggy. He drew up, and threw away his cigar.

"Ride?" he called. "Going home, aren't you?"

Linda climbed into the buggy with all the alacrity of her little feet.

"Yes, I be," she said, "*now*. I was goin' down to the judge's to git my will altered over, but he's harnessed up an' gone. My, ain't I glad Anstiss wa'n't by to see you do that!"

The doctor quieted his horse into a walk.

"What?" he asked.

"Throw away that piece o' cigar. You

know she never can abide waste, an' she'd ha' had to pick it up. An' then she's so set ag'inst tobacco, she'd ha' felt called on to bury it. It's a mercy that affliction's passed her by!"

"I just met Timmy," said the doctor, tentatively.

"Yes," said Linda. She folded her hands outside her shawl in anticipated enjoyment. She dearly loved a chat with the doctor. His knowledge seemed to her almost supernatural in one so young. He was the perfect confidant. His accumulated experience gave him understanding, and his manners, said the country people, were "as easy as an old shoe." "'Twas about him I was goin' down to the judge's. You see, when I found out how 'twas with Timmy, I made my will."

The doctor had many a time heard from the neighbors the story of the will and its remaking, but he liked to hear it again. He turned upon her a glance of cordial interest, the like of which had thawed many a colder heart. Linda had thought of little for years save the drama of her life and the greater drama wherein it had been absorbed. She was ready to rehearse them both.

"You see," she continued, her eyes traveling through the aisle of elms before them, "when the war begun I was possessed. Nothin' ever stirred me up like that. I didn't know how to git along." Her eyes filled with hot, painful tears. A fever flush rose in her cheeks. "I dunno why it was I didn't take it like other folks. All I know is I didn't. Sammy says—he's my brother's youngest, gone into a bank in Boston—'twas because some of our folks fit in the Revolution an' some in 1812. I dunno. I never paid much heed to that. But I was possessed. I wanted to go an' take care of the soldiers; but Davie was a little boy then an' couldn't be left. Besides, *he* wouldn't let me He was terrible tender of me!" Two tears trickled slowly down the fiery hollow of her cheek. The love of her dead husband was yet living, and sometimes in spite of rigorous restraint it rose and walked. "But *he* was jest as crazy as I was. We were jest alike. Don't you never heed folks when they tell you man an' wife have got to be different so's to fay in. They ain't. We were alike as two peas—eyes, hair and disposition—an' we wanted the same things, down to sage cheese an' riz doughnuts. Never had a word. Well, he went. We were terrible keyed up. He wa'n't drafted. 'Twas his own will an' pleasure; there wa'n't no blowin' hot an' cold. Right in the midst of the fust uprisin', when the Elder boys give out they had sciatica, an' one hoppled round an' tother went on crutches, an' Squire Beane on the Saltash Road got so used to offering bounty they said he'd be thankful to buy off the hins an' cats, *he* went straight off an' enlisted. He didn't give me warnin', but I knew. I knew as well as you could ha' told me. He put on a clean dicky an' harnessed up without a word, an' soon as he drove off I shet myself up in the shed chamber an' fit it out. I was possessed for him to go; I should ha' drove him out o' the house if he hadn't, but that was the minute I found out war'd begun. Well, they went tootin' out o' town an' all the women with 'em to the cars, an' then we that had got to stay settled down to keep castle."

They had reached her gate, and the doctor drew his horse to a standstill. Linda came hastily back to the present world and looked about her with bewildered eyes. He laid his hand on hers.

"Say on," he counseled. "Sit here and talk."

"There ain't much more to tell," she said, clasping her thin hands tightly, one upon the other, "except we lived pretty near the wind, an' the only let-up we had was when he come home once on furlough. I carried on the farm, an' I raked an' scraped to keep soul an' body together. Davie wa'n't old enough to help, an' I didn't have time to learn him much of anything, except to eat potatoes an' salt. I've seen the day I was thankful to git the salt. I pieced an' mended an' made. One spell I hadn't a shoe to my foot except what I botched up out o' some old felt. Once in a dog's age, when Davie couldn't stan' it any longer, I'd hatch up a pie. The neighbors used to say I could git pie off'n a rock. I shouldn't dast to offer you them pies; they never had one mite o' sweetenin'. Then Anstiss come an' she was—marked." Her voice fell awesomely on the last word.

"I know," said the doctor. "Yes, I know."

"She wa'n't more'n two year old when I found out how 'twas goin' to be," continued Linda. Her eyes sought his now and a strange and pitiful look crept in about her mouth. "When she was a little mite, no higher'n that, she'd hide her luncheon so's to save it. Once she carried a piece of butter out o' her plate to a little hoard she'd got out in the woodpile, an' I ketched her crying as if her heart would break because it melted there. She wa'n't more'n ten year old when I talked it all out with her. 'Anstiss,' says I, 'it's your cross. It's what you gi'n the war. It's your cross an' you've got to bear it, same as Joe Coles does losin' his arm, or that fellow to Sudleigh his stiff knee.' That tickled her for a little while. She felt sort o' important over it, an' I didn't know but pride'd carry her through. But byme-by that got dulled an' the heft o' the time sence she's had to fight with nothin' but clear grit to back her. I wisht you could see her chamber cluzzet, filled up to the door with little mites o' things she picks up, no use to her nor nobody else—pieces o' lamp chimbley, old tinware, spools, I dunno what all. Once a month reg'lar we go through it together, an' clear it out, an' sometimes she'll stan' by with the tears runnin' down her cheeks. Well, we rubbed along, an' byme-by the war ended an' he come home. An' he come with both his arms shot off, crawlin' into the gate. 'Lindy,' says he, fust thing, 'I never shall mow another swathe.' I hadn't shed many tears, but then I broke down. I didn't cry. I laughed. 'Well,' says I, 'we'll take to raisin' beans. You can tread 'em out.' He laughed, too, an' little Davie come toddlin' down the path. 'Ma'am,' says he, 'what you laughin' at?' An' I hil' him up so's't his father could kiss him. I dunno's I ever had such a good time as I did that year. There was the country safe, an' he'd helped to save her. I never put the victuals to his lips without gloryin' in it. P'r'aps I was too much lifted up; for long in the year Timmy was born, an' he was born—*so*."

"Yes," said the doctor again. "Yes, I know."

Linda came out of her trance, and turned her to the barren present. Her eyes lost their softer veil; they took on the hardiness of resolve.

"I says to myself, when I found he was so, that I must see he was provided for. The minute *he* was took away I made my will. I left Timmy to Aunt Bethiah, an' if she was dead to David, if he should be growed, an' then to Cousin Blake, an' then to Anstiss. I put her off some ways, ye see, for I knew how 'twould cross her to keep him fed an' clothed. Then there was Mis' Barker, down to the Mills; she said she was willin' to take him. So I've kep' puttin' in one an' another as they give their consent. You can't have too long a string, thinks I. They might all be carried off in one day, an' then where's Timmy?"

"Don't you want to put me in?" asked the doctor.

Linda looked round at him in an outshining glory of gratitude.

"I do so," she responded. "That *is* complete. That makes two new ones in less'n a couple o' days. You see I've got Marcia, an' I was goin' to the judge's this very mornin' to ask him to put her down."

"Marcia?"

"Yes," said Linda, proudly, "that's my son's girl. They've been going together nigh onto two months, an' last night he brought her over to tea. She's a sweet, capable creatur', an' David worships the ground she walks on. Timmy took a terrible shine to her, too; an' soon as I see him cuddlin' down by her, I says to myself, 'I'll put her in after Aunt Bethiah.' So I took her into the clockroom an' asked her, an' she never deliberated a minute. 'Yes,' says she, 'yes! who should he go to if not to his own brother an' sister?' There! my tongue runs fast enough to turn a mill. Pox take it! I don't talk so free to everybody, but I guess you've kep' a close mouth before this." She rose, and descended to the ground with the bird-like alacrity of her mounting.

"I guess I have," said the doctor. "Now don't you forget to put me in. There's Timmy. These long runs aren't very good for him, you know. I went over him pretty thoroughly the day he had the cold, and I should say he'd better be moderate."

Linda laid a hand on the wheel. Her forehead puckered itself into the frown of anxious consideration.

"I dunno what I can do," she said. "Years an' years ago I tried to put a stop to't, but he took on so I gi'n it up an' let him have his will."

The doctor had reconsidered. He repented his hasty speech.

"That's right," he said, with reassuring warmth. "Let him have all the good times he can. You won't be sorry."

Linda took her hand from the dusty wheel, and he drove on. She waited there while Timmy came up the shaded road, very bright now in the light of later morning. He came droopingly, his head low and his long arms swinging. His face was purple. Linda passed an arm about his shoulders and he leaned upon her.

"Poor sonny!" she said, drawing him toward the house.

Anstiss was sweeping the floor, scrutinizing every rolling of dust for a pin or a crumb for the fowls. Her mother made her a signal of silence, and Anstiss responded with an uplifting of the eyebrows and a sympathetic smile. The mother passed to an old rocking-chair in the corner and Timmy followed, his dull eyes fixed upon the floor. There she sat down and he threw himself at her feet.

"Put a hand on a head," he crooned, "an' say, 'Poor Timmy!'"

"Poor Timmy," said the mother, her hand on his flaxen locks, "poor Timmy!"

There he sat resting, as he did every morning after his Sunday tree-worship, murmuring from time to time, "Put a hand on a head an' say, 'Poor Timmy,'" until he lulled himself off to sleep.

On Monday morning Linda had ample time for the washing, because Timmy was entertaining himself bravely according to a fashion he followed in fine weather. Out under the woodshed was a recess devoted to tools, and midway across it stretched a bar hung with old horseshoes. Timmy stood before them, with a little rusty hammer in his hand, and struck one shoe after another, evoking a melodious clink. All the sounds appealed to him, yet he had his favorites among them. He called them forth after a system of his own, weaving a formless minor melody; with certain notes, especially beloved, a look of rapture flashed over his face, and again the delicate features settled into a mildness of expectancy. Whenever his mother heard the lingering *clink, clink* from the shed, she possessed her soul in peace—Timmy was happy and out of harm.

At ten o'clock David drove into the yard, late for his day's work but conscious of ample excuse. His mother came to the door, her dripping arms rolled in her apron, and Anstiss followed. Timmy left his happy occupation and came forward, too. David looked very straight and strong and handsome in his Sunday clothes.

"Well," said his mother, proudly, "how'd you leave her?"

David had a delicate skin; he colored rapidly like a girl. "Pretty well, I guess," he said, laughing. "Don't bother me now till I get this collar off. It's tighter'n a drum." But as he advanced toward the house Timmy ran before him. He pulled a little wad of paper from his pocket, and opened it laboriously, breathing hard.

"What you got there, sonny?" asked David, kindly.

His mother pressed forward and Anstiss, espying a pin on the ground, pounced on it in delighted eagerness. Timmy kept on working in his fumbling way. Presently he came to a little curling wisp of black hair. He held it up, and his face ran over with radiance not unmixed with a certain malicious challenge of them all. David flushed crimson. He made a passionately clumsy movement toward the curl; but Timmy held it out of reach.

"By George!" said David, "she told me he cut one off, but I never believed it."

"Who told you?" asked Anstiss.

"She—Marcia. She said he come up behind her an' she thought 'twas me. Then she heard a little snip an' see him run. An' she missed one of her curls. Here, Timmy, you give that over!"

Timmy rolled it rapidly in the sodden paper and concealed it in a tightening fist. He still smiled, but warily; he looked like a forest creature ready to flee. But his mother flushed high with pride. "Now, ain't that cute!" she exclaimed. "Anstiss, ain't that cute? Davie, you let him have it. He's earnt it by bein' so clever. Do let him have it! If you've got Marcia Lee, you needn't begrutch a spear or two off'n her head."

But while David deliberated, Timmy darted away. He skimmed over to the sweet-bough tree and dropped upon the ground. There he unrolled his treasure and began crooning over it softly. Once he laid it against his cheek, then his lips.

"My soul an' body!" said Linda, in solemnity of wonder, "if he ain't kissin' of it! I didn't know he could. He never learnt so much as to kiss *me*."

Anstiss put a hand on her shoulder and the two women stood there in silent grief. They were dominated by the maternal and they seemed to forget David: for the moment he was outside. He knew it from old experience, and in some dim fashion he could understand.

"Here, mother," he said, gently, "you let me get by you an' I'll change my things. Don't bother him about it. He shall have it if it'll do him any good."

The week went on with the even tread marked by duties done. Linda made her will, and "put in" Marcia and the doctor. She was glad to have it over before the rain began It set in on Tuesday in a gray downpour and continued through the three following days. Timmy drooped, as he always did when skies were dark, and his mother's eyes mourned with him. It was a dull week to David, also, and when on Saturday the sun assumed palpable sway his heart responded to the signal of bright weather.

"I guess I'll ride over Saltash way, tonight," he remarked, shyly, to his mother. "Maybe I'll bring her back."

"Well," answered Linda, "I'm glad you spoke of it. I'll try to dig a few dandelions afore dark."

It was late when David drove into the yard with his hired horse. There was nothing to say, but he was rich in joy, and longed to shed it on his path. He looked at Timmy out under the sweet-bough tree.

"Say, Timmy," he called, "I'm goin' to bring her back with me. You hear, sonny? I'm goin' to bring her back! Anstiss, tell mother good-by. Tell her she needn't sit up; only leave Marcia a candle."

He turned, and rattled out of the yard; but meantime Timmy had slipped down into the orchard and fled so fast between the trees that when David drove by he was waiting beside the elder bushes in the road. He darted out of the shadow, caught the buggy behind, and followed it with an even trot. The beauty of the night came fast. The storm had wholly gone; there grew to be a deep significance in the phrase that the moon had "carried it over." She was regnant now, a disk of mellowed gold. The fresh earth smell rose in a moist, impalpable cloud. The senses were drenched with the fragrance of new vegetation, and hints of other springs came thronging upon the mind until she swooned in a remembered rapture. David was in haste to be there. His blood stirred under the intoxication of the night and, bearing within himself the accumulated experience of the men who had loved and longed before him, he felt it blossom in his own nature and recognized with wonder the greatness of it all. Yet he was only conscious that he thought of Marcia, and he urged the horse onward.

They were bewildering half-thoughts that were moving vainly within Timmy's mind and quickening his steady tread. Once or twice David fancied he heard something behind, and slackened his speed to listen; but Timmy only hung from the buggy and rested before going on. When they drove into Saltash and turned down the maple-bordered way, he dropped off and staggered up to a lilac bush, where he curled himself in the shade to rest. But his quick eye scanned the house. He saw Marcia come forward to meet her lover. He watched her as she went in, and noted the gleam and darkness at her chamber window. Then she reappeared, and there came a clash of pleasant voices bidding her good-night. The two entered the carriage and drove out again into the road; and Timmy, with a little laugh all to himself, followed them. Now the sense of his good fortune turned the muddy highway into a path of light. David and he had got her: she was theirs. By some sympathy stronger than that of the regulated mind, sworn to see things as they are, he was very near the night, nearer, even, than the lovers, in all their budding wisdom. What if he failed to tell one syllable of all he heard? The whole heart of life might lie in the uncounted throbbing of a pulse, and life itself goes on in silent corners. Nature, at least, knew her child. She was kind to him, and not with the clumsy kindliness of men.

Anstiss and her mother had not missed him. Often he crept up to bed in the dusk, and tonight, excited by the prospect of their coming guest, they thought and talked of nothing else. They were watching on the steps, in the brilliant darkness, and before the carriage came, they had risen and were waiting.

"Why, what made you sit up?" rang Marcia's fresh voice. "You needn't."

"You didn't s'pose we'd let you poke off to bed by yourself?" said Linda, with a new sweetness in her tone. "Here, David, git her out, an' then you take the horse home. Why, Timmy child, where'd you come from?"

Mud-besplashed, panting, his thick hair tossed over his head, he staggered forward into the light. He caught at Marcia's dress, and she, with some swift intuition, threw her strong arms about him and held him up.

"Put a hand on a head"—began Timmy, and then, in spite even of David's bewildered grasp, he yielded and sank. But now Anstiss was holding the light, and she and her mother had the comfort of his fleeting look. Their minds, in swift accord of anxious love, went flashing back over the Sunday mornings of his life: for this was his look of joy.

. . . .

It was the doctor who helped David to lay him in his coffin. Linda stood near at hand, but she did not cry. Her face had fallen into the lines of an acquiescent humility. "I'm real glad," she kept whispering, while she cleared her throat at intervals and tried to speak aloud. "I'm real glad. I guess if there *is* any such place, his father'll look out for him."

David went out of the room and the doctor seized upon the moment. "You know what you said once," he reminded her, with a significance grave enough to dominate even the ear of grief. "It was true of Anstiss; it's true of Timmy. You gave them to the war. Look! I'll put it where nobody'll see it, and nobody shall ever know but you and me."

He unrolled a little parcel he had brought and folded the fabric reverently. It was a flag, and he laid it over Timmy's feet.

The Companions of the Sorrowful Way*

The Three Intimates of Jesus

By Ian Maclaren

It may not be given unto the devout heart to enter into certain of the Lord's sorrows. There are others which even St. John or Mary of Bethany can only imagine. When his fellow-townsmen would have taken his life, or Pharisees from Jerusalem dogged his steps, or the foolish multitude wearied of him, or even Judas Iscariot sold his Master for thirty pieces of silver, the vexation is within our understanding. When Jesus withdrew into the shadow of the olive trees and threw himself upon the ground and besought his Father time after time for relief, and sweat great drops of blood in his agony, the tribulation is beyond what even chief saints can think. Sensitive natures have moments of utter horror, when the naked shape of some loathsome sin is forced upon their gaze and they cry out in their outraged purity. Yet the finest nature is callous beside the soul of Christ and its purity is black beside his whiteness. When the sin of the race into which he had been born and whose lot he chose to share came to a climax in his rejection and betrayal; when our rebellion, unbelief, our selfishness, pride, treachery, our hatred, envy, falsehood—all the impieties of all the members of the body—came upon him, the head; then his strength was nigh breaking and he shrank from the cup.

When any one is called unto Gethsemane he must leave his nearest intimates and drink this cup alone. In the supreme temptations and sorrows of life the soul is isolated, and it were unbecoming and impious that any human eye should peep upon its agony. Yet even in that awful privacy, when God's hand leads us into the secret place of grief and curtains us with darkness we hunger for human sympathy, and we are disheartened if there be none to feel with us. One is comforted to know that near by a brother man is praying for him and waiting till haply he be delivered from his straits. Jesus was intensely human, and although he had spent many nights alone in this garden in communion with the Father he could not do without fellowship when he wrestled with temptation. He called aside his three intimates in the college of apostles and led them to the verge of the great mystery. Some came of their own accord into the sorrowful way, as that young man in the linen cloth, and Pilate's wife; some are dragged into this way by the violent hands of men, such were Simon the Cyrenian and the penitent thief; some found themselves in the way by the accident of circumstances—of them were the daughters of Jerusalem and the Roman centurion—but certain were called directly by the Lord to join him at the very beginning of his way, the two sons of Zebedee and Simon Peter.

If the apostles be taken to represent the church, then the three stand for that inner circle of choice souls who chiefly understand the mind of the Lord, who chiefly feel with his heart. One was the type of vision, to whom the very heavens would yet be opened; one was the type of action, who should declare Christ's name before councils; one was the type of heroism, who first of the apostolic band sealed his testimony with his blood. They were the spectators of Christ's most wonderful works, the witnesses to his glory, the companions of his passion. When Jesus called back Jairus's little maid from the dead by his kindly word, they stood beside the couch. When the veil between the seen and unseen dissolved, and Jesus' garments shone white as no fuller on earth could white them, they were on the mount; when he drank the bitter cup of this world's sin, they saw his hands tremble at the lifting thereof. He is your intimate to whom you turn in those solemn moments of life, and this was the honor set by Jesus on the three apostles.

Friendship can never be judged amid the ordinary circumstances of life—when we nod to our friend as he hurries past, when we are silent to him for months, when we chide him for some fault, when we give him careless advice. Friendship is proved when he is in the big black straits of life, and we remember nothing save our loyalty and his need. If three keep guard beside him in his Gethsemane, he is not to be pitied; but the three on whom Jesus put his faith watched for a while and then slept. The sleep of the three is the shame of the gospels, and there be some to whom the failure of St. John is sadder than the crucifixion. The people left Jesus—they were ignorant; the Pharisees slandered him—they were bigots; Judas betrayed him—he was a knave; Pilate crucified him—he was a place hunter; for each an excuse can be found by charity. If even the eight slept, they were not his intimates. "Betrayest thou the Son of Man with a kiss?" was a keen reproach, but there was in it no complaint like this, "Could ye not watch with me one hour?" It was the cry of a wounded heart which in its hour of need had trusted its friends and been disappointed. When St. John could not keep vigil during his Friend's hardest hour, although Jesus used no upbraidings but found a kindly reason, the nails of the cross could not have been so bitter an affliction.

The church will ever make her pious pilgrimage to the garden of the Lord's passion, and under the shadow of the olives she will ever learn the secret of sacrifice, but the Lord has not yet abandoned Gethsemane. While his flesh and blood throughout the world and in all ages endure cruel wrong and suffering, he cannot be indifferent or untouched. The far distance of heaven does not dull his ear to the crying of his kinsfolk, nor does the glory of the Father blind his eyes to the martyrdom on earth. Into his heart is it all poured in virtue of his holy incarnation and eternal priesthood. The battlefields soaking with the blood of his brethren, the shameful wrongs of women and children, the sufferings of the prisoners who have done no wrong, the hunger and oppression of the poor, the torture of the dumb animals which have no appeal except to their Lord, are his present Gethsemane. His is an eternal passion, and a cup still refilled from day to day.

With the Lord is joined in this ministry of sympathy a band of companions who are the flower of the church, and who have not slept on their watch. They are his chosen friends, and belong to all times and creeds and callings—being as different one from another as St. John was from St. Peter, and finding their unity in the vision of the Master beneath the olives with his agonized prayer and his sweat of blood. Some are missionaries of the Lord, who carried the cross in their hearts rather than in their hands—from St. Paul, who poured out life as a drink offering, and Xavier, who stretched out his hands to the East and prayed for more sufferings, unto that pure spirit Brainerd, who grasped for multitudes of souls from his loved red Indians, and Livingstone, who in his patience and charity carried the light of the divine love into the dark places of the earth. Some are lovers of their fellowmen, such as that heroic monk who, by an impulse of sacrifice, brought to an end the gladiatorial conflicts, and St. Vincent de Paul, with his devotion to the slaves of the galleys; such as Howard, who reformed the prisons of Europe; and Elizabeth Fry, who carried the evangel to the prisoners. Some are rather deliverers and reformers and patriots and martrys, like John Huss and Hugh Latimer and Lord William Russell and that knight-errant, General Gordon. They kept their vigil carefully, and drank Christ's cup without complaining, and filled up what remained of his sufferings for the salvation of the world.

What the Lord's companions have suffered with him cannot be imagined by those of us who are of the outer circle. Theirs was not a passing feeling of kindly pity, nor the service of a few empty hours. They tasted the very pain of the victims; they surrendered the joys of life; they strained their reason in the keenness of their sympathy; they counted not their life dear in their devotion. The world's sorrow has so overcome pious and sensitive natures that in their measure they also have besought God that the cup might pass. This has been their trial, and this has been their strength. In this secret fellowship with the Man of Sorrows they were thoroughly cleansed from that unconscious callousness of heart which secures us against the appeal of suffering, and that secret taint of selfishness which, as by an instinct, safeguards our personal interests. It is in this travail of soul over the world that saints are formed and men reach the hights of holiness; it is in this shadow that pious hearts are led into the mysteries of the soul and into the secret things of God. The agonies of life grow luminous and beautiful to those who are taken apart and keep watch with the Lord.

It is not by the way of learning, but by the way of suffering, that we come unto knowledge, and he was right who, being asked how he came to know so much, pointed to the crucifix. They who sail on the surface of a summer sea gain no treasures, but they who, weighed down with sorrow, fear not to sound the depths, return to the light with pearls in their hands. One vigil in Gethsemane with Christ teaches more than can be heard in all the synagogues, than all we gather in our pleasant days. We learn at last to say, "Thy will be done," and to make our last surrender; and if it be that hearts pass through misery's presses, heaven is already bending over us in benediction, and the angels of God are making haste to be our ministers.

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DRUMMOND AMONGST HIS STUDENTS

BY W. MACKINTOSH MACKAY

To young men Professor Drummond was always a very interesting personality. More than most in our day he had learned the secret of perpetual youth. He died at forty-six, yet to those who knew him he seemed little more than thirty. To the readers, then, of *The Congregationalist* these recollections of one of his old students may perhaps have a certain interest. A young man himself to the last, he had the privilege, such as few have today, of being "a young man's man."

My first near view of Drummond carries me back to a Saturday in a winter session in Glasgow in 1884-85. That was the year of his return from Africa, when he "awoke" from his journey in the Dark Continent to find himself famous. He seemed to bear his honors with a modesty approaching unconsciousness, but it was not till one day, when he took us all on a geological excursion to a limestone quarry some twenty miles from Glasgow, that we got to know him. What fossils we discovered that day I have quite forgotten; I only know we discovered a very live, brilliant specimen of nineteenth century man; we discovered Drummond. He was unlike all other professors we had known. These had hitherto been to us awful personages, and our interviews with them were few and fearful. Drummond disclosed himself to us as a young man like ourselves—almost a boy in spirit, indeed more youthful than many in his class.

If what Froude says is true, that there is "a certain lightness and elasticity about all men of genius," then Drummond had this quality above all men I have known. There was a starry radiance about him. In his company you could never feel dull.

I remember towards the end of the day we students had got hold of some empty trucks lying on a side piece of rail which led into the quarry. There was a pretty steep incline, and we thought it would be fine fun to have a run on these trucks. But would the professor like it? We looked silently to him. To our surprise the professor, with a solemn twinkle in his eye, said he would come in too! As we were deliciously dashing down the incline, the professor began to philosophize. What was it made this so glorious, while we had been somnolently riding in a railway train going at a far greater speed? One of the students suggested, "Because we are doing what is against the law." "No," said Drummond, "I think it is rather the sense of motion. In a train you are shut up, while here the wind is all about you, and you *feel* you are going. In that, I think the stagecoach beats the locomotive."

The "boyishness" of our new professor was still more discovered to us at the end of the session, when we had a holiday with him in the Island of Arran. It was his generous habit to take his class down every year to Brodick, and there at his own expense keep them for three days. Never were days more pleasant! At the end of the winter session we were longing for the country, and with the Arran hills for that country and Drummond for our guide we had a combination almost as near paradise as this earth can supply. It was our custom to spend the days in excursions to Goatfell, Glen Sannox and other points of geological interest in that geologically very rich locality. With the geology, of course, there was a good deal of fun intermixed. There is a tradition of one student sending a telegram to the college librarian, a rather stern gentleman, never known to joke, with the startling news, "The earth's crust is in capital condition."

Pleasant, however, as the days were, I think the nights with Drummond were almost pleasanter. After the evening meal it was our custom to meet in one of the largest of the houses in which we lodged and there spend the evening in talk of all kinds. It was then the professor fully opened himself out to us, and what a revelation that was! He was one of the most interesting conversationalists I have known. Not that he was specially brilliant, but his wonderful magnetic personality came into play. With his low, mellow, yet piercing tones he held you entranced. I remember one evening the conversation turned on mesmerism and the "occult science" then just coming into vogue. Drummond had been a great mesmerist as a student, and he told us some very striking stories of his "inhibitory power." One student he had so often mesmerized that he could influence him at a distance. On one occasion, however, his gift, he told us, had led him into a somewhat dangerous position, and had almost deprived the world of Natural Law in the Spiritual World. He had put a poker into the hand of the student with the "suggestion" that it was a gun. Then, pointing to a bunch of feathers on the floor, he said, "Shoot that bird!" The man raised the poker and shot. "It is not quite dead," said Drummond; "see! it is moving" (a gust of wind had rustled it). "Strike it with your gun." The man struck it with his gun. "Now," said Drummond, "shoot me!" The man pretended to shoot, and Drummond fell, but just as he was about to rise he saw to his horror the man above him with the poker raised in his hand and ready to strike him to the ground. He had just time to remove the "suggestion" by a swift word, or the consequences might have been serious.

Of course, stories like these roused in our minds a strong desire to see an experiment of his powers and we eagerly offered ourselves to his hands. But Drummond steadily refused. Without going the length of saying that such things were absolutely wrong, he seemed now, on the whole, to think it a questionable action to deprive any man (even in jest and for a moment) of the powers of will and self-determination. For in truth, behind all his geniality and humor, it was easy to see that there was a strong, deep current of serious thought and religious faith. It was that made the ripples on the surface so attractively beautiful. At this very moment he was beginning that grand movement among the students of Scotland which some think the most permanent work of his life.

After our first year we did not see much of Professor Drummond, as our curriculum carried us into other subjects and science was never again taken up. That was a thing many of us deeply regretted, for his lectures were a joy to listen to, partly from the beautiful Stevensonian English in which they were written, but chiefly from the unnamable attractiveness of the man himself.

We had, however, an occasional opportunity of meeting him at the college dinner table, at which in rotation with the other professors he presided from time to time. Our conversations with him there were always a stimulus. One of these I may recall, as it may interest lovers of literature. The talk had drifted on to the subject of the essay as a form of literary composition, and we were speaking of the leading English essayists of the century. "I regard," said Professor Drummond, "Mr. Hutton's essay on Goethe as the finest essay of the century."

"The finest of the century!" I said, with an incredulous look, as hosts of great names flashed through the mind.

"Yes," he replied. "I know it is a big thing to say, but I believe it to be true. If you have not read it you should, and you will find it, at all events, a splendid piece of work."

I did read it and found it, as he had said, "a splendid piece of work," though one might not go quite the length he had gone.

There was one thing I noticed in the essay which seemed to me true of the professor himself. Mr. Hutton refers there to a certain "demonic power" in Goethe—a kind of magnetic attractiveness which made him dominate all he came in contact with. The same, of course with a difference, seemed to me true of Drummond. He had a wonderful power of magnetizing you when in his company, so that you were ready to assent to things which when away from him you might be disposed to call in question. This I found was the opinion of others, too—especially of his power as a public speaker. "Drummond," said one to me, "mesmerizes his audiences"—a statement true and yet not the whole truth. I mean, if the "mesmerizing" was there, it was, I believe, quite unconscious on his part. It was his noble personality, interpenetrated as it was with a wonderful devotion to Christ, that thrilled his audiences and made him, in some respects, the most persuasive orator I have heard.

Drummond was evidently a great admirer of Mr. Hutton. Another of these essays which he recommended us to read was that on The Hard Church. A man, he said, might be a Broad Churchman or a High Churchman or a Low Churchman, and in any of these positions he could find points of contact with him, but "the *Hard* Church" was the worst of all heresies.

The last time I saw Professor Drummond was at a great missionary meeting in Glasgow. He was then still in perfect health, and his speech that night was a triumph of refined oratory. Without raising his voice in the least, his weird, piercing tones held the audience from start to finish like a tense wire, and you could have heard the proverbial pin fall to the floor. He was speaking of missions in the South Sea Islands, and his closing passage was a perfect example of his skill as a protagonist. It was the objection that the people of these islands were a decaying race, and not worth the labor that was spent upon them, that he was dealing with, but it was noticeable he did not argue the point; he simply made it the crown of his appeal.

"And people tell us," he said in his closing sentence, "that the race for whom our missionaries are thus giving their toil, their talents, their life, is a decaying race, and that in fifty years not one of them will be left—*that* I consider the noblest example of the sacrifice of Christ."

The words which Martineau has said of all great men are true in a very special sense of Drummond: "The noblest workers of the world leave behind them nothing so great as the image of *themselves*."

AT YALE DIVINITY

Whatever New Haven reserves in the way of scenic beauty for the larger throngs of visitors who attend the June Commencement festivities, it is certain that May hath its charms no less than the month of roses, and May bestows them with liberal hand upon the returning sons of Yale, who drop parochial cares for a day or two in order once more to salute their *alma mater* in divinity and to see another installment of embryonic ministers started on their professional career. The green was never more velvety, the great elms were never robed in such leafy loveliness, nor did the rich purple clusters of the wistaria ever droop more gracefully over the pleasant homes in which the university city abounds.

One did not have to be long in town to learn that Dr. Behrends had been there on the previous Sunday and in his address to the graduating class had stirred the waters of debate, not to say of dissent. Whether the Brooklyn divine fancied himself in a hostile theological environment, or whether he felt that the place and the occasion furnished a rare opportunity for another of those deliverances for which he has become famous of late, at all events he was in a decidedly vigorous mood and planted himself squarely on fighting ground which has the merit of being clear-cut and intelligible. The point of his address was such an interpretation of Harnack's recent utterances concerning the books of the New Testament as would put the German divine at odds with the higher critics and would therefore invalidate many of the conclusions which have come to be extensively accepted in scholarly circles. Harnack Dr. Behrends looked upon as a mighty protagonist in behalf of traditional views, and he urged his audience to take passage with "Roadmaster Harnack," "who," said Dr. Behrends, "has come along with his hammer, and struck the wheels of higher criticism and pronounced them cracked and weak."

We observed no great alacrity on the part of the thirty-four members of the graduating class, or, indeed, of the other members of the seminary or of the faculty themselves to engage passage with "Roadmaster Harnack," as Dr. Behrends interpreted him. It could hardly be expected that men who had been imbibing from Professors Porter, Curtis and Bacon views in regard to the Bible quite unlike those for which Dr. Behrends contended would throw away, even under the influence of his eloquence, so many results of their seminary course.

What Harnack holds, according to his recent book, was discriminatingly set forth by Professor Porter at the alumni dinner. The welcome which he received from the students and visitors and the eager attention with which his fifteen minute paper was followed showed what confidence is placed in him. He made it clear that while Harnack has in some particulars reasserted the traditional views respecting the authorship and date of the New Testament books, he in other particulars has reaffirmed the critical as over against the traditional view and has not ceased to be himself a higher critic. Best of all, Professor Porter emphasized the fact that the drift of the best modern criticism is to assure us that we have in the gospels and the epistles a trustworthy record of facts relating to the historic Jesus.

This Commencement marked the end of seventy-five years since Yale Seminary was established, and fittingly enough two or three departures from precedent were made. Instead of addresses from eight or ten members of the graduating class, only four were heard, each being allowed from twenty to thirty minutes. The class had tried to secure the total abolition of the custom of Commencement speaking. The faculty was not prepared to take this radical step, and the compromise seems to be a happy one. Certainly returning graduates are glad in this way to form an estimate of the caliber of the outgoing class, and to learn what they are thinking about. The four addresses in such totally different lines showed how broad is the training at Yale, and how conversant the men are with questions outside the beaten track of theological research. Mr. C. C. Merrill made a temperate plea for the right kind of revivals. Shepherd Knapp, Jr., characterized with remarkable acumen the portrayal of religion in current fiction. Mr. Austin Rice, a son of Rev. C. B. Rice, D. D., spoke on the minister as a patriot, while Mr. H. F. Rall, the Hooker fellowship man, treated the theory of evolution in its bearing upon the doctrine of a fall. He took issue with Dr. Lyman Abbott at several points, and his paper was mature and masterly. Then came the address to the graduates by Rev. Henry van Dyke, D. D. The exercises were held for the first time in the College Street Hall, once the house of worship of the College Street, now the Plymouth, Church.

Another innovation this year was the alumni dinner. It proved so successful that it will become a stated feature of future Commencements. Tables were spread in the chapel of the United Church and about 125 men gathered about them. The occasion was delightful from a social point of view, while the speaking, which lasted for about three hours, was uncommonly good. Rev. T. T. Munger, D. D., president of the Alumni Association, organized last year, presided, and unless he had confessed the fact that he never before served in such a capacity no one would have suspected that he was anything but a veteran. There was a proper amount of badinage and repartee, particularly between him and Dr. J. L. Jenkins, a classmate, who described the Yale Seminary of the fifties. Reminiscences, too, abounded. Professor Fisher and President Dwight called to mind the days of meager equipment and of a faculty consisting of two men. The personal peculiarities and the graces of character of such former lights in theology as Professors Taylor, Goodrich and Gibbs were charmingly set forth. There were ringing speeches, also, from Rev. F. R. Shipman on the work of the parish minister, Rev. E. M. Chapman on Yale's position in theology, Rev. L. H. Thayer on Congregational worship, and from Rev. J. M. Whiton, D.D., on social problems. An atmosphere of good cheer brooded over the assembly from start to finish. Next year it is expected that, the news of the change being in wider circulation, this alumni dinner, which the faculty generously provides, will be an even more striking feature of the week.

The year just closed witnessed the broadening of the work of Professor Blackman's department of sociology, who has not only taken the students to New York on an investigating trip, but set several of them at work examining the conditions in which the Italian and Polish Jew elements of New Haven's population live. Professor Bacon, the new occupant of the chair of New Testament Greek, is giving eminent satisfaction. There is a growing affiliation of the school with the university through the membership of the theologues in the university debating clubs, and in other organizations made up of representatives of all departments in the university.

Twenty-six of the thirty-four graduates expect to become Congregational ministers, several already having accepted positions in New England, while five or six go West, one, in particular, to a conspicuously self-denying field in a mining region. Several men return for post-graduate work and perhaps half a dozen are still awaiting calls.

Something of the stability of Yale Seminary seems to communicate itself to the life of the local Congregational churches. How many cities can boast pastorates of the length of Drs. Meserve, Smyth, Munger, McLane, Twitchell and Mutch? It is reassuring in these days of frequent changes to find on returning to New Haven these popular and esteemed pastors at their old posts. Signs of growth, to be sure, are not lacking, as for instance the handsome new chapel in which the Plymouth Church now worships, and the thriving Congregational Club. And just as Yale Seminary moves on quietly year after year, avoiding controversy but standing for freedom and the truth, so the strong sisterhood of churches that surround this ancient school of the prophets is maintaining and extending the same hisoric faith. H. A. B.

ACROSS THE BORDER

Liberal Triumphs

The Liberal cup of rejoicing should be more than full. The Dominion by-elections brought large gains to the government, while the two provincial elections just held leave little else to be desired. Three weeks ago the Conservative party in Nova Scotia was almost annihilated, only four members being returned to the legislature. May 11 Quebec wheeled into line, when a Liberal majority of thirty took the place of a minority of twenty. Such verdicts are unprecedented in Canada. The Dominion Government and six of the provincial legislatures are now of the same political complexion, and with British Columbia captured the Liberal triumph will be complete from Atlantic to Pacific.

Mgr. Merry del Val

The widespread interest in the coming of the papal ablegate, Mgr. Merry del Val, has largely subsided, and outside of Roman Catholic circles little notice is taken of his presence. Protestant and Catholic alike are pleased with his dignified and courteous demeanor, but at the same time are declaring by their votes that the Manitoba school settlement is finality. Mgr. del Val, no doubt, must see that though cordially welcomed there is yet no disposition to brook any papal or foreign dictation in school affairs.

Diamond Jubilee

Canada will join with England in the observance of the diamond jubilee of Victoria's reign. The annual denominational gatherings are arranging for a jubilee session, and already preparations are being made for a general observance of the occasion. Various schemes have been mooted for a lasting commemoration of the year, and the one likely to be attempted is the Victorian Order of Nurses. Lady Aberdeen is the originator, and the order, if practicable, will be a great boon, placing trained nurses in all the municipalities of the Dominion.

The Prohibition Cause

The temperance agitation goes on. The Ontario legislature, as hinted in a former letter, has further amended the license law by the adoption of several stringent and restrictive clauses. Nova Scotia since that time has practically prohibited the retail of intoxicating liquors, and Manitoba, through the legislature, has reaffirmed her allegiance to prohibition principles. Now all eyes are turned to the Dominion plebiscite, and so alarming is the situation to the liquor men that a strong deputation waited on Premier Laurier May 13, and urged that the question of direct taxation for loss of revenue be also submitted to the electors.

Sunday Cars in Toronto

The vote on this question was taken May 15, and this time the electors decided in favor of cars by a majority of over 500. The result is a surprise all round. Great meetings were held by both parties, the final one of the opponents packing Morsey Music Hall with an audience of nearly 6,000 persons. It is now in order to inquire into the reasons of this unexpected result, and some causes that have contributed to the change will not be hard to find. It was the first vote under the city manhood franchise act, and the promise of an extra day's work each week no doubt greatly influenced hundreds of the unemployed. Toronto can no longer be quoted as a city without Sunday cars. J. P. G.

The Home

IN MAY

Grief was my master yesternight;
Tomorrow I may grieve again;
But now along the windy plain
The clouds have taken flight.

The sowers in the furrows go;
The lusty river brimmeth on;
The curtains from the hills are gone;
The leaves are out; and lo,

The silvery distance of the day,
The light horizons, and between
The glory of the perfect green,
The tumult of the May.

The roads far off are towered with dust;
The cherry-blooms are swept and thinned;
In yonder swaying elms the wind
Is charging gust on gust.

But here there is no stir at all;
The ministers of sun and shadow
Hoard all the perfumes of the meadow
Behind a grassy wall.

An infant rivulet wind-free
Adown the guarded hollow sets,
Over whose brink the violets
Are nodding peacefully.

From pool to pool it prattles by;
The flashing swallows dip and pass
Above the tufted marish grass,
And here at rest am I.

I care not for the old distress,
Nor if tomorrow bid me moan;
Today is mine and I have known
An hour of blessedness.

—Archibald Lampman.

In a company of a dozen men and women, recently gathered by chance in a hotel parlor, there was only one who had not crossed the ocean, yet he had seen more of America than all of the others put together, and he was not one whit behind them in general intelligence and culture. Two or three had the contemptuous tone in talking of America which is often affected by European travelers, and which grates upon the ears of a true home-lover. The European trip is valuable in the complete rest and change which it gives to the overworked and nervously tired, and in its educative influence through comparison between our new land and the older countries with a great past behind them. But when its effect is to teach people to despise their home, then it has defeated its own end. At this season of the year, when half the world seems to be going abroad, it is well to remember that there are some things worth seeing on this side of the water.

Treatment of woman is generally supposed to mark the difference between the gentleman and the boor, but the severest test of courtesy and character comes with a terrible emergency. A fire, a shipwreck, a railroad accident are sure to reveal innate selfishness or to prove capacity for unhesitating sacrifice. Stories told by the survivors of the Paris fire, concerning the shameful and cowardly conduct of several men in fashionable circles, who kicked and maltreated women in the most brutal manner, make us almost despair of the ennobling power of long social training. The well-known Parisian, who was seen slashing right and left with a stick at ladies standing in his way, finds an effective contrast in the noble magnanimity of the unfortunate Duchesse d'Alencon, who remained at her table in order to allow her visitors to escape first. According to all accounts the men who showed the greatest heroism belonged to the humble classes. The praise of Paris for unselfish bravery is now being given to the workmen of the neighborhood and to the personal attendants of the victims.

There was a suggestive sight at the last communion service in a certain metropolitan church when a gray-haired man, apparently upwards of sixty years old, stood among those who were admitted to membership on confession of faith. He knelt on receiving the rite of baptism, and those sitting near observed traces of unusual emotion on the man's face. When the candidates to be received by letter came forward he was joined by his wife, and one could not help conjecturing whether this act of consecration on his part was the fruit of her prayers. Or had some common household sorrow brought them thus together? And at how many other altars, that Sunday morning, were similar scenes being enacted? We like to think that a wife's beautiful life, no less than her prayers, is a powerful magnet in all such cases. The multitudes of women who suffer on account of spiritual estrangement from their husbands will be comforted by Harriet Prescott Spofford's latest book, An Inheritance. There is something more than an artistic literary touch in the way Dr. Donner's spiritual perceptions are awakened. The whole experience is a fresh illustration of the truth that if Christ be lifted up in an individual life he will draw others unto him.

SENSITIVENESS ALIAS SELFISHNESS

BY ALICE HAMILTON RICH

How often we hear the expression, "I am so sensitive," when, if the truth were told, it would be, "I am so selfish." By sensitiveness is usually meant more than usual refinement. This may be true if we substitute refinement of selfishness, or inordinate self-consciousness. More often it is the woman, still oftener the young girl, who prides herself on her sensitiveness. If it is the little child, the foolish mother speaks of this quality as something of which to be proud, and because of which her child at home, in school, in society ought to receive special consideration. This is either given or not given as teacher or friends see fit. If it is given the child grows more selfish. Friends still politely call it sensitiveness as years are added to the young life. If mothers could but realize what obstacles to success and happiness they are themselves placing before their children, they would help their children to be sensible and unselfish, the two qualities which will, if planted early and closely to the sensitive plant, choke out the weed, for it is a weed.

While selfishness is at the root of sensitiveness, self-consciousness is often the immediate cause. The one who most fully forgets self is least likely to see reasons to be sensitive. It is really an inordinate appreciation of self which makes one live in the look-out tower and invite the shafts of the enemy and bare his bosom to the smiter. If a woman busies herself in home, church or philanthropic work, if a man, when not occupied with business duties, interests himself in his own children and becomes absorbed in some recreative study, there will be little time to give thought to unpleasant criticisms, still less for the imaginary slights of neighbors and friends. The real gentleman and lady are unconscious of self, and hence perfectly at ease. The true man and woman are unselfishly desirous to be helpful to others. Not that they may receive their own with usury, but because the heart of the giver is overflowing with a wealth of blessed helpfulness which must find objects and places for its expression and overflow.

The so-called sensitive woman unites with the church, either taking upon herself the duties of membership for the first time or coming from a sister church. Usually such an one is pleased with the immediate welcome accorded to her. In a general way she is invited to the meetings of the church. Very soon some members of the various women's societies ask her to join them. Perhaps she comes once or twice and is cordially welcomed. Only a few of the busy workers find time to call upon her. She is sensitive, thinks she is not properly looked after, ceases to put herself in the way of the working women, making no place for herself in the church work, remains at home and is soon really and truly forgotten.

Whose fault is it? No doubt partially that of the older members, but more truly her own. She was given an opportunity to become acquainted with her sisters in the church and to make herself a power, if not an aggressive element, in church work. But, as she says, she was too sensitive to push herself where she was not wanted. Most likely her sensitiveness was pure selfishness and an exaggerated estimate of her own value. She was wanted. There was a place waiting for her, as for any one who earnestly seeks after it, but busy women have no time to run after those who will not meet them half way. The woman who is so sensitive she needs coaxing is too sensitive for any use. She may as well step aside into her small corner to brood at her own sweet will over fancied slights, while the women who put themselves into the working circle widen and broaden their influence as the circle grows larger and larger, until the influence which they exert is truly marvelous.

One often hears women say, "I cannot become an officer in a society or a prominent member of a committee I am so sensitive about what others say of me."

Which is the more important, the needed work or the possible criticism of the worker? Is it sensitiveness or a selfish putting of one's own ease and comfort paramount to the good which needs to be done? If in the judgment of wise women one is suited for a special work, why not accept the work, do one's best, and take no anxious thought of what "they say." Very likely mistakes will be made, criticisms be given, but why should you and I keep ourselves apart from the workers lest we be so unfortunate as to make mistakes or be misunderstood? After all, each one of us as individuals is of little consequence save to ourselves and immediate friends, and doubtless less is said of us than we in our egotism think.

I would not give the impression that I do not appreciate natural timidity and that sweetness and gentleness which are most beautiful in woman, that I do not believe in a refined sensitiveness, which is like the delicate coloring in spring blossoms. A ruthless gathering of these flowers by rude hands would be a symbol of the rough carelessness of some men and women in their contact with these frail blossoms of humanity. It is not of such I am writing. Not all sensitive natures are selfish. Moreover, there is a sensitiveness to the good, a sensitive shrinking from evil and a sensitive spiritual insight which cannot be overestimated. One's nature cannot be too closely in touch with the thoughts of God as expressed in the natural world or unexpressed, but nevertheless understood by those who are sensitively alive to the forces of the spiritual world. Let us care less for what others think or say of us, be less self-conscious and more sensitive to divine influences, more ready to be used in God's way, not our way, in the service of humanity.

BICYCLE PHILOSOPHY

BY HELEN AINSLIE SMITH

No sermon out of church ever did a certain person more good than her first bicycle lesson, taken figuratively.

"It won't do, ma'am, to think you know anything about it when you don't. Now, you don't know the first thing. The sooner you realize that and leave it all to me the better. There! You must get on this way. No, I didn't say that way. You'll have to pay strict attention to what I do say or you'll only hurt yourself and break your machine."

How truly spoken! Of course the only intelligent thing for a learner to do is quietly to listen to all the different directions that must be applied at once and altogether for the mount. Just as soon as that very simple act of pupilage was performed the mount was mastered.

"That's wonderful, ma'am. Why, I'll be four days sometimes getting ladies to leave off trying to have their own way and just do what I tell them."

Heaven ha' mercy! Are not most of us wasting our time and that of our teachers by the same stubborn density to the day of our death?

"You must mount yourself to a good, comfortable seat in your saddle. Can't ride well if you are uncomfortable. Must have a firm, solid seat, too; got to feel as if you belonged there, sort of as if you'd never want to get off and couldn't very easily be shook off. Don't start till you have a good, easy seat, from which you can straighten your backbone and square your shoulders as if you knew you were all right. That's where you get your power, that's how to get your poise and keep your balance."

"Does the man know what great law of life he is laying down to me?" wondered the humbled pupil. "Have not I been sitting on the ragged edge of endeavor all my life until this morning? I believe I have."

"Now pedal," continued the instructor. "Sit right up to get the good of it and pedal for all you are worth, but slowly to begin with. Pedal right on! Just remember that you must keep the pedals going as long as you're riding. Beginners forget that. They see a stone, or a rise of ground, or a rut, or some one coming, and they stop pedaling to think what to do, but you must just keep on and pick out your safest course as you go."

It seemed to the pupil that this was one of the most profound utterances she had ever heard and that all the mistakes of her life had come from an instinct to stop pedaling at sight of a stone in the road. But the greatest lesson was yet to come.

"Now, guide yourself. You'll have to do it sooner or later, and you'd better begin at once. Steering is nice work. The great points are to know where you want to go and to keep your hands easy on the handle bars—unless you're going up hill. Then pull hard."

The contrariness of human nature seems to impel all novices to put their greatest effort where it is least needed. The bicycle learner will grasp the handle bars for dear life and forget to pedal.

"Never saw a beginner yet who didn't try to hold herself on by the handles, as if the machine had no seat and she fancied that she was a professional acrobat. The handles are only to guide the wheel, not necessary even for that when you learn how to do without them, yet there you are, ma'am, clutching your handles like grim death, straining the muscles of your arms, all doubled over, too, and twitching the machine every which way. Take hold hard and you can't help from running into a barn, but keep sitting up, maintaining your balance, steering with easy hands, and you can often find and follow a hair line of smoothness through a rough road."

"Young man, you are my Socrates," commented the pupil to herself. "What good intentions gone wrong have I to lament from doubling over the handle bars with a death-like grip. How often have good plans miscarried because the hands which should have guided lightly closed heavily and twitched things every which way, wasting the strength on the steering that should have been used in pedaling. How many"—

"When you've got your seat, your pedaling, your poise and a light hand on the handles, there's just one thing more before you're ready to learn to ride."

"Only to learn!"

"Yes, ma'am, just ready really to begin to do whatever you want to on the machine. That one thing is where to look. Even scorchers have to keep their heads up enough to look ahead. But lady and gentlemen riders always want to sit up straight and easily and look about them. You must not keep your eyes on the ground immediately in front. As sure as you do, just so sure you'll go over, unless you're an expert. Then you can do 'most anything, for the fun of it."

"But one must see where one is going."

"You see all the better if you don't look too hard. It's one of the beauties of bicycling that you must have your head up, seeing your road while you are looking forward, seeing the country, taking everything in—including the fresh air. You can turn this way and that, from side to side, but you can't afford to look back when you're beginning, and never much any way. You can't afford to be afraid, either. You can shoot ahead, you can slip through a small space, and you can always get off and stand still in a tight place, but you've got to take in the situation and keep cool. You see, ma'am, first it's all a matter of learning how in a few details, keeping your balance, guiding yourself quickly and easily, and pedaling right along, fast or slowly, till you want to get off. That's a detail again, but you'll break your neck if you don't know just how and do it lightly."

The teacher "dismounted" the pupil. The face she saw as she thanked him made her wonder if, after all, the philosophy were not his, and he merely happened to be applying it in a "bicycle academy" at the time for practical purposes.

DOG'S-TOOTH VIOLET

Of all the glad surprises of the spring—
Each year renewed, yet each year new again—
None sends a quicker thrill through every vein
None speeds the fancy on a swifter wing,
Than the first vision of thy loveliness,
O, lily of the mead, stray child of June!
Dear runaway, thy sisters will come soon;
Meanwhile I take thee to my heart. Confess
Thy pranks. Why didst thou steal the violet's name?
Why stain thy pale green robe? Didst thou surmise
Feigned name or motley cloak could e'er disguise
Thy beauty? Lily art thou just the same.
Yet little heart have I thy masque to blame:
I love thee; thou art here: let that suffice.

—*Emily Shaw Forman.*

THE PASSING OF THE OLD-TIME DARKY

BY EDNAH P. CLARKE

The "Juggernaut of Progress" is fast crushing beneath its uncompromising wheels the old-time Southern Negro. They are dying out, those darkies of the old *régime*, born and brought up in slavery, bound in heart as well as body to the master who owned them, feeling themselves identified in love and loyalty with the family interests and the family pride. The new generation, with liberty of franchise and a sensible public school education, in spite of the absence of the close intercourse with and the refining influence of the white race, which were possible in former times, may in time work out its own salvation. The possibilities of the future for the Negro are yet unknown; he has made many strides forward in these thirty years, but many phases of the transition stage are so unpleasant one turns to any representative of the *vielle noblesse* with interest and delight. Fortunately, some record of them, written with tender and discriminating touch, is being preserved in literature; but one needs to come in contact with the genuine article in order to realize fully the loving devotion, the dignity of servitude, the real delicacy of feeling and of manner hidden under the dusky skin and grizzled hair of the former slave.

The first time I visited my mother's home in Virginia, my grandmother's coachman—then a man over eighty, who lived in the county poorhouse—walked ten miles to catch a glimpse of "Miss Fanny's gran'-chile," and presented me with a basket of chinquapins he had scoured the woods to find, telling me, with tears in his eyes, that he had nothing else to give me as a "comemoration" of him. And the prettiest compliment I ever received was from an old servant who announced my arrival to a friend: "Dey's a young laidy down stairs toh see you, Miss Louise. I disremembers her name, but she's one of de Lawd's people."

Of course the old Negroes are at times exasperatingly inconsequential. A friend of mine, seeking a genuine "plantation" player of the banjo, consulted one of the wrinkled "aunties," who in quilted hoods and gay plaid shawls, with splint baskets containing "yarbs" and a few "aigs" to sell, crouch all day outside the market-house in Washington.

"Lor' honey!" said the woman addressed, "I knows de berry man you wants. He can pick de banjo, pat jubba, clack de bones, ebry sorter music you ebber heared."

"That's what I want," said my friend. "Where can I find him?"

"He's de berry man," went on the old woman, "dey nebber wus such a nigger fo' music."

"Well, tell me his address," insisted the questioner, opening her note-book.

"Lor' honey!" was the response, "he's daid."

And, again, they are despairingly indefinite. I penetrated recently into the kitchen of a Baltimore cousin to learn from the ancient sibyl presiding over its mysteries the recipe for a certain delectable pudding. Mary, highly flattered and beaming with smiles, laid down her dishcloth and began the directions: "I teks some milk"—

"How much milk, Mary?"

"O, jes' as I happens to have, Miss Anne, sometimes mo', sometimes less. An' I teks some cawn starch"—

"How much corn starch, Mary?"

"O, I uses my jedgment, Miss Anne, I uses my jedgment."

It is needless to say that, "jedgment" not being a measure obtainable at the tinner's, Mary's pudding is still unachieved. But logic and accuracy are matters of accident. I can hire many a modern cook who can pore over Miss Parloa and weigh and measure and reason, but the nameless deliciousness that issues from Mary's hands is as impossible for her to attain as is the devotion to the family interests and identity with the family joys and sorrows that fills the heart of my cousin's servant.

Another friend of mine is the happy possessor of a real Virginia "mammy," who measures scarcely five feet, even with the added inches of her gorgeous Madras handkerchief, and whose face is as deeply lined and as glistening brown as an old Chinese bronze. To see her surrounded by the dimpled blonde babies, hushing their sorrows and cultivating their manners, is a picture not soon to be forgotten.

She has no use for the modern darky, with his arrogance and impudence, and says, tossing her turbanded head very high: "*Ise* allus got on wid de white folks. My ole missess she sez toh me, 'Matilda, be honorable and justifiable an' stan' on yo' indignity.' De trouble wid dis brack trash is dey ain't got no indignity to stan' on."

Perhaps another old mammy summed up the pretension and unrest of the present generation most conclusively when she said: "De matter wid dese free-born niggers is deys so *momentary*."

THE "PUTTERING" WOMAN

A capital pen portrait of this unhappy individual, by Frederick Stanley Root, recently appeared in *Good Housekeeping*. The truthfulness of the sketch and its moral will at once be recognized in the extract which we quote:

> To "putter," which is essentially the derivative from "potter," is a word hard to define and easy to understand. It means to busy one's self about trifles and to work to little purpose. It means a vast expenditure of nervous energy on matters that might be lightly dismissed or relegated to others, and the consequent failure to gain "power through repose," or culture through the elevation and concentration of the life. And one of the saddest sights in the world is to see a woman occupied strenuously with innumerable and self-imposed household nothings!
>
> I do not of course refer to "the trivial round, the common task" of duties inseparable from household management, the rearing and training of children, the economics of the commissariat and the like. Women of capacity discharge such duties with promptitude and thoroughness and still find leisure for church and social obligations, for the writing and reading of books, for healthful recreation. I mean rather by "puttering" the over-emphasis which is put upon trifles of little or no importance, trifles that may as well be left to servants, the exaggeration of household details, the gradual contraction of a woman's life to such pettiness of environment as will ultimately dwarf the higher powers and faculties. And this baneful tendency is not confined to any particular class of women. It is not a question of poverty or wealth whether a woman shall become a mere household "putterer." It *is* a question of intelligence, of will power, of management, of innate capacity. Not infrequently, as pastor of a church, I have found that the women in my congregation who read the best books, lend a helping hand to philanthropy, respond to appeals for workers and keep abreast with their husbands in knowledge of current and weighty topics are those having but one servant and from two to three children.
>
> The "puttering" woman may possess excellent qualities of mind and heart, but they are in danger of being swallowed up in the sea of the infinitesimal. She comes down to breakfast forecasting muddy coffee; she goes to bed at night anxiously debating whether the raspberry jam was stored away on the second or third shelf of the pantry. Now it is worry as to what shall be done with an accumulating mass of daily papers, which the ragman will jump at the chance of calling for regularly once a week. Now it is a bad quarter of an hour because she decided to let Jack go to school without his reefer. Now there is a crease of irritation in the white forehead if the servants are five minutes late in putting on the dinner, and the habit of exaggerated concern is so fixed that if her husband fails to arrive promptly from the office he must surely be mangled by a cable car or overcome by apoplexy.
>
> The "puttering" woman is never able to get away from herself. In the maelstrom of the self-centered she cares less and less for social enjoyment and recreation, for books and reading, because her whole mind is taken up with determining whether the family ark of a trunk shall go up garret or remain in the back entry, or a hundred trifles of equal moment. Poor soul! Her originally fine nature may be warped or twisted by this failing until the good housewife grows unbearably petulant and rasping. . . .
>
> There is a family likeness in all portraits of the "puttering" woman. Her type is one of the most unvarying in all creation. But the encouragement of the situation is that the present athletic, out-of-door life for girls is building up a race of young women who, when married, will begin their careers with a reserve fund of strength, energy, buoyancy and accumulated power to which their mothers were strangers. And the mothers themselves who "putter" may win back much that has been lost of larger interest in larger worlds by resolutely building a new physical life on the modern scientific basis of physical culture.

A NICE DISCRIMINATION

Three-year-old Richard snuggles down in his nurse's arms for a five-minutes' rock every evening after being undressed, while she sings to him his favorite hymn:

Blest be the tie that binds.

About Christmas time the little fellow received from a young cousin of his, who is in Rome this winter, the gift of a Roman necktie or scarf. After wearing it about his neck for a time he cheerfully complied with the suggestion that he should take it up stairs and put it away to keep it nicely until he should be a bigger boy. On the way, however, it floated off from the little shoulders and fell to the floor. When his attention was called to the fact that his new tie seemed neglected there, the baby answered, with a manner of lofty indifference, "Well, Jenuie, that isn't the tie that binds!'"

Closet and Altar

Humility teaches us the necessity of prayer, fervor gives it flight and endurance, trust provides it with an immovable foundation.

Two things are urgently required of us modern Christians—to see Jesus truly and to show him just as we see him. Try to get a fresh sight of Jesus, to behold him "with open face." Then what you have seen show with absolute sincerity, not hiding your light for fear of men who are religious but not Christian. Clear vision, heroic, uncalculating sincerity, how scarce in these times of time-serving! And what power goes with them!—*A. B. Bruce.*

So search we, Lord, not for some rare
  Far visions of thy face;
In present loves and joys and toils
  Let us thy presence trace;
In brave contentions for the right,
  Forgivenesses of wrong,
The fears that hope, the tears that smile,
  Weak lives by faith made strong.
—*Denis Wortman.*

Only let us love God and then nature will compass us about like a cloud of divine witnesses, and all influences from the earth and things on the earth will be the ministers of God to do us good. The breezes will whisper our souls into peace and purity, and delight in beautiful scenery will pass into sympathy with that indwelling, though unseen, Spirit of whose presence beauty is everywhere the manifestation—faint, indeed, because earthly. Then not only will the stars shed upon us light, but from on high they will rain down thoughts to make us noble. God dwells in all things, and, felt in a man's heart, he is then to be felt in everything else. Only let there be God within us and then everything outside us will become a godlike help.—*Euthanasy.*

To live, *to live*, is life's great joy—to feel
  The living God within—to look abroad,
And, in the beauty that all things reveal,
  Still meet the living God.
—*Robert Leighton.*

Father of all, graciously look upon us as a family now seeking to behold thy face. As the morning light is thine, so the blessing of the whole day must come from thee. Guide us with thine eye, we humbly pray thee, and give thine angels charge concerning us, lest at any time we dash our foot against a stone. Above all, grant unto us large gifts of the Holy Spirit. We do not pray for bread alone, but for the bread of life that cometh down from heaven. For one another and for our absent friends we would fervently pray. Bless the old and the young, and with the sick and the fainting be thou very gentle. Watch over those who are full of care and speak comfortably to those to whom wearisome days and nights are appointed. Sanctify our successes, and may our failures teach us that it is not in man to direct his way. Go with the child to school and with the man to business, and may those who stay at home feel themselves under the constant care of God. The Lord undertake for every one of us according to our heart's necessity and multiply unto us his grace, so that beyond all our want there may be an overflow of divine love. Amen.

Mothers in Council

CHILDREN'S SERMONS

In my childhood I lived in the country and regularly attended church with my parents at a small town three miles distant. No matter what was the weather Old Tom was hitched to the wagon or pung at nine o'clock in the morning and the five members of our family made their way toward that old, white-washed shrine where my Presbyterian grandfather had ministered for upwards of half a century. Two long sermons followed, with intermission between for Sunday school and luncheon. We usually reached home at about four o'clock.

When my parents removed from this neighborhood I was ten years old, but I have to confess that of some 500 sermons which I must have heard not one sentence remains in my memory. I remember well the arrangement of the church, faces which I saw there, the vestibule where we ate our lunch, and, best of all, dear old Jemima and Nancy Henderson, maiden ladies, who often gave us children caraway cookies when we visited their pump to quench the thirst provoked by our dry lunch. I believe, however, that a subtle, helpful influence came to me from these sermons, although at the time I was inattentive and forgetful. When I became a minister I resolved that in my preaching I would never ignore the children of my congregation. This thought has led me to the practice of giving them a talk, five to eight minutes in length, just before the hymn which precedes the sermon. Here is a recent one which will serve as an example:

"In Charlestown, Mass., is an old United States navy yard where they used to build war ships and mend those which had been injured. At one side of this navy yard are rows of great black cannons and piles of round cannon balls. Near the cannon is a piece of ground as large as our churchyard, covered with anchors taken from old vessels. Most of you know that an anchor is a large piece of iron with a double hook at one end and a ring and cross-bar at the other, which is fastened to a chain and let down from the ship to the bottom of the ocean. The anchor hooks into the ground and holds the ship, so that neither wind nor wave can move it. Every ship has an anchor. No captain would dare to sail without one. I remember of traveling on the ocean once three days and three nights, and of waking the last morning to find that our ship had stopped. I looked out through my little round window and saw, a mile beyond the sparkling water, a beautiful country, whose hills were covered with pine forests. When I had dressed and come on deck, I learned that the ship had cast anchor and was waiting for the tide to cover the bar at the mouth of the St. John's River, up which we were to sail. An anchor is not used all the time, of course, for ships are made to sail and anchors are made to keep ships from going. But it is used whenever the ship loses its way in the fog or darkness, or when wind or tide bears it toward a dangerous place.

"Now each of us is somewhat like a ship, for we are sailing on the sea of eternity toward the heavenly haven, and many a storm lies between us and the home port. But that we may be prepared in time of danger God has given to each of us the hope of heaven, 'which hope we have as an anchor of the soul both sure and steadfast.' That is, whenever we are uncertain which way to go, we can just let down this anchor of the soul, and stop where we are until the mist or darkness has rolled away. And when disappointments drive us back on our course, or temptations hurry us on toward shipwreck, we can use this anchor which Jesus has given to hold us in the right place until the danger is past. My dear little friends, when you lose your way, or when sin drives you toward danger, remember your soul's anchor, cast it, and trust God that it will hold you safe until the eternal sunshine lights up once again the way to that heavenly haven, where the anchor of hope will be needed no more, because there your voyage will end."

Another Sunday I showed the children a dragon-fly, walking-stick and spider, each specimen being mounted on a large white card. I stated numerous facts concerning their powers of locomotion, strength, dexterity, sight, hearing and instincts, making it quite evident that they were, in many respects, our physical superiors. Then I asked why God cares for us more than for his creatures when many of them can go where we cannot, can travel faster, see, hear and smell better, are stronger and larger, build perfectly without rule or compass and know without studying what we get with great labor from books? It was then easy to show them that man with his superior mental powers and a heart susceptible to the love of Jesus is above animals and just below angels, and that the only way to please God is to strive with all our might every day to be wise and good.

Each New Testament parable is the nucleus for a good sermon for children. Many doctrinal texts, if rightly presented, will interest the youngest child as much as any piece of narrative. I took the promise, "Them that honor me I will honor," and put it on the blackboard. In response to my questions the children gave me the simple analysis as fast as I could record it. The fables of Æsop and La Fontaine also furnish useful material. Their teaching is often identical with that of some familiar Scripture, *e. g.*, The One-Eyed Deer and "Let him that standeth take heed lest he fall." The Thief and His Mother goes helpfully with "Train up a child in the way he should go," etc.

The preparation of a children's sermon requires as much care as the ordinary sermon or even more, for boys and girls are more critical than adults. It is a help to have them come forward to the front pews. I always ask this when I illustrate my talk with objects. H. N. P.

A MISTAKEN MOTHER

"Why don't you let Helen do that sewing?" I said to my wearied friend, who was nodding over a bit of mending. "Surely she knows how to mend a plain garment like that."

"She never has learned to sew," was the reply. "She is always busy with her books, and I hate to worry her. She will have a hard enough time by and by. I mean to make her life as easy as I can while she is with me."

It was so with the dish-washing, the bed-making, the cooking. "Helen doesn't like to do this, that or the other. She is out with her friends. She is reading. She is tired. I don't like to make a drudge of her. I don't wish her hands to look like mine." These were some of the sayings of the mistaken mother as apologies for the fact that Helen never helped in household affairs though there was no servant. Poor Helen! I pitied her from my heart. She was learning algebra and geometry, French and Latin, but was deprived of the sweet lessons in loving help, self-denial, womanliness and thoughtfulness that only a mother can give in the school of home. Helen was listless, idle, thoughtless, except in school, dependent upon others for the service that every woman should know how to perform.

What of Helen's future home and the husband whose life she would largely make or mar? What of the possible children whose teacher and trainer she must be? The untrained girl finds endless difficulties before her when she is at last separated from the mother who has waited on her from babyhood. She has no skill, no deftness, no pleasure in duties for which she is utterly unprepared. The smallest service seems irksome. A slender income seems a great misfortune. She envies the ease of the rich, who can buy the service of trained helpers. She is deprived of the joy of development, of self-mastery, of power in a domain which especially belongs to her.

I know a home in which from their earliest years the girls and boys are taught to work through play. Bringing in wood for mamma is turned into a game. Washing the dishes is the foundation for a story. Baking day sees little cooks with little kneading boards and little pans and tiny cakes and loaves for dolls and baby tea parties. The mother is a child with her children, a girl with her young girls, a comrade with her boys, but always life is a merry school with an unselfish thought for the responsible life in the great grown-up world. M. F. B.

CHAT ABOUT WOMEN

To the short list of women who have received the degree of Doctor of Laws has been added the name of Lady Aberdeen. She is the first woman in Canada who has been thus honored.

The recent death of Mrs. Sarah Richards of Milton, N. Y., at the age of eighty-six leaves only two widows of soldiers of the American Revolution on the Government pension rolls.

Harriet Beecher Stowe's children protest against a bronze statue of their mother. Her son, Rev. C. E. Stowe, suggests a scholarship at Hampton, Fisk or Tuskegee, as a more fitting memorial.

The Baroness Bertha von Bulow has been warmly welcomed by the kindergartners in America. She comes to this country in the interests of the free kindergarten work and has been addressing, in English, meetings of the New York Kindergarten Association.

It is a sign of the times that *Harper's Bazar* has established, as a regular feature, a department called Club Women and Club Work. Almost every newspaper one picks up bears witness to the enormous growth of women's organizations and the wide and varied range of their activities.

A Paris paper reports that the Countess Castellane *née* Anna Gould has decided to give, in memory of her mother, $200,000 for a building to be devoted to various charitable purposes. If her benevolent impulse is carried out entertainments like the Charity Bazar would no longer need to be held in a temporary structure, and the repetition of the recent horrible tragedy in Paris would be prevented.

Georgia women have succeeded in making their room one of the most artistic and attractive in the Woman's Building at the Tennessee Exposition. A studio scheme was decided upon, and the decorations and furnishings and general arrangements were in the care of Mrs. J. Wells Champney, who has drawn upon her knowledge of unique and beautiful effects in the celebrated studios of Paris and New York.

Dr. S. W. Abbott, secretary of the Massachusetts Board of Health, considers it a significant fact that a uniform reduction in the rate of women's death from consumption began five years ago—about the time when women began to ride the bicycle extensively. Another physician, who was an enthusiastic advocate of bicycle riding for growing girls and women when the exercise first became popular, says that now his opinion is the same with one qualification—moderation.

A Boston girl, Miss Harriet A. Boyd, is winning praise in Greece for her courage, skill and executive ability in caring for the wounded soldiers at Volo. She is a graduate of Smith College of the class of '92 and has for the past year been studying at the American Archæological School at Athens. On the day after the outbreak of hostilities Miss Boyd offered her services as nurse and was gratefully accepted by the queen. The same evening she left for the front and has bravely remained at her post amid dangers and difficulties and constant panics.

The Conversation Corner

THE place of honor is given this week to a little boy's letter about a remarkable dog:

Andover, Mass.

Dear Mr. Martin: When my mother came from Vermont on the car, the conductor told her to watch for a dog at Wentworth, N. H., who would take the mail. I wrote to the postmaster to find out about him. This is his answer: "The dog that you speak of is still here. He gets the mail sometimes, but not so often as he used to. Every day when the whistle blew the dog would start from the village and go to the station by the time the mail was thrown from the car. The dog never made any mistake about the train. He would only start when the mail train whistled. The dog is about four years old. He is part mastiff and part St. Bernard."

Allan McC.

This letter is interesting, as showing not only the intelligence of the dog, but the intelligence and inquisitiveness of the boy, who wanted to know all about it, and by his perseverance (and the courtesy of the New Hampshire postmaster) succeeded. That boy has the genuine Corner spirit; if he ever comes to Boston I hope he will call on me. Better yet, if he is a bicyclist, as such energetic boys are apt to be, let him take a spin some day to my home—then he could see the Cabinet, Kitty Clover and all!

Dear Mr. Martin: I found the "Blackberry Girl" in Town's Third Reader. I was much interested in "A white old hen with yellow legs," and papa cut it out and put it in his scrap-book. As I have no bicycle I cannot take a spin on it as you ask me to do. I should like to see Kitty Clover. My kitty's name is Alicia. Some day you may see a tall man walk into your office with a parcel in his hand for Mr. Martin. The parcel is my picture.

Fannie B.

That parcel would be acceptable, of course, but why not accompany the tall man? Many of my letters "about these days" have something to say about the season—O happy children, that have time and opportunity to be out in the fields and woods, with the flowers and birds and brooks, breathing in health from the open air and learning something at every step!

Woodbury, Ct.

Dear Mr. Martin: . . . O! I am so glad the spring days have come, and soon summer will be here. It is strange I like to have summer come, when I feel so restless when it really comes. The kitten that I had died last fall, and I felt very badly. Katharine F.

Do any of our old children recall a piece in one of the old readers describing a boy—or a girl—who found something to rejoice in as every new season came around?

Waterbury, Ct.

Dear Mr. Martin: I thank you for making me a Cornerer. I went to see the fire horses one day. It was very interesting to see them come out. The robins have come.

Marjorie S.

Newton, Mass.

Dear Mr. Martin: I am interested in the Conversation Corner and would like very much to join. Does it cost anything to join the Corner? [No, but you would better ask "General Washington" to call and get your certificate.] I am nine years old and have two sisters and one brother. I go to church and Sunday school and day school and like them very much. The other day I saw four crows and three robins, so spring has come.

Robert C.

Dear Mr. Martin: Although I have read the "Conversation Corner" more or less since its happy inauguration, I have never joined its interesting circle. I don't know as you will let me in now, although I have no fear on the score of age—you let in some pretty old boys sometimes, and I'm not so very old yet. Some time ago there was an inquiry in the Corner about the new set of Japanese stamps. I have received from a friend in Japan several sets uncanceled, and from my letters have several other sets of the canceled. I will send any Cornerer the former for 20 cents per set, and the latter for 15 cents, Scott's catalogue price being 30 cents for each set. He could send U. S. two-cent stamps.

This is from a missionary, now in this country. If you accept his kind offer, you may send letter through me, placing on it one of the stamps last referred to.

Woburn, Mass.

Dear Mr. Martin: I was much interested last summer in your account of your trip. I am pretty sure that I could tell the names of the places you visited, for I spend my summers on a farm which I guess is not far from them. Last summer a party of us took a trip "from the great valley below" to the place where the cars "actually ran into and under the mountain above." We took our lunch, and it was fine fun to see the trains go in and out of the tunnel. If when you had left the train you had changed your direction towards the south you wouldn't have gone many miles before you would have come to the town where "D. F." lived when he was a boy about my size. I think I know where your old home is. Do you remember Mr. S. who owned that famous big ox? We seem to be interested in lots of things together.

Sherwin H.

I guess I do remember that big ox, although it must have been over forty years ago since he made himself famous! I called last summer on Mr. S., now over eighty years old, and he told me how much the ox weighed—I think it was 4,500 pounds, but it is a good while since I was on a cattle show committee for judging "fat oxen," and I may be wrong. Curiously enough, when I was in New Jersey the other day another old boy spoke to me about that ox, and said that a bushel of shelled corn could be placed on his back without its rolling off—that sounds like a big story, but I suppose it is true!

As to our Despotic Foreman, this letter increases the mystery hanging about him! He has always represented to me that he was a native of Maine, and the grandson—perhaps the great-grandson—of a famous minister in that State. And now this boy, who seems to know what he is talking about, makes him hail from my part of Massachusetts—what if it should turn out that we played together in our boyhood! The world-wide reputation Mr. D. F. has received through the Corner is shown by a letter he showed me from a missionary in southern India, asking his advice as to the size and cost of a small press with which he could print a small paper for the children in the Tamil language, the mission school boys helping to do the work. Of course our foreman sent full information, and I shall hope to hear sometime of the success of the scheme. If necessary, I think I should be willing to spare D. F. to go to India to oversee such good work!

By curious coincidence one of the letters taken from the Corner Drawer for use this week was written by another missionary in that same part of India, and I copy a few things that will interest the Cornerers.

My Dear Mr. Martin: Is there room for me in your Corner? I write this in the "itineracy tent," while off on a preaching tour. A delightful lot of letters came into camp this evening just as I was setting up my stereopticon for the evening's preaching. . . . A good friend of my boyhood supplies me with the *Youth's Companion* and the *Congregationalist*, and I have often stolen into your Corner like the "mouse in the wall," and enjoyed myself. If you are soon to issue a stamp act—stamp list I mean—please put down my name as an exchanger. I have a pretty fair lot for a beginner. I have sent off several lots of stamps and am always glad to do so, though if people ask for complete sets of Indian stamps, uncanceled, I have to tell them that the set of twelve, from one-half anna to one rupee, costs me about $1.25, and ask them to send that amount.

. . . I left home, ninety-five miles away, at 5.30 in the morning, and got here at 4.30 the next morning, having ridden seven miles extra to take breakfast with missionary friends at Pasulamai. Of this distance only twenty miles was by rail, four being by bullock bandy, twelve afoot, the rest on my sturdy five-year old, thirty-two pound bicycle. It was made by the Buckingham & Adams Co. in Birmingham [Ct.?] and I have given it the patriotic name of *John Adams*. I always ask his pardon when in the dark I run over a stone or plunge into a hollow in the road. Twice in my trip across Europe with it I made ninety-two miles a day, with a heavy knapsack and with camera and tripod on the handle bars. When "John Adams" wears out, as I sadly note that he is doing, I hope to get a tandem of the same make—if I can! I read your "Five Dogs" sermon in the Home Department, and am thinking of turning it into a Tamil tract. Would you like a copy?

Of course! Would it not be funny if D. F.'s press should set that "dog-sermon" barking in a heathen tongue to children in the heart of India? That would reconcile us surely! Here we have had, by entire accident, three missionary letters in one Corner—let not the genial editor of the *Dayspring* think we are competing with that pleasant periodical!

Mr. Martin

CORNER SCRAP-BOOK

Another Railroad Dog. Allan's letter in the adjoining Corner reminds me of the story of a Railroad Dog in *McClure's Magazine* for April which the boys would better read. He belonged to an engineer in the Rocky Mountains where everything, including stories, seems to be on a very large scale. His master belonged to a locomotive used for the superintendent's special train, which had no regular schedule. But whenever that engine's bell or whistle was heard, "Napoleon" galloped down to the station, jumped into the cab and waited, with his head leaning out the window, for the engineer to receive his train order. Sometimes one conductor, sometimes another, ran with this train, but Napoleon was never deceived by a signal given by another man, even though he had put on the conductor's hat and coat. But when the proper conductor appeared and threw up his hand the dog pulled in his head, took his seat at the left hand of the engineer and whined impatiently until the bell was rung and the engine started. At one time his master went up the mountain with another engine on some special trip, and Napoleon did not miss him for some time. Then, although he found his engine at the round-house, he was not satisfied and slept with one ear open. At midnight he heard and recognized his master's peculiar "too-toots," although on a strange engine, and beat against the door until he was let out. He rushed off in time to welcome his master as he pulled into the yard.

A Child Without Teeth. A Rhode Island lady has written me about her interest in reminiscences of her former home at Brattleboro, Vt. Here is one, which I have had in the Scrap-book envelope for a long time. It was given me by a gentleman, into whose home in that beautiful village came several years ago a child in the condition mentioned above. Opposite lived the dentist, whose little girl, four years old, came over to see the child. Closely looking at him a moment she rushed home, saying, "O, papa, they have got a new little baby over at Mr. Blank's, and it hasn't got a tooth in its mouth, and you must go right over and put some in just as quick as you can!" The account does not state what the dentist did, only that the baby has now a mouth full of teeth, and is professor in a Western college.

L. H. M

The Sunday School

Lesson for June 6 *Jas.* 3: 1-18

SINS OF THE TONGUE

BY REV. A. E. DUNNING, D. D.

The epistle of James continues along the lines we pointed out last week. In this chapter he emphasizes these counsels concerning private and public speech:

1. Avoid dogmatism. "Be not many teachers," he says [v. 1]. That is, let not each one set up a school for himself and insist on imposing his opinions on others. We may be sure that the author of this letter was not making general observations, but was addressing certain persons or classes, and that what he wrote was what they then needed to heed for their guidance and the peace of the churches. This supports my former suggestion that James was writing to Jewish Christians in the cities where Paul had preached, who did not believe Paul's teaching was safe. They followed in his path, preaching "Except ye be circumcised after the custom of Moses, ye cannot be saved." To the same people that apostle wrote with all the emphasis he could use, "I Paul say unto you that, if ye receive circumcision, Christ will profit you nothing."

A dogma has come to mean a statement forced on men by assumed authority rather than commended by argument. So the creeds of churches are often called dogmas, as also are conflicting interpretations of the same creed. Dogmatism is commanding other persons in the name of God to believe what you believe. The more positively we assert dogmas, James would say, the heavier our condemnation if we are mistaken. The churches need more learners, and fewer teachers who contradict one another. Dogmatism makes many sects, sometimes half a dozen in one little town, each sure of the point on which it differs from others—that its form of church government or its mode of baptism or its peculiar name or its order of worship was commanded by Christ for all believers. Worse still is it when teachers in the same denomination warn the people against one another, instead of declaring the truth they hold in common. This part of the letter of James might appropriately have been addressed to some Congregational ministers in the year of our Lord 1897.

2. Control your thoughts by controlling your speech. Words as often arouse thoughts as thoughts call for words. Most writers find their minds stimulated by holding the pen in hand. Many, after they have begun to talk, are carried along to utter what they had not planned to say. Their thoughts run away with them. They have misunderstood their opponents. They grow hot by speaking. The address begun in kindness goes on to rash statements and ends in denunciation. James must have heard such speeches. He said, "Be swift to hear, slow to speak, slow to wrath."

A bit in a horse's mouth controls all his movements, but there must be a steady hand on the rein. A little rudder guides a great ship. If the steersman's impulse is a good one, the ship may bear blessings between continents; if it is bad, the ship may go to the bottom and carry with it lives and property. Horses and ships are easily started and may be guided by very small instruments. But the misuse of the little instruments means vast mischief. So speech is a little thing, but it sets going thoughts of power, not our own only, but of others, limitless in number. A forest fire set by a single match has burned thousands of homes. Be careful what you say, especially in religious and political controversies.

3. Treat men with the courtesy you show to God. I think James must have been in a religious meeting of divided minds. Some one, as requested by the moderator, had opened with prayer, and had told the Lord and Father how they all honored and adored him. Then he had lashed with his tongue his brethren whose views he opposed. "Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be." From denouncing opinions it is easy to pass to condemnation of those who hold them, and to charge them with base motives and unworthy thoughts in order to lessen the influence of their teaching. Then the tongue becomes "a restless evil . . . full of deadly poison." Job's friends began by speaking highly of the service he had rendered to those in need; but gradually, as they saw he would not accept their views, they came to charge him with lying and oppressing the poor and every sort of iniquity, though they had not a particle of evidence to support their charges. Then Job turned on them and called them forgers of lies and bags of wind. No wonder that all the actors in that wonderful drama came to charge one another with darkening counsel by words without knowledge, and that little light came to them till the most righteous of them all finally laid that charge against himself.

4. Be wise peacemakers. There can be no real advance in knowledge of the truth, James would say, among Christians who are moved by jealousy and faction [v. 14]. Men who are influenced by such feelings may be able scholars. They may have learned a great deal about the Bible. But "this wisdom is not a wisdom that cometh down from above." Scholarship that helps men is first pure. No one can judge of its purity in others so well as in himself. When its source is right it is "peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." Here is a noble ideal for the Christian student, teacher and preacher. Just in proportion as each keeps it in mind in his work in the church, in the neighborhood and in the family, will the fruit of his life be "sown in peace for them that make peace."

◆

THE CHURCH PRAYER MEETING

Topic, May 30-June 5. Remembering the Days of Old. Deut. 32: 7-12; Ps. 103.

God sustaining, correcting, promising.

[See prayer meeting editorial.]

◆

James Stalker writes of Professor Drummond's intellectual position in the *Expositor* as follows: "Was Professor Drummond, however, an evolutionist? The term has several meanings, and in some of them it might with justice be applied to him. In the Ascent of Man he frequently makes use of language from which it might be inferred that he held the extremest views on the subject. But what he was really concerned with in that book was not evolution, but the presence of altruism as one of the factors on which evolution depends. He was in the attitude of saying to men of science, 'On your own ground I will show you that there is a spiritual side of nature which you have not been taking into account.' But from what I have heard him say in private my impression is that he never took evolution very seriously. He esteemed it because it kindled the imagination and had stimulated and directed research. He esteemed it most of all because it had immensely expanded our conceptions of the universe and satisfied the craving for the unity of knowledge. Physical theories of the universe were to him merely temporary points of view. Evolution happens to be the providential point of view for us, and, therefore, we ought to make the most of it, but it is not final and it is ridiculous to be fanatical either for or against it."

◆

The church is not suffering today for lack of clergy, but it is suffering for want of what alone it ought to be willing to accept—the best.—*Bishop Potter.*

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PROGRESS OF THE KINGDOM

TO HELP REDEEM FRANCE

The fourteenth annual meeting of the American McAll Association was held at United Church, New Haven, May 12–14. On the first evening a stereopticon lecture on The Work in France was given by Rev. J. F. Loba, D. D. The meetings were presided over by Mrs. Charles H. Parkhurst. The address of welcome was by Mrs. Francis Wayland. A letter of salutation was read from Dr. Charles E. Greig, the director of the McAll Mission in Paris, the successor of Mr. McAll. Addresses were given on Our Pledge, by Mrs. H. A. Haines; and on The Grace of Giving, by Miss M. A. Jordan of Smith College. Other addresses were by Mrs. F. A. Noble, Mrs. E. B. Cobb, Miss Laura Maxwell and by Miss Annie B. Beard of Paris. Mrs. Isaac Miller spoke on The Influence of the Bible in the Work of the Mission. The address by Rev. C. H. Parkhurst, D. D., on The Universal Gospel was a powerful presentation of the necessity of missionary effort.

Speaking of the work in Paris Rev. W. M. Paden, D. D., said: "The France of today is a very different France from that of 1871." Rev. John Balcom Shaw, D. D., made an earnest plea in his address on The Place of the McAll Mission on Our Benevolent Schedule. A cablegram was read at one of the sessions from Secretary Soltau of the mission announcing that a deficit of $15,000 had just been made up. The annual reports showed unusually large receipts.

The officers for the ensuing year are: President, Mrs. Charles H. Parkhurst; treasurer, Mrs. A. R. Perkins; corresponding secretary, Mrs. H. L. Wayland; recording secretary, Mrs. A. H. Fetterolf; and general secretary, Miss Caroline Remington. On the list of vice-presidents are such well-known names as Mrs. James A. Garfield, Mrs. J. V. Farwell, Mrs. A. F. Beard and Miss Anna L. Dawes. The convention of 1898 will meet in Boston.

OUR OWN WORK

The *Missionary Herald* for June very properly emphasizes the fact that intelligent heathen, who have become familiar with the work of missions and the high character of missionaries, sometimes testify their confidence and good will by the most practical aid. For instance, very large contributions have been made toward the erection of a new missionary hospital at Madura by native traders, merchants and princes. So generous have they been that it is expected that the whole cost of the edifice, some $12,000, will be met without calling for a dollar from missionary sources. The saving made possible by their generous gifts of course is important, but even more encouraging is the evidence thus supplied of their assurance of the good sense and Christian character of the missionaries.

News from Micronesia. The Morning Star has reached San Francisco with the annual mail. The news from the different stations is very encouraging. At Mejuro, in the Marshall Islands, 140 have been received into the church during the year and a great demand exists for copies of the Bible. At a neighboring station a teacher's house and a commodious church have been built, and Wojje and Mejij also report new buildings. Eleven have joined the church at Laki, seventy at Ebon, and thirty-one at Namerik. The church membership in these islands is now 2,058 and they contributed $998.74 last year. Twenty-four teachers, of whom ten are ordained, were located. In the report from the Gilbert Islands lights and shadows alternate but an increase in gifts of over $150 and in scholars of abou 100 are encouragements. The new British commissioner at Tarawa at first proposed to divide the islands among the Protestants and Catholics, but Mr. Walkup prevented this. The commissioner also has put a stop to the native revels, which at first he was disposed to allow, and has caused the government tot repair the four church buildings and ordered all young people under seventeen into the schools.

In the Ruk Archipelago the station on the Island of Toloas has been moved from Anapauo to Kutua. Here the people are very friendly and the chief renders valuable aid. The people are erecting a church and attendance at worship is large. At Kutua 128 pupils are under daily instruction. The Morning Star is undergoing repairs at San Francisco and is to be hereafter in charge of Capt. Isaiah Bray, so long in command of her formerly.

THE WORLD AROUND

A German Student Missionary Movement. The success of the effort to enlist college students in missionary service after graduation is well known. American, English, French and Scandinavian student organizations for this purpose, although comparatively new, already have been conspicuously prosperous and useful. A similar movement among the students of the German universities is now announced, as the outcome of a conference at Halle in March, 1896. The committee then appointed has issued an appeal and a beginning has been made, which, although small thus far, is full of promise. *Der Deutsche Studentenbund für Mission*—The German Students' Missionary Union—is the title of the organization.

Missionaries Still Needed in Japan. The recent visit of Mr. J. R. Mott to Japan, in behalf of the World's Student Christian Federation, awakened large attention there and has been described extensively in different publications. We have been interested to note that Mr. Mott is strongly convinced that the work of the missionary in that country is by no means ended. His opinion is based in great degree, of course, upon the testimony of men whom he questioned. Although the judgment of a mere visitor, even if he have a special purpose and take special pains to inform himself, hardly can be as trustworthy upon some points as that of an old resident, nevertheless he is perhaps better able to judge impartially, and in this instance the concurrence of testimony was practically unanimous. It seems clear that the conviction which some have expressed of late that Japan no longer needs missionaries from outside is an error. But to believe this is not to undervalue the great value also of native missionaries, as fast as they can be trained.

Favoritism Towards Mohammedanism. In the *Church Missionary Intelligencer* for May Rev. W. G. Pope of Tunisia appeals for prayer in behalf of missionaries in Moslem lands. Not only are Mohammedans probably the most difficult unbelievers to be impressed by the gospel, but also a determined effort is being made just now by the French authorities to check and break up missionary work among them. All doors of opportunity are being closed and the evident purpose is to drive away the missionaries. One missionary in Tunisia already has been fined six times in the courts for having given away copies of the Scriptures in his own shop. Two lady missionaries also were just about to be tried when he wrote, for distributing copies in th streets. The French Government is, at leas nominally, a Christian government. It woul be indignant at being called anything else. But in Madagascar religious toleration is refused, the French officials appropriating for the Jesuits not only the churches but even the schools and hospitals of the Protestants, and in Tunis and Algeria Christianity itself is being crushed out, as far and as fast as possible, lest the susceptibilities of the Moslems be injured. Probably fear of the proclamation of a "holy war" throughout the world by the Turkish sultan is partly responsible for the state of things. That would indeed be a terrible occurrence in many lands. But it is not a sufficient excuse.

Foreign Missionary Statistics. The *Missionary Review of the World* has just issued its annual schedule, including returns of 58 societies in the United States and Canada. The total income reported is $5,693,020. There are 4,825 missionaries, including 1,396 ministers, 672 laymen, 1,392 married women and 1,335 single women. They are aided by 15,347 natives. There are 6,049 stations, 315,287 communicants, and 901,648 adherents, as well as 212,271 scholars. The Methodist Church reports the largest income, $889,280; the Presbyterian the next largest, $885,390; the American Board, $743,105; the Baptist Missionary Union, $632,950; the Episcopal Church, $395,295; and the Methodist Church, South, $240,800. These figures include work for Indians, Chinese and Japanese in this country, and apparently also work among Roman Catholics, Greeks, etc., in European lands, but not any work in distinctively Protestant Europe.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic June 6–12. The Tongue the Christian's Tool. Ex. 4: 1–17.

This phrasing of the subject leads us to think of the tongue in a new light. We are to do something with it for Christ's sake. We are to ask how much of its constant activity redounds to the glory of God. That it is an instrument of the highest order we ought to realize more keenly than most of us do. That it may be degraded to ignoble uses is a fact that finds fearful illustration day by day. Most of us, perhaps, shrink from anything approaching profanity or from any intentional use of the tongue to pull down the truth and to harm other lives, but do we, on the other hand, value the opportunities it furnishes us with which to witness for Christ and to forward his interests?

The beauty about this tool is that it belongs to every Christian. Few have wealth or social position or leisure to devote to God, but here is a tool right at hand. We need, of course, to keep it in good condition, for a good workman always looks out for his tools. That means that idle talk, gossip, uncharitable remarks are not to be indulged in lest the brightness and edge be taken off. Following the analogy still further, there is suggested the desirability of putting the instrument in its proper place in the tool chest. A good workman knows how to make one tool supplement another. The tongue needs the assistance of other human gifts and endowments if it is to do its best work. The story is told of a man describing a shipwreck, who in winding up a vivid description of the vessel foundering in the surf said, "And despite our stentorian efforts through the speaking trumpet the boat went down." There are times and cases of need that demand something more than talk.

But, after all, the tongue can be a mighty instrument for God provided it is presented to God to be used by him. Paul speaks of yielding our instruments as servants of righteousness. Nobody but our heavenly Father can show us how most wisely to use our tongues. He can touch them with the coals from off the altar. Then a plain-spoken man becomes the trusted leader of the hosts of Israel. Then a lisping, stammering tongue becomes capable of moving oratory. Then the tongue of the everyday Christian—your tongue and mine—conveys hope and cheer to many a weary soul and becomes indeed a polished tool fit for the Master's use.

A permanent memorial in honor of the fifty years of service of the late Rev. Dr. S. B. Fairbank, of the Marathi Mission, has been determined upon. It is a well at Wadale, the community with which he was identified. It is thirty-two feet deep and will supply water for both drinking and irrigation. There is a certain special fitness in such a memorial of such a man.

Literature

BOOK REVIEWS

THE GREAT MYCENÆAN AGE

This work is timely. Quite apart from the political interest which now centers in Greece, archæology never attracted so much public attention as just now. The publications of Dr. Schliemann and others have much increased the intelligent knowledge of the subject, and any work from the pen of an expert which is not too technical in terms is sure of its welcome. The volume before us is by Prof. J. I. Manatt of Brown University, and is based upon the earlier work, issued three years ago, by Dr. Chrestos Tsountas, who is director of excavations at Mycenæ. Dr. Tsountas was a pupil of Dr. Schliemann and of late has become an independent explorer and author, and his book was crowned by the French Society for the Promotion of Hellenic Studies. Dr. Manatt, also, is personally familiar with the territory described in the book and with the work done there, and, although he has based his chapters upon those of Dr. Tsountas to a considerable extent, he has improved the method and plan of the latter, and may be said to have practically rewritten the work, although his obligations to the earlier work are acknowledged frankly. Dr. Dörpfeld has furnished the introduction.

The volume describes the landmarks of the Mycenæan world, the city itself, which was also a fortress, the palace, the private house and domestic life, the tombs, the dress, the ornaments and weapons of the people, their religion, and some more general topics such as phases of their art, writing in their time and place and the problems of their chronology and race. An appendix deals with the Mycenæan Troy, the fortress of Gha, and other Minyan works at Lake Caopaïs and recent Mycenæan discoveries in Attica, Salamis and Ægina. The author has given his readers an accurate and most interesting study of the different aspects of his subject, and the book abounds in excellent and helpful illustrations. The chief differences between it and the work of Dr. Tsountas are due to the facts, first, that Dr. Tsountas wrote for a public having the main features of the Mycenæan world in its mind and the great Mycenæan centers near at hand, while the present work is for the world at large, and, secondly, that during the three years since the earlier work appeared great additions have been made to the discoveries and the consequent increase of knowledge relating to the subject.

A chapter on arms and war is one of those most improved by the use of additional information, and the chapter on the Mycenæan connection with Homer is chiefly Dr. Manatt's in substance as well as shape. Thus the reader has the advantage of the learning of both experts and is able in a considerable degree to compare their estimates of facts and their conclusions. Furthermore, in Dr. Dörpfeld's introduction additional light is thrown upon some doubtful points, such as the arrangement of graves, the existence of a lower town adjacent to the acropolis at Mycenæ, the formation of the roofs of Mycenæan houses, etc. Of course such a work appeals pre-eminently to archæologists, yet it contains a great deal of material of general interest. It is issued substantially and handsomely. [Houghton, Mifflin & Co. $6.00.]

RELIGIOUS

We regret that we are not able to praise Edmond Stapfer's *Jesus Christ During His Ministry* [Charles Scribner's Sons. $1.25] as unreservedly as we did the preceding volume in the series, which was entitled Jesus Christ Before His Ministry. This later volume reveals the same minute and painstaking examination of the gospels and presents many aspects of the public life of Jesus in a new and often a very attractive light. Its main contention, that Jesus came not to destroy but to fulfill the Jewish law, is well supported by the evidence adduced, and Renan's hypothesis that Jesus was the victim of a delusion concerning himself is mercilessly punctured. We find ourselves, however, entering interrogation points at passages where the French professor does not seem to prove his case, as when he undertakes to show that Jesus did not teach that the kingdom of heaven was present in his person, but that he was simply its herald, or as when he declares that Jesus shared the belief of his time that the world was speedily to come to an end. In fact, the author does not appear to have fairly thought out his own conception of Jesus, although we recognize the utmost loyalty to his person. Perhaps Dr. Stapfer's forthcoming book, the last of the series, which is to discuss the death and resurrection of Christ, will gather up some of the threads which the present volume leaves at loose ends.

A new edition, the second, of the *History of the English Bible* [A. S. Barnes & Co. $2.00], by Dr. Blackford Condit, contains an additional chapter completing the history of the Old Testament religion and of the revealed Bible as a whole, the first edition having been brought out in 1881. The value of this history, inasmuch as it is a learned as well as a simple and practical work, is evident. We have made use of it in the past from time to time with high and growing appreciation of its serviceableness; and equally as a history, as a volume for reference, and for the large and permanent interest of its pages we heartily commend it.

The series of Handbooks for Bible Classes and Private Students, which Professor Marcus Dods and Dr. Alexander Whyte are editing, has received an addition in the form of a book on the *Foundation Truths of Scripture* [Charles Scribner's Sons. Imported. 45 cents], by Prof. J. Laidlaw. Setting forth the teaching of the Scripture on sin and salvation, it goes somewhat into detail in regard to the origin and uses, the extent and nature of sin, the Saviour's person and work and the nature and method of salvation, etc., being an endeavor to show that the main truths of Christian doctrine bearing on these topics rest directly on Scripture and are inter-connected vitally. Each chapter is followed by questions and answers, so that the book is adapted to be studied. It would do good service in classes of young converts.——From the same house comes *The Spirit of Power* [50 cents], by Dr. Thomas Adamson, of Glasgow. It deals helpfully with the work of the Holy Spirit and will prove stimulating and enlightening to Christian hearts.

The tenth volume of the Lutheran Commentary is *Annotations on the Epistles to Timothy, Titus, the Hebrews and Philemon* [Christian Literature Co. $2.50], the portion on Philemon being supplied by Dr. E. T. Horn and the remainder by Prof. E. J. Wolfe. The general character of the earlier volumes of this commentary has been preserved successfully by the editors of this one, and although the editors have not forgotten to treat their subjects from the Lutheran point of view still the denominational character of the work is hardly discernible. In the nature of the case a true commentary cannot be sectarian. It is a simple, clear, scholarly work even if, at times, it has a tendency toward superfluousness, but plain people will understand it and be helped by it.——The Modern Readers' Bible receives a new addition in the volume on *Jeremiah* [Macmillan Co. 50 cents], edited by Prof. R. G. Moulton. It is in the same vein as the editor's work upon other Old Testament books, and emphasizes the personality of the prophet himself, bringing out his character and work not merely as a prophet but as a poet. It is a creditable and profitable study of Jeremiah and his utterances and possesses exceptional interest in addition to its other value.

Foretokens of Immortality [F. H. Revell Co. 75 cents], by N. G. Hillis, contains three suggestive chapters, written with considerable ability, which are adapted to promote belief in immortality and a just appreciation of its relation to the present Christian life, and which indicates a just appreciation of the point of view of modern thinkers.——*Champions of Christianity* [Eaton & Mains. 60 cents], by Silas Farmer, contains a collection of names of eminent men in various departments of life—political, literary, scientific, artistic, etc.—who have uttered their belief in the Christian religion. A brief sketch of each is given, together with some words by him of a religious character. A number of portraits of men described are furnished, and the purpose of the book is to emphasize the fact that the testimony of such men is cumulative and conclusive.

The Theater [H. L. Hastings. 50 cents] is an essay by J. W. Leeds on the want of harmony between stage plays and the Christian profession. We respect the motive of the author and he has written temperately, but we believe that wholesale condemnation of the stage is as much a mistake as wholesale approval of it. There are actors who are Christian men and women and there are plays which are noble and uplifting, and the reverse is true. We believe theater-going should be indulged in, if at all, with careful discrimination, not merely because many plays are evil, but also because it is extremely easy to waste time and money in that manner. But the author's conclusion, which is decidedly adverse to the theater, we cannot accept without qualification. We readily indorse, however, his condemnation of stage performances at church entertainments.

Christian Citizenship [Funk & Wagnalls Co. 75 cents] is by Dr. Carlos Martyn. It is a readable treatise discussing in a vivacious fashion the citizenship of men and women and how to solve many social problems. We do not indorse the author's advocacy of woman's suffrage, and some of his other chapters seem to contain more in the way of description than in that of suggestion of remedies, but the book is unquestionably a helpful one in its tendencies and its definite propositions.——*Weapons of Temperance Warfare* [United Society of Christian Endeavor. 35 cents], by Belle M. Brain, contains plans and programs for

Young People's Societies, Sunday Schools, Temperance Unions, etc. It is a miscellaneous collection of material, the aim of which is commendable.

A new edition of the *Life of Uncle John Vassar, or The Fight of Faith* [American Tract Society. $1.00], by Rev. Dr. T. E. Vassar, which we noticed when it first appeared, is issued. The preface is by Dr. A. A. Bonar and the introduction by the late Dr. A. J. Gordon. Uncle John Vassar was a widely-known and effective evangelist and this book is a graphic account of his zealous and fruitful career. It will do good.——A new map issued by the Bible Study Publishing Company meets the usual requirements for the study of the Acts and the Epistles, and in some respects gives special information. It is based on the maps in Professor Ramsay's Saint Paul the Traveler, and gives the results of his personal explorations in Asia Minor. The distinction between political and tribal names is clearly indicated. This is a feature of much value. The Roman empire is shown in its proper political divisions. The three successive journeys of Paul are plainly marked. This is the best wall map which we have seen. It is furnished, mounted on cloth, for two dollars, postpaid.

STORIES

In *Prisoners of Conscience* [Century Co. $1.50] Mrs. Barr has given her readers one of the saddest stories which she ever has written. It is almost depressing. It describes the narrow and gloomy life of the Shetlanders and other north of Scotland people, and the strained and cramped religious beliefs in which they used to grow up. The severity of their faith doubtless has been somewhat modified ere this, and the very severity frequently developed a strength of character much to be admired in its own way. Mrs. Barr's purpose evidently is to emphasize the greater truthfulness and value of gentler and sweeter views of God and his relation to man. And her task is both important and well performed, if the reading of her book could be confined to the people described therein. Other readers will find it a skillful and striking psychological study as well as a powerful narrative of peasant life, but mournful to an extreme degree.——*Hilda Strafford* [Dodd, Mead & Co. $1.25] is by Beatrice Harraden. It is a California story of disappointment in respect to fortune and love. It is strong in character drawing and is a vivid, although somewhat depressing, narrative. It may be founded on fact and it illustrates a certain degree of literary ability. It is not a great novel in any sense, but it holds attention successfully.

The Mutable Many [F. A. Stokes Co. $1.50], by Robert Barr, is another English novel in which the world of mechanics and the world of art touch and to some extent blend. It is strong in the reproduction of character, interesting in the development of the plot and one of the more enjoyable and satisfactory among recent novels.——*Miss Archer Archer* [Houghton, Mifflin & Co. $1.25], by Clara Louise Burnham, is exceptionally charming. Southern and New England types of character are skillfully contrasted. There is incident enough to keep the action of the story brisk and the whole atmosphere of the book is bright, breezy and wholesome. In every way it is a graceful, vigorous and delightful story.

A Fiancé on Trial [Merriam Co. $1.25], by F. T. Buck, describes the anxieties and severities of an engagement without genuine love. The story is very well told and considerable skill is expended in maneuvering the characters, who are drawn with commendable vividness. The villain is somewhat needlessly villainous, but the story as a whole is a pleasant one.——*His Fortunate Grace* [D. Appleton & Co. $1.00] is by Gertrude Atherton. The characters are New York and English people of extreme fashion, mostly snobs, and the folly and even wickedness of a certain type of international marriage, the exchanging of money for a title, is emphasized healthily. There is some good description in the book, and, although it is light work, it points a wholesome and impressive moral.

Messrs. Charles Scribner's Sons are issuing in uniform binding the stories of Harold Frederic. *The Lawton Girl*, *In the Sixties*, *Seth's Brother's Wife* and *In the Valley* [Each $1.50] are sent us. They are too familiar to most of our readers to need comment, and their popularity will be enlarged by their republication in this tasteful and convenient form.——The author of *A Marital Liability* [J. B. Lippincott Co. 75 cents] is Elizabeth P. Train. She has imagined a very unusual social situation and has based upon it a really powerful and most engrossing little story. The possibilities of human baseness on the one hand and of self-sacrifice on the other are pictured with almost startling clearness. The improbability of the fundamental supposition of the book is disguised so cleverly that it hardly suggests itself. The story will find many readers.

The motive of the author of *Scarlet or White* [Authors' Publishing Association. $1.00], Dr. Willis Mills, is to be approved warmly. It is to point out that impurity in a man ought to be condemned as severely as in a woman, and that society should accept the practicability of reform and seek to aid it as cordially in the case of a so-called fall from virtue as in any other. The literary quality of the story is not up to the level of its moral earnestness and excellence. But it ought to do good.——*Wilt Thou Have This Woman?* [J. B. Lippincott Co. $1.50], by J. McLaran Cobban, is an average story of English country life, with enough incident and movement to maintain interest and enough vividness in the portrayal of character to supply distinctness and individuality. It is readable and pleasant, although not in any way remarkable.——*A Pinchbeck Goddess* [D. Appleton & Co. 50 cents] is by Mrs. J. M. Fleming, apparently a sister of Rudyard Kipling, and is a story of English life at a fashionable East Indian resort. The reckless improbability of the plot is managed as skillfully as possible, and the story possesses decided interest as a sketch of a certain kind of social life not wholly to be commended, but interesting when described.

EDUCATIONAL

Mr. C. I. Brownson has revised, enlarged and in part rewritten Dr. William Smith's *Smaller History of Greece* [Harper & Bros. $1.00]. Recent discoveries have gone far to correct some former beliefs, and still further to enlarge the range of modern knowledge of ancient subjects, and even Dr. Smith's history, acknowledged to be almost, if not actually, unequaled in its way from its first appearance, could not have maintained its large degree of public favor much longer without being thus revised and improved. Mr. Brownson has done his work in an admirable manner, and the volume will be appreciated by all concerned.——*The First Principles of Natural Philosophy* [Ginn & Co. $1 10] is by Prof. A. L. Dolbear, Ph. D. Its special purpose is to attract the attention of students from the physics of mechanism to the physics of molecules and to aid them to carry the organic conception gained by the study of the visible body to their ultimate particles. Simplification has been studied, and weights and measures commonly understood are used rather than the metrical system. The book has admirable practical qualities.

Topics and References in American History [C. W. Bardeen. $1.00], by Dr. G. A. Williams, is a new edition of a useful book which must be a great help in mastering the important features of our country's history. Paragraphs containing search questions are introduced at intervals, the endeavor to answer which being expected and adapted to fix in mind the particulars previously covered. The book is only an outline and refers to other publications where details may be obtained. It will develop the habit of historical investigation and of referring to original sources, while it also affords a general fund of information on its subject.

The First Reader [Thompson, Brown & Co. 30 cents], by Louis P. Nash includes extracts from Æsop and Mother Goose. It is for the youngest children who are learning to read. It is handsomely printed and illustrated.——The *High School Class Book of Drawing* and the *Normal Class Book of Drawing* [American Book Co. Each 50 cents], by Christine G. Sullivan, Ph. D., are two compact and well-arranged treatises for the use of students and are apparently admirably adapted to their purpose.——*Hawthorne's Twice Told Tales* [Maynard, Merrill & Co. 24 cents] is one of the English Classics Series, and is a prettily printed and compact little volume.

An Experiment in Education [Harper & Bros. $1.25] is by Mary R. Alling-Aber. The experiment aimed, to use the author's own words, "to see if the child may not be introduced at once to the foundation of all learning . . . and at the same time be given a mastery of such elements of reading, writing and number as usually constitutes primary education." This certainly is a comprehensive and difficult aim, but it is pursued with zeal and good judgment and successfully accomplished. The process is described in the book, the theory of the author is unfolded at length, considerable practical suggestion appears about details in connection with the teaching of special subjects, and the volume is one of large interest and lasting value to educators.——Prof. J. S. Ames, Ph. D., is the author of *Theory of Physics* [Harper & Bros. $1.50], which is a text-book intended for students who have had, at the best, only an elementary course of training in physics, and it is the fruit of experience as an instructor. It is in the main simply a summary of a course of lectures which the author has given in actual work. It is a substantial and handsome volume and is adapted to its purpose.——*Experimental Physics* [Ginn & Co. $1.10] is a small volume in much the same line by W. A. Stone. It seems to be adapted for actual beginners to a greater degree than Professor Ames's work and it is admirably arranged and otherwise suited for practical service.

MISCELLANEOUS

Athletic Sports [Charles Scribner's Sons. $1.50] is a new volume in the Out of Door Library. It contains the papers which many of our readers have seen already in *Scribner's Magazine* on The Physical Proportions of the Typical Man, and The Physical Characteristics of the Athlete by Dr. D. A. Sargent, and new papers on Golf, Lawn Tennis, Bicycling, Surf and Surfbathing and Country Clubs and Hunt Clubs in America. It is a practical and entertaining work which, without exactly teaching any sports, throws abundant light on more than one, and among young people especially it is sure to be popular.——Another volume in the same library and drawn from the same sources is *Mountain Climbing* [Charles Scribner's Sons. $1.50], the papers in which are supplied by E. L. Wilson, E. L. Weeks, A. F. Jacassi and other mountain climbers, and it describes genuine and arduous work in its line. This, too, will interest all who are fond of adventure and it is full of illustration. It also possesses some scientific value.

Flowers of Field, Hill and Swamp [Harper & Bros. $2 50] is not a popularly written book, but is a treatise for botanists and plant lovers, describing flowering plants of the Atlantic seaboard as far south as Florida. Any one in the region covered by it who has a little knowledge of botany may make practical use of it in identifying the plants and flowers near his home. It is comprehensive, clearly expressed and in every way an excellent work.——Another book about plants is *The Plant World* [D. Appleton & Co. 60 cents], by Frank Vincent. It is a reading-book about botany, intended to interest the young in flowers and plants and to be used definitely as a reader. It will stimulate outdoor observation and is well adapted to its general purpose while containing a great deal of information. It is illustrated prettily.

NOTES

—— The Authors' Club of New York is accumulating a library of literary biography.

—— A volume about his Wordsworth and Coleridge manuscripts has been prepared by Mr. T. Longman of the firm of Longman & Co., the original publishers of those poets.

—— A bronze statue of the late Commodore Vanderbilt, who founded Vanderbilt University at Nashville, Tenn., is to be unveiled on May 27, the anniversary of his birth, in the Parthenon at the Centennial Exposition. Chauncey M. Depew will make the address.

—— Messrs. Curtis & Cameron's "Copley Prints," reproducing Sargent's mural decorations at the Boston Public Library, have been so popular that they mean to continue the series by reproducing other decorations from the Boston Library and the Museum of Fine Arts, and also those of the new National Library at Washington.

—— The new illustrated edition of Francis Parkman's histories, which Messrs. Little, Brown & Co. of this city are about to issue, is to contain twenty volumes, to have 120 photogravures of authentic portraits and contemporary prints, as well as original illustrations by Howard Pyle, Thulstrup, Frederic Remington, etc., and the edition will be limited.

—— Mr. Rudyard Kipling, the poet and novelist, and Mr. H. D. Traill, the essayist, have just been admitted to the famous Athenæum Club in London. This institution admits only nine new members a year at the most, and, although its fellowship is said to be anything but exhilarating, election to it is like receiving a patent of literary nobility.

For Books of the Week see page 774.

PRESIDENT TUCKER ON DEMOCRACY

At Andover Theological Seminary this year the Stone lecturer was Pres. W. J. Tucker of Dartmouth College. His subject was The Ethical Value of Democracy.

The first lecture was on the Relation of Democracy to Liberty. Democracy, he said, means the rule of the people. The term is more than a political one. Like evolution, as a principle it is comprehensive. It has an ethical motive and end. The one who works in the interest of democracy must work as one of the whole. There is power in this method; he who serves shall serve as one of the people. He must act so as to say, "*We* are the people."

Two questions arise: (1) Is democracy maintaining its moral impulse in the further pursuit of liberty? (2) Is democracy growing selfish or unselfish in the possession of liberty? Democracy gained a standing in the first place by seeking religious liberty. The impulse was changed when political instead of religious liberty was sought. In the present phase of the subject an estimate of the ethical part is hard to form, and the issue grows more complicated when the question goes into the field of economics.

The movement at present is not unmoral. The demand for the living wage means that a man wants to work for his living. This humanizes the mind of society. It is a vital fault to regard labor wholly as a commodity. We must become accustomed to our humanized principles, especially to apply them to those in need before us. The other question is more to be thought of than discussed. The principle of liberty is ineradicable when once it gets into the blood. Underneath western Europe is democracy. Here it needs only light and air to change the face of eastern Europe.

The second lecture was on Democracy and Equality. Democracy is by nature socialistic. There has been a change to this from the individualistic. The language of democracy was first one of individualistic defiance; now it is the few working with the many rather than the few working on the many. Democracy and socialism do not entirely agree in their methods of gaining equality. Democracy protests against a leveling down. Socialism is regardless of personal liberty. In the matter of work, for example, there can be no greater injury to men than to restrict them. Work is the normal condition. Neither democracy nor socialism undertakes to do away with the inequalities of nature, race and personal conduct. It is not undemocratic to extend public service. Expediency is the deciding factor here. Public ownership is an education. It is not undemocratic to raise the lower classes at the evident expense of the upper. Mere drudgery should not be allowed. Fictitious wealth has a tremendous moral effect of inequality.

The third lecture was on The Effect of Industrialism upon the Ethical Quality of Democracy. Industrialism has added vastly to the value of the world. Much of this must be credited to science. Today men look to the schools rather than to the workshops for discoveries. Industrialism has made the dominant conception of the world, wherever it obtains, the one of utility. A safeguard to this is sought from the schools. Industrialism has advanced the line of the possible by marking out the line of the impossible. Men are set thinking toward *things* so that their power is estimated in them; yet materialism is not necessarily mercenary.

Industrialism has wrought a vast work in equalizing the conditions of society. Every invention seeks to reach the million. Industrialism has created the population which composes it. It has reversed the former call of more supply to the present one for more demand.

Religiously the child in industrialism is the child of secularism. Christian institutions are foreign to him. Politically the separation is almost as wide. Industrialism has made a town of its own sort. Its type is that of separation. It has created a division, on which class distinction can be founded. The distinction of industrialism is the wage class, the bare man, without capital or tools. Industrialism has led to organizations in society. Democracy has often suffered in this because the organization tends to make the man impersonal. In this situation democracy has a greater demand than ever before on its ethical value.

The fourth lecture was on the Effect of Immigration on the Ethical Value of Democracy. Democracy has progressed by stages. No intermediate steps have been omitted. In the United States it has had a free field. A statistical comparison of the native whites in America with the colored and foreign population shows that the native white is in a minority of about 3,000,000.

We now know the causes of immigration, but we do not know how they will act. Some of these are religion, politics, military service and economic reasons. It is a question how to keep a nation vital. The city especially exhausts a population. The supply is for the most part drawn from the country, but the incoming immigrant is generally a vital person. Through the child of the immigrant the state has an opportunity to secure moral results. Immigrating peoples bring their own traditions of liberty. We have to take the spirit of madness out of this, but the blood of Christendom is in their veins. The Anglo-Saxons are not the only men capable of liberty. The dangers from immigration are: (1) over-concentration in cities; (2) economic greed; (3) political corruption.

The fifth lecture was on Democracy and Education. Education reaches back of liberty and equality. It creates fellowship of mind. Democracy wants the intelligent man. The State now considers it its right to have compulsory education. The question arises, Will the State leave education free, or will it make the teaching correspond to the views of the dominant party? Democracy, acting through State control, must be sensitive to the demands of culture for every person. It must keep the way open from the bottom to the top and also from the top to the bottom, for no one knows where the next scholars are coming from. Scholarship needs virility. Education gives a nobility to society which cannot easily be otherwise gained.

The last lecture was on Democracy and Religion. The present relation to one another of democracy and religion shows that there is a difficulty. The church does not seem to be most in evidence where it is most needed. Democracy and organized Christianity are not separate in principle, method, or interest. Democracy has no possibilities outside Christendom. Both are affected by the ideas of the age and both have their real concern with the same persons.

Democracy first demands of the church a habit of mind appropriate to the demand. It also demands the recognition of the power of conditions to affect the character of man. There are three ways of reaching men: (1) by rescue; (2) by fortifying the position; (3) by the arrest of forces leading to sin. All three are necessary.

Democracy also demands of religion that there be an advance in thought from charity to sympathy and, if need be, to justice. Not only should the church show pity toward the falling man, democracy has the right to demand and expect sympathy for the rising man. Religion has a word of protest for democracy against the secularization which it brings. Religion protests against its philosophy, which cannot satisfy. Religion, without abating any of its truths, stands before democracy as religion. It says, "Have faith in God. Belief is not enough. Democracy was born of faith. It must live in faith. Believe in immortality. No child of time ever wrought anything for human progress."

R. W. D.

In and Around Boston

A Splendid Collection at Leyden Church, Brookline

Ever since the new Congregational church at Brookline was formed last November, its sixty members have been looking forward to securing an edifice of their own as soon as possible. The Casino, where worship is now held, answers present purposes well, but the growth which is sure to come, as well as the larger usefulness of the body, demand the speedy erection of a stone chapel, capable of seating three or four hundred persons, and with modern appliances for Sunday school work. Such a desirable goal is brought much nearer by the large contribution last Sunday to a building fund. The pastor, Rev. H. G. Hale, preached a sermon on the place of sacrifice in the religious life. Then the people demonstrated their belief in this doctrine by immediately dropping pledges in the boxes that aggregated $10,140. All of this sum comes from regular worshipers with this church. There were some gifts of considerable size but almost every person in the congregation, even the little children, had a share in the offering.

This collection demonstrates afresh how united and enthusiastic the Leyden people are for building up Congregationalism in that thriving suburb where the church is located. Steps will at once be taken to secure a desirable location. All the services last Sunday were pervaded with the note of joy and gratitude and the spiritual side of this important undertaking was kept prominently in sight.

Congregational Club's May Festival

It was unprecedented for the announcement of the semi-annual ladies' night to contain no specifications with reference to speakers except the simple statement that there would be five-minute speeches from several members of the club. Ex-Secretary Cutter of the club, who had long experience in that important position, said when he received his announcement that, under these circumstances, only two motives could bring the brethren together—loyalty to the club or the innate curiosity of human nature. Perhaps both were operative last Monday night, for the assemblage at Tremont Temple fell, in no particular, short of the many brilliant preceding gatherings in point of numbers, enthusiasm and general satisfaction with the outcome.

It was distinctively a home affair, and the gathering, composed of six or seven hundred men and women, was of that substantial character that cheers the heart with reference to the virility and future usefulness of Boston Congregationalism. The long and prettily spread tables and the fair ladies and brave men who sat at them made a pleasing picture from the platform. While the prandial part of the supper was proceeding there was some fine organ and orchestral music, and the speaking was interspersed with the singing of several good old hymns by the congregation.

The speaking varied decidedly from the usual routine. Twelve members of the club, whom the president was gracious enough to characterize as good men and true, responded to as many toasts. Each was limited to five minutes, and most of them had cut their cloth so carefully that the gavel of the presiding officer had no terrors for them. When he did exercise it, however, in two or three cases, he did it with such graciousness that it hardly seemed an interruption. The men who spoke represented various vocations and points of contact with the busy world. The general theme was A Few Congregational Ideals, and each set forth in turn what he considered the particular thing to be aimed at in specific lines of human activity.

The success of the evening—and all present voted it to be a conspicuous one—was in a great measure owing to President Barton's skill in presiding. He had an inexhaustible fund of pat stories, and he told them so irresistibly that the faces of his hearers began to relax every time he opened his mouth. His recital of the different ways in which three English ministers stated the fact that two beans and two beans make four beans would have done credit to Mark Twain himself. Yet the serious element was not lacking either in the words of Dr. Barton or his fellow-speakers on the platform, and the members dispersed feeling that they had been informed as well as entertained by coming together.

The list of toasts and of the men who responded to them follows: 1. The Ideal in the Use of Money, H. M. Moore, Esq. 2. The Ideal in Legislation, Hon. A. H. Wellman, Esq. 3. The Ideal in Law, M. F. Dickinson, Jr. 4. The Ideal Relation of Minister and Doctor, F. E. Bundy, M. D. 5. The Ideal in Printing, Mr. Frank Wood. 6. The Ideal Newspaper, Rev. H. A. Bridgman. 7. The Ideal in Authorship, Rev. E. G. Porter, D. D. 8. The Pleasures of the Poor, Rev. D. W. Waldron. 9. The Ideal Among Nations, Hon. Samuel C. Darling. 10. The Ideal in Preaching, Rev. Arthur Little, D. D. 11. The Ideal in Citizenship, W. S. Slocum. 12. The Ideal Home, John Herbert, Esq.

A Gracious Charity

The Cambridgeport Rescue Home has been rechristened The Ingleside and is now located at Revere Heights. The unique feature about this branch of Christian work is that it cares for young women who are taken from places where they were in danger from pernicious influences, and others who have just stepped aside from the paths of virtue. They constitute a class which a diagnosis decides to be "hopeful cases." Mrs. Whittemore of the Door of Hope, New York, opened the recent dedicatory exercises, with services at Revere and at the First Baptist Church on Commonwealth Avenue. A reception was held in the afternoon and evening of May 4 at The Ingleside, presided over by Rev. R. B. Tobey, president of The Ingleside Corporation. Remarks were made by Dr. Chappell of the Gordon Training School, Mrs. Harriet T. Todd, State evangelist of the Massachusetts W. C. T. U., Mrs. E. Trask Hill and others. Mr. Charles H. Jones of the Commonwealth Shoe and Leather Co. is treasurer of the corporation.

Journalism and Greece

What the Press Represents was set before the Ministers' Meeting last Monday by Mr. A. L. Blair of the *Boston Journal*. He pointed to the inventions which have brought the production of the modern newspaper to such a state of perfection. He described the way in which the Greeks probably learned of the fall of Troy, and the way in which the news would have been spread had James Gordon Bennett been managing a journal in Athens at that time. The critics of the press came in for a trenchant and picturesque description, and Mr. Blair closed by saying that, had he been managing a daily paper in Jerusalem at the time of the raising of Lazarus, modern thinkers would have had more material on which to base their researches into the unknown.

Ex-Pres. W. G. Ballantine of Oberlin, who spent last winter in Athens, then made a stirring plea for sympathy with the Greeks, saying that we have been witnessing in the last few weeks one of the saddest and most pathetic tragedies in history. The Greek nation had no need to fight for Crete so far as personal aggrandizement was concerned, but the Cretans were also Greek, and were bitterly oppressed, and the love of freedom in the Greek people would not allow them to quietly look on at the oppression of their brethren. Much of our news has come through England, which in all but name has been an ally of Turkey. The Greeks, officered by members of a royal family forced upon them by their enemies, poorly armed and ill fed, had to contend with disciplined and well-equipped forces, led by German staff officers, representatives of the most scientific warmaking in the world. Greece was also forbidden by the English to attack Turkish towns with her fleet. Dr. Ballantine spoke in the highest terms of the character and courage of the Greek troops and the nation generally, and expressed a hope that our present Administration would show sympathy with them and cry "shame" upon their oppressors.

Lay Colleges Graduate Their Classes

Last week witnessed the closing exercises at the Lay College in Revere. The examinations extended through two days, and the classes taught by Professors Phelps, Gray and Perkins and by President, Mrs. and Miss Bixby endured well the tests made as to the year's work. At the anniversary exercises at the college chapel on Wednesday addresses were made by Henry M. Moore and others. On the previous Sunday President Bixby preached the baccalaureate sermon. Seven men were graduated, most of whom have already found places of labor. Several go to rural New England towns.

The Gordon Missionary Training School on Clarendon Street, Boston, graduated 25 pupils, the largest number since the school was established. Rev. F. E. Chappell is still one of the leading spirits in the school, and the influence of Dr. A. J. Gordon, who founded it, continues to be felt in many ways.

The graduating exercises of the Berkeley Temple School of Applied Christianity began on Sunday with a baccalaureate address by Rev. Dr. C. A. Dickinson, and are continued through Thursday of this week.

A Noted Foreigner

The Baroness von Bulow-Wendhausen, the distinguished German educator, is passing a few days in the city. She is arranging for the publication in this country of her memoirs of her aunt, the famous Baroness Marenholz, who discovered Froebel and made him intelligible to the world. She was also the author of Reminiscences of Froebel and of several books on child education. The kindergartens which she started in Germany and maintained by subscriptions are now supervised and carried on by this niece. Peculiar interest attaches to the Baroness von Bulow's visit, since Froebel looked to the United States to see the kindergarten prosper. "In the virgin soil of a new republic," he was wont to say, "the seed of a great thought would grow."

A large and enthusiastic audience of kindergartners and others greeted the baroness in Association Hall on Friday afternoon, where she spoke on School-gardens in Germany. These "gardens" are for children beyond the kindergarten age and are designed to go on side by side with the common schools. They furnish their pupils with opportunities for gardening, for caring for pets and for excursions into the country. Their aim is through influencing the child to love and care for plants and animals to develop in him a sense of duty and responsibility. During her stay in the city the baroness is receiving many social attentions.

Either they have long pastorates or early marriages in Tennessee. A Southern Presbyterian minister recently sent a marriage notice to the *Christian Observer* with the remark that he had married both the mother and the grandmother of the bride. Think of the growing love and cumulative influence of such a pastorate! They used to be common enough in New England, and we wish that the cultivation of contentment on the part of ministers and people might allow them to be common yet again.

The Massachusetts State Association

Worcester, May 18–20

To the "Heart of the Commonwealth," the great inland city of the State, Worcester—with its more than 100,000 souls—the tribes of our churches went up from Massachusetts Bay and descended from the Berkshire Hills last week to hold their ninety-fifth annual meeting. In this throbbing center of heterogeneous manufactures, educational interests and church activities the fathers and brethren again felt the pulse of Congregationalism and were received gladly to their annual conclave by the members and pastors of the nearly twenty churches of our order in the city. Five times before has the State meeting occurred here, a larger number of times than in any other place save Boston.

Plymouth Church, as host, spoke a hearty welcome through its pastor, Rev. Dr. Archibald McCullagh, whose inspiring words and wish for a Pentecostal out-pouring gave a genuine impulse to the first session. The official send-off had already been effected by the word of the secretary, Dr. Hazen, and the moderator's chair had been filled by the choice of Deacon Thomas Todd. Rev. F. J. Marsh was registrar and Rev. J. W. Flagg assistant registrar. Dr. Eldridge Mix assisted very acceptably throughout the meetings as leader of the singing.

THE ANNUAL SERMON

To these words: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another," the preacher, Rev. C. E. Jefferson, quietly directed the attention of the large congregation which gathered the first evening. A brief review of the circumstances under which the utterance was made and of the lasting impression of the teachings of that sublime hour upon those present were introductory to a season of searching thought. The passion of the love-spirit in the apostles and in the early church was made the basis of a discriminating discourse upon the drift of the church to a certain extent away from the foundation principle, love, into the by-paths of form and belief. The distinction between the meaning of "church" and "congregation" was enlarged upon to illustrate the results of the two processes at work among Christians of uniting on the one hand and of merely gathering individuals on the other. The problem of Christ's followers today, said the preacher, is to blend the lives of Christians into brotherhoods, according to the lessons which were earliest taught, but which have been most often forgotten. Other work and study must still advance, but the world awaits this great movement which shall transform the congregation into a brotherhood and fulfill for the members of each church the Saviour's wish "that they may be one."

The theme and its development along the line of supplying a need which is often particularly indicated as existing among our churches was received generally as a fitting message to the churches throughout the State. After the sermon the communion was celebrated, and an offering of $82 was made for the ministerial relief fund.

TOPICS OF VITAL IMPORT

The general trend of most of the topics ran along the thought of increasing spirituality, as in the group: The Relation of the Pulpit, the Prayer Meeting and the Sunday School or Y. P. S. C. E. to the Spiritual Life of the Church. The speakers on these themes were Dr. W. H. Davis and Rev. W. W. Jordan and Dr. J. L. Hill. The first considered the conspicuous place of the pulpit. As such it has been the engine and fuel-room of the church life and activities, and has exerted an influence in that life second to no other force. Consequently, as the medium of God's messages to his people, any substitution of other than spiritual guidance weakens its power and degrades its position. Character, sympathy, timeliness and spirituality are four qualities needed in the modern pulpit, if it would maintain its leadership. The speakers who followed emphasized the essential qualities which should be evident among individual church members of all ages and in their organizations.

The evening topic, The Church in Modern City Life, called forth two rousing addresses by Rev. C. P. Mills and Pres. M. E. Gates of Amherst. Treating of The Church and Secular Societies, the first speaker said: To Christianity as its originator must be accredited the good found in any secular society, and for the sake of a comparison between it and the church he erected the latter, in the imagination of his hearers, upon the four great pillars which he conceived as its foundation. The divine origin of the church rises above the human structure of secular societies. The distinguished men of the past, as originators of these inferior organizations, must stand beside the living God. Then the spiritual aim and mission of the church contrasts with the merely humanitarian society. Again, the sympathies of a Christian body are universal toward all conditions, while the society is more or less restricted. The fourth pillar is its eternal duration. Every secular society is destined to an epitaph. Hence, although the church must include working human conditions, its base must be laid near human needs, and until its service be Christian societies will perform part of its work.

PLYMOUTH CHURCH, WORCESTER

On the subject The Church and Spiritual Power President Gates spoke sound doctrine, beginning with the greater need in the churches of a knowledge of the historic Christ. Whatever of investigation and criticism there has been in the last forty years, he claimed, has only brought the Christ who dwelt among men more strongly to view, and that he once lived and still lives is the great fact taught today. Never before was his moral supremacy more exalted, and people are longing for a knowledge of him more than we are aware. But to a living Christ they and we must turn, and a personal contact is open to those seeking him. The force of the Holy Spirit is within reach to equip those who grasp it for all the needs which the world feels.

SABBATH KEEPING

From year to year the importance of activity in regard to Sunday observance is cherished faithfully by the brethren. Extensive consideration was planned for this year and the opening of the subject was a long report, which struck root in the Puritan Lord's Day and then reviewed the results of the work of the special committee of last year. In State legislation no progress was recorded, on the contrary the changes of recent years tend toward relaxing strictness. But the accomplishments of the association's representatives encourage a hope in the special instances of decided victories which they have noted. Young People's C. E. Societies have rallied in force to save the Sabbath from baseball in Springfield and from open saloons in Worcester, while the Y. M. C. A., the W. C. T. U. and Protective Leagues have joined hands in the crusade. Lawbreakers have been convicted, have appealed and finally have paid fines. Excursions on the Sabbath have been forbidden, stores open on Sunday have been closed, and chiefest of all, perhaps, a campaign of education, capable of great extension another year, has been started, which will have served its purpose if public sentiment is aroused to action through the organizations already existing.

Three strong pleas were made. Rev. E M. Noyes set forth the Divine Authority for the Lord's Day, showing how Christ taught his disciples the Scriptural observance of the Sabbath, and that his example, reaffirming Old Testament commands, made them applicable for today. Dr. Reuen Thomas, in a forcible address, gave suggestions as to What Pastors, Churches and Sunday Schools Can Do to Promote Sunday Observance. He indicated some necessities of human nature that make Sabbath keeping imperative. This outward token of man's allegiance to God is also the sign of progress sure to be evident. The future of the Sabbath, said he, is dependent upon the attitude of the ministers. Rev. M. D. Kneeland then presented the work of the Sunday Protective League, reminding the association of the generous support the league had received from Congregationalism and that such an attitude was only just since the league owed its origin to Congregationalists.

The committee on labor organization rehearsed its efforts singly and in co-operation with other organizations in seeking to secure protection for workmen on Sunday, and told how different classes of employés had solicited the attention and help of the committee in securing one rest day in seven.

RECORDS OF 1896–7

The report of Secretary Hazen called attention to the venerable age and large growth of the association, whose centennial seems now almost to be in sight; and then after such reference fittingly paid tribute at length to the late Dr. A. H. Quint, whose death occurred since the last meeting. The memory of his forty years' work in the body and its untold value to Congregationalism were recalled in appreciative remarks. The denomination has become stronger during the year y the addition of six churches, making the otal 593, with a membership of 111,223. The ain of members is 1,044. Additions numered 6,432, of whom 3,382 were on confession. Benevolences amounted to $658,551, and home xpenses to $1,587,443.

A microscopic view of the past year's hurch work was given by Rev. T. C. Welles n a detailed summary of answers received in eply to questions sent to all the churches. These interrogations had been submitted: What is the apparent spiritual condition of our church? What proportion of resident members attend the midweek meeting? Do many find Christ but express no desire to join he church? How make the Sunday school nd C. E Society a greater spiritual power in he church? In the almost unlimited range f responses much of thought and suggestion was compacted, which might be summed up s descriptive of a fairly satisfactory condiion.

STATE HOME MISSIONS

An afternoon session was given to the State H. M. S., Dr. C. B. Rice, one of the vice-presidents, presiding. The statements of Secreary Coit and Treasurer Palmer showed total eceipts last year of $100,315, nearly $50,000 ess than last year. The great falling off is accounted for mainly by the receipt of fewer egacies. The national society is the better off by over $97,000 on account of gifts from Massachusetts, about one-third of which went hrough the State society. The missionary work in Massachusetts has required $58,782 and the administration of affairs $5,279. Grants were made to 139 churches and missions, twenty-eight of which were "foreign." Besides two regular general missionaries thireen special workers have directed the efforts among these nationalities: Armenians, Finns, Greeks, Italians, Norwegians, Swedes and French. In all 138 workers have cared for ,007 families, among whom are 7,750 church members. Into the home missionary churches 01 new members have been received, 531 on confession.

Notwithstanding the financial support of the society has fallen off largely the past year, nearly as many churches have been aided by the same number of workers as during the previous year, and a much larger number of persons has been reached. Following the reports the topic What Should Be the Policy of the Association with Regard to Foreign Population? was generally discussed, Dr. W. E. Barton, President M. E. Gates, Dr. J. R. Thurston and others participating. Rev. Franklin Carter was re-elected president. Special attention was called later by Dr. A. E. Dunning to the valuable work of the Massachusetts Sunday School Association.

THE BOARD OF PASTORAL SUPPLY

This increasingly important agency, now having been in operation since 1894, reports a growth in business as large as conveniences made practicable. This period of its existence has provided an accumulation of experience and judgment, however, which, working under the shadow of strict confidence, bids fair to further increase the value and scope of its advantages and opportunities. During a full year past the board served 135 churches in regard to filling the pulpit, every one in answer to an official request for co-operation. It acted an important part in effecting fifty-six settlements and provided 101 opportunities for candidates to preach as such. The smaller churches constitute the largest proportion of those helped, but of churches with a membership of 300 and over twenty-three were served. The percentage of pastors who have resigned after settlements effected through the board is but a little over a third of those settled otherwise and who resigned during the same length of time. Total receipts last year were $2,338, of which about $1,400 were contributed by the churches. Enlarged contributions to the financial needs of such a work would make it possible greatly to increase the breadth and efficiency of the service. The precise workings of the board as a medium between the seekers and sought was clearly described at length. That the work is of great usefulness to the churches is the conviction of those who know its operations.

SUNDRY IMPORTANT DOINGS

An open eye has been kept by the committee on gambling upon communities where pool selling and other forms of gambling have been carried on. Marked changes for the better have been recorded in western Massachusetts, and particularly in the cities of Worcester and Medford. A sharp lookout, vigorous opposition, enlightened public opinion and law respecting city officials have been the forces operating successfully in these places.

The report of the temperance committee also revealed some authoritative facts, which warmed the interest in the efforts for protection by organizations and individuals. The extensive work of distributing 20,000 publications of a religious character showed that the special committee for that purpose had been busy.

Ministerial relief had a hearing in the words of Rev. Dr. N. H. Whittlesey, the secretary of the movement. He urged practical comradeship among ministers, and showed what had been accomplished in twelve years. The fund now amounts to over $100,000, which makes it possible to assist forty families, but not until it is greatly increased can a favorable comparison be sustained to relief given by some sister denominations to their veterans and needy families.

Amendments to the constitution are annually before the association, and this year one proposing to make every Congregational minister in the State a member of the State body, thus enlarging the proportion of clergymen to laymen, was responsible for hours of warm debate, after which the whole matter was indefinitely postponed. Resolutions deploring the failure of the ratification of the arbitration treaty were accompanied by an assurance addressed to friends of humanity in England and everywhere that the action of the Senate fails to express the real Christian judgment of the American people. Delegates were appointed to attend the convention of the National Anti-Saloon League in Columbus, O. The election of nominees for corporate membership in the American Board resulted in the choice of Rev. Messrs. Reuen Thomas, D.D., Brookline; F. B. Makepeace and H. P. Beach, Springfield; F. S. Hatch, Monson; and for laymen: Hon. A. H. Wellman, Malden; Dr. J. C. Berry, Worcester; and Messrs. J. C. Buttrick, Lowell; Edward Whitin, Whitinsville. A contemplated change of the Week of Prayer from January to November was disapproved without discussion as a breaking away from a world-wide custom.

THE FINAL WORDS

The closing session was one of uncommon profit. Dr. A. H. Plumb gave a characteristic address on The Pentecostal Power of the Church Today. A more satisfying hour could not have closed the convention. Its thought was prophetic of the advent of those very conditions—brotherly love and right relations between men—for which a powerful plea was made in the opening sermon. There will be changes in manifestation of Pentecostal power, contended Dr. Plumb, due to modified conditions of modern times, but changed conditions will not alter eternal relations. The development of Christian love is advancing and will convince the world of Christ. It is in this quarter that the light is breaking forth, as is indicated by the leadings of the Spirit. Pentecostal Christianity has wrought the beneficent changes of the past. To disclaim that is to abandon the victories of the past and the conquering forces of the future.

Gratitude for the hospitality of the Worcester brethren was manifested by words and acts. The inspiration to the local churches will be their recompense. The total number of delegates present was a little over 275, of whom about 110 were laymen. Only 178 churches were represented, leaving over 400 churches not heard from. The evening congregations were, as usual, the largest, but the general attendance as a rule was fair. The place of the next meeting is Greenfield.

H. H. S.

CHIPS FROM WORCESTER

To de-spiritualize a man is to demoralize him.—*Dr. Thomas.*

The vote of thanks to the press was deserved and appreciated. No names were mentioned.

The moderator's genial bearing lubricated the parliamentary machinery for easy running.

The foreigner is here, and he is here to be dealt with or he will deal with us.—*Dr. W. E. Barton.*

Ques.: "Is there such a thing as legal gambling?" *Ans.:* "Possibly it refers to church fairs!"

"I don't know," said an on-looker, "exactly what church they come from. But they're either orthodox or Baptists."

If such delicate points of order are to be kept at the fore, it may be difficult to secure a presiding officer next year.

As a rule the congregations were large and during business periods patient. Perhaps it was because no clock was in sight.

The moderator had little difficulty in keeping the members down to the prescribed limit of time during the general discussions.

It was suggested more than once that Children's Day have wider observance, and that the Sunday School Society reap some financial benefit from special collections.

Drift there certainly has been from historic, doctrinal landmarks, but towards a deeper, if unformulated, hunger for the truth and spirit of "the God man."—*Dr. W. H. Davis.*

Young pastors must have gone home brimful of parliamentary rulings. But we hope the time which might be spent in practicing them is given over to reports of the sessions.

Dr. Hazen stimulated an anticipation for the second International Council by the announcement that it was practically settled that it would meet in Boston in the summer of 1899.

The congregation is nothing but a handful of sand. It must be baptized with fire before it has the compactness of a rock. A church, a brotherhood, is built on a rock.—*Rev. C. E. Jefferson.*

Not a few thanks are due to one clear-headed debater that the discussion of membership in the State body was finally wound up after hours of getting nowhere. It was reaching the point where delegates began to wonder who really were members at all.

Union Church, a close neighbor to Plymouth, kindly opened the doors of its new edifice for a brief organ recital one evening, and an admiring audience took pleasure in congratulating the new pastor on the splendid temple which his people had erected for Congregational worship.

The ease with which our Worcester friends entertained their guests will lead the association to a favorable consideration of another invitation later. Not during the first century of the body, however, since the city has already done more than her share, and since there are nearly enough invitations already extended to carry the meetings into the second century.

If the brother pastor or layman who in his haste to catch the train after the last session unwittingly took the hat of one of the local newspaper reporters will kindly communicate with the registrar of the association, Rev. F. J. Marsh, Congregational House, Boston, the latter will put his inquirer upon the track of a re-exchange, which will doubtless be considerably more satisfactory all round.

A CHOICE BIT FROM A LOCAL PAPER

Deacon Thomas Dodd, the moderator, was placed in a most trying position during the afternoon, and his rulings were remarkable considering the confusion on the floor. An inquiry from the chair always brought out a clear, concise statement. He won the admiration of the convention. Deacon Dodd is a member of the Trinitarian Congregational Church of Concord and a printer by occupation. He is a well-built man, with a heavy beard and a clean-cut, firm, intelligent face.

News from the Churches

Meetings to Come

Boston Ministers' Meeting holds no session May 31.

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

Andover Theological Seminary, Anniversary, June 6–10. *Sunday*, 10.30 A. M., sacrament of the Lord's Supper; 4 P. M., sermon to the Graduating Class by Rev. Prof. William H. Ryder, D. D. *Tuesday*, 10.30 A. M., examination of the Junior Class in New Testament Greek; 2 P. M., examination of the Middle Class in Biblical theology; 4 P. M., examination of the Senior Class in homiletics; 7.45 P. M., anniversary of the Society of Inquiry. Address by Rev. Charles Cuthbert Hall, D. D. *Wednesday*, 8.30 A. M., vocal culture; 9.30 A. M., examination of the Junior Class in Hebrew; 9.30 A. M., examination of the Senior Class in church history; 11.15, A. M., examination of the Middle Class in theology; 2.30 P. M., meeting of the alumni: business; necrology, by Rev. C. C. Carpenter, secretary; discussion on The State of Religion in New England, Rev. Charles B. Rice, D. D., Rev. Carl S. Patton, Rev. Burton W. Lockhart, D. D., Rev. William E. Barton, D. D.; further discussion; 7.30 P. M., social gathering of the alumni and other friends of the seminary. *Thursday*, 10.45 A. M., anniversary addresses by members of the Graduating Class; 1 P. M., anniversary dinner.

Hartford Theological Seminary, 63d anniversary, May 30 to June 3.

Woman's Board of Missions, Worcester County Branch, Boylston, June 3, 10 A. M.

The Annual Meeting of the Woman's Home Missionary Unions will be held in the Congregational church, Saratoga, N. Y., Tuesday, June 1, at 2.30 P. M.

The Congregational Home Missionary Society.—The Seventy-first Anniversary will be held in Saratoga, N. Y., from Tuesday to Friday, June 1 to 3. A meeting of secretaries and superintendents will be held Tuesday afternoon, June 1. In the evening there will be an address by the president of the society, Maj.-Gen. O. O. Howard, and the annual sermon by Rev. Frank T. Bayley of Denver, Col.

On Wednesday, June 2, there will be addresses in behalf of the society's auxiliaries by Rev. Alexander McGregor of Rhode Island, Rev. William H. Moore of Connecticut and Rev. T. O. Douglass, D. D., of Iowa; the fifteenth annual meeting of the Woman's Department, Mrs. H. S. Caswell, secretary, presiding. Addresses by Mrs. R. B. Wright, The Day of Small Things; Rev. R. B. Wright, On the Frontier; Mrs. James B. Gregg, Woman in Colorado; Miss Marie Zoltak, With the Slovak. In the afternoon the co-operating societies will be represented, and there will be addresses by the secretaries of the Congregational Church Building Society, the Congregational Education Society, also the Ministerial Relief Committee. The annual meeting of the society for the election of officers will be held, hearing reports and other business. In the evening a paper by Sec. Joseph B. Clark will be read, entitled A Year of Distress, and there will be addresses by Rev. A. F. Sherrill, D. D., Illinois: Supt. J. H. Parker, Oklahoma; Supt. H. A. Schauffler, D. D., Ohio; Rev. W. G. Puddefoot, Eastern field secretary.

Thursday morning, June 3, a paper by Sec. Washington Choate will be read, entitled Fixed Factors in Home Missions. Addresses will be delivered by Supts. A. K. Wray, Missouri; Harmon Bross, D. D., Nebraska; E. H. Ashmun, New Mexico; Rev. Nehemiah Boynton, D. D., Detroit, Mich.; Rev. H. H. Kelsey, Hartford, Ct Thursday afternoon there will be addresses by Supts. L. P. Broad, Kansas; W. H. Thrall, South Dakota, T. W. Jones, D. D., Pennsylvania; T. G. Grassie, North Wisconsin. These addresses will be followed by the sacrament of the Lord's Supper. Thursday evening there will be addresses by Rev. A. H. Bradford, D. D., Montclair, N. J., Rev. Reuen Thomas, D. D, Brookline, Mass., and Rev. John L. Scudder of Jersey City, N. J.

TRANSPORTATION

The Trunk Line Association, which covers territory from Niagara Falls, Buffalo, Dunkirk, Salamanca, N. Y., Erie and Pittsburg, Pa., and all points east thereof except New England, will pass over its roads for one-third fare in returning all certificates of attendants on the meeting who pay full fare in going. All rates on this basis require that certificates be obtained from the ticket agent at the starting point or the nearest station issuing through tickets to the place of meeting, and to be valid for reduction of return fares must be indorsed by special agent of the Railroad Association, who will be in attendance at Saratoga. This condition is necessary to secure one-third return fare. Round trip tickets will be furnished at the following rates: Boston, $6 85; Ayer, $6.05; Fitchburg, $5.60; Worcester, $5.60; Gardner, $4.90; Miller's Falls, $3.85; Greenfield, $3.60; Shelburne Falls, $3.15; North Adams, $2.50. These tickets will be good going from May 29 to June 3, inclusive, and good to return until June 15. The People's Line of steamers on Hudson River, leaving New York, Pier 41, North River, foot of Canal Street, offer a rate of one fare and a third, or $3.60, from New York to Saratoga and return to delegates attending the annual meeting.

HOTELS AND BOARDING HOUSES

The figures in parenthesis indicate in each case the number of persons that can be accommodated.

$1.00 to $1 25 per day. Miss D. A. Pierce, 103 Circular St. (25); Mrs. Walker, 53 Spring St. (18); Mrs. M. G. Fitzgerald, 135 Circular St. (10); Mrs. Tracy Record, 3 Batchelor Row, Regent St. (12); Mrs. Vine, 186 Regent St. (12); Mrs. Laura Allen, 48 Phila. St. (10); Mrs. M. Ingalls, 63 Franklin St. (8); Elmwood Hall, Maple Ave. (40); Congress Park House, opposite Congress Park (12); Waring House, 33 Franklin St. (80); Washburn House, 41 Washington St. (40); Mrs. J. Abel, 73 Spring St. (15); Mrs. Orvis Carpenter, 38 Walton St. (20); Mary E. Moore, 75 Spring St. (30); the Old Homestead, Franklin St. (30); Mrs. Wm. R. Hills, 120 Grand Ave. (8); Summer Rest, 75 Spring St. (30).

$1.00 to 1.50 per day. The Franklin House, Church St. (80); Broadway House (40); Everett House, South Broadway (150); Miss L. R. Hunter, 49 Phila. St. (6); the Vermont House (125).

$1.25 to $1.50 per day. Columbian, South Broadway (15); the Lafayette, 109 Circular St. (100); Mrs. W. H. Corbine, No. 1 Papineau Building, cor. Broadway and Washington Sts. (8); the Linwood, South Broadway (50); the Hill Side Trim Cottage, 61 Phila. St. (25).

$1.50 to $2.00 per day. Huestis House, South Broadway (125); American Adelphi (400); Worden Hotel, Broadway (50).

The above rates are for two in a room. Persons desiring further information as to accommodations may address the local committee of arrangements, of which Rev. William O. Wark, Saratoga Springs, N. Y., is chairman.

SPRING STATE MEETINGS

Additions or changes should be sent at once

Rhode Island,	Newport,	Tuesday, June 8.
Vermont,	Middlebury,	Tuesday, June 8.
Conn. Asso.	New Haven,	Tuesday, June 15.
Pennsylvania,	Ebensburg,	Tuesday, June 22.

Benevolent Societies

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the **Massachusetts Home Missionary Society**, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

Woman's Board of Missions, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

It is not unusual to continue evangelistic services for a brief period after the close of the Week of Prayer. But the "perseverance of the saints" in that Minnesota church which protracted the meetings for upwards of four months is certainly noteworthy, and deserves the large reward it has received.

Our State gatherings have taken us by storm to such an extent this week that items from individual churches suffer to some extent. Let correspondents and readers expect larger things in local matters next time.

It is gratifying to note that active members of some New England churches are engaged in the seasonable occupation of grading and seeding church lawns and setting out trees to bless future generations.

The speakers at a recent New York club meeting strikingly illustrated the truism that "it makes all the difference in the world from what point of view one looks at an object."

That business experience contributes an important element in preparation for the ministry is freshly illustrated this week by the success of a Minnesota pastor.

A Michigan evangelist believes in going to those whom he would reach.

Of Special Note

A novel and broadening service in a Los Angeles church.

A prominent Massachusetts pulpit vacated.

THE ASSOCIATION OF NEW YORK

The sixty-fourth session was held with the Tompkins Avenue Church, Brooklyn, from Tuesday afternoon, the 18th, to Thursday evening. With it, according to custom, were held sessions of the New York State Home Missionary Society and of the Women's Home and Foreign Missionary Societies. A cablegram was received on the opening day from the pastor, Rev. R. R. Meredith, D. D., who was at Gibraltar after a pleasant voyage, and a cablegram was sent to him and Mrs. Meredith from the association. Rev. Richard Meredith acted acceptably as host in place of his brother.

The attendance locally was light and the representation from the State was less than usual, but the whole meeting was one of the best for many years. The business was dispatched with promptness under the moderatorship of Dr. W. E. Park of Gloversville. The social hours at the noon lunch in the church parlors were enlivened by his wit and by happy impromptu speeches. The spirit of the meetings was most fraternal and the themes presented and discussed of a vital character. Dr. Park gave an interesting *résumé* of *The Congregationalist's* Pilgrimage to England and Holland, which has become historical.

The annual sermon, by Rev. W. T. Sutherland, had for its text: "Surely the Lord was in this place and I knew it not," the thought being that God is still with us in all changes of thought and new lines of work. Rev. W. F. Kettle spoke on the Supreme Need of the Times, which he held to be more of the Holy Spirit in the churches. He was heartily applauded when he said that there would be no bazars and fairs when the churches were more spiritual. Rev. J. C. Wilson presented a thoughtful and fair review of The Leading Ideas of the New Theodicy, but there was no time to follow his paper with a discussion. Prof. J. R. Commons stirred the association by an able paper on The Value of the Study of Political Economy to the Ministry. It called out questioning and free discussion. Professor Commons is not a theorist but a practical worker, and was residing at the University Settlement during the sessions of the association, studying the work and joining in it. The chief address was by Dr. A. J. F. Behrends, whose subject was: Back to Tradition and Nearer to Christ.

Missionary work was vigorously presented. Dr. T. B. McLeod spoke on Home Missions at Home or The Needs of Greater New York. Dr. H. A. Stimson, in the session of the H. M. S., declared that if Congregationalism could not succeed in New York city it could not stand anywhere. In addressing the woman's Board of Missions he said that if we presented the work more faithfully we should not need to appeal so constantly for money. The local is a national issue. Dr. Grace N. Kimball's address upon Our Work in Turkey was of profound and sad interest. She pleaded for the support of the missions there and not merely the relief work, believing that Turkey would become Russia before long, but that strong missions could not, by comity of nations, be destroyed, even by the Greek Church. Rev. J. H. Parker spoke interestingly on Oklahoma and Mrs. Ida V. Woodbury on her recent impressions of the A. M. A. work as a worker herself.

On Wednesday evening came the twenty-fifth anniversary of the State H. M. S., previous to which a most significant conference had been held between the trustees of the society, the secretaries of the National Society and pastors from Brooklyn and other parts of the State. A union was inaugurated between the State and Metropolitan work which have been separated and the happiest spirit prevailed in the councils. In his annual address the president of the society, Rev. E. N. Packard, D. D., presented The Essential Unity of City and Country Missions, State and National Work and Home and Foreign Work.

Three hundred and eighteen missionaries of the American Board have gone out from New York State and city since the early days of missions abroad. Marcus Whitman was born in Yates County in a church now small and feeble. The addresses of Dr. W. A. Robinson, twelve years president, and Dr. R. J. Kent presented the past and the future of missionary work in the Empire State It was fitting that the closing session should leave us confronted with the great commission. Dr. G. T. Washburn of India, Dr. F. S. Fitch and Secretary Creegan gave effective addresses. Dr. Fitch dwelt on the permanent motives to the work, Dr. Creegan brought good news of legacies and new appointments and assured us that the board was not going out of business. Dr. Washburn told of actual work on the field.

The association nominated for corporate membership in the American Board Rev. Messrs. R. J. Kent, S. E. Eastman, W. B. Thorp, W. H. Pound and W. J. Kettle and Messrs. W. H. Nichols of Brooklyn and Charles B. Pierce and A. P. Holmes of New York. Rev. C. H. Dickinson presented a report as visitor to Oberlin Seminary. The next meeting will be held in Norwich. E. N. P.

THE OHIO ASSOCIATION

The forty-fifth annual meeting was held in the First Church, Sandusky, May 18-20. The meeting of the Ohio Church History Society Tuesday afternoon was the most largely attended of any of the eight in the society's life. Its financial affairs were never in better condition, and its usefulness is seen to be increasing annually. Rev. E. O. Mead was elected president, and Rev. D. L. Leonard, the indefatigable and indispensable secretary, was re-elected. The History of Puritan Conference, presented by the register, J. W. Seward, was replete with facts of permanent value.

A Century of Congregationalism in Cleveland, by J. G. Frazer, started out with a series of paradoxes, and was as interesting as a story-book to the end. The History of the First Congregational Church of Columbus, by Mrs. Abram Brown, made us realize how far we had come in the last fifty years, and the History of the First Society and Church of Oberlin, by Rev. D. L. Leonard, laid before us both the excellences and eccentricities of Oberlin's colonial period. Every paper was able, appropriate and interesting.

The first meeting of the association proper was called to order by the retiring moderator, Rev. H. M. Ladd. The address of welcome by the pastor, Rev. C. A. Vincent, was spicy, spiritual and hearty. Dr. Ladd's sermon from Rom. 1: 15, "As much as in me is I am ready," was a cultured and earnest appeal to the Congregational churches to use their culture in the spirit of the Master to help the less fortunate. The communion season was sweet and tender, presided over by Rev. A. B. Cristy and Rev. E. B. Fairfield, whose last meeting with the Ohio brethren was twenty-three years ago.

The splendid new edifice, the reports of the constant, wide and harmonious activities of the church, the well-known spiritual power and geniality of the pastor and the beautiful weather, all had aroused expectation of an exceptionally good meeting, and before the close of the first session it was evident that there would be no disappointment. Opening on a lofty spiritual plane, without lacking any of the intellectual excellence of former meetings, it surpassed in inspirational power and practical helpfulness any in the last decade.

Organization was effected Wednesday morning by the election of Rev. C. S. Mills moderator, Rev. E. O. Mead assistant, Rev. Jesse Hill scribe and Rev. Byron Long assistant. The Ohio Home Missionary Society, into which the association transforms itself with protean swiftness, told the sad story of decreasing contributions for seven years, ending in a debt of over $2,000, but inspired by the leadership of Cleveland Conference, which assumed one-third of the debt, seconded by Plymouth Rock Conference, which assumed its proportionate share, the association faced the situation with heroic determination and definite plans to wipe out the debt in short order.

The state of religion in the churches seems to be more than usually healthy in that regular and normal work are emphasized and results expected and obtained thereby.

The papers and addresses were gathered under the cumulative heads: A Church and Itself, A Church and Its Community, A Church and Its Country, A Church and the World. Under the first head Rev. G. A. Burgess treated of the building up of a church's spiritual life. He made everybody feel that his was the choice division of the subject and the proper introduction as well as the right beginning of all upbuilding of the church. There was general assent to Rev. Henry Stauffer's propositions on the building up of the church's social life, that a church should have an abounding and cordial social life and that it should originate in spiritual aims and move in a spiritual atmosphere. Rev. R. A George on the building up of the church's financial life presented a composite paper, prepared in part by the chairman of his church's financial committee. The position taken was that the business men of the churches ought to attend to the finances, leaving the pastor free for other work

Under the head of A Church and Its Community Rev. Charles K. Swartz spoke of the church and the non church-goer in an intelligent and sympathetic manner from his own experience in reaching the non-church-goer. Rev. H. L Bigelow, in speaking of The Church and the Poor, maintained that Christianity ought to abolish poverty, laying special stress on changing the conditions of society. The address was eloquent, thoughtful and incisive but not altogether convincing. Rev. C. W. Carroll said the preaching for the hour should be authoritative, with the authority that comes from living with God, personal so that the congregation would feel that the appeal was to them and to the conscience.

Rev. C. S. Mills said that the church should be organized for soul winning—first, by having the pastor's time organized, second, by having everybody in the church have something to do, and, third, by setting the people at personal work in groups for their own classes. These four brethren spoke from the abundance of their own successful experience in these lines.

Under the head of A Church and Its Country all the missionary societies working in our own land were heard from in addresses of more than usual earnestness and effectiveness; and under A Church and the World our foreign missionary work was presented by Mrs. R. M. Cole and Sec. Judson Smith. While all these addresses were listened to without a thought of weariness, Ohio was especially glad to hear again her own beloved brethren, Rev. Messrs. McMillen, Ryder and Smith, whom she has given to the larger work.

The moderator said that he had found the Ohio Association the most helpful of any of the four State associations with which he had been connected, but he felt that even for Ohio it was a great occasion when, in one evening, Rev. James Brand spoke on The Gift of Our Congregational Churches to Good Citizenship, and Rev. Washington Gladden on A Church and the Present Problems of Citizenship. The gifts which Dr. Brand enumerated were intelligence, the principle and practice of self-government and the religion of Jesus, and the one problem which Dr. Gladden discussed as the initial problem of citizenship was the selecting of good men to make laws.

The Problem of Ministerial Supply was presented by Rev. A. F. Skeels in a paper embodying the fruits of wide research. This and the vigorous discussion which followed, ably opened by Rev. J. R. Nichols, showed that the condition, while bad enough, is not as bad as appears on the surface. The address by Prof. E. I. Bosworth on Personal Piety and Ministerial Usefulness was known to be the expression of the professor's own pious and useful life and so, of course, came with great force. The devotional exercises were characterized by faith, spontaneity, Pentecostal fervor and definiteness in prayer. The discussions were earnest, spiritual, enlightening and participated in by many. Indeed, so fully was the spare time occupied by devotions and discussions, that the usual after-dinner speeches had to be omitted, although the ladies of Sandusky furnished two delightful lunches in the dining-room of their church. Every session was rich, intense and blessed, and doubtless there will be better work all the year in all the churches that had the privilege of being represented. E. O. M.

THE ILLINOIS ASSOCIATION

Circumstances combined to render this one of the most attractive meetings of recent years. The weather was superb. The city was in its best dress. The edifice in which the sessions were held was large and convenient. Its beautiful decorations were an indication of the welcome accorded, and of the thoughtful and bountiful Peorian hospitality. A ride Thursday to Prospect Heights and a lunch there gave opportunity for enjoying one of the most magnificent views in Illinois. From the tower of the hotel one's eye rests on a landscape not less than twenty miles in extent. The skill which Dr. Hiatt and his helpers exhibited in arranging for the comfort and efficiency of the association led to a request that he prepare a brief statement of things to be done by pastors and people with whom the association may hereafter meet, and that this statement be printed year by year in the minutes.

Over 200 clerical delegates were present. The churches sent more than the usual number of representatives. Few of the sessions were thinly attended. Wednesday morning was the smallest, owing to the fact that, in spite of frequent suggestions that some other time be taken, the meeting of the corporate members of the Home Missionary Society was held at that time, and that the women also were in session by themselves. The association voted to ask the missionary society to meet hereafter at a time which will not conflict with its regular exercises. The report of the society was encouraging. Now that city work, though not under the management of the State society, is reckoned as forming a part of it, it is possible to make a good showing, in spite of the fact that a less number of evangelists than usual have been employed, and that appropriations have been seriously diminished. Rev. J. D. McCord, who has been an evangelist eight years, resigned at the beginning of the year on account of the inability of the society to pay his salary for a longer time. No man has ever been more successful in this evangelistic work, and no man has ever loved such work more. Rev. R. W. Purdue, whose labors have been confined to the southern part of the State, withdrew at the same time to relieve the treasury of financial embarrassment. A Scandinavian evangelist has also been dismissed. Rev. Mr. Watson, employed jointly by the Home Missionary and Publishing Societies, labors in the Southern Association, thus leaving Rev. C. F. Van Auken the only evangelist in commission. His labors have been fruitful of much good.

Two persons, Rev. Messrs. Fairbank and Etheridge, have done a great deal of evangelistic work under the direction of the society but at their own charges. Notwithstanding the hard times, 118 persons have been commissioned by the society, or only thirteen less than last year. But this includes those employed by the city societies which also provide for their support. Of the $63,280 expended in the State, only $19,055 were raised by the State at large. Although there is certainly no good reason for criticism of the superintendent or of the executive committee for not doing what is beyond their power, it is still true that the missionary churches throughout the State and their pastors have not been altogether satisfied with the aid received. It may be doubted if it is wise for the State Society to report the income of the Chicago and the Peoria Societies as a part of its own income.

The sermon, which gave satisfaction to all who heard it, was preached by Rev. G. H. Wilson from Eph. 5: 25, on The Church Needed in Our Era. For the first time the Lord's Supper was at the beginning rather than at the close of the sessions of the association. Rev. Dr. Willard Scott was moderator. His prompt and cheerful way of presiding added greatly to the value of the sessions. The program, as usual, was crowded to overflowing. There was altogether too little time for business and far too little for devotional meetings. The address of the retiring moderator, President Blanchard, the report of the Home Missionary Society already mentioned, and a paper on The Preaching for Today, by R. J. Bennett, Esq., occupied the morning hours.

The Tuesday afternoon session was devoted to a consideration of Sunday school work, Rev. Dr. J. F. Loba of Evanston making a thoughtful address on its importance, Rev. W. F. McMillen reporting what has been done for Sunday schools in the State during the year and R. E. Jenkins, Esq., one of the most earnest and successful of Sunday school superintendents, describing some of the methods which must be employed in order to make Sunday schools grow. Five churches, says Mr. McMillen, report no Sunday school. In all there are 331 church schools, with 1,972 officers, 4,233 teachers and 48,981 pupils. Adding twenty-six schools formed during the year, there are 104 mission schools with a membership of 10,893. There has been a gain of sixteen schools in the year, and of 3,068 scholars. There are thirty eight home classes with a membership of 876. The average attendance in all the schools is estimated at 44,000. The efficiency in this department of Christian work is due in part to the remarkable service rendered by Mrs. Mary F. Bryner, formerly superintendent of the Primary Department of the Union Park Sunday school. Her addresses at different times during the meeting were listened to with eagerness.

Recess was devoted to a reception in the parlors of the church, and was one of the attractive features of the gathering. Tuesday evening was devoted to the Bible. First came a paper by Dr. S. H. Dana on what is needed in order to increase interest in the Bible. He called attention to some of the results to which higher criticism has led, and showed how reverent study of the Scriptures and a study which does not shrink from meeting difficulties leads in the end to a truer and more reverent appreciation of them. Dr. A. R. Thain of *The Advance*, while apparently laying rather more stress than Dr. Dana on the usual arguments for the inspiration of the Scriptures, yet made it evident that he is a believer in their critical study, and has no fears lest the Bible ever lose its hold on the heart of man.

Wednesday morning came a paper on Academies and one on How to Increase the Efficiency of Our Church Papers, by Rev. W. A. Cutler, Chenoa. A good deal of fault was found with our present papers, and especially with *The Advance*, which it was claimed does not represent the churches as a whole. It was also charged that editors are mercenary in their motives, and it was assumed that newspaper stock is extremely profitable. Mr. Cutler thinks that the churches should own their papers, and that they should be endowed, and their editors placed in a position where they may venture to express their honest convictions freely! At a subsequent discussion Gen. C. H. Howard, so long connected with *The Advance*, repudiated the charge of a mercenary spirit in editors, and pointed out the difficulties in the way of carrying out the plan proposed by Mr. Cutler. Rev. Mr. Campbell and Dr. Thain also took part in the discussion, the former advocating the views of the essayist, the latter as vigorously opposing them. It was also shown that *The Congregationalist*, although owned by private parties, is yet endeavoring to represent all phases of thought in its columns, to give every man a fair hearing, and in each of its issues to present a mirror of so much of the world's doings as will interest its readers. Secretary Taintor presented the needs of the Church Building Society, and Dr. G. R. Wallace of Englewood read an attractive paper on the Mission of Literature.

Two hours of the afternoon session were given to the women members of the association. Rev. Mary L. Moreland gave a historical *résumé* of Woman's Work in the Church; Mrs. Sidney Strong pointed out the place which woman is filling in home missionary service; Mrs. N. C. Dougherty spoke of the opportunities for heroism now furnished in our Christian service, and Mrs. Bryner of the children in our midst. A class of lads and misses described, under the guidance of their teacher, in a vivid way the Home Missionary Locomotive, and thus presented clearly the various branches into which the benevolent work of our churches is divided. Christian education, as Congregationalists regard it, was discussed by Secretary Bliss, the college by Professor Fischer of Wheaton, and the seminary by Professor Harper of Chicago. There were two great addresses Wednesday evening, one on The Religious Aspect of the Labor Movement, by John P. Gavit of the Chicago Commons, and another by the indescribable Puddefoot on Plenty of Money for Things We Like. His speech was like the rushing of a mighty torrent, and, while sparkling in brilliant sayings, was yet intensely earnest and practical.

Thursday morning Rev. George L. Cady read a paper on Sentimental Sociology, in which, while affirming himself a believer in what the sociologists are seeking to accomplish, he pointed out what he deems the weakness of their methods, viz., their habit of overlooking the freedom of the will as a factor in determining conduct and forming character, and of placing undue stress upon heredity and environment. Problems of reform were discussed in a paper by Rev. Dr. H. A. Bushnell in the afternoon, Dr. Sturtevant spoke on the present situation in relation to our missionary work, and Rev. G. H Smith read a thoughtful paper on Christian Stewardship, and the evening was given to an address by Secretary Barton on the present outlook for Christian work in Turkey, and to an address on the Church in the Centuries by John B. Koehne of Pittsburg, Pa.

FRANKLIN.

THEOLOGICAL SEMINARIES

Andover

This year Professor Harris has assigned subjects for brief essays to be read by members of the class in theology at the public examinations. The students will be questioned further by the examiners and Board of Visitors on their subjects.——The Old Testament seminar, which met with Professor Moore, has finished its work for the year. Part of the book of Daniel was critically examined, thus furnishing study and practice in exegesis on historical and literary grounds.——Examinations in the elective courses come this week.

Hartford

The order of exercises for Commencement week has just been published. Oral examinations will be held June 1, 2. An address will be delivered Tuesday evening by Rev. A. J. Lyman, D. D., of Brooklyn on The Truth of the Incarnation in Certain Practical Applications. The speakers from the Graduating Class are: E. W. Bishop, C. O. Eames, W. C. Rhoades, W. B. Tuthill and N. H. Weeks.——The monthly missionary meeting consisted of critical reviews of the missionary publications of the different denominations.

Yale

Professor Porter gave two closing lectures on Professor Harnack's recent work on Early Christian Literature, which were of great interest.——The closing class prayer meeting of the Senior Class was held on Tuesday last, conducted by H. F. Rall. Preceding it Professor Brastow preached a helpful sermon on The Unity of the Church.——W. W. Wallace of the Graduate Class will leave next month for his mission field in India. He taught there three years before entering the seminary.——W. B. Stelle of the Graduating Class will go out under the Baptist Board, probably to China.——The Fogg scholarships were awarded to the following members of the Junior Class: A. A. Amy, G. N. Edwards, E. R. Evans, H. A. Jump, E. W. Lyman, F. H. Wapes, D. Y. Moor, L. T. Reed, E. B. Robinson, B. L. York.——C. C. Merrill has been elected permanent secretary of the Graduating Class.——The missionary society has elected W. B. Street as president for next year. J. P. Deane will be superintendent of mission work.

CONFERENCES AND ASSOCIATIONS

MINN.—Winona Conference held its 431 meeting in the little village of Mazeppa, May 18, 19, and was received with unusual hospitality by the church and its enterprising pastor, Rev. J. E. Inghan. The general topic was The Twentieth Century's Call to Christianity. The sermon was preached by Rev. J. H Chandler on The Renewed Church and the New Era. Some of the principal topics were: The Twentieth Century's Call for a Higher Standard of Education and Spirituality in the Pulpit, Christ in Twentieth Century Business Life, Christian Sociology, Christ for the World—the World for Christ. The singing by a boys' choir lent variety to the program. An unpleasant feature was the necessity of suspending from membership Rev. M. H. Galer, formerly of Stewartville, because of charges of immoral and unministerial conduct. He will be given a year to make answer to these charges before final action is taken. Dr L. L. West, committee on the A. M. A. debt, reported $300 in prospect in Winona and Western conferences.

Anoka Conference, comprising nearly a quarter of the churches in the State, met at Excelsior, May 18–20, the moderator, Rev. L. H. Keller, giving the opening address. Topics discussed were: Preparation for Service, (*a*) In Character, (*b*) By the Word, (*c*) By the Holy Spirit; Shirking Service; Woman's Service Abroad and at Home; Service in Missions; In the Sunday School; Responsibility for Service, (*a*) Of the Pastor, (*b*) Of the Members; Joy in Service. Reports from the churches showed them well supplied with pastors and prosperous both financially and spiritually. The entertaining church has made marked advance along all lines.

N. D.—The annual meeting of Jamestown Conference was held at Sanborn, May 18, 19. The sermon was preached by Rev. O. P. Champlin. Rev. S. M. Andrewson spoke upon the Scandinavian work, and in view of the many promising openings it was voted to ask the H. M. Society to commission Rev. L. J. Pedersen as general missionary among the Scandinavians. Fargo College, Home Missions and Our Missionary S. S. Work received attention. The severe retrenchment falls heavily upon the home missionaries.

NEB.—Northwestern Association met at Chadron, May 18, 19. The first day was devoted to S. S.

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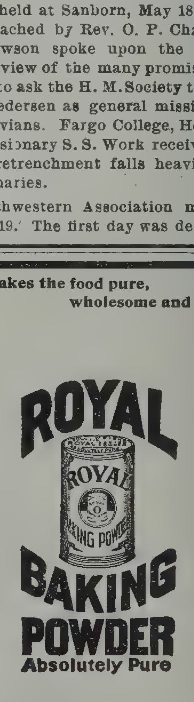

ROYAL BAKING POWDER CO., NEW YORK.

interests, under the lead of Supt. J. D. Stewart, who illustrated normal methods, the academy students attending this exercise in a body. During the second day valuable papers were read on Christian Fellowship, Man's Responsibility, The Mutualism of the Gospel. The letters from the churches reported revival interest and general progress. The woman's hour brought together a large and sympathetic audience. The claims of home missions, foreign work and Chadron Academy were presented. Strong resolutions were adopted pledging renewed loyalty and support to the H. M. Society in its present emergency.

WN.—North Yakima Association met at Atahnum, May 11, 12, with large attendance. Rev. Messrs. E. C. Wheeler and L. W. Brintnall preached. The interests of home missions and S. S. work were presented by their respective superintendents; Christian Endeavor, foreign missions and Puget Sound Academy also received attention and the rest of the program included addresses and discussions on subjects peculiarly adapted to the field.

ORE.—Mid Columbia Association, which embraces all of Eastern Oregon, met at Lexington, 188 miles east of Portland. The associational sermon was preached by Rev. J. E. Walker of Foochow, China. One of the most interesting topics was How to Get Church Members at Work. The discussion of missions aroused so much interest that it resulted in the organization of a woman's missionary society in the local church.

CAL.—Upper Bay Conference and Sacramento Association held a joint meeting at Woodland the first week in May. So interesting were the sessions that arrangements are being made to unite the two bodies. Discussions were enjoyed on The Church in Its Relation to Fellowship, Equipment, Temperance, The Community, The Successful Pastor, Home Life and Mothers' Work.

CLUBS

N. H.—The second annual meeting of the Ascutney Club, held at West Lebanon, May 20, was an enjoyable and successful affair. The annual reports were encouraging. The address was by President Buckham of the University of Vermont on the subject, Are We Degenerating? Orchestral music was a feature of the afternoon. Dr. W. J. Tucker of Dartmouth was elected president and Rev. E. T. Farrill of Lebanon, secretary.

The Central Club held its annual meeting at South Church chapel, Concord, May 19, with a large attendance. Officers were elected for the ensuing year, making choice of Hon. I. W. Smith for president. After an excellent dinner, served by the ladies of the church, the members listened with great pleasure to an address, elegant in its diction and able, by Pres M. H. Buckham of Vermont University on The Religious Influence of Literary Studies.

N. Y.—The New York Club closed its sessions for the season with a discussion of The Relations of Art to Public Worship. Three speakers dealt with the subject. Archdeacon C. C. Tiffany gave the view naturally to be expected from a cultivated Episcopal Churchman, finding in true art a welcome helper to religious worship. John La Farge, Esq., a professional artist, specially versed and interested in church architecture, spoke as an expert in art as adapted to the generating and expression of religious ideas and feelings. And last came Mr. James Wood of Mount Kisco, N. Y., a genuine Quaker by birth and early training, who has traveled over most of the world and seen nearly all its cathedrals and other structures devoted to so-called worship. His experience had only deepened in him the convictions early instilled into his mind and heart, that art at its best hinders rather than helps Christian " worship in spirit and in truth."

ILL.—Chicago Club held its last meeting of the season, May 17, at the Palmer House. It was ladies' night, and as the meeting was a reception for Dr and Mrs. J. H. Barrows, who had just reached the city from the lecture tour in India, there was a large attendance, and the meeting was a great success. After the tables had been removed, and exquisite music furnished by the Roney Quartet Club, Dr. Barrows gave an account of the religious conditions of India. Instead of occupying all the time, he kindly gave opportunity for questions, and many added points were brought out. Dr. Withrow and Dr. Hillis also took part in the exercises, and this meeting was considered one of the best of the club. Nearly 400 persons were present. Dr. Barrows has already begun his course of lectures in the university, and is in demand everywhere as preacher and lecturer.

NEW ENGLAND

Massachusetts

[For Boston news see page 763]

TAUNTON.—*Winslow* has reached the $40,000 mark in its building fund, and will proceed at once to erect a granite edifice, the plans of which were adopted two or three years ago. A fine lot has been secured in the resident portion of the city, a building committee has been appointed, and the work will be pushed forward at once. The house will be Gothic in architecture. Rev. Clayton Welles is pastor.

PALMER.—*Second.* The C. E. Society holds the banner for good citizenship work, awarded at the last county convention for temperance work. A great amount of work for temperance has been done in the town, owing to the earnest efforts of the pastor, Rev. F. E. Jenkins.

NORTH BROOKFIELD.—*First.* The young men of the First Club were given a pleasant reception at the pastor's home, May 18. The C. E. Society recently celebrated its 14th anniversary with a social and entertainment. On the late anniversary of the church and parish the pastor, Rev. J. L. Sewall, preached a special sermon.

WILBRAHAM.—*First.* The late Arthur L. Stebbins of Ware left $2,000 to this church and $500 to the C. H. M. S., to be paid within six months.

AMHERST.—*First.* Rev. Oliver Huckel has resigned this pastorate to go to the Associate Reform Church in Baltimore, Md. His relations will close in his present pastorate about the end of July, after a term of a little over one year and a half. His new field is an old, influential church, practically Presbyterian, but in polity allied to Congregationalism.

SUNDERLAND has voted to be incorporated and the proposed changes and by laws have been agreed upon. New committees to be established will facilitate the church work greatly.

Maine

MACHIAS.—The enterprising women have raised $1,500 during the past three years, and cleared the parsonage from debt, an event which was joyfully celebrated recently.

In West Newfield a valuable gift of 100 hymnbooks has been received from the Old South Church, Boston.——Rev. G. H. Heffion has been engaged to supply another year in Mt. Desert.——A small pipe organ has been donated for the new chapel in Gorham by Mr. E. H. F. Smith.

New Hampshire

HANOVER CENTER.—After a suspension for several Sundays, on account of bad traveling, services have been resumed. The recent death of Elihu Hurlbutt, church treasurer, at the age of 83 has deprived it of one of its oldest members.

MILTON.—The Ladies' Society raised the past year nearly $200, which has been applied to the reduction of the debt incurred in making repairs on the interior of the church.

By the hearty liberality of the people in Hinsdale the church is rejoicing in the entire extinquishment of its debt.

Vermont

BENNINGTON.—*Second.* The 61st anniversary was recently held. The specialty of the year's work has been a new movement in behalf of men. The Young Men's Club, the Brotherhood of Andrew and Philip and a Boys' League in the Sunday school secured at the various services a larger proportion of the young men and boys than ever. The gain in church membership was 21. The Sunday school again supports work in an extended mountain region to the east. The missionary this season will make it one of his objects to distribute good literature supplied him by the Y. P. S. C. E. The Senior Endeavor Society holds every fourth meeting at the Soldiers' Home or in an out-district.

GUILFORD.—The people here have engaged, and agreed to support without the aid of the missionary society, for the summer season the services of Mr. C. P. Emery of the Middle Class, Bangor Seminary.

Continued on page 770

For Nervous Exhaustion
Use Horsford's Acid Phosphate.

DR. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa , says: " As an adjunct to the recuperative powers of the nervous system I know of nothing equal to it."

Well and Strong

Was at Times Unable to Stand—Physician Advised Taking Hood's Sarsaparilla and It Cured.

" For fifteen years I was a constant sufferer with female weakness and kidney trouble. I took many different remedies but received no relief. I was unable to stand at times and I suffered great misery, and spent hundreds of dollars for medicine. Finally I had an attack of bilious fever and was confined to my bed for three months. I was attended by a skillful physician who advised me to try Hood's Sarsaparilla, which I did, and before I had finished the first bottle I began to feel better. In six weeks after I began taking Hood's Sarsaparilla I was able to be about the house, and I am now perfectly well and strong and able to do a great deal of work." MRS. DAVID LE MAY, Dresden Station, New York. Remember

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A CHILD'S SET.

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This entire set is built for a child. It is two-thirds size. The wood is bird's-eye maple, with solid brass trimmings. The appointments are most complete—Clapp patent drawers, steel locks, French plate mirror and every convenience.

The Dressing Cabinet has a serpentine front. The glass is large enough to show three-fourths of the figure when adjusted to a slight angle. The bedstead is of white and gold finish; tubular iron, with burnished brass rails, posts and pins.

Being two-thirds the usual size, this special set costs only two-thirds the usual price. There is no better economy than this, to say nothing of the value and pleasure to your child.

Our new Catalogue of Summer Furniture will be mailed on receipt of two 2-cent stamps.

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Continued from page 769.

Brattleboro.—*Swedish* is happy in the prospect of pastoral care, having secured the services of Rev. Mr. Peterson of the Chicago Seminary for one year.

MIDDLE STATES

New York

Brooklyn.—*New England.* During the past two months superbly illustrated lectures on municipal problems have been given on successive Tuesday evenings by experts. The topics have been: Greater New York, The Industrial Alliance or the City's Housekeeping, The City's Parks and Pleasures, The City's Purse, The City's Traffic, and The City's Schooling. The pastor, Rev. W. T. McElveen, is the chairman of the State campaign committee of the Parkhurst Society and of the educational committee of the Citizens' Union. The lectures will be repeated through the summer months before labor unions, reform organizations and various church societies.

Port Leyden.—At a special meeting of the church, May 16, Rev. Lewis Williams tendered his resignation of the charge over which he has ably served for 20 years. At a special meeting on May 19 it was voted by a large majority not to accept the resignation, and the trustees were instructed to engage him for another year.

Gloversville.—The annual meeting of the church was held May 12. Reports were given for all the organizations and also from the pastor and clerk. The roll was then called. The new edifice has cost about $43,000, of which only $2,800 remain unpaid, and that is pledged. The benevolences were nearly $700.

Binghamton.—*First.* On the evening of May 13 the church held a social, the proceeds of which amounted to $50, which will be forwarded to the New York *Tribune* fresh air fund. The pastor, Rev. W. B. Thorp, has been granted leave of absence, beginning July 14, which he will spend in Europe.

There have been 21 accessions to the First Church, Westmoreland, during the last three months, 18 on confession.

New Jersey

Verona, a small mountain settlement about two miles above Montclair, is soon to have electric communication with Montclair and Newark, so that speedy enlargement seems certain. A church was organized some months ago, which on May 10 was recognized by council, its new house of worship, an attractive structure, having been dedicated the day before. The council, while not large, included about all the Congregational churches in the neighborhood, and every church invited was represented. The only question that arose was on the matter of comity, a Presbyterian church having been organized two years before. It appeared, however, that the majority of the members in the new church were never connected with the Presbyterian, the new movement was altogether of local origin and was approved by the Presbyterian ministers of the vicinage. The vote to recognize was therefore unanimous. Addresses were made at the public service by Rev. Messrs. J. A. Chamberlin, Ph.D., H. S. Bliss, A. H. Bradford, D.D, C. H. Everest, D.D, and T. G. Shearman, Jr. The dedication exercises of the day before consisted of a children's service in the morning, conducted by the pastor, and services in the afternoon and evening, at which Rev. Messrs. A. H. Bradford, D.D, and F. J. Goodwin respectively preached.

Glen Ridge.—The church paper, *The Polished Arrow*, has completed its first year and with much success. It now enlarges its editorial force. The annual meeting of the church held recently showed it to be in good condition and much work to have been done during the year through its manifold agencies. The Sunday school has contributed over $200 for benevolent purposes, the mission bands have increased from 49 to 82 in membership and the Endeavorers have added 19 to their numbers. The church on re-electing its senior deacon sent him a formal letter of congratulation on reaching his 90th birthday.

Upper Montclair.—Twelve new members have just been received into the church. A Boys' Brigade, of which the pastor is chaplain, has been started in connection with the Junior Endeavor Society and is a decided success.

THE SOUTH

Arkansas

Siloam Springs.—A new edifice, of brick combined with native blue limestone, was recently opened. The building is considered a model of neatness, utility, harmonious proportions and fine acoustic properties. In the evening a fraternal service was held in which neighboring pastors joined. The membership has doubled since the coming in 1895 of the present pastor, Rev. W. H. Williams.

THE INTERIOR

Ohio

Ironton.—*First.* During the year while Rev. A. G. Manville has been with the church a steady spiritual growth has been noted. The annual meeting in January showed a fairly good financial condition. Besides repairs on meeting house and parsonage $100 were expended for an organ motor. A Junior Endeavor Society of 50 members was organized by the pastor's wife, and several series of special meetings have been held. The result was a decided uplift. During the year there were 11 accessions, nine on confession and two by letter.

Indiana

Marion.—A mutual council, to consider and advise upon the points at issue between the church of this city and Rev. S. S. Condo, convened May 18. Seven churches were represented, and Supt. E. D. Curtis was present. The church had dismissed Rev. S. S. Condo from the pastorate, and had also withdrawn fellowship from him. In the matter of the dismissal the council found that the proceedings of the church therein were regular. In regard to dropping his name from the church roll the council found that it might be advisable to grant Mr. Condo a church letter conditioned upon the action of the Kokomo Association with reference to his ministerial standing. The council also found that there had not been a refusal to adjust properly by the church its financial promises, and that the church is under no further financial obligations to Mr. Condo.

Indianapolis.—*Pilgrim.* The church building was damaged by lightning May 20. The tower was struck and the west side shattered. The damage was $100.

Michigan

Harrison.—The church has raised the full amount asked of it for home missions, the Ladies' Aid Society, Missionary Society and Y. P. S. C. E. adding to the direct contributions of the church. A recent sermon by the pastor, Rev. C. H. Seaver, on Life and Light was effectively illustrated by stereopticon. A midweek question meeting also proved particularly attractive of late.

Litchfield.—Cyrus K. Stockwell began work here one year ago, coming from Chicago Seminary. Ten members have been received, and others will unite at the next communion. Eight children have been baptized, the first in the history of the church. A regular system of benevolence has been adopted. The church is united in support of its young pastor.

Roscommon.—Evangelist L. P. Rowland has conducted meetings for two weeks in this lumber town, with a grand uplift to the members and conversions of old and young. Several heads of families are among the converts. To reach the men some of the meetings were held in the largest hotel of the place.

Pittsford.—During the three years of Rev. T. C. Jones's pastorate much has been accomplished. The little meeting house has given place to a beautiful and commodious structure, the membership has largely increased and the congregations are larger.

Wisconsin

Beloit.—*First.* Besides $3,000 given this year for benevolent causes, this church has met the call of Beloit College for an emergency fund by individual pledges amounting to $2,000 a year for three years. Prayer meetings are large and well sustained. The Sunday school is increasing. Dr. George R. Leavitt

Continued on page 772.

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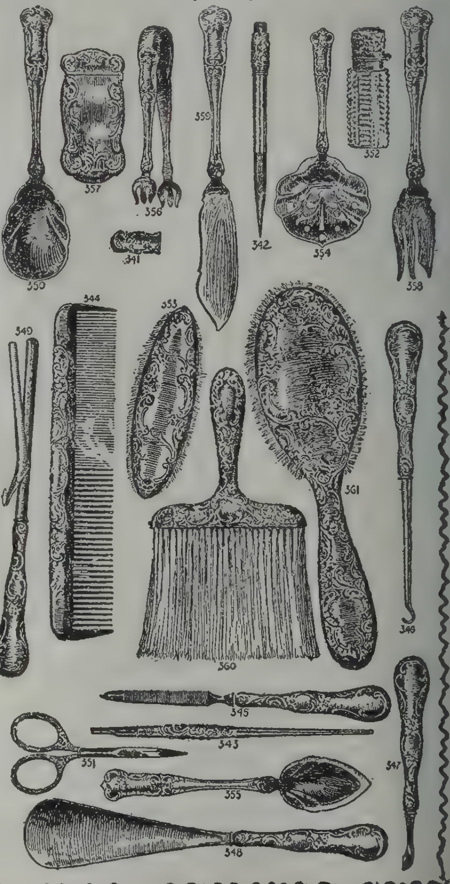

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350. SUGAR SPOON (gilded bowl). *Retails at $2.25.* Trademarks from 15 lbs. (or from 1 lb. and $1.00.)
351. MANICURE SCISSORS (curved). *Retails $2.75.* Trademarks from 18 lbs. (or from 1 lb. and $1.35.)
352. SALTS BOTTLE (gilded top). *Retails at $3.00.* Trademarks from 20 lbs. (or from 1 lb. and $1.40.)
353. HAT BRUSH. *Retails at $3.00.* Trademarks from 20 lbs. (or from 1 lb. and $1.40.)
354. BON BON SPOON (gilded bowl). *Retails at $3.00.* Trademarks from 20 lbs. (or from 1 lb. and $1.40.)
355. ORANGE SPOON (gilded bowl). *Retails at $3.00.* Trademarks from 20 lbs. (or from 1 lb. and $1.40.)
356. SUGAR TONGS. *Retails at $3.25.* Trademarks from 21 lbs. (or from 1 lb. and $1.50.)
357. MATCH BOX (gold lined). *Retails at $3.25.* Trademarks from 21 lbs. (or from 1 lb. and $1.50.)
358. PICKLE FORK (gilded tines). *Retails at $3.50.* Trademarks from 23 lbs. (or from 1 lb. and $1.65.)
359. BUTTER KNIFE. *Retails at $3.50.* Trademarks from 23 lbs. (or from 1 lb. and $1.65.)
360. BONNET BRUSH. *Retails at $4.50.* Trademarks from 30 lbs. (or from 1 lb. and $2.15.)
361. HAIR BRUSH. *Retails at $7.00.* Trademarks from 46 lbs. (or from 1 lb. and $3.35.)

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Preserve for future reference.

THE BUSINESS OUTLOOK

The statement has been made that the mill and manufacturing business in New England is suffering more acutely than other industries in different parts of the country. We believe this to be essentially true and that it accounts for the continuous grumbling of the cotton mill people in particular. Outside of New England business looks better, although the measure of improvement is not startling.

The best evidence of better trade is found in the general increase of commercial loans. While it is true that most of these loans are for Eastern and Middle Atlantic merchants and companies, nevertheless some Western and Southern transactions appear. Receipts of currency from the West to New York have exceeded the gold shipments and the latter do not cause any anxiety.

Railroad earnings continue to show moderate increases. The bulk of the increase seems to come from west-bound business. In the writer's judgment this is due to rapidly bettering trade conditions in the West and to great activity in the mining districts in the far West. The situation in the West appears stronger than for years and more susceptible to even moderate improvement in demand for goods. For this reason Western railroad securities should be watched, Chicago, Burlington & Quincy in particular.

In the stock market there has been little activity of any kind. No interest is shown in the course of speculation either in Wall Street or elsewhere. The feature of last week was the decline in the anthracite coal stocks, notably Jersey Central. The selling of the latter looks like liquidation of heavy investment holdings. The Jersey Central Company, with its controlled coal property, the Lehigh & Wilkesbarre, is said to have a floating debt of $14,000 000, and many believe that this enormous debt and the poor earnings of the road foreshadow an ultimate reorganization.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

COGSWELL—In Boscawen, N. H., May 10, Mrs. Mary G. Cogswell, eldest daughter of the late John Greenough, Esq., aged 93 years.

WILLARD—In Cambridge, April 13, Miss Elizabeth Lyon Willard, daughter of the late Charles and Lucy Willard, aged 71 years.

MRS. ELIZA LEONARD,

The widow of the late Rev. William Leonard, died at Newtonville, May 20, aged 87. "At rest" will be the thought of her many friends who will read the above announcement. An invalid, confined to her house for many years, she bore her sufferings with a sweet and beautiful Christian spirit. God's word was her food and her faith in Christ was simple, childlike and strong. She endeared herself to a large circle of friends in the various fields of labor, where, even with her bodily infirmities, she was an efficient helper of her husband. Her end was peace, and in its approach she was heard to whisper, "This mortal must put on immortality." "No death, no pain, no night there."

TRY IT! For any inflammation, *Pond's Extract. It is sold only in bottles with buff wrappers.*

THE annual meeting of the Congregational Home Missionary Society will be held at Saratoga during the first week in June. Reduced rates from Boston and vicinity *via* Fitchburg R. R.

A PERFECT REMEDY.—The extraordinary success which has always resulted from Adamson's Botanic Cough Balsam is due to the happy combination of the most effective and suitable medicines known to science. It is a perfect remedy for all throat and lung troubles.

BUILT FOR A CHILD —We imagine that the announcement of a child's chamber set, in another column, will strike a responsive chord in the hearts of many fathers and mothers. Beside its low cost, it is just the right size for a child's bedroom, and it will make the room look twice as attractive. It is on sale at the Paine warerooms, on Canal Street, and we predict for it an enormous sale.

JAMAICA PLAIN, MASS., April 1, 1897.—While I was at work in the shop at my trade I became much run down and was so miserable I could hardly get to my work. I lost flesh very rapidly. I procured a bottle of Hood's Sarsaparilla and it made me feel much better. I kept on taking it until I had gained 20 pounds in weight and I have been well ever since.—D. MCLEAN.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla.

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The Congregationalist's Services.

CHILDREN'S DAY, No. 15.
WHITSUNTIDE, No. 28.

The Congregationalist's Services are perfectly adapted for the use of churches proposing to hold services on the above days in which it is desired that the congregation should participate. These Services have stood the test of actual use in multitudes of churches.

100 copies, with music, 8 pp., 60 cents, postpaid.
Less than 100 copies of *one number* 1 cent each.
THE CONGREGATIONALIST, Boston.

Continued from page 770.

is pastor.——*Second.* The fifth anniversary of Rev. W. W. Sleeper's pastorate recently occurred. During these five years 239 have been received into the church, 151 on confession, making the total membership 489. The Sunday school with its two branches numbers over 450. Over 300 families are associated with the parish. The Men's Sunday Evening Club held its second annual banquet May 14.

EDGERTON has freed itself from all indebtedness, and the benevolences are the largest in its history. The evening audiences are remarkable in consisting largely of young men, a result of the Men's Sunday Evening Club. Rev. W. O. Spelman is pastor.

ELKHORN.—A steady growth has been enjoyed during the last year in all departments, under the leadership of Rev. G. C. Lockridge. The annual thank-offering for home and foreign missions is a noteworthy event.

RETREAT.—The son of Rev. William Haughton has accidentally shot himself in Oregon. He was a young man of 20 years and his aged father and mother are prostrated by the shock

THE WEST

Missouri

ST. LOUIS.—*First.* The rumor that Rev. J. H. George, D. D., has accepted his call to Montreal is not founded on fact. The church has placed before him strong resolutions and earnestly desires and expects him to remain, and St. Louis, outside of First Church as well, is greatly disinclined to let him go.——*Old Orchard.* Rev. A. L. Love, formerly superintendent of the City Missionary Society, is temporarily supplying this church.——*Hope.* The pastor, Rev. J. P. O'Brien, will supply the pulpit of the First Church of San Francisco during the vacation of Dr. G. C. Adams. The latter will come East for his daughters, who graduate from Monticello Seminary.

Minnesota

MAZEPPA, in one of the oldest villages in the State, is active, especially among the young people, under the pastorate of Rev. J. E. Ingham. Less than three years ago he gave up a business career to enter the ministry, and his executive gifts are bringing forth good fruit in developing the religious possibilities of a country neighborhood.

WABASHA.—The spiritual life of this church, which for eight years has enjoyed the ministry of Rev. W. H. Medlar, has been much quickened by a series of cottage meetings, which have been maintained with interest since the Week of Prayer.

BURTRUM AND GREY EAGLE.—Both buildings have been improved, a bell has been secured at Grey Eagle and the communities, composed of various nationalities and religious denominations, are responding to Congregational influence.

GRACEVILLE.—Incoming population and the building up of the town encourages the church. The work is prospering at the out-station, Chokio, where a building has been erected and a church is soon to be formed.

LAKE CITY.—The Scandinavian Mission, formerly under Presbyterian auspices, has recently of its own accord voted to become a Congregational church and has joined the Winona Conference.

ORTONVILLE.—Rev. G. W. Shaw closes his work and will remove to the East. Financial embarrassment has been experienced and the church will be pastorless for the summer.

LAKE BENTON.—The removal of several families has weakened the home church, but work is especially prosperous at the out-stations, Tyler and Lake Stay.

Nebraska

TRENTON.—Recent evangelistic services, led by Major Cole and Dr. Ringland, resulted in about 170 conversions. Afternoon meetings were also held at several neighboring points, specially at a sod church 12 miles distant, with good success.

LINCOLN.—*First* is helping Swedish to complete its house of worship. This is the fifth church in the city to which it has rendered such service.

PACIFIC COAST

California

LOS ANGELES.—*Central* has received the gift of a beautiful communion set from the church in South Vallejo.——*Bethlehem* on a recent Sunday evening held a "congress of nations," when representatives of Italy, England, Scotland and America told what Christianity had done for their countries.

POMONA.—*Pilgrim* closes its 10th year this month with a membership of 401. The pastor, Rev. L. H. Frary, and his wife will sail June 2 for a six months' vacation in Europe.

Washington

KIRKLAND AND BELLEVUE are in need of a pastor, as Mr. J. W. Hurd finds himself unable to continue the work on account of ill health. The people have become strongly attached to him.

ELLENSBURG, being unable to dispose of its property to advantage, reverses its action to suspend services and petitions the pastor, Rev. E. C. Wheeler, to withdraw his resignation.

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OUR ARMENIAN ORPHANS' FUND

Amount received during two weeks ending Tuesday noon and acknowledged in detail by individual receipts	$25.60
Previously acknowledged	24,605.42
Total	$24,631.02

◆

The recent report of the United States commissioner of education contains some interesting facts concerning higher education for colored people in the South. It says there are 162 institutions for higher education for Negroes, all but six of them in what were formerly slave States. Of the 162 institutions 32 are of the grade of colleges, 73 are classed as normal schools and the remaining 57 are of secondary or high school grade. State aid is extended to 35 of the 162 institutions, and 18 of these are wholly supported by the States in which they are established. The remaining schools are supported wholly or in part by benevolent societies and from tuition fees. In the 162 institutions are employed 1,549 teachers—711 males and 838 females. The total number of students was 37,102, of which 1,958 were pursuing collegiate studies. Of the 37,102 students in these 162 colored schools nearly one-third, or 12,058, were receiving industrial training, which branch of instruction for colored people seems to be growing in popularity.

June Weddings.

An extensive variety of superb *Cut Crystal Glass Pieces,* just opened; more than two hundred specimens, costing from $5 up to $90 each.

Fine Lamps, rich pieces of pottery mounted with American Safety Oil Founts and Burners, costing from $5 to $60 each.

Richly Decorated Dessert Plates in single dozens from Mintons, Doultons, Haviland, Carlsbad, Wedgwood, Copeland. Costing from $10 per doz. up to $300.

An extensive variety of Satsuma and Cloisonné.

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Headquarters for Congregational Home Missionary meetings, held May 31st. For rates and rooms address
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THE LAFAYETTE will entertain 100 guests during the Home Missionary Meetings at $1.25 and $1.50 per day. Elegant and convenient location on Circular St. Very pleasant modern house, electric bells, excellent bill of fare. Rates good until June 15. Our 15th season. Send for circular.
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a foaming, sparkling, agreeable draught that refreshes and strengthens while it cures.
Endorsed by Physicians for 50 years. 50c. and $1. TARRANT & CO., Chemists, New York.

THE MICHIGAN ASSOCIATION

The sun shone pleasantly on the Saginaw Valley after twenty-four hours of gloom, just in time to welcome the delegates from different parts of the State to the metropolitan center of the valley. It was expected that the delegation would be large, owing to the general accessibility of Saginaw from all points. The pastor, Rev. William Knight, and his people also urged that the meetings be the best ever held in the State. The program was exceptionally strong and the enrollment the first evening was larger than any previous year, due perhaps largely to the fact of Dr. Gladden being down for the opening address. His words were an eloquent exposition of the Sermon on the Mount as bearing upon the social problems of the day, and as pointing out the only true basis of social reconstruction. Dr. H. P. De Forest was elected moderator, and business was wisely expedited.

Dr. Gladden opened a lively parliament by a short address on The Church and Community, and in the discussion many took part. The Higher Patriotism was the subject of a strong address by Rev. N. S. Bradley, in which he made it quite clear that patriotism was not a superficial thing, but was a deeply earnest effort to bring the highest good to the largest number. Dr. H. A. Schauffler spoke earnestly on the need of doing more to evangelize the foreign population and complimented Detroit in taking the lead in trying to reach the Polish element, in which he showed there had been much success. He referred also to a remarkable opening in Bay City for a large work among the Polish people. The Devotional Use of the Bible was a helpful topic treated by Rev. E. W. Strong. President Sperry of Olivet spoke of The Safe Course Between the Old and New Thought About the Bible, which gave rise to animated discussion. The Wednesday evening session was given up to the interest of foreign missions, and the ringing addresses of Dr. J. L. Barton of Boston and Dr. Nehemiah Boynton will long be remembered. Thursday morning opened with a devotional and fellowship hour of home mission workers and their friends. This was a slight departure, but it proved a delightful time. It was practically preparatory to the Home Missionary Society's meeting which followed. This session brought forth the subject in a paper by Rev. J. P. Sanderson, which engrossed much of the time afterwards. How to Meet the Deficiency in the Treasury became the earnest consideration of the society. A committee was appointed to plan for the wiping out of the deficiency and also to advise a way of putting the home missionary work on a more secure financial basis.

An open parliament was then opened by Dr. Boynton on the subject, Preaching in the Year of Grace, 1897. He claimed that the preaching was as the preacher. The preacher must first be a man and secondly an unfettered man. He should always be courteously independent. This was followed by the topic The Social Organization of a Church—the Greenville Plan, presented in an interesting way by Rev. A. M. Hyde of Greenville. Dr. H. D. Hunter gave a thoughtful address on Modern Skepticism, Its Cause and Cure, and was followed by the earnest words of President Rodgers of Benzonia College on The Christ of Science.

Reports of department committees were presented and most of them had a joyful note, though in every department there was evidence of the hard times. The report of the visiting committee of Benzonia College led to a discussion on the question of changing somewhat the basis of the college and looking toward developing it rather on the lines of a first-class academy than a college. The question was referred to a special committee.

The Friday evening session was devoted to home missions, when stirring and effective words were spoken by Mrs. B. F. Aldrich, Rev. Stephen Vaughan, Rev. William Poyseor and Dr. W. H. Warren, State secretary, who illustrated his words by many interesting stereopticon views of the growth of work in home mission fields. This closed what had proved to be one of the best conventions ever held. No small credit was due to the pastor of the church and his committees for the success and pleasant features of the meetings. J. H.

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BANGOR SEMINARY ANNIVERSARY

The seventy-eighth anniversary, May 17–19, passed off successfully. The Senior reception was held at the home of Professor Paine. The public examination occurred Tuesday. President Hyde of Bowdoin gave an interesting and instructive address in the evening on The Moral Element in Preaching. Rev. G. W. Field, D. D., read a carefully prepared paper Wednesday morning in the seminary chapel on The Interpretation of the Old Testament. The alumni dinner was prepared in the gymnasium, Professor Chapman of the board of trustees presiding.

The graduating exercises took place Wednesday evening at the Hammond Street Church, and were well attended. The class of fourteen members was represented by six speakers. The diplomas were presented by Prof. J. S. Sewall with fitting remarks. An effort was made by the alumni to raise sufficient funds to publish the papers presented by Rev. Daniel Evans, Rev. M. Bean and Dr. G. W. Field. Professor Beckwith and family sail for Germany May 26, to be absent a year. His address will be Lutzow Strasse, 31–II Berlin S. Many of the students begin work in their respective fields immediately.

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WEEKLY REGISTER

Calls

ALLEN, Wm. C., Blue Island, Ill., to Pontiac, Mich. He will begin work June 6.
BANHAM, Henry E., Fresno, Cal., to Cloverdale. Accepts.
BROWN, Frank J., lately of Aitken, Minn., accepts call to Verndale and Bertha.
DASCOMB, Harry N., to the permanent pastorate at W. Pullman, Chicago, after supplying there for a year.
GRIFFITH, W. Robinson, late of Welsh Ch., Denver, Col., to Strang and Shickley, Neb.
HANSCOM, Fred L., Ionia, Io., to Garner. Accepts.
HAYNES, Artemas J., formerly of Harwich, Mass., to supply for six months at Wells River, Vt. Accepts.
HEFFLON, Geo. H., to Mt. Desert, Me., for another year.
HILDRETH, Homer W., Union Sem., to Albany, Vt. Accepts, and has begun work.
KIDD, Wm. D., to new church at Harrison Gulch, Cal., where he has been laboring. Accepts.
McCALLUM, Hugh, W. Dresden, Me., to Waldoboro.
McCLEMENTS, H. John, to remain at S. Lake Linden, Mich. Accepts.
MARTIN, Moses M., formerly of Allegan, Mich., to Ovid.
MOULTON, Ezra C., Red Oak, Io., to Corning.
PEDERSEN, Ludwig J., Scandinavian Ch., Fargo, N. D., to Merrill, Wis.
ROGERS, Alonzo, Forest Grove, Ore., to New Whatcom, Wn. Accepts.
SAGE, Chas. J , late of Rising City, Neb., to Avoca.
SANDFORD, Wm. B., Parkersburg, Io., accepts call to Forest City.
SARGENT, Jas. B., Hartford Sem., to Hampden, Mass. Accepts.
SMITH, Howard N., recently of Rock Springs, Wyo., to San Luis Obispo, Cal. Accepts.
SQUIRE, Abraham L., Oberlin Sem., to Holdrege, Neb. Accepts.
TRAVIS, Lee J., Oberlin Sem., to Fredericksburg, O. Accepts.
WADE, Wm. G., Monmouth, Me , to Pittston. Accepts.
WATT, R. W., to Hibbing, Minn , for six months. Accepts.
WEBSTER, Franklin G., Oswego Falls, N. Y., to Eaton.
WISWELL, Thos. C., Chicago Sem., to Brooklyn Ch., Seattle, Wn. Accepts.

Ordinations and Installations

GAMMON, Robt. W.. *o. p.* Big Rock, Ill., May 5. Sermon, Rev. W. B. Chamberlain; other parts, Rev. Messrs. J. M. Lewis, R. E. Helms, H. M. Scott, D. D., and J. N. Bedford.
WOOD, Earl B., *o. p.* Lovell, Me., May 17. Sermon, Rev. D. P. Hatch; other parts, Rev. Messrs. C. S. Young, G. M. Woodwell, C. F. Sargent, A. P. McDonald.

Resignations

GROVE, Claude E., Fremont, Ind.
HENSHAW, Geo., Sharon, Pa., to take effect July 26.
HERSHEY, S. Byron, Ashland, O., to take effect July 1.
HUCKEL, Oliver, First Ch , Amherst, Mass., to accept call to Associate Reformed Ch. (Ind'pt Presb.) Baltimore, Md.
JACKSON, Geo. A., Swampscott, Mass., to accept the position of secretary and librarian of the General Theological Library, Boston. The resignation is to take effect July 1.
MARVIN, John T., Corning, Io.
SHATTO, Chas. R., W. Burlington, Io.
SHAW, Geo. W., Ortonville, Minn.
WILLIAMS, Lewis, Port Leyden, N. Y.

Churches Organized

HARRISON GULCH, Cal., 6 May, 13 members.
SYLVAN, Ore., rec. 25 April, 12 members. Rev. D. B. Gray is acting pastor.
VERONA, N. J., 10 May.

Supplies for the Summer

BIDDEFORD, Me., Second Ch., Rev. Chas. D. Crawford, Kansas City, Mo.
BURLINGTON, Me., Wm. C. Martyn, Bangor Seminary.
DULUTH, Minn., Mayflower Ch., Ernest E. Day, Yale Divinity School.
EAST SANGERVILLE, Me., Frelon E. Bolster, Yale Divinity School
ISLE AU HAUT, Me., Robt. R. Morson, Bangor Seminary.
OACOMA, S. D., Jas. L. Blanks, Oberlin Seminary.
RANDALL, Minn., Will D. Burton, Chicago Seminary.

Miscellaneous

CHALMERS, Thos., has been granted a year's absence by his church in Port Huron, Mich., for study in Europe.
DICKINSON, Sam'l F., Grand Junction, Col., whose physician advises him to rest from preaching for a time, will reside in Colorado Springs on account of its educational advantages for his children.
HUNTINGTON, Chas. A., Eureka, Cal., familiarly known as "Father Huntington," at 85 years of age preached a vigorous and thoughtful sermon on a recent Sunday, in the absence of the pastor.
PECK, Henry P , has been granted a three months' vacation by the church in Milford, N. H., with continued salary. It is hoped that rest and quiet will restore him to health.
SHOREY, H. Allen, of Portland, Ore., has appeared in the Year-Book from year to year, but without any other authority than that of the local and State registrars. He is not connected with any body of Congregational ministers or churches.
TUCKER, Silas P., Cornish, N. H., has been voted a vacation of two months for needed rest.

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BOOKS OF THE WEEK

Copeland & Day. Boston.
THE HEART OF LIFE. By James Buckham. pp. 70. 75 cents.

D. Appleton & Co New York.
BIRD LIFE. By Frank M. Chapman. pp. 269 $1.75.
THE STORY OF OLIVER TWIST. By Charles Dickens. Condensed by Ella B. Kirk. pp. 348. 60 cents.
IN JOYFUL RUSSIA. By John A. Logan, Jr. pp. 275. $3 50.
DYNAMIC SOCIOLOGY. By L. F. Ward. 2 vols. pp. 706, 688. $4 00.

Fleming H. Revell Co. New York.
A CASTAWAY. By F. B. Meyer. pp. 127. 30 cents.
FULNESS OF POWER. By R. A. Torrey. pp. 106. 50 cents.
"ANOTHER COMFORTER." By Rev. A D. McClure. pp. 127. 50 cents.

G. P. Putnam's Sons. New York.
CORPORATION FINANCE. By Thomas L. Greene. pp. 181. $1 25
THE LITERARY HISTORY OF THE AMERICAN REVOLUTION. By Moses C. Tyler. pp. 521. $3 00.

E. P. Dutton & Co. New York.
BEYOND THE CITY GATES. By Augusta C. Wilson. pp. 324. $1.50.

E. R. Herrick & Co New York.
THE VOYAGE OF THE MAYFLOWER. By Blanche McManus. pp. 72. $1.25.

American Book Co. New York.
ASIA. By Frank G. Carpenter. pp. 304. 60 cents.

A. J. Holman & Co. Philadelphia.
NEW SELF PRONOUNCING S. S. TEACHER'S BIBLE. $4 00.

Rice & Hirst. Philadelphia
IS CHRISTIANITY TRUE? By Prof. W. Garden Blaikie, D. D , LL. D., and others. pp. 114. 50 cents.

J. D. Wattles & Co. Philadelphia.
ARNOLD'S CHART OF PAUL'S JOURNEYINGS.

United Brethren Pub. House Dayton.
HISTORY OF THE CHURCH OF THE UNITED BRETHREN IN CHRIST. By Rev. Daniel Berger, D. D. pp. 682.

Ezra A. Cook. Chicago.
BLESSED MEMORIES. By Julia W. Fischer. pp. 160. 60 cents.

PAPER COVERS

Hartford Seminary Press Hartford.
JOHN ROBINSON, PASTOR OF THE PILGRIM FATHERS. By O. S. Davis. pp. 43.

Open Court Pub. Co. Chicago.
THOUGHTS ON RELIGION. By the late George John Romanes. Edited by Charles Gore. pp. 195. 50 cents.

MAGAZINES

May. BIBLICAL WORLD.—ART JOURNAL.—MUSIC.—AMERICAN JOURNAL OF SOCIOLOGY.—EXPOSITOR.—PHILISTINE.—SCHOOL REVIEW.—QUIVER.—FRANK LESLIE'S.

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The mission of ex Secretary of State Foster to secure the co-operation of Japan, Russia and, if possible, England in the preservation of seal life in the North Pacific is a difficult one. His experience qualifies him to succeed if any one can, and we hope that by persuading the other powers England may at last be brought into line and the seals saved.

◆

English capitalists seem to have faith in the industrial future of America even if our own people waver and are discouraged. Recent investments in steel works in Pittsburg are followed by the announcement of the sale of the great thread factory at Willimantic, Ct., at a good price to English investors.

"PROCRASTINATION
IS THE THIEF OF TIME;
YEAR AFTER YEAR IT STEALS,
TILL ALL ARE FLED."

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ARRESTS DECAY
OF THE TEETH

and prevents their loss. It also cleans them without injury, strengthens the gums, perfumes the breath and imparts a most refreshing sensation.

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HANDBOOK FOR APRIL

Turkey and
Turkish Problems.

Our April Handbook is now ready, and in view of the deepening war clouds in the East it is especially timely. Entitled Turkey and Turkish Problems, it is a reprint of the article by Rev. Edwin Hallock Byington in our issue of March 18. *It was widely commented upon by the newspapers of the country, and in its present cheap and convenient form can be easily circulated.*

☞ 100 Copies, $1.25, postpaid. ☜
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THE CONGREGATIONALIST,
1 Somerset St., Boston, Mass.

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, MAY 21

"Kookoo Circle" is familiar to many of the children as the name of a remarkable mission circle, and identified with it in the minds of those who know is the name of Mrs. J. C. Entwisle of Salem, and it is no wonder that one who belongs to two auxiliaries and three mission circles should some morning be called in to lead the Friday meeting. The account of the resurrection in Matt. 28 furnished the theme for two thoughts, that as the angel who was commissioned to make the announcement, "He is not here: for he is risen," must have been full of gladness on such an errand, disciples in all ages must be glad to tell the tidings, and that if there is any reason for the question sometimes asked, "Why are women so much more interested in missions than men?" there may be something in the remark of an old commentator, "They were apostles to the apostles."

Mrs. Capron gave an incident in her own experience during the famine in India in 1876-77. An old woman from one of the villages brought to Mana Madura her little granddaughter and sold her for half a dollar to Mrs. Capron's washerman. He was immediately instructed that the child was not to be his slave, and the grandmother was set to work to earn money to redeem the child. She was old and ignorant, but Mrs. Capron began to tell her the gospel story. Gradually it was unfolded to the resurrection, and then the old woman exclaimed, "How glad you must have been!" "Was I as glad as she thought I was?" asked Mrs. Capron. The teaching was continued, the woman joined the church and ere long, having died in peace, was laid to rest. "And some resurrection morning," said Mrs. Capron, "I may see her and hear her say, 'How glad we are!'"

Mrs. Purington hinted at what the disciples would have missed if they had failed to meet their Lord "in Galilee" as they were bidden, and at what we may miss by failing to meet his appointments. Miss Child, who has just returned from the annual meeting of New York State Branch, reported its earnestness and courage. She also spoke of the hope which she has gained from recent visits to auxiliaries, and urged that effort in spreading information concerning the work be more diligent than ever.

The missionaries and work in Spain having place in the prayer calendar all the week, it was gratifying to hear from Mrs. Alice Gordon Gulick. She said that in that country, where the knowledge of Christ's birth and life and sacrifice are continually taught, it seems as if many people had left him in the sepulcher. She spoke especially of the work for boys and young men, and gave some pertinent illustrations of success in this direction, reading an extract from a letter from Mrs. Mary Huntington Douglas, whose husband is director of an institution for young men in the south of Spain. Miss Annie H. Bradshaw of Sendai, Japan, was warmly welcomed, and expressed her pleasure in sharing this fellowship, while her heart was in two countries.

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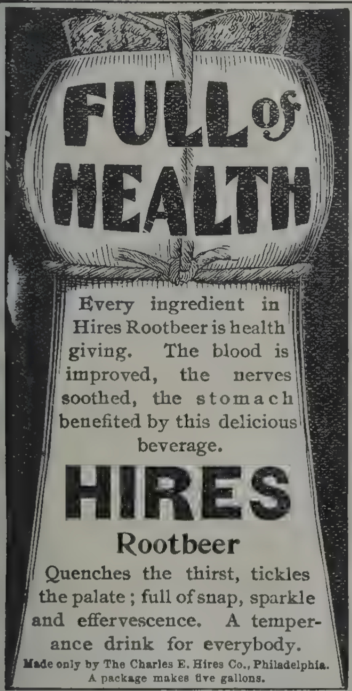

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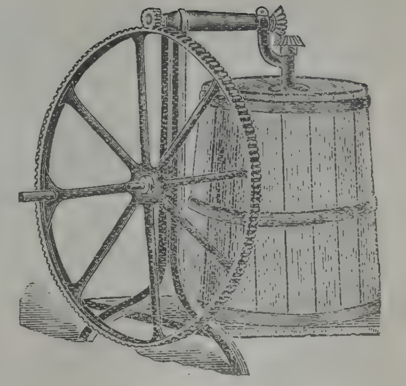
THE sale of bridal gifts for wedding mementos has developed into an extensive fashion, and while silver has a large place the prevalence of cut glass, fine china, pictures, etc., is in good form. Jones, McDuffee & Stratton have a large share in this way.

WHERE GOOD FISHING IS TO BE FOUND IN MAINE.—In the wildest of the far-reaching wilderness of Maine lies that widely and favorably known fishing ground, Moosehead Lake. It is a most beautiful body of water, and it is needless to mention that this lake offers an endless source of pleasure to tourists and sportsmen, but at this season of the year its beauties and charms and resources are of particular interest to the fisherman, for well he knows that the best and largest trout abound in its waters. Greenville is the point at the lower end of the lake at which the fisherman enters this region to seek one or another of the camps which is to be his temporary abiding place. It would seem that the days spent in such an isolated place would be dreary, but such is not the case, for the sport which attends the landing of a large and wary trout is fast and furious and the day slips away only too soon. The evening likewise passes quickly, for stories of the experiences and expeditions of former years are related and compared, and almost before one is aware of the fact it is late. From recent reports it is learned that the ice in the lake has disappeared, and ere long the advance guard of fishermen will put in an appearance at the lakes ready for the fray. To accommodate this ever-increasing army of sportsmen the Boston & Maine Railroad has arranged to place on sale at Boston and other principal points reduced rate round-trip tickets to all of the leading fishing grounds of Maine. The car service from Boston is complete in every respect, and information regarding these fishing trips, together with descriptive books, can be obtained upon application to the General Passenger Department of the Boston & Maine Railroad, Boston, or at the Boston City Ticket Office, 322 Washington Street, Boston, Mass.



The Queen Butter Maker.

THE SCIENTIFIC WONDER.

As will be seen by the illustration above, which is the latest model, the Queen Butter Maker is unlike any device that has ever been invented for churning. At the bottom of the large tub shown is a screw propeller modeled exactly like the large screw propeller used on the large ocean steamer. The gearing of the machine allows 1 600 revolutions of this propeller in a minute, and agitates the cream a thousand times more strongly than the ordinary old-fashioned dasher churn. This immense agitation causes the tissues to break, and the butter is almost instantly made and gathered. From a scientific point of view the butter must come gathered in a few minutes—it does come, forming a beautiful granulated butter like wheat kernels at the surface.

Experts in butter making in all parts of the country do not hesitate to say that they have tested the "Queen" over and over, and pronounce it a wonder; that it is thoroughly practical, does just what is claimed for it, and that the grain of the butter is finer, and it is very easily cleaned.

Experienced canvassers state "they never saw anything sell like the 'Queen'; they make easily from $45 to $100 a week without a bit of trouble." A widow lady, Mrs. Byers, in Mississippi, with three children to care for, who had never sold anything before, states "she made $7 50 a day in addition to taking care of her family."

FRIEND HIATT TALKS OF THE "QUEEN."

May-12-97.

"Dear Friend:—I received thine of the 23d inst. a short time ago stating that the Butter Makers would be sent that week and I presume they are on the road now, but I felt just like writing a few lines to thee recommending the Queen Butter Maker. We have tested it with different temperatures of cream and the butter comes so quickly, as if by magic, and besides so easy turned. It has no equal and is going like wild fire throughout the country in these parts. At one test butter came in 2¾ minutes, at another time 3 minutes, and at another time my wife started the Butter Maker as a team was leaving the yard with a load of wood and before it was 40 rods away the churning was done. I will have nothing to do when my dozen Queen Butter Makers arrive, only to deliver them—they sell right at the door—and send in another order which will be either 25 or 50. Although I have not been idle during this delay—I am a farmer and can find plenty of work to do. I remain as ever, thy friend and agent,

Z. J. HIATT, Emporia, Kan."

ON THE HOTEL STEPS.

CHAS H. HOUGHTALING, of Laurens, N. Y., writes: "I put in the cream at 64 degrees and took the 'Queen' out on the hotel steps, and it was cold and snowed. I had a good crowd; I told them to take out their watches so I would not fool them. I commenced slow and got butter in five minutes, and you never saw a lot of men taken back as they were."

FIFTY-EIGHT SECONDS.

"The best time I made in making butter was in 58 seconds, temperature was 64, cream was ripe, thick and sour. A grandson of mine, six years of age, made butter in one minute and a quarter from one gallon of cream, temperature and quality of cream same as above named.

J. E. DREISBACH, Carthage, Mo."

ONE MINUTE.

"The 'Queen' is a success. Mr. Paine says he would not take twenty dollars for it if he could not get another. The butter has come three times in one minute; usually in two minutes or two and a half. Once it was five minutes, which was the longest time. We churn over eleven pounds a week; churn three times a week.

Mrs. S. C. PAINE, Orwell, O."

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"I received my Butter Maker all right and am well pleased with it. I would buy one every year before I would do without it. We have stopped the hour and a half churning and now make butter in from two to five minutes. The boys say they have but one objection to it and that is it makes butter so quick they don't get to run it long enough.

Dr. W. G. P. SHARP, Wartrace, Tenn."

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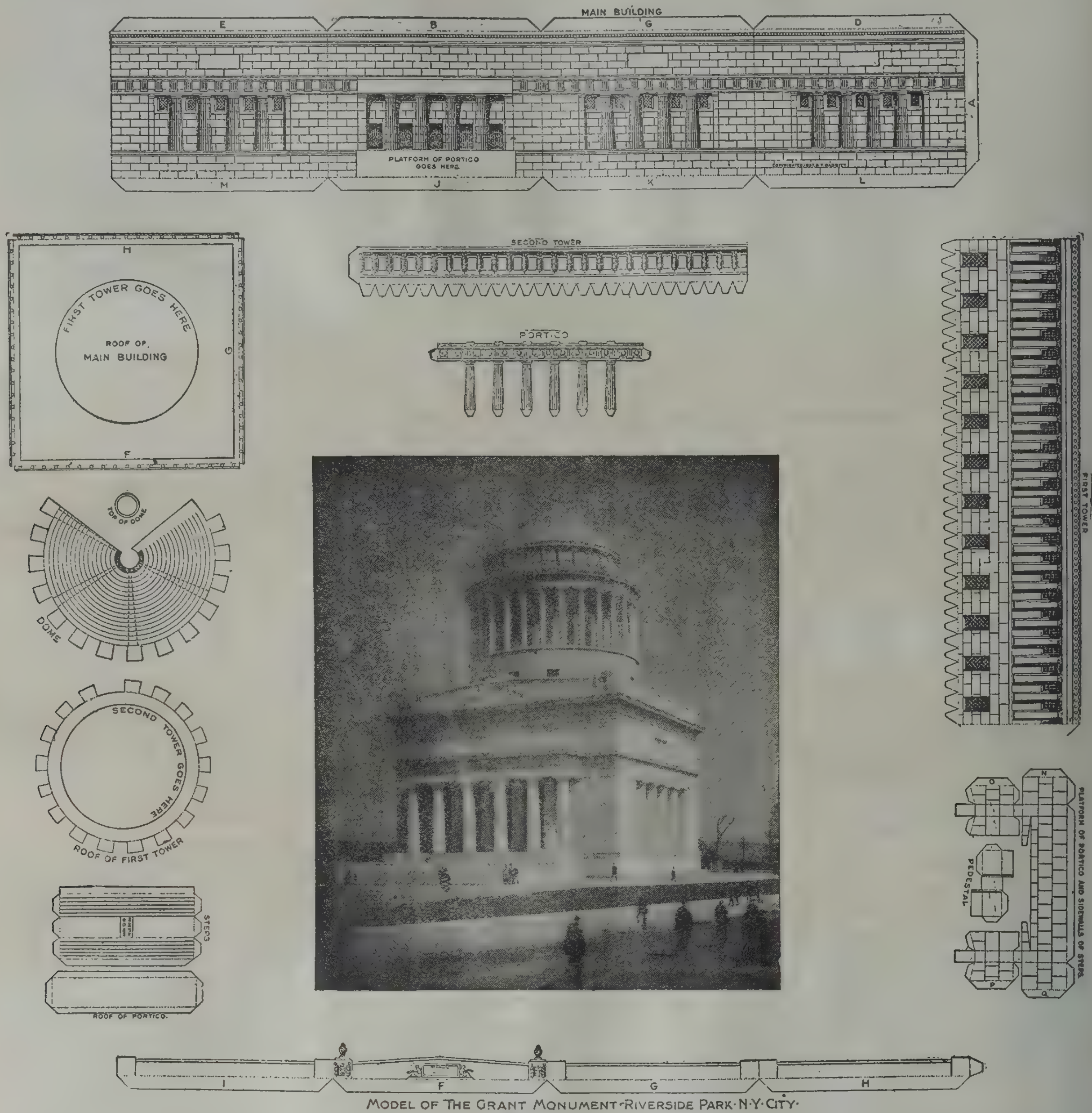

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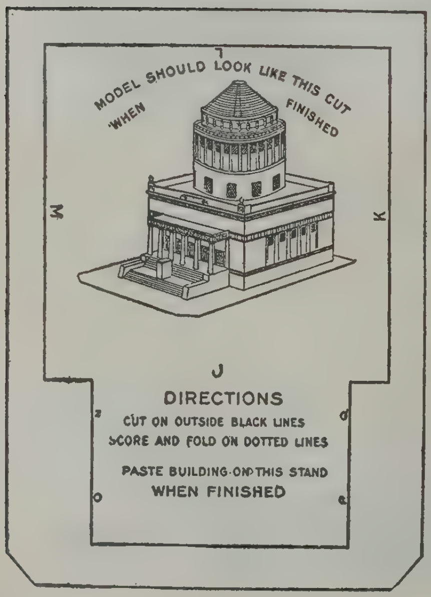
Dedicated APRIL, 27th 1897



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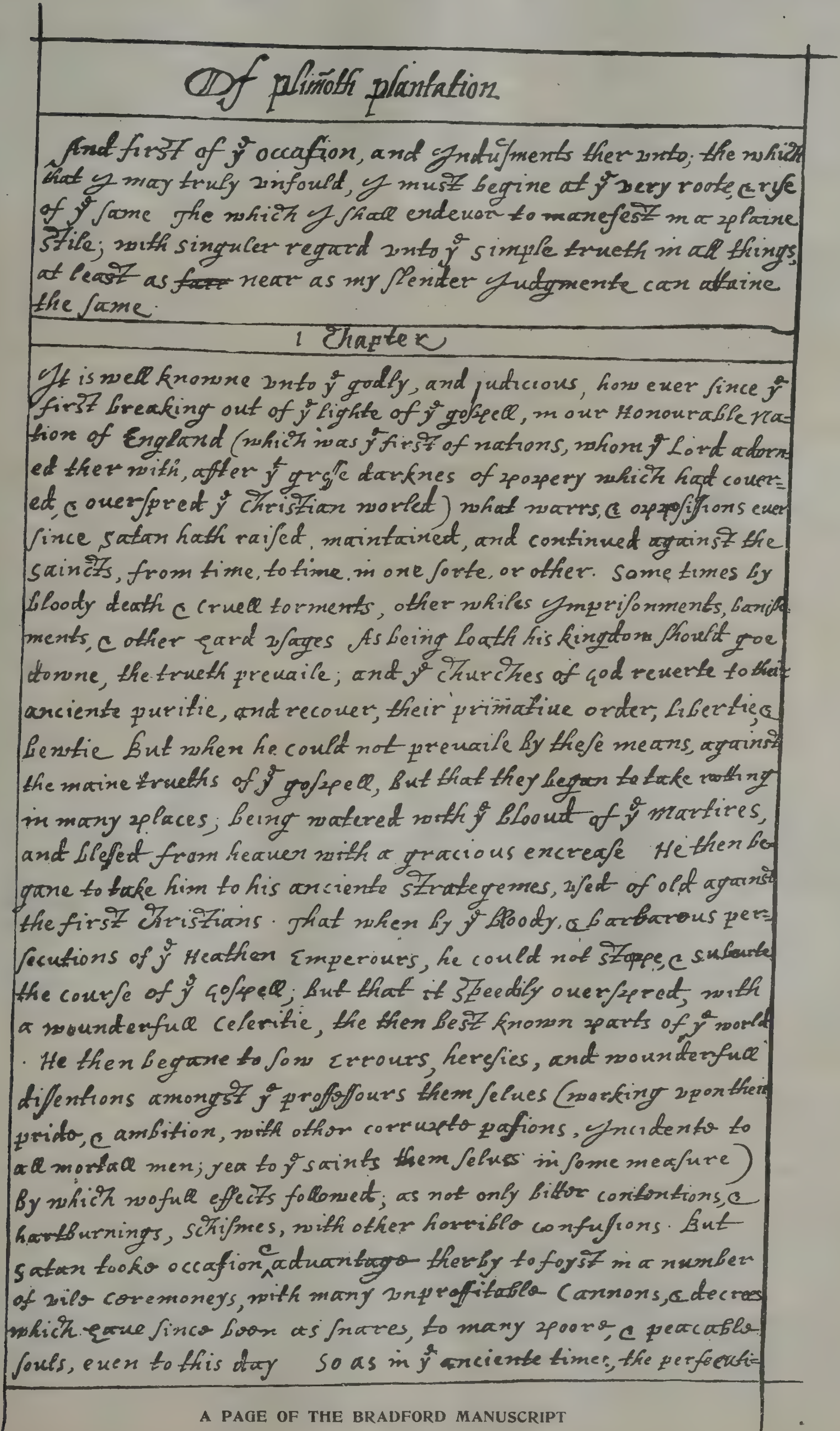
Thursday 3 June 1897

Volume LXXXII Number 22

THE CONGREGATIONALIST



Of plimoth plantation

And first of ye occasion, and Indusments ther unto; the which that I may truly unfould, I must begine at ye very roote & rise of ye same. The which I shall endevor to manefest in a plaine stile; with singuler regard unto ye simple trueth in all things, at least as ~~farr~~ near as my slender judgmente can attaine the same.

1 Chapter

It is well knowne unto ye godly, and judicious, how ever since ye first breaking out of ye lighte of ye gospell, in our Honourable Nation of England (which was ye first of nations, whom ye Lord adorned ther with, after yt grosse darknes of popery which had covered & overspred ye Christian worled) what warrs, & opposissions ever since satan hath raised, maintained, and continued against the saincts, from time, to time, in one sorte, or other. Some times by bloody death & cruell torments, other whiles Imprisonments, banishments, & other hard usages. As being loath his kingdom should goe downe, the trueth prevaile; and ye churches of god reverte to their anciente puritie, and recover, their primative order, libertie, & bewtie. But when he could not prevaile by these means, against the maine trueths of ye gospell, but that they began to take rooting in many places; being watered with ye blooud of ye martires, and blessed from heaven with a gracious encrease. He then begane to take him to his anciente strategemes, used of old against the first Christians. That when by ye bloody, & barbarous persecutions of ye Heathen Emperours, he could not stoppe & subverte the course of ye Gospell; but that it speedily overspred, with a wounderfull celeritie, the then best known parts of ye world. He then begane to sow errours, heresies, and wounderfull dissentions amongst ye professours them selves (working upon their pride, & ambition, with other corrupte pasions, incidente to all mortall men; yea to ye saints them selves in some measure) By which wofull effects followed; as not only bitter contentions, & hartburnings, schismes, with other horrible confusions. But satan tooke occasion & advantage therby to foyst in a number of vile ceremoneys, with many unprofitable cannons, & decrees which have since been as snares, to many poore, & peacable souls, even to this day. So as in ye anciente times, the persecu-

A PAGE OF THE BRADFORD MANUSCRIPT

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Organist. A position as organist desired by a lady of ten years' experience. Address L., *The Congregationalist.*

White Mountains. To rent, a private house for summer months; 14 rooms, with stable. Address Thorn Hill, Jackson, N. H.

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An old-fashioned pulpit can probably be secured without cost by applying to Rev. D. W. Waldron, 19 Congregational House, 7 A Beacon Street, Boston, Mass.

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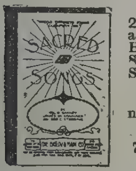

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It is always illuminating to contrast the State and national Congregational assemblages on this side the water with similar gatherings in England. The month of May, so prolific in State meetings here, is the one month in the year when Englishmen go up to London to attend the convocations of various bodies. Every recurring season seems to mark a larger devotion to their annual gatherings on the part of our British brethren. Our London contemporaries abound in reports of these spirited conventions, and almost every form of Christian endeavor seems to have its due degree of exploitation. Besides the distinctively ecclesiastical and denominational meetings occur the anniversaries of the Temperance, Tract and Liberation Societies, the Prayer and Bible Unions, the Foreign and City Missionary Societies and of those organizations which promote the interest of Sunday schools and ragged schools. Our English editor elsewhere in this paper gives a succinct account of the doings of the Congregational Union of England and Wales. It was feared that the March assemblage of the Federation of Free Churches would cause a falling off in attendance, but this fear was happily disappointed. Evidently the address of the retiring chairman, Dr. Berry, on Congregational Churchmanship was a classic, and will serve to increase the esteem in which he is already held. Dr. Parker, too, was unusually prominent in the meeting, and seems to have said in his pithy and sparkling way many things that aroused great enthusiasm among his auditors. The range of discussion exhibited vital interest in great and pressing questions, while the call to deeper spiritual life was strong and frequent. We congratulate our English brethren on so successful and auspicious a meeting.

What one New England city has done in the line of Congregational church extension is admirably set forth in an article in our Church News department. All praise to Brockton for its splendid showing. It can challenge comparison with any city in the country. All who believe that Congregationalism has a right and a duty to propagate itself should ponder well the story of the simple but effective methods which have conduced to so remarkable a denominational development. It has proceeded on the true principle that the leading church in a community should be the first to note and occupy promising fields for new churches. That the Porter Church has not suffered by once and again sending out colonies, and by giving freely to their maintenance, is only another proof of the law which runs through all Christian service, that he who loses his life shall find it. It is noticeable, too, that the openings which have been so promptly responded to were not of a missionary character in the sense that they would have to be treated for all time as dependent enterprises. We err when we think that a well-to-do community in the outskirts of a growing city has no claim upon our Congregational sympathies. To put all our missionary money into districts in the city proper, which can never become self-supporting, and to ignore the cultivation of fields that will in time become themselves fountains of gifts to our benevolent societies is a short-sighted policy.

The Presbyterian General Assembly, following the line of its choice of a moderator, has been largely occupied with the affairs of home missions. It has made the board's tenure in the new building at New York secure, reduced its executive force from two secretaries to one, and substantially approved of the plans of separate control of the work by synods in their own territory, while committing the whole question to a committee for study and report next year. The Synod of New York becomes the Synod of New York and New England, in recognition of the growing interests of the church, among immigrants especially, in the manufacturing towns on this side the line. A resolution looking toward union with the Southern Church was adopted, and the 250th anniversary of the adoption of the Westminster standards is to be celebrated next year, when the assembly will reconvene in Winona.

The enthusiasm with which Dr. Behrends and other conservative scholars have welcomed Professor Harnack's new book is quite as likely to embarrass as to support them in their defense of their traditional views of the Bible. For example, Harnack places the conversion of Paul within one year after the crucifixion of Christ. His reasons for this date rest entirely on a comparison of historical statements made by Tacitus, Josephus and Eusebius. From these statements he concludes that Festus succeeded Felix as procurator in the year 55 or 56 instead of 60, the date hitherto generally accepted, and therefore he dates Paul's conversion at 30. To adopt this wholly external and by no means certain evidence, we must believe that within a single year the new church had grown to the character and proportions described in the Acts up to the middle of the ninth chapter. This taxes the credulity of the ordinary student of history quite as much as many of the most startling conclusions of higher critics. Dr. Behrends characterizes Harnack as "the most commanding voice of our time." But Dr. Behrends is ready to recognize the authority of that voice only so far as it echoes his own conclusions. Harnack is no more a defender of orthodoxy than was Baur. After Baur, Harnack; and after Harnack will be some one else. Their researches are in realms which the ordinary student may not enter, but their data are, after all, so uncertain that their conclusions can never stultify the convictions of sanctified common sense. The Bible, to the soul which seeks God, is its own best witness to its divine origin and its divine message.

For skillful editing and picturesque presentation of the work of foreign missions the *Missionary Herald* is a magazine of which Congregationalists have reason to be proud. We have often been moved to say this as we have examined successive issues, and we say it now without prompting from any one. The June number is an admirable specimen. The letters from the Micronesian Islands combine the interest of story, travel, study of native life and character and inspiring Christian faith. Much the same may be said of the other letters, some of which are from regions on which the attention of the civilized world is now fixed. Pastors and Sunday school teachers cannot do better service than direct attention to this monthly record of the progress of the kingdom of God. It will not be difficult for them largely to increase the company of interested readers and, in consequence, of givers also.

The Iowa State Association, by unanimous resolution, as printed on page 800, declared its loyalty to a fundamental principle of Congregationalism. Thereby the State body passed judgment on a recent action of the Dubuque Association, though without mentioning it by name. That local association attempted to reverse, on *ex parte* evidence, the decision of the Bay Conference of California by receiving into membership Rev. Dr. C. O. Brown, who is under suspension by the Bay Conference. That action, as the Iowa Association affirms, "strikes a blow at one of the fundamental principles of Congregationalism and gravely endangers the fellowship of the churches." This same question has been forced into the Chicago Association, which is expected next week to vote on the reception of Dr. Brown into its membership. It may be proper for one body of churches, under certain conditions, to ask another body to review its action, giving reasons therefor, but no body of churches can assume to reverse the action of another similar body without discourtesy which must bring reproach on itself, and without threatening the fellowship which holds the denomination together.

GOVERNOR BRADFORD'S VOLUME

We give on another page a brief account of the ceremonies attending the return of the original manuscript of Governor William Bradford's History of Plymouth Plantation to American guardianship. They were simple, dignified and in every way beautifully appropriate. Senator Hoar's declaration, that in human annals there has been nothing like this record since the story of Bethlehem, hardly seems too strong. When the true and full meaning of the purpose and work of the Pilgrims and the artless, graphic, pathetic character of this account of them are considered, the uniqueness of the volume in human literature is evident. It was indeed a kindly providence which brought to pass the success of the appeal for its restoration.

The graceful courtesy of the English ecclesiastical authorities, with whom rested the decision upon our appeal, was more than a mere expression of favor towards Mr. Bayard personally, or of a willingness to acquiesce, at the request of distinguished men and learned societies in this country, that the proprieties of history be disregarded no longer. It was a frank, cordial expression of international good will fully deserving the hearty recognition which it is receiving. It ought not to be forgotten that the English are not without a certain apparent claim upon the manuscript, since it describes the most important experience in the whole history of British colonization. And it would not have been strange if our recent and not over-courteous rejection of the proposed arbitration treaty had caused some reluctance in England to grant our desire for this volume. The breadth of spirit as well as the friendliness which prompted English assent should not pass unheeded by us.

No actors more fitting for the memorable occasion could have been selected deliberately than Senator Hoar, Mr. Bayard and Governor Wolcott, although the participation of the two latter was only accidental, because official. The distinguished senator, whom Massachusetts honors herself in honoring, always specially felicitous upon such exceptional occasions, surpassed himself, and his oration will pass into history as a classic, not merely for its theme but because of its singular fitness and beauty. Our recent ambassador to England, than whom no American ever has won the affectionate respect of Englishmen more thoroughly, was fortunate in being permitted to crown his service as the first ambassador ever sent by the United States to England by a labor of love so congenial to him, so inherently significant, so full of happy omens for future international good will. The modesty, aptness and eloquence of his address, supplementing that of Senator Hoar and formally presenting the famous manuscript to the State of Massachusetts, make plain anew the cause of his great popularity both here and abroad. It was a happy allusion in which he referred to his own Huguenot ancestor, who himself took refuge from persecution in Holland just before the Pilgrims reached there.

Massachusetts has had many admirable governors from the earliest colonial days down, but few can have surpassed her present chief magistrate in ability, manliness or that special blending of affability and dignity which such an occasion demands. Governor Wolcott's speech, accepting the volume in behalf of the State, was worthy of him and of the event, and no more need be said.

The significance of the occasion is not confined to Massachusetts. It is national and international. It is probable that, important and impressive as these ceremonies were to men of our own time, future generations will look back upon them with an even greater appreciation of their interest and importance. May such men always be at the front and a similar spirit always rule in our public affairs.

SAFEGUARDS IN POPULAR GOVERNMENT

The framers of the Constitution, under the lead of Hamilton and Jefferson, carefully separated and defined the legislative, executive and judicial functions of the government, and took pains to organize the whole so that each should be free, efficient and responsible in its own sphere. In this respect the Federal Constitution has won the admiration of the thinking world, and to this careful differentiation it no doubt owes a large part of its stability.

Each of the three departments was meant to be a check upon the others. The Executive vetoes or approves the laws made by Congress, and the courts interpret and pass upon their constitutionality, but Congress has the power of overriding vetoes, of impeachment, of passing new legislation to meet the objections of the courts and of initiative in amending the Constitution, while the judges of the Federal courts are appointed by the President with the advice and consent of the Senate.

There are signs upon the political horizon, we fear, of popular impatience with this careful separation of governmental functions and responsibilities. These signs, so far as they exist, are danger signals, and as such should be noted and their meaning pointed out. A fair example occurs in the arguments which led the Senate to amend and then defeat the arbitration treaty with Great Britain. It was said in effect that the Senate, by consenting to the treaty as negotiated, would yield up its right of participation in the settlement of special cases of international dispute, which the Executive might thenceforth handle independently. But this was the very purpose of the treaty, in which the Executive on its part surrendered its larger right of initiative. All legislation is the surrender or limitation of personal authority in favor of general modes of procedure, and treaties are the legislative acts of nations. The Senate is not the treaty making but the treaty weighing power, and by insisting upon its prerogative in every detail of international relations it really declares that the Executive must not attempt to arrange for the orderly management of foreign business under general modes of procedure, but must confine itself to the treatment of individual cases.

So, again, a repeated attempt to commit the nation to the recognition of belligerency in Cuba, successful for the second time in the Senate recently, has really been a legislative effort to force the hand of the Executive and usurp the initiative in diplomatic affairs so carefully secured to him by the definitions of the Constitution. If it succeeds it will be, so far, an overturning of the balance of governmental responsibility which will make the President less efficient and less answerable to public opinion than before. A similar tendency has shown itself in a widespread impatience with the rulings of the courts. Partisan clamor resounds in the still cloisters of the law and makes the judge's task more difficult. The income tax decision, founded upon a compromise without which the adoption of the Federal Constitution would have been impossible, a compromise by which the power of direct taxation was reserved to the States, called out threats of legislative enlargement or executive packing of the Supreme Court which would in a moment have destroyed the balance of our whole governmental scheme. Nor have later decisions, which seem to bear hard upon corporate property, been received with becoming temperance of utterance by its defenders. So on another side of the original division of responsibility, the direct pressure of the Executive upon legislatures, both in the central Government and the States, has become another sign of the times pointing in the same direction of peril. The old attitude of judical reserve in which governor or president awaited legislative action has given place to one of warning and sometimes of threat, and there have not been lacking instances, if rumor may be credited, in which the will of the Executive has found expression in laws written by himself and obsequiously passed by legislators who courted his favors or feared his enmity.

It is easier to point out a peril than to suggest a remedy, but the trouble, we believe, is largely at the fountain head, among the makers of our laws. The moral and intellectual tone of legislatures is not what it might be if the people were more thoroughly educated to their civic duty or alive to the honor of the state. Business men dread the clumsy interferences of careless or malicious legislation and give thanks when tariffs are settled and Congress has adjourned. The enormous accumulation of private measures, the easy bids for popularity by speeches and bills aimed at corporate wealth, the temptations to blind following of leaders in the interests of private ambition can only be overcome by a far higher sense of personal responsibility among voters and a far closer scrutiny of the qualifications of those who are to represent them in the making of the laws.

THE LESSON OF A MONUMENT

Of Col. Robert Gould Shaw and his regiment it is written on their monument, dedicated in Boston on Memorial Day, that "Together they gave to the nation and the world undying proof that Americans of African descent possess the pride, courage and devotion of patriot soldiers." It is not in memory of the courage of Colonel Shaw alone, whether in ignoring the social prejudices of his time or in the brilliant assault upon the works of the enemy in which he lost his life, that the sculptor labored with such skillful love and the nation's ships were present in the harbor and the crowds assembled in front of the State House steps and the soldiers of New York and Massachusetts marched to the sound of martial music through the thronged city streets.

It takes something more than these things to make a people feel that any man has gained the prophetic place and is worthy of eternal memorial among them. "He is buried with his—soldiers," let us say, paraphrasing the answer of the commander of Fort Wagner when his body was asked for burial; but with the race of Americans to which his soldiers belonged he stands as one of the heroes of another blood, who have given them a future by teaching them the possibility of self-respect, upon which follows an assured hope of the respect of others.

It is to be remembered—and no occasion can be better than this for recalling it—that if the North is indebted to the Negro for his services as soldier, scout and guide, the South was infinitely more indebted to him in the same dark period of war for the security of the soldier's home. If any one doubts the capacity of the American of African descent for self control, and still doubts when we point to the patriot soldiers who died with Shaw upon the battlefield, we may safely remind him of the years when every able-bodied Southern soldier was in the field yet all the wide territory within the lines continued its industrial life by the slave's help without insurrection, outrage or mistrust. And in this differing yet accordant testimony the South and the North may join together in prophecy of good for an uplifted people.

THE TESTIMONY OF THE SPIRIT

This witness, real and vital although it is, seems vague to many, especially when they first give attention to religious matters. They ask what it is and how it is given. They regard it as something afforded to Christian believers only, something which as mere students or inquirers they cannot expect to receive. Their failure is a hindrance to their spiritual progress.

It is true that the testimony of the Spirit is given to Christians in a different sense and probably in a larger degree than to others. This is one of the results and privileges of Christian experience. But the witness of the Spirit is by no means limited to them. In fact without it nobody could become a Christian at all. Everybody receives it, in the good providence of God, in the form in which it is best fitted to be of use to him.

Why does every human being, before he consecrates himself to Christ, feel occasional impulses to turn from sin to a life of righteousness? Why does he ask himself if the claims of the gospel are true? Why does he study the lives of Christians whom he knows to learn whether they are sincere, whether they have any advantage over others which it would be well for him to try to obtain? Why does he give any heed to these and kindred questions? It is because the divine Spirit, recognized by him imperfectly and often not at all, is working silently upon his heart, calling his attention to his duty to God, giving him testimony that, at the least, he ought to investigate and reflect upon it.

Then, if he be honest and candid, as he devotes himself more thoughtfully to the matter, he receives further testimony in the form of enlightenment. By degrees many of his difficulties are removed and many of his doubts dispelled. To the sincere inquirer light always comes. It is light from the Holy Spirit. It is testimony. It has been pledged and the pledge always is fulfilled. Step by step, as he becomes able to receive it, he is granted more of it until he is led at last in reverent love and submission to the very foot of God's throne.

The testimony of the Spirit to the Christian naturally is somewhat different because its object is different. It is not so much aimed to persuade as to confirm, instruct and encourage. Its work now is not to lay foundations of character but to build upon them. It is recognized more readily and appreciated more heartily because of the new sympathy and purpose which have grown up in the heart. It comes in larger volume because the capacity for receiving and using it has increased. It opens doors and points to avenues of service which at first were unperceived. It encourages to efforts before deemed impracticable and leads to hights of blessedness supposed before to be unattainable.

There is no more solid fact in all Christian history than the testimony of the Spirit. It declares the reality and power of the gospel of Jesus Christ, the guilt of sin, the way of redemption, and the possibility that any, every, body may be made a veritable child of God in righteousness.

CURRENT HISTORY

Memorial Day Services

The most significant and interesting of all the services of Memorial Day was the unveiling on Boston Common of the bronze relief by Augustus St. Gaudens to the memory of Colonel Robert Gould Shaw and the 54th Massachusetts infantry. We have elsewhere pointed out the meaning of the celebration and may here recall the facts. Colonel Shaw was a Boston boy and a Harvard student, but enlisted at the opening of the war as a private in the New York Seventh Regiment. He returned to his native State to accept a commission as captain in the Second Massachusetts Regiment, in which he served with honor through some of the hardest fought battles of the Army of the Potomac. It was Governor Andrew who saw that the opportunity of the moment for the Negro was in successful soldiership and who invited young Shaw to the command of the black regiment which he was organizing in the face of bitter opposition from a large section of the public and from Government officers in high station. Shaw left his congenial position in the Second Regiment, which was one of the best in the service, and threw himself heart and soul into the task of proving the capacity of a despised race by creating a model regiment. The 54th was sent to the coast of Georgia, proved its mettle by good conduct in camp and a skirmish or two, and then for its first battle was given the lead in the brilliant but futile midnight charge upon Fort Wagner, one of the strongest of the defenses of Charleston. Shaw died on the ramparts which he had surmounted with the color bearer and a part of his regiment and was buried by the enemy with his soldiers in a common trench.

The Celebrations

The presence of the New York regiment, in which Colonel Shaw served, and of the little group of survivors of the black regiments awakened great enthusiasm. The addresses of the governor, mayor, Colonel Lee, representing the committee in charge of the monument, and Prof. William James of Harvard and Pres. Booker T. Washington, the orators of the day, rose to the high level of the occasion. The thought of present responsibility for civic courage, devotion and self-sacrifice was the dominant one with both the speakers. In spite of threatening weather great crowds gathered about the State House and the line of march and shared the enthusiasm of the occasion. At West Point a monument to soldiers of the regular army was dedicated, with addresses by General Schofield, Secretary of War Alger and Justice Brewer of the United States Supreme Court. Perhaps because of the recent dedication of the Grant monument, or because the thinning ranks of veterans appeals to the popular heart, the day seems to have been celebrated with unusual enthusiasm everywhere.

Earthquake and Flood

Shocks of earthquake have been felt in a limited region, including Montreal and parts of Vermont and New York. In Montreal the theaters were crowded and the audiences much alarmed by the oscillation of the building, and a panic was only averted in one instance by the coolness of the manager, who assured the frightened people that there was no danger. A later wave of disturbance felt through Ohio, Kentucky, Virginia and parts of the South was much less severe. Floods in the Rio Grande, which forms the boundary line between Texas and Mexico, have wrought much mischief both in El Paso and Juarez, but chiefly on the American side of the river at El Paso. In spite of hard work by over a thousand men, first the levees and then the head gate of the canal gave way and the flood poured into the city. As usual, the houses of the poor were the first to suffer. Built on the lower level of adobe (or sun-dried brick), they melted away at the first touch of the water, and the people were obliged to abandon their furniture to save themselves and their children. The effort of the city authorities has been diverted to the construction of defenses for the higher ground and to the preservation of bridges, and the people have taken refuge on the hills. Temporary relief has been provided and there have been no fatalities.

Points of Law

Mr. Chapman is serving out his sentence for contempt in refusing to tell the Senate committee who dealt in sugar stocks through him, but Mr. Havemeyer, the head of the trust, goes free. The point of law upon which Judge Bradley ordered an acquittal is that while Chapman refused to answer about points within his knowledge, Havemeyer was asked about matters which he did not know, though he might, if they had been mentioned in the subpœna, have informed himself. He acknowledged that the trust made political contributions, which is what the public is most interested in, but denied personal knowledge of their amount or destination. Senator Tillman's motion for a reopening of the investigation, with more sweeping specifications in the summonses, is hardly likely to pass. The Senate does not want the speculations of its members investigated. In New York Commander Booth-Tucker has been found guilty of keeping a disorderly house, with the all-night meetings of the Salvation Army for the reason, but the sentence has been deferred. The maximum penalty is a year's imprisonment. The district attorney has publicly declared that the case of the society men who participated in an alleged immoral entertainment at the Seeley dinner shall never come to trial, on the ground that the evidence would be greatly demoralizing to the public. This is the strongest argument we have had of late for exclusion of the public from the courtroom on certain occasions, and throws a lurid light on the terrors of "yellow" journalism in New York.

The Senate at Work

The Senate debate upon the tariff began with a careful speech by Mr. Aldrich, in which he pointed out the inefficiency of the House bill as a revenue measure and the necessity of the purely revenue features of the amended bill. The condition of business, he said, did not require as extreme protection as a few years ago—a significant admission from the point of view of party politics. He defended the sugar schedule on the ground that it admitted the cheap, low-grade sugars of the eastern islands, which would be excluded by the House bill, and defended himself with vehemence against the accusation of favoring the sugar trust. The first vote, on an amendment offered by the Democratic leader, showed an apparently trustworthy majority in favor of the bill, and individual objections on the Republican side have been forestalled by an agreement to settle disputed points in caucus. Senator Cannon of Utah proposes an export bounty on farm products, thereby voicing a widespread feeling among the farmers that they do not receive their share of the benefits of protection, and their interests are likely to induce higher rates than the bill first allowed on wool and tobacco. The reported movement to substitute a stamp tax on bank checks for the additional beer tax will hardly succeed. Such a tax is an extreme emergency measure, and objectionable because, being a tax upon circulation, it tends directly toward a contraction of the currency. The use of checks for retail transactions has grown enormously of late years. It utilizes the same money over and over again, and constitutes almost the only part of the circulative medium which is perfectly elastic. Any discouragement of its use would be to add another to the burdens under which our national financial system is staggering.

The Sultan Objects

It is not very surprising that the sultan should object to President Angell as United States Minister to Turkey. The ground of the sultan's objection, that the newly appointed minister belongs to an order which is opposed to Mohammedanism, may refer to his prominent connection with the American Board, whose affairs in Turkey are the most important interests which our Government has to protect in that country. President Angell's extensive knowledge of international law, his eminence as an American citizen and his diplomatic success as a minister to China may also make him objectionable to the sultan, who has had none of these things to meet in his relations with the minister sent to Turkey by the last Administration. At present Abd-ul-Hamid is a victorious ruler, and, having given the nations of Europe to understand that he proposes to have his own way, it is not strange that he should take this opportunity to intimate the same thing to the United States. His standard of justice and honor, if he has one, is essentially different from that of Christian nations. It will be very difficult to find a man capable of representing American interests in Turkey who is acceptable to the sultan. But, in assuming and exercising his right to reject a *persona non grata*, he is following precedents of which the United States, as well as other countries, has taken advantage.

Pressure on the Sultan

Russia's iron hand has held the Turks in check, the armistice has been extended and the sultan declares himself desirous of peace. In the meantime he is strengthening his hold on Thessaly, where the inhabitants have been warned that they must return to their villages if they do not wish to lose their property and where the army is receiving constant re-enforcements. He has also been working up a public opinion which will enable him to say that he cannot yield all that the Powers demand for fear of an outbreak among the people. Germany has proved herself the worst enemy of Greece by delaying the negotiations, and public opinion in England has so far forced the hand of Lord Salisbury that he has threatened to abandon the concert of the Powers if the retrocession of Thessaly is proposed as a condition of peace. Further evidence of English friendliness comes in the shape of a special invitation to the Greek Crown Prince Constantine to attend the queen's jubilee service in London. In the meantime the peace negotiations are proceeding with the deliberation which has marked all the movements of the Powers.

Foreign Politics

In Spain the cabinet crisis continues, and the Duke of Tetuan is likely to be forced out of his position as foreign minister, in consequence of the lack of self control which gave rise to the personal affray to which we alluded last week. The government leader, Canovas, hopes to tide over the difficulties, at least until the autumn. One Spanish newspaper has been bold enough to advocate the sale of Cuba, but the Liberal leader, Sagesta, has joined in the assertion that the fate of the island is a question which concerns Spain alone In England Mr. Redmond, the leader of the Parnellite faction in the Irish national party, has opposed the government measure for the relief of Ireland by a return to the policy of obstruction, and with three other Irish members has been "named" by the speaker and suspended from the House of Commons. The Irish parliamentary party at a public meeting has announced by resolutions that the party will be unable to take part in the celebration of the queen's jubilee, on the ground that it commemorates a prosperity in which Ireland has not shared. In Germany the Prussian Government has been defeated in the Diet in an attempt to make the law governing public meetings and associations much more rigorous, but has carried its law of restriction in a modified form.

The Race for the Pole

Nansen's fame seems only to have stimulated the other Arctic explorers. Lieutenant Peary has received a five years' leave from the navy department, and will spend the present summer in establishing a base of operations at the most northern possible point in order to be ready for a dash toward the pole in the open season of 1898. A party of scientists will go north with him to some point on Melville Sound. From Europe two expeditions are planned. Captain Andree is to take his balloon to the Scandinavian north again and hopes for a wind which will blow him across the Arctic Ocean to the pole. In Franz-Josef Land the Jackson Harmsworth expedition, by which Nansen was welcomed and forwarded on his homeward way, is still at work exploring and collecting, and expects to make its advance toward the pole this summer. Another English expedition, under command of Lieutenant-Colonel Feilden and Mr. H. J. Pearson, has started to explore the Arctic coast of Siberia.

NOTES

By the decision of Judge Adams the city of Chicago becomes liable for the property destroyed by rioters during the strikes of 1894. The claims against the city aggregate $1,500,000.

New York has just dedicated a monument to perhaps its greatest single benefactor, Peter Cooper. The statue is from the design of Augustus St. Gaudens and is erected by a popular subscription completed fourteen years ago.

May of this year is a significant month in the history of the great Oriental island of Formosa, because within it falls the date when its inhabitants must decide whether they will emigrate or become unconditionally the subjects of Japan.

The battlefield of Stony Point, where at one of the darkest hours of the Revolution Mad Anthony Wayne took the British fort at the point of the bayonet, has been purchased by the State of New York and will be maintained as a public reservation.

New York loses a landmark familiar to transgressors in the tearing down of the city prison, familiarly known as the Tombs. It was a squat and gloomy building in the Egyptian style of architecture, and its long associations of misery and dishonor are enough to make the heart ache.

The recent speech of Secretary of the Treasury Gage at Cincinnati commits the Administration to action in the direction of currency reform and relieves the minds of many who feared that the country was to be allowed to drift. "In good time and in proper order" the evidences of his affirmation would appear, he said.

It seems hardly considerate of the Spanish authorities in Cuba to demand taxes upon the supplies sent for the relief of American citizens in distress. The plea of commercial regulations, to which no exceptions can be made, must, we suppose, be accepted, and indeed we can hardly look for unusual courtesies in the presence of the strained relations existing between the countries at the moment.

Twenty-three hundred men in white uniform, each with a flower in his buttonhole, accompanied by dumpcarts, rotary brushes and hose carts to the number of 750, with a multitude of auxiliaries, marched in procession and were reviewed by the mayor of New York last week in the annual parade of Colonel Waring's street cleaning brigade. The men are proud of their uniform, of their service, of their chief and of the reputation for cleanliness which they have won for their city. Their annual show is an object lesson in municipal order and efficiency in business, which must produce an increasing effect upon public opinion.

IN BRIEF

Our facsimile of a page of the Bradford manuscript reproduces the original in every respect, even in the matter of size. We are indebted for it to Houghton, Mifflin & Co.

The *Independent* is authority for the statement that President Slocum of Colorado College has been offered the presidency of Oberlin. He could hardly do larger service by making the change, but he has proved his ability to do what the present times require of a Colorado president.

The debt of the American Baptist Home Missionary Society April 1 was $148,828. But the receipts of the Baptist Missionary Society of Great Britain were larger last year than in any other year except one in its history. Perhaps this is an indication of the relative prosperity of the two countries.

During the last ten years 282 ministers have presented themselves as new candidates for Unitarian pastorates. Of these 102 have not secured settlements. Several of them have migrated from other denominations, but have found no more room in the Unitarian fold than in the denominations they had left.

Congratulations to Bowdoin College. A decision of the United States Supreme Court insures its possession of a legacy of $400,000, left by Mrs. Garcelon of California. The disposition of the property was contested by her nephews, but an adverse decision upon their claim has thus been reached in the court of last resort.

The blessing of gifts administered in person rather than by one's executors finds a new illustration in the contest by relatives of the will of William Lampson of Leroy, N. Y., by the provisions of which most of his fortune was to go to Yale. In the eyes of the interested, benevolence seems to be *prima facie* evidence of aberration of mind.

That is a brotherly impulse which has prompted the Bishop of Norwich to invite Dr. G. S. Barrett, the leading Congregational pastor in the ancient city, to read the Scripture lessons at the forthcoming services in the cathedral in honor of the queen's jubilee. We look for similar action on the part of other broad-minded Anglican prelates.

The eloquent monk who proclaimed from the pulpit of Notre Dame that the victims of the fire in the Paris charity bazar were "a sacrificial holocaust and an expiation for the sins of the French Freethinkers" must have a strange notion of God and of his handling of the world. We do not wonder that his utterance has been repudiated with horror by the ministers of religion.

We have had women in the ministry, but never before, so far as we are aware, a woman Bachelor of Divinity, the degree conferred upon Miss Emelia Grace Briggs, the daughter of Prof. Charles A. Briggs, by Union Seminary at its recent Commencement. This is an academic title, and does not carry with it a license to preach, nor is it, we believe, the intention of Miss Briggs to enter upon pulpit work.

The National Arbitration Committee has issued a dignified but earnest protest against the defeat of the treaty with England, and an appeal to the public for the maintenance of a "wise advocacy of the great cause" of peaceful arbitration of differences with the nations of the world, and especially Great Britain. In this we believe the committee has the sympathy of the more thoughtful classes of America.

Washington, as our breezy letter this week shows, is not wholly given up to wrangling over Cuba and the tariff schedules. It will be a relief to read of the lighter phases of life at the national capital. At the same time it is reassuring, in these strenuous days, to hear such words as these from a competent and careful observer of affairs at Washington: "My faith in the President and his Cabinet grows."

Said Dr. Donald at one of the Boston anniversary meetings last week: "The Christian Church is not a hospital, an almshouse or a day nursery. We want to make men feel that they are standing in the presence of the living God." This was not a disclaimer of the church's responsibility for the relief of temporal woes, but the assertion of its larger, deeper function. We are glad to have that less emphasized truth so sharply stated.

The death of Rev. Julius H. Ward last Sunday removes from Boston one who has for many years been widely known in religious and literary circles. He was born in 1837, graduated at Yale in 1860, ministered in the Episcopal Church for many years and for the last twenty years was literary editor of the *Boston Herald*, besides writing editorially for the secular press. It was probably due to him that the *Herald* was sometimes called the organ of Massachusetts Episcopacy.

Among the memorial services in the churches of Boston and its neighborhood last Sunday none touched a more recent grief than that held in the South Evangelical Church, West Roxbury, in memory of Dr. Quint. The Grand Army Post of which he was so long chaplain was out in force, and the pastor, Rev. F. W. Merrick, preached on the Moral Basis of Force, with loving reference in his closing words to the life work and influence of Chaplain Quint.

The Congregational Sunday School Superintendents' Union of Boston has done for many years very important service for our churches. It not only deserves but it rewards their support. For its annual Ladies' Night at Berkeley Temple, June 7, it provides an excellent supper and an inviting array of after-dinner speakers, in addition to the address of Pres. G. Stanley Hall on New Methods of Sunday School Work Besides the members, any one may be a guest for a dollar by promptly applying to T. W. Travis, 8 Exchange Place.

The report of gifts and bequests for public purposes in the United States in sums of $5,000 or more during 1896, as compiled by Appleton's Annual Cyclopedia, exceeds $27 000,000. This includes large gifts made up by the combination of smaller ones, but not the ordinary denominational contributions for educational and benevolent purposes, nor State and municipal appropriations to public institutions. It may be called the voluntary tax of the well to do toward the endowment of education and charity. In 1895 the total amount recorded was $32,000,000

The battle for the older form of the Puritan Sabbath has been raging on both sides of the Atlantic. The narrow majority in Toronto, as noted last week, has set the street cars running. In Scotland the putting on of a Sunday steamer on the Clyde was met at one of the landings by locking the gates of the landing pier, so that the passengers landed were detained on the windy pier head until they were pulled, one by one, through a window of the gate. How many of them were converted from loose views of Sabbath duty by the experience our informant does not say.

Of course Rev. Dr. S. B. Fairbank of the Marathi Mission, India, is alive. In our little reference last week to the memorial at Wadale in honor of his fifty years of splendid missionary service we slipped in the word "late," and the forms were hardly on the press when we realized our mistake. We would not undertake to start him again under the births, as a certain editor proposed to do in the case of a man whose obituary he had just published, but we would express the hope that Dr. Fairbank's excellent health will permit him to continue for many years in a work which he dearly loves.

The Year-Book is gaining time. This year it appears in the month of May, and Secretary Hazen ventures the suggestion that by greater promptness of some local and State secretaries it may in future be looked for May 1. This number presents as the frontispiece the Congregational House that is to be, and further on the new edifice of Union Church, Worcester, Mass., as it is—outside and inside. "Every church and every minister on the rolls of the denomination" is entitled to receive a copy of the Year-Book. Others can buy it for $1, or in cloth for $1 25, on application to Secretary Hazen.

Trinity Church, Boston, was opened last Sunday afternoon for an unusual service. The Seventh Regiment from New York and the Massachusetts regiments of the State Guard were invited to be present, and, except for the choir and a few newspaper reporters, the rector looked into the faces of a great congregation exclusively made up of men in uniform. The occasion was an inspiring one, and Dr. Donald used it with Christian tact and wisdom. The troops entered the building in military order, singing as a processional hymn Onward Christian Soldiers, and the suggestion of the occasion must have been quickening to the religious enthusiasm of all who shared the march and the service.

Nothing was said at the London May meetings more moving than this passage uttered by Rev. U. R. Thomas, who preached the annual sermon for the London Missionary Society:

> If Christ is to us a mere ethical genius, or a factor in an elaborate theological standard, or a picturesque figure in an Oriental setting, and nothing more, we may not be moved to do very much for him; but if he has redeemed our souls from the lowest hell, if he has taken us up out of the horrible pit and miry clay and set our feet upon a rock, there are few things we would not be glad and proud to do for his dear name's sake.

The response to this outburst of affection for a personal Redeemer is pretty good proof that our English churches are not becoming heterodox.

There were other impressive scenes on Memorial Day besides those which thousands of eyes witnessed. The little group that gathered at noontime in Mt. Auburn cemetery around the grave of Charles Carleton Coffin was drawn there to do honor to a life which in peace and war alike was swayed by an unflinching patriotism and by the highest Christian ideals. The occasion was the dedication of the monument which marks the resting place of the famous war correspondent. It is an unhewn bowlder from his native New Hampshire town, marked only with his name and the dates 1823–1896. Dr. W. E. Barton, his pastor, offered prayer and John A. Andrew Post 15, G. A. R., through whose instrumentality and that of other admirers of Mr. Coffin the monument has been secured, performed, through its officers, the special ceremonial acts which served to formally dedicate it. This simple, rugged piece of granite is a fit monument for a man of Mr. Coffin's caliber.

STAFF CORRESPONDENCE

FROM JAPAN

The Gold Standard

Money is king and he sits on a golden throne, or will after next October. Count Matsukata, minister president of state, has cut the tangled knot of Japanese finances with one stroke of the statesman's sword, his brush pen. This is another proof of the fact that Japan will attempt in a single season what more stable nations require years to elaborate. No nation excels Japan in the opportunity and ability for learning from other nations. Avoiding the mistake made by the silver party in the recent American struggle of attempting to set the ratio between the two metals at an unnatural and therefore unjust figure, she appears to have bridged the change from a silver to a gold standard without any heavy strain upon banks or serious blow to business. Thirty-two to one, instead of sixteen to one, satisfied both parties, and as the present cabinet has the confidence of the business men the diet promptly voted the proposed measure. Japan thus takes her place as henceforth a nation desiring international bimetallism on the basis of a gold standard. She believes the bent of the world is in that direction.

Charity

Benevolence has almost an equal boom with business; it is a veritable fad of the hour. The emperor and empress were pleased to make a grant of $400,000 for the poor of the country in connection with the various state ceremonies at the time of the death of the Empress Dowager. One object in view was to set an example for rich and poor to follow. New schools, hospitals and asylums are springing up everywhere. The great need is for men of the right character and spirit to handle these trust funds. They cannot be found, and there is every prospect that money will be wasted in these earliest attempts at public charities. Officials from various provinces have visited the Okayama Orphanage, become deeply impressed with its spirit and principles and asked the secret of its steady growth, high faith and manly bearing. Mr. Ishii's brief reply is "Christianity," and thus he is preaching the gospel at this critical time.

Education

Two more of the government schools have witnessed serious difficulties between their teachers and students. The latter finally yielded but not till privately assured that their wishes would be followed even to a change in principals. It is the same old story. Japanese students seem able to secure well-nigh anything they choose to demand. As one sign of the times the national diet at its recent session passed a bill for establishing schools of foreign languages. This is to prepare the country for treaty revision and fuller intercourse with the outside world. It is also rumored that a strong movement to romanize the Japanese language will be started again at an early date.

Exciting Times at the Doshisha

The Doshisha seems to be entering on a new stage of existence. Rev. H. Kozaki has resigned the presidency and his resignation has been accepted. A fine man personally in many ways, with a most enviable record until he succeeded Dr. Neesima, he has failed to hold the confidence of the Doshisha's best supporters and to deal fairly with all parties in recent divisions. Dr. Morita of the theological department is president *ad interim*. Large alumni meetings have been held in Tokyo and Kyoto, and committees appointed to confer with the trustees. The general consensus of opinion approves of a change of presidents and the resignation of Professor Ukita, but criticises the manner in which the trustees accomplished these results. It is generally expected that Mr. Yokoi will be the new president, though a man of more positive evangelical views is greatly desired by many. The alumni recommend enlarging the board of trustees to twenty, and appointing in addition a small board of visitors. It is rumored that the theological department may be offered to the American Board mission, but no actual decision has yet been reached by the trustees.

The Churches

The *Kumiai* churches have just held their annual meeting at Kobe. It was an uneventful occasion except in the ordination of three evangelists, two of the three being in the employ of the Home Missionary Society and one in the service of our mission. All three are laboring in the large southern island of Kyushu. The charge was by Rev. D. Ebina of Kobe and laid urgent stress on two points: (1) you are to be servants of Jesus Christ and to preach his gospel; (2) you are to be prophets.

For ten days preceding the annual meeting a very remarkable series of fellowship meetings was held at a seaside resort near Kobe. Early morning prayer meetings, lectures on all sorts of theological, social and practical questions, and informal discussions on methods of work were the leading features of the occasion. The fifty workers present were closely knit together and received a fresh baptism of hope and courage and power for the new campaign. An evangelistic army was organized with a leader for each section of the country and a preaching campaign arranged for the near future.

Tokyo, April 23. J. H. P.

CURRENT THOUGHT

AT HOME

The May *Harper's* has these bright and apposite remarks with reference to cheap and disreputable newspapers: "The viciousness of our newspaper situation is in having all their profit depend upon getting advertising by means of circulation. The circulation itself ought to pay. The newspaper is too cheap. So long as it is cheap it tends to be nasty. The subscription of a paper ought to pay for its production. A good newspaper, well printed, with trustworthy news of the world, is worth three times the price of our ordinary journals. Even then it would be the cheapest thing in the market. The advertisements that came to such a paper would pay it for its expenditure of brains and industry. There is another suggestion. If the daily newspapers would quit trying to be magazines and revert to their original purpose of printing news only, they would do better service and cost less to produce. Considering what the news of the world really is, the fair presentation of it every day is enough to satisfy any reasonable newspaper ambition. . . . Everybody says that something should be done. For we believe in Providence. And some day some One will come into the garden in the cool of the evening and ask, 'Did these people make the newspapers, or did the newspapers make these people?'"

ABROAD

What the *Christian Commonwealth* says of the London May meetings will bear repetition by way of suggestion on this side of the Atlantic. "The most successful meetings are proving to be those at which the speeches are the shortest, the program most varied, the music good and the proceedings not long drawn out. Only a very effective speaker can hold an audience for more than fifteen or twenty minutes, and for the average speaker ten minutes is ample; and, as a rule, three speakers are sufficient for one meeting. The timed program is an excellent institution. Unfortunately some speakers wholly ignore it. One meeting last week was completely spoiled by a prosy speaker who went rambling on long after his appointed time. He had absolutely nothing of interest to say, and the speakers the audience wanted to hear had to greatly curtail their remarks. Is this fair? Is it Christian? Is it decent? For every minute a speaker exceeds his allotted time he should be made to contribute a guinea to the funds of the society he is injuring."

The *Spectator* thus tersely and effectively describes the position of the sultan: "Russia desires to reign at Constantinople without war, not with it, and the sultan, the most adroit of mankind, who has baffled and tricked and defeated all the picked diplomats of Europe, will take full advantage of the situation. He dreads the concert, but for coercing him there is no concert—only a committee, with his dearest friend sitting complacently as chairman, with three votes in six."

THE MAKING OF A HERO

BY WARREN F. SPALDING

It is impossible to account for Robert G. Shaw without considering the surroundings of his childhood and youth. His home atmosphere was well calculated to develop in him the traits of character which made him what he was. His father and mother had pronounced anti-slavery convictions. The slavery question was a table topic in these days, when there were far fewer topics than there are now, and great public questions secured the attention of earnest men and women. Robert was born Oct. 10, 1837. The opposition to slavery had already secured the devotion of many, especially in New England, among them of his parents. Mr. Joshua B. Smith of Cambridge, a colored representative in the legislature of Massachusetts in 1874, the year of Senator Sumner's death, endeavored to speak at the services in honor of the dead senator, but was overcome with his emotions and could not do so. Later he wrote out what he would have said. Among other things he referred to an incident which took place in the Shaw house. Mr. Sumner was a guest at dinner with others, among them one who did not know, apparently, the strong opinions of the host and hostess. He expressed the opinion that "the abolitionists, with their Negro friends, ought to be hanged." Mr. and Mrs. Shaw defended the abolitionists. At last Mr. Sumner was appealed to. It must have been soon after he returned from Europe in 1840, and before he had taken the prominent position which he attained by his great oration on The True Grandeur of Nations. His reply was a quiet one, but it could not be misunderstood. Pointing to Mr. Smith, the colored servant, he said, "Would you have *that man* a slave?" It required courage to say it, for the wealth and culture of Boston were in favor of slavery, and Mr. Sumner's associations were with the cultured people of Boston. But he had courage to say it, the atmosphere of the Shaw house doubtless making his declaration easier than it would otherwise have been.

The anti-slavery movement made rapid strides in those days, the struggle over the admission of Texas compelling public attention to the slavery question, and everybody took sides. The boy Robert must have heard the constant discussions, and was thinking out the problems in his childish way. Texas was admitted in 1845. It must have been long before that, and probably when Robert was not more than four years old, that Mr. Smith was sitting on the Common with him. The Shaws lived at 53 Bowdoin Street, near the corner of Derne Street, in a house which stood on land now a part of the State House park. The servant had taken the child for a walk, and they were sitting together on the Common. Robert looked intently at the servant's hands and said to him, "Smith, what makes your hands black?"

"Why, my boy, God made them black."

Then came the boy's second query, "If God made them black, why do people find fault with it?"

"Because they are bad," answered Mr. Smith.

This seemed to end the conversation. There were a few minutes of silence, in which the boy was busily thinking. The expression of his thoughts was a most remarkable prophecy of the future: "Smith, some day I'll fight for you!"

Less than a score of years later he laid down his life in defense of the rights of the race which Mr. Smith represented.

It is fitting that the monument which perpetuates the heroism of Robert G. Shaw should stand as his perpetual memorial on the Common where this remarkable prophecy was uttered, and in the shadow of the State House in which Governor Andrew commissioned him to the command of the first regiment of colored men ever raised to assist in putting down the slaveholders' rebellion—a commission to die at its head, leading the storming column at Fort Wagner, just after the colors had been placed upon the parapet.

The inspiration which made him ready for this duty came to him day by day, through childhood and youth, in a home where the wrongs of the black race were constantly on the hearts of those whose influence formed his character, first in that home on Bowdoin Street, and later in New York.

How strongly his father felt was best illustrated in his letter to General Gillmore. Soon after Shaw was killed at the head of his regiment of Negroes at Fort Wagner his face was recognized by General Haygood, commanding the rebel forces, who said: "I knew Colonel Shaw before the war and then esteemed him. Had he been in command of white troops I should have given him honorable burial. As it is, I shall bury him in the common trench with the Negroes who fell with him."

He was buried with them. A little later word came that the question of removing his remains was being considered. Colonel Shaw's family at once put aside the instinctive longing to have him buried where loving hands could care for his last resting place, and the father wrote to General Gillmore asking that he forbid the desecration of his son's grave, and to prevent the disturbance of his remains or those of the soldiers who were buried with him. A single sentence of his letter shows the spirit which filled the home: "We hold," said the proud father, "that a soldier's most appropriate burial place is on the field where he has fallen."

WHAT IS DR. GORDON'S NEW THEODICY

BY REV. HENRY A. STIMSON, D.D.

I took up Dr. George A. Gordon's new book on Immortality and the New Theodicy with some curiosity as to what new thing he might have to say upon a theme on which he published an elaborate and scholarly book not long ago. The charm of his style, the genuineness of his scholarship and the sincerity and earnestness of his purpose make everything from his pen worth reading, but just why this theme again, was my question. The requirements of the Ingersoll lectureship would hardly account for it in so busy a man.

The first half of the volume is a very readable and comfortable elucidation of the main features of a doctrine held by a man assured of its truth, addressing those who also are not greatly troubled over it. The interest begins with the second half, where the "immortality" retires behind the "theodicy." Here is the real reason for the being of the book. Here is the author's message. It has been led up to in the quietest and most natural way, but it will be found by many of Dr. Gordon's friends sufficiently startling.

It is introduced in the form of a brief discussion of "the various ideas of limitation that have been held concerning God's interest in mankind." What these are is not at once apparent. Limitations, *i. e.*, determined bounds and prescribed methods in God's dealing with men, we know, but where among Christians does one find "ideas of limitation in God's interest in mankind"? They may well be "illogical," if not much worse. Some obvious statements are made as to the insufficiency of "bare Almightiness" to constitute its possessor an object of veneration, and as to "consistent moralism" beginning and ending in the supreme love. Anything less than "philosophical loyalty to the absolute moralism of Jesus Christ" is swept out of the field. So far there is surely nothing "illogical" with any of us. We are conscious of no antagonisms.

But here the real issue is declared. "It is usual to discredit the view that holds to the unlimited moral interest of God in mankind by applying to it the evil epithet of Universalism." What? Universalism we know; it was not born yesterday, and it has not been hid in a corner. And "the unlimited moral interest of God in mankind" we thought we knew. It lies very close to the first conviction that established itself in our hearts when we were converted. Our belief in God's "moral interest" in us individually was not distinct from our belief in God's moral interest in all men. And whatever differences of theology may maintain among us as to God's method of dealing with mankind, as to his moral interest in mankind there is none. To call that the distinguishing possession of Universalism necessitates a use of the term which is unusual and peculiar. We hasten on to see what it is. We are assured that "Universalism is not raised as a question of fact"—about facts there may be endless array of testimony and discussion—it is far more important; it is a question of philosophy, and as such fundamental. Perhaps for this reason throughout the book there is no reference to the teaching of Scripture. It is true, as is here said, that "Universalism is a doctrine that has to do with matters of fact, that contends that, as a matter of fact, all men will finally be saved," but it is also true that the ground upon which the Universalists maintain this position is that upon "inquiry as to God's disposition toward the human race" they "conclude" that, as "he is a being absolutely good," this final salvation of all men is "the scope of his moral purpose." This position once made sure as a philosophical conclusion, any mere "question of fact" would be unimportant, and the application of the term Universalism fully justified. Whether the epithet is "evil" or not, it is intelligible.

Three "grand forms of limitation upon the moral interest of God in mankind" which are "illogical" and deplorably opposed to this teaching are indicated. They are: the Hebrew idea of "a remnant," *i. e.*, Isaiah's proclamation that the unworthy nation shall be destroyed, the worthy remnant alone shall be saved; the doctrine of election, given an interpretation which makes it "eternally exclusive of faith in a moral deity," which it certainly never was; and the doctrine of probation limited to this life. These three doctrines are driven out of court, with no reference to the teachings of Revelation, on the authority of a conclusion that they are a limitation of God's interest in humanity.

One cannot, of course, lay down his logic at this point. He must go on to the greater questions of sin and moral responsibility itself, and ask whether or not the doctrines of man's free will and of human guilt may not also be "limitations upon God's interest in humanity," and therefore untrue. The author realizes this and in dealing with these questions reaches the position which constitutes the fatal fallacy of the entire book.

That man sins cannot be questioned, but [p. 100] "it is in consequence of the irrationality that he has brought up with him from the animal world." Here is the root of the whole matter. A loving God can have but one purpose, to bring all men to himself—that is his "determinism"; there is at least so much of truth in the doctrine of election. Man is found for a time resisting the divine persuasions. It is due to the "irrationality" that clings to him from the animal world out of which he is emerging. It is "simply a defect," an "entanglement of the rational and the irrational in man which is the sore spot in the history of the race." In other words, man is in process of evolution. He still retains some of the limitations of a lower stage of existence; he will in God's plan by and by escape them all.

This is surely important if true. Dr. Gordon says that "man brought up irrationality out of the animal world." Is the animal world irrational? It is unrational certainly, but the essential principle of evolution is adaptation to environment, and the perfect reasonableness of its life in view of its surroundings and the part it has to play is the justification and condition of the continued existence of every animal, and this does not depend upon its place in the scale of being. It is as true of the amœba as of the ape, of the trilobite as of the tiger. The life of an animal is one long struggle for exact adaptation, a struggle so steadfast and undeviating that we decline to use the term reason in describing the mentality behind it; we call it instinct.

The moment man appeared on the earth, no matter when or how, by as much as he was a man, *i. e.*, a being with moral responsibility, he ceased to be an animal. He possessed reason. His conduct could be "irrational" and sinful. He could resist the divine persuasion, which no animal can do. He could "bring up out of the animal world" nothing that the animal world does not possess. Man's responsibility is his own. Whether or not "it damages the case for freedom," this power was, most certainly, "fastened upon him by his Maker," if he had a Maker, no matter who that Maker may be or what our conception of the unlimited nature of his character and power. If our conception of God therefore does not permit such a possibility in his handiwork we have simply to modify our conception, for it is incorrect. Man is what he is for better or worse.

Here is the difficulty with our author's argument. He tells us *a priori* what would be "illogical" in the creative work of God. The possibility of a creature of God continuing indefinitely in sin would be "illogical," therefore it cannot be. The doctrine of universal salvation which is thus affirmed is at once confronted with the old difficulty that the freedom of the will becomes then only an illusion, and he answers: It looks so, but determinism is consistent with a moral universe, if it be understood as a surrender to divine persuasion. Sooner or later all will surrender. Very well. How does that differ from Hobson's choice? We have freedom only in name.

To escape this he resorts to the plea, Man is essentially and permanently a reasonable being; no reasonable being would resist divine persuasion now or hereafter. As a matter of fact man does resist, therefore man in resisting is yielding to something not himself, *i. e.*, to what he has "brought up out of the animal world." He will outgrow this. When he does he will be persuaded, and cease to sin and be saved. There is no intimation of difficulty about guilt and pardon, and character as affected by transgression, because the "sin" was the act of the "animal" that now is left behind, and was never a part of humanity.

Sin thus becomes at most simply childishness, the unreasoning and illogical action of an undeveloped and immature creature. He comes into life with this inherited defect—inherited not from his human parentage, but through that from an earlier animal ancestry. By and by he will become a man; then he will put away childish things. To seek to escape the charge of Universalism for this doctrine by saying that Universalism is merely a question of fact, while this is a question of philosophy, is an abuse of language.

One wonders how Dr. Gordon fails to see that the war he describes is not *in* man but *over* man. By just so much as there is any war at all, according to his theory, it is the resistance of a hard-pressed, reasonable man to an external force. The heavier the pressure of the "animal," the surer our sympathy and God's with the man. The mere fact of the contest settles man's moral character definitely. That he resists is his glory. He is "saved" the moment the struggle begins, *i. e.*, provided his Maker does not enter into some compact like that of the Powers over Greece. He is from the outset on God's side fighting God's battle, and justice, as well as love, requires that God hasten to deliver him. Nothing is more "illogical" than that the contest should be allowed to last an hour.

But, alas! such is not the conflict. Conscience tells us each that not in the least conceivable degree is the struggle with any outside force. It is wholly within myself. I yield to temptation because I choose to do so, and it is I who yield. We all fight against God in our sinning, and we are the men who do the fighting. It is both illogical and untrue to shift the responsibility upon the missing link. It is a *reductio ad absurdum* to conclude, as our author does, a critical chapter with the statement that as the outcome of a sound philosophy "moral necessity and moral freedom will mean but different names for the same reality."

This teaching, whether intended or not, is pure and straight Universalism, leaving, however, the comfortable assurance that it rests upon a fallacy so patent that it must quickly work its own correction. It is difficult not to believe that Dr. Gordon, scholar that he is and candid of mind, has been led whither he would not, by losing sight at a critical point, of a fundamental fact in the doctrine of evolution, which has betrayed him. That doctrine in its present state of imperfect elucidation is like Alexander the Coppersmith, doing us all much harm. It would be reassuring to have our leaders of thought take us back to the teachings of Scripture.

SPRINGTIME IN WASHINGTON

BY LILLIAN CAMP WHITTLESEY

A long, beautiful spring is nature's gracious welcome to the new Administration. For two months the city has been in finest dress and gayest mood—first, velvety lawns and blossoming shrubs, now full foliage and everywhere a wealth of roses. The loss of 10,000 trees in last year's storms is scarcely apparent. The broad, clean, shaded streets are a paradise to bicyclers, and their lines of twinkling lamps make torchlight processions every evening. The charming parks in the city, and the electric lines to the world of fields and woods out of town, lure everybody into the sweet air and sunshine. On one of these enchanting mornings you may meet a handsome carriage, the footman and coachman wearing big red roses. You catch a glimpse of a delicate, sweet-faced lady with her lap full of flowers. It is Mrs. McKinley taking her morning drive. Late in the afternoon you may encounter, on one of the country roads, the President, mounted on his big chestnut horse, taking a brief respite from the heavy responsibilities that are already pressing too hard upon him. Did he not adhere strictly to the rule, No business on Sunday, he would not hold out so well.

Sight-seers and office-seekers are staying on in a most unprecedented fashion, and all bend their steps to the White House. Three afternoons each week the President comes to the east room and shakes hands with several hundred people as if he enjoyed it. Every week day morning, except Cabinet day, he spends in greeting congressmen and delegations from all over the country who have special appointments to urge. He is uniformly accessible, attentive and evidently desirous to do what is wise and right, not simply for his party but for the country. But already there are mutterings over long delays in appointments. Congress, convened for a special purpose, discusses the Cuban question rather than finance. Three times a recess has been taken by reason of death. The two brief messages sent to the Capitol from the Executive Mansion have been for the relief of citizens suffering severe hardships. Uneasy lies the head that wears a crown. The Senate shows no inclination to leave town. A prominent western senator says that he hopes to be free in September to join his family, who are in Europe, and a New England senator says that he expects to be here till October. A long heated term may shorten the debate; nothing else can be expected to do it, not even the threatened invasion of Coxey with a second army.

With fine weather and everybody still in town society is almost as gay as in midwinter. Afternoon teas are served on piazzas, and dinners have given place to garden parties and *fêtes*, where dainty summer gowns are in keeping with ship-shape lawns and trellised vines. Often these affairs have a charitable motive, the Foundling's Hospital or the Children's Country Home, or a patriotic feature, as the celebration of Dolly Madison's birthday by the Chapter of the D. A. R. named for her. Mrs. Hawley, wife of Senator Hawley, introduced Miss Clara Barton and the Countess Di Brazza to a large company of ladies at an afternoon tea this week. Their words about the American fund in aid of the Greek Red Cross were lost in the clatter of the cups and the chatter of the guests. At the First Congregational Church next Sunday afternoon they will surely have a large and attentive audience.

The social lions of the hour are the delegates to the International Postal Congress. Their sessions are held in the old Corcoran Art Gallery, are strictly private and are conducted in French. The rooms are said to be finely decorated and on the first day the delegates appeared in gorgeous array with their many orders and medals. The city respected their desire to be exclusive till it leaked out that the foreigners felt that they were seeing very little of the country or its capital. Immediately they were taken, by stereopticon, across the continent, and an excursion to Norfolk was made and another planned to Niagara. The President and Mrs. McKinley gave them a reception at the White House, they were entertained at a garden party at the British embassy, while ex Senator and Mrs. Brice closed their many festivities in their Washington home by giving them a reception. This congress meets but once in six years and has never before been here.

Two anniversaries have recently been celebrated that have been for years the occasions of congratulation. On the day he was eighty-seven, Senator Morrill's home was fragrant with flowers brought and sent by his many friends, and the President himself came over to shake hands with the Nestor of the Senate. A few days later the Secretary of State passed his seventy-fourth birthday, and his large white marble house was thronged with guests.

Ex-Postmaster General King, a contemporary of Senator Morrill, has just passed away. For nearly sixty years he had been identified with the best interests of the capital. He was the only one who ever passed from the lowest clerkship to the highest office in the post office department, and this was before the days of civil service. He was Postmaster General under Buchanan. Though a Democrat, he was asked by President Lincoln to be one of a board of three to carry out the provisions of the Emancipation Act in the District. He was secretary of the Washington Monument Association, and labored for years to induce Congress to order the device known as the penalty envelope, by which thousands of dollars have been saved to the Government. Many of the older residents of the District recall Mr. and Mrs. King's literary evenings. For several years these fortnightly Saturday evenings were the literary feature of the city. Men and women whose names are famous read, talked or sang in the wide, low ceiled parlors of Mr. King's old-fashioned home. The 100th and final meeting occurred thirteen years ago.

A citizen of the District and of Alaska, which means no citizenship at all, has been presiding over the Presbyterian General Assembly. Dr. Sheldon Jackson is a great favorite here. We all know about his Indians and reindeer and are glad that the assembly had a practical missionary as its moderator. While he has been away Rev. Mr. Puddefoot has been here talking to the Christian Endeavorers and filling Dr. Newman's pulpit while the latter was addressing the students of the University of Virginia at Charlottesville. The theological department of Howard University is just graduating six young men. Secretary Bliss has promised to make some parting remarks to them. The President has consented to give the diplomas at the Commencement of the National Law School on the 21st. He will attend the memorial services at Arlington in the morning. The grounds there were never more beautiful than now. Ex Secretary Lamont ordered some large tablets placed in the hall of the mansion. One gives the history of the estate previous to the war, and the other tells why it has become one of the most sacred spots in the custody of the nation.

With the President and his Cabinet, the justices and diplomats who went to New York on Grant Day was a large detachment of United States troops from Fort Meyer and the barracks. They have just returned, having marched the 250 miles from New York city home. Much of the way is over historic ground. Not since the days of the Revolution have United States troops marched over the road from Princeton to Trenton. They were greeted all along the route with patriotic demonstrations.

The National Geographic Society have just had their annual outing, going to Manassas Gap through territory that was fought over again and again during the Civil War. From Monterey Mountain we looked off into the beautiful valley of the Shenandoah. Its smiling fields and sturdy forests gave no token of the disappointing battles, fierce raids and dreadful havoc wrought a generation ago. Yet as we stood there and peered into the summer haze for the outlines of faraway mountains and valleys did we see only drifting cloud shadows or were the ghostly armies of Patterson and Johnston, of Banks and Stonewall Jackson, of Sheridan and Early still sweeping over that fair country for which they had contended so bravely?

Washington, May 28.

ANNUAL ASSEMBLY OF BRITISH CONGREGATIONALISTS

A LARGE, ENTHUSIASTIC AND PROFITABLE GATHERING

The outstanding feature of the sixty-fifth annual assembly of the Congregational Union of England and Wales in London, May 10-14, was the address of the chairman, Dr. C. A. Berry, on Congregational Churchmanship—Its Principles, Privileges and Obligations. America discovered Dr. Berry and he has more than fulfilled the high expectations excited by the invitation to succeed H. W. Beecher. Dr. Parker expressed the feeling of those most capable of judging when he declared that the address shows that the mantle of Dr. Dale has fallen upon Dr. Berry. Dr. John Brown characterized the presidential deliverance as a noble manifesto of Congregational church principles and a faithful utterance of some things that needed very much to be said. Dr. Rogers is thankful for the term Congregational churchmanship. We have, he says, been at a loss for one. "None of us like 'denominationalism'; there is only one word I like less—'undenominationalism.'" In the same speech Dr. Rogers said he is not so much alarmed by the spread of sacerdotalism or thoughtful, reverent agnosticism as by "the spirit of cold, worldly indifference abroad everywhere." The old warrior, whose prodigious vigor and fertility are a perpetual surprise, also opined that the fads and fancies of Christians hinder Christian work to an unsuspected extent.

The leaders of the denomination (if that term may still be used) launched upon the assembly a scheme of church extension for London and other populous centers. Although over £100,000 of the £800,000 raised sixteen years ago in celebration of the union's jubilee was devoted to church extension, Congregationalists in their provision of church accommodation are not keeping pace with the increase of population and are falling behind some other communions. The present aim is to raise a fund of not less than £100,000. Local efforts have recently realized about £40,000, and while it would probably be a long time before contributions to a central fund amounted to £100,000, the aggregate of local funds will doubtless soon reach this figure.

The recently inaugurated forward movement of the Church Aid Society has been fairly well maintained. Ministerial stipends which might have sunk as low as £40 per annum have, by grants amounting to £3,645 (£1,162 more than last year), been maintained at a minimum of £80 in England and £70 in Wales. The reading of a pathetic letter from one brother, who has to feed eight and clothe ten on thirty shillings a week, and has not bought a new book or suit of clothes for five years, justified the remark, "It is time we translated into action this doctrine of Christian brotherhood, about which we have talked so much and which we have practiced so little."

Much interest was manifested in the discussion of international arbitration. A tribute to President Cleveland and Mr. Olney, Lord Salisbury and Sir Julian Pauncefote, for their earnest efforts, and the expression of confidence that the fraternal sentiment which prevails on both sides will yet eventuate in a treaty, were alike warmly applauded. Rev. J. Bernald Snell, one of our coming men, speaking on the education question, declared that when the Irishmen needlessly swelled the government majority they severed themselves from liberalism, and Mr. Davitt's action made the severance complete and final. This statement met with pronounced applause. It would be impossible to exaggerate the disappointment on this side at the rejection of the treaty.

Strong feeling was aroused by the resolution, carried with enthusiastic unanimity, regretting the excessive consideration shown by the Powers toward "the barbarous Turkish empire." Congregationalists, Free Churchmen generally, and many Episcopalians, mourn and chafe under their inability to do more than thus verbally express their feeling. They feel that Lord Salisbury has brought the nation to shame and disgrace. A reference to his "lack of earnestness and diplomatic incapacity" was promptly cheered, and the suggestion that the forty shells, "mostly British," dropped on Crete should have been dropped on Constantinople was enthusiastically indorsed. "The net result of Tory rule," said one speaker, "is that Great Britain has sunk to the level of a Turkish policeman." Happily this humiliation cannot last much longer; England will resume her old heroic policy and become once more the champion of oppressed and struggling peoples.

The education resolution declined to accept the new act as in any measure a settlement of the future position of denominational schools as part of our national school system, and instructed the union executive to confer with the executives of all Free Churches with a view to united action. This passing of resolutions seems fruitless work, but, as Mr. Snell remarked, it is impossible to overestimate the importance of national education, and it is necessary to register again and again the unchanging opposition of Free Churchmen to the pro-clerical policy of the present Government. While there are half a million more children in voluntary than in board schools, it was conclusively shown that where parents can exercise choice they prefer the latter. One thousand voluntary schools have not a single voluntary subscription, and the Government subsidy of £620,000 is sure to increase the number. The nation mainly supports the voluntary schools, and the clerics wholly manage them.

It was generally regretted that, whilst delegates were present from Scotland, Ireland, Australia and the cape, the United States were not represented, unfortunately neither Dr. C. R. Palmer nor Dr. F. E. Clark being able to attend. The Congregational Union of Victoria, N. S. W., was represented by Dr. Llewellyn Bevan, whose pastorate at the Brick Presbyterian Church, New York, is doubtless remembered. Returning with a profusion of patriarchal white locks, though only fifty-three, he brings good account of the Congregational churches at the antipodes.

The City Temple was crammed from floor to roof at the special demonstration to celebrate the queen's diamond year and to give thanks for the progress of civil and religious liberty during her reign. Dr. Rogers, the oldest ex chairman of the Congregational Union engaged in pastoral service, presided, and in a vivacious speech contrasted the depressed and cowed feeling that marked the reign of William IV. with the brightness, exhilaration, confidence and joy which have characterized the Victorian era. Dr. Berry, discussing notable religious movements of the reign, thanked God for the work of the men often unworthily sneered at as higher critics. At the end of the queen's reign the Bible is a more real, more credible book than it was at the beginning. Dr. Mackennal traced the development of the social idea, showing how the Christian socialism of today has grown out of the individualism—which was essentially humane—of fifty years ago. His *bon mot*, "Though the Tories have often been accused of stealing the clothes of the Whigs, they never appear in a new suit," was greatly enjoyed. Witty, satirical and epigrammatic, Augustine Birrell, M. P., author of *Obiter Dicta*, showed the loyalty of the Free Churches to the Hanoverian dynasty. He incidentally referred to certain Anglicans as anxious to be recognized by somebody. "What they wish acknowledged is not their Christianity, but their orders." Dr. Parker drew pen portraits of Congregational pastors and teachers in the early part of the reign. Enthusiastic demonstrations at the beginning and close of his speech showed that his popularity with the multitude grows. As a feat of oratory his was the speech of the evening. Dr. Parker's paraphrase of Ebenezer Elliott's "When wilt thou save the people?" electrified the assembly:

When wilt thou save the emperors!
  O God of justice, when?
When wilt thou crush the sultan,
  And avenge the souls of men?

At the young people's *conversazione* stimulating addresses were delivered. Advantage is taken of this popular gathering to quicken the Congregational sentiment of the young men and women in the churches and to enthuse them with fresh zeal for their Free Church principles.

One of the most exciting parts of the proceedings is the election of chairman for the following year. He is balloted for without previous nomination (except in the newspapers) and a two-thirds' majority is necessary to election, second and third ballots sometimes being necessary. This year Rev. Alfred Rowland, B. A., LL. B., at first ballot received 507 out of 773 votes. Son of a Congregational minister, he is an able preacher and devoted pastor of a strong church in the north London suburb of Crouch End, where he has spent the most of his thirty years in the ministry.

The meetings closed with an assembly in the Memorial Hall on the Friday morning for worship and communion. The reading of a paper on the Presence and Prerogative of Christ Among His People was followed by discussion maintained at a high spiritual level, the final act being participation in the Lord's Supper. The hope expressed by Dr. Berry at the outset of the meetings—that the brethren might find rest in fellowship, stimulus in discussion, assistance in council, and above all fresh quickening and inspiration in common prayer—was fully realized.

ALBION

In and Around Chicago

English Visitors

Chicago has been made glad, and Union Park Church especially so, by the visit of Rev. Richard Lovett and his wife of London. He is one of the secretaries of the London Tract Society and an author of repute, and, as his sermon Sunday morning in the Union Park Church proved, a preacher of unusual attractiveness. Both Mr. and Mrs. Lovett are charming companions and as guests of Dr. Noble were permitted to make the acquaintance of quite a number of Chicago people. The few words which the ministers in their meeting Monday morning heard from Mr. Lovett made them anxious to see and hear him again. His stay was altogether too short. He sails for England June 2.

Ministers' Meeting

The subject under discussion, the training of Germans for ministerial service among their countrymen, drew a larger attendance than usual. Dr. D. F. Fox, the brilliant pastor of the California Avenue Church and the son of an Indiana German minister now over eighty years of age, Dr. Eversz, Rev. Carl Hess of Iowa, Professors Curtiss and Scott and others spoke. It was stated, and was not denied, that our English-speaking schools cannot secure the German boys even if they desire, that if secured they cannot be retained for service among Germans, and that for the first and second generations the language is a barrier to work among Germans unless one be educated in their language. All this was preparatory to the main purpose of the meeting, viz., to draw attention to the work which Wilton German-English College, situated at Wilton Junction in eastern Iowa, is doing for German youth and to its present pressing needs. The college has an academic, a collegiate, a commercial, a normal and a musical department. Instruction is given both in English and German. Young men are not trained away from their native tongue nor from the traditions of the Fatherland. When they leave this school they do not find it easier to speak English than German, as is so often the case with graduates of other schools. Graduates from the academic department are ready to enter the German department of the Chicago Theological Seminary, where they are fitted to enter upon the evangelizing service among their countrymen which has now become so pressing. The college at Wilton has made a good start. The inhabitants of the town have given generously to it. But it needs an endowment of not less than $100,000, and to meet bills now overdue $5,000. Toward the latter sum about $2,000 have been pledged provided the rest is obtained by the middle of June. This debt has come from the fact that the Education Society could not furnish its accustomed aid, and that extra repairs on the buildings could not be deferred. In seventeen academies the Education Society aids twenty-five young men who have the ministry in view. In Wilton Academy there are twenty-three young men anxious to enter the ministry. Unless aid is obtained at once it would seem as if the college could not continue its work. It is the only institution of its kind under the care of Congregationalists, and is doing for the sons of Germans what other Western colleges have been doing for the sons of our English-speaking population. Rev. M. E Eversz, D. D., the president, may be addressed for further particulars at Chicago.

Departure of Dr. J. G. Johnson

No man has gone from Chicago in recent years more regretted by his brethren in the ministry and by all who have in any way been associated with him than Dr. Johnson, until this month pastor of the New England Church. The council called to advise with regard to his dismission met by adjournment in the Sherman House immediately after the Ministers' Meeting last Monday, to adopt the minute which a committee of five had been appointed to prepare. The minute, which was more elaborate than is usual, gave high praise to the retiring pastor, and commended him in the warmest terms to the churches as an able, faithful, scholarly and attractive preacher. It recognized also the noble service which the church has rendered all our institutions of benevolence and learning through its generous and constant gifts, and sympathized with it in the difficulty it finds in solving the new problems with which it is confronted. It expressed the hope that a way will be found to set aside present difficulties, and under another pastorate to continue the honorable history the church has already made. Nor did it fail to call attention to the financial burdens which are resting upon all our churches, and to suggest that their pressure on the New England Church should be regarded neither as a surprise nor as a cause of discouragement.

Sunday Desecration

This has been increasing every year since the World's Fair. The decision of the directors to open the gates on Sunday, though not a source of pecuniary profit to the fair, has been followed by a steady decline in reverence for the day. Last Sunday the sanctity of the day received a blow from the mayor of the city from which it will not soon recover. On that day came the annual bicycle run, in which 6,000 wheelmen were said to have taken part. There were thirty-four clubs with a membership of 3,209 in line. They ran for a prize, and Mayor Harrison with his escort led the race. The wheelmen managed to pass the First Church just as the Sunday school at the close of the morning service was gathering, and to be in Union Park in time to reduce the ordinary attendance in the Sunday school of the Union Park Church by one-third. This open disregard of the principles of the Christian people of the city by its chief officer will not add to his reputation, nor to the confidence which multitudes would like to cherish in him as mayor.

Church Dedication

Sunday was a joyful day for the Grossdale people, for it witnessed the dedication to the service of God of a little building 48 x 70 feet, containing all needful rooms for Christian work, and costing a little less than $5,000. A year ago Rev. G. H. Grannis entered the field, with the promise of support by the Illinois Home Missionary Society. There was neither church nor building. Working quietly and earnestly, Mr. Grannis succeeded in organizing a church which now numbers forty-three persons, and in securing lots from real estate owners and contributions from them, the people and neighboring churches, till the present building stands complete and free from debt. There were three services Sunday, Dr. Tompkins preaching in the morning, Dr. H. A. Bushnell in the afternoon, and Dr. A. R. Thain in the evening. Collections for last bills were taken at each of these services. The Building Society has given $1,000 toward the new house.

Honor to Bishop Merrill

For several months the bishop's friends have been arranging for some sort of recognition of his twenty-fifth anniversary as presiding officer in the Methodist Church. This recognition was given at a banquet in the Palmer House Monday evening, May 24. Plates were set for 250 guests. A solid silver cup, properly inscribed, was presented, followed by addresses from Bishop Ninde, Rev. W. H. Holmes, F. P. Crandon, Esq., Editor Berry and Rev. Dr. C. J. Little. The reply of the bishop was modest, yet confident. He said that he hopes yet to see an income of $50,000 a year from the Methodist Churches of Chicago for missionary purposes, a large endowment for Wesley Hospital, a Methodist Old People's Home and an Episcopal residence. Monday noon the bishop preached a sermon.

Illness of Pastors

Several pastors have been laid aside by illness the last three or four weeks. Dr. Gunsaulus has not been in his pulpit since his visit to New York nearly a month ago. He has been suffering from malarial rheumatism, but is now on the road to recovery. Dr. Goodwin has also been laid aside by something like the grip for about the same length of time as Dr. Gunsaulus. He hopes this week to go out of the city for a short rest. Dr. Moses Smith of Glencoe has been prevented from preaching for more than three months by an operation for cataract on one of his eyes.

Progress of the Y. M. C. A.

The thirty-ninth anniversary of the Chicago Association was observed at the Palmer House Tuesday evening, May 25. The chief address was by John R. Mott, who has been so successful in his labors among the students of our colleges. He denied that infidelity exists to any considerable extent in the colleges and called attention to the great and growing interest which students are taking in the college work of the Y. M. C. A. The extent of the operations of the association here may be estimated from the fact that the managers ask for an endowment of $350,000. Large as this sum in the aggregate seems to be, there is little doubt that in the course of a few years it will be obtained.

The Golden Wedding of a Veteran Minister

In the little village of Roscoe, Ill., not far from the Wisconsin line, lives Rev. S. W. Eaton, for ten years pastor of the Congregational church. From 1846 to 1886, with the exception of service as chaplain of the Seventh Regiment in the Iron Brigade of Wisconsin in the Army of the Potomac, he was pastor of the church in Lancaster, Wis. He graduated at Yale in 1842, studied theology at Yale, Andover and New York. He was married to Catherine E. Demarest of Brooklyn, N. Y., May 20, 1847. Their four sons, among them President Eaton of Beloit, have all won distinction in their respective fields of labor. Two are physicians, one in Des Moines, Io., another in Boston, Mass., a third is the well-known missionary in Mexico. That the fiftieth anniversary of the marriage of such a man as Mr. Eaton should be observed with more than ordinary interest was a foregone conclusion. Addresses were made by ex-Governor Ryland of Wisconsin, who brought a bag of gold as a testimonial from the Lancaster church; by Rev. G. B. Hubbard, a classmate at Yale; by Professor Emerson of Beloit; and by the sons of the venerable man who with broken words expressed their gratitude for the training they had received in the ideal home of their honored parents. Very tender were the words of Mr. Eaton in reply as he referred to "those little boys, how I should like to see them again in their jackets!" to the "Indian summer of life," and to the "home eternal." There were gifts from the Roscoe church, as well as from other friends, and many letters from distinguished men who could not be present. Mr. and Mrs. Eaton are not yet old. They have in them many years of service and are as youthful in their sympathies as ever. It may be permitted the writer to add a personal tribute of affection for one whom he first met as chaplain in the army and learned to honor there as a man honored by the soldiers for his dignity of character, his devotion to their interests, his fearlessness in the presence of danger, the purity of his life and the genuineness of his piety. Few men have filled half a century with greater usefulness than Mr. and Mrs. Eaton. Long may they be spared to those that love them.

Chicago, May 29 FRANKLIN

The Home

A JUNE THANKSGIVING

BY CLINTON SCOLLARD

Still does this wondrous sphere
Move with divine accord,
Then let our hearts revere
Its Liege and Lord—

The shaper of the days
For love's supreme increase,
Whose earth-transcending ways
Are paved with peace!

Lo! how the manifold
Green growth of flowering things,
Creatures that creep the mold,
Or soar on wings—

All gracious loveliness,
Beauty of hue and line—
Are of his will to bless
The sovereign sign!

Voice of the vasts of air,
Voice of the depths of sea,
Thanksgiving everywhere
Be unto thee!

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The action of Cambridge University in refusing to give degrees to women seems to be a setback for the higher education. A not unnatural impression prevails, especially among women themselves, that one of the great universities is resisting a measure of simple justice to feminine students. But the Englishmen who oppose the admission of women to full membership in Cambridge disclaim opposition to college training for girls or even to co education. Cambridge has not refused English women the use of her libraries and apparatus, though her undergraduates have given decidedly rowdyish notice that their sisters are not welcome. She has only refused to confer a degree in place of the certificate of having passed a tripos examination. Unquestionably the admission of women would profoundly affect the unique character of the university, not only necessitating changes in the courses of study, but in tradition, spirit, discipline and social organization. If the fashion of our American Cambridge, where the woman's college stands side by side with the men's, each conferring its own equivalent degrees, were adopted by the elder English sister there would be no occasion for complaints and jealousies.

The dedication of a monument to the memory of Stephen Girard, on the one hundred and forty-seventh anniversary of his birth and the fiftieth of Girard College, has a significance which will hardly be recognized, perhaps, outside of Philadelphia, but which requires more than a passing notice from all home lovers and students of the training of boys. The existence of such a school, for it is a college in the American sense of the word only in name, may account in part for the well-known reputation of Philadelphia as a city of homes. Over 2,500 alumni and students were in line, every one a foster child of the childless merchant who gave his fortune to make a home for fatherless boys. The wisdom of the management is shown by the enthusiasm of the graduates for their *alma mater* and by their exceptional success in life. The orphan boys are taken young, carefully watched and sifted, under influences which are thoroughly Christian though not at all sectarian, and prepared to become practical business men as well as heads of families. This recognition of the boy as potential citizen, husband and father, to which we made reference in a recent paragraph, has nowhere been better justified by results than in Girard College.

Two women who had escaped from the city for an afternoon were carefully picking their way over rocky uplands and through wood tangles, and at the same time trying, with hands full of flowers, to hold up their gowns. Neither rides a wheel or plays golf or expects to spend a summer vacation climbing in the mountains, and consequently neither had provided herself with the costume already recognized as conventional and comfortable for these enjoyments. It occurred to both of these wood wanderers that they were as much entitled to suitable gowns for their rambles as if they could afford the more expensive pleasures, and they went home with the resolve to shorten by several inches a half-worn skirt for this purpose. Another consolation for the woman without a wheel, besides those which Miss Tolman mentions in her article this week, would be an outing suit giving the same freedom and comfort that the bicycle rider enjoys. It is here that the wheelwoman has the advantage of her less fortunate sister. She expects, and is expected, to be suitably gowned for the sport in which she engages. But dressed in comfortable shoes, loose clothes and short skirts a woman who enjoys walking has no reason to envy her friends on wheels.

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REAL AND PRETENDED IDEALS

BY KATE UPSON CLARK

Although this subject has been pressed home more than once to every reader of these lines, few of us, after all, fully appreciate the molding influence which our ideals, rather than our spoken words, have in our homes. We all know women who pretend that they would rather have their children Christians than anything else, yet who deliberately encourage them in worldliness and all sorts of surface accomplishments before spirituality. In a certain Christian household, for example, the mother entertained in her soul a feeling that men could not be as pure-minded and as good as girls.

"You can't make mollycoddles of your boys," she said to friends in private. "A man has got to know the world. He has got to sow some wild oats or he can never take his place among men."

That mother died of a broken heart. One of her sons is a wanderer on the face of the earth, shut out from all decent households; two others died from their excesses; a fourth was saved only by the efforts of a devoted minister. She said to her children, "Go to church, read the Bible, love whatsoever things are honest, pure and of good report, and practice them." Her heart said: "I know you cannot be very good and I don't expect it. Neither does the world. You will have to sin a little and we will all wink at it, but you must not go too far. You must end as respectable men."

It was her heart and not her tongue which had the molding influence. One thinks of Emerson's, "How can I hear what you *say* when what you *are* is thundering so in my ears?"

An ideal of absolute purity, charity, unselfishness must be preached to our children, and the mother, the father, the pastor must all believe in it to their soul's core, and long and labor for its realization. It will probably never in this world be quite attained, but let the ideal never, even in thought, be lowered.

Beware how you laugh at a child who tells you of a "good time" which to you seems tame and insipid. Many a youngster is given a distaste for simple joys and a hunger for the artificial and the sensational because his elders made fun of his expressions of pleasure at a trifle.

Conversely, let us express our own delight in the simple and the true. "What a lovely evening we are having at home together! To have Mary and Tom to play for us and papa to read a good story and a poem is worth more than the most thrilling melodrama that was ever acted." Or, "How good you have been all this afternoon. You have made your father and me very happy. What a nice day we have had! Let us have another as soon as we can."

A right ideal of a truly good time is something which half of even our good people do not possess.

The ideal gentleman is another object which too many of us fail to make plain to our children. He is, perhaps, a harder creature to find than the ideal lady. Sometimes the master of the house impersonates him admirably. Without casting any reflections upon him, in case he falls short in certain particulars, it may be wise to refer from time to time to other men.

"How beautifully Dr. Blank spoke this evening! His language is always refined and expressive. If I could use the English tongue as he does it would make me very happy. One cannot imagine him swearing or using coarse slang."

"Mr. Smith is a perfect gentleman. He is never seen twirling a cane along the street, or holding a cigar off, with an air of 'See how graceful and fashionable I am!' He does not smoke nor try to 'show off' in any way. He is a man through and through, a thinking, noble man. He never does things just because others do. He thinks everything out for himself, and tries to do what is right, without regard to other people."

Perhaps it is not an extravagant statement to say that, if our boys knew just what a Christian gentleman is, but a small proportion of them would go astray. They have too often nothing adequate to aim at, no proper standard upon which to model themselves. Again, they think they are "having fun" when they are really having a disagreeable time, which they often have to become inured to in order to like it. They aim to be like rowdies, or semi-rowdies, because they see no real gentlemen; they drink and smoke and gamble, because they have not been taught the joy of higher pleasures—and this often when they come from homes where the pretended ideals are high, but the real ones, hid from sight but none the less effective, are low and mean.

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Of all mistakes in family government one of the greatest is to convert the father into an ogre. Any woman who respects herself and is fair to her husband will maintain proper authority over her children without calling in the father's heavier discipline. He has, naturally, his own share, but he ought to have some of the love and familiar companionship of his children also, which he never will have if he is held up to them as a terror.—*Childhood.*

A GENEROUS LITERARY DIET FOR OUR CHILDREN

BY REBECCA PERLEY REED

It is the day of grace when we sigh over our wealth of literary blessing. Since we are yet subject to the limitations of time, we must of necessity suffer loss because of inability to assimilate the multifarious viands spread before us. History "makes" so rapidly that we cannot keep pace therewith. Science drops its time-honored theories before the blaze of new discovery. Religious truth glows with intenser light and life under fresher and more spiritual interpretations. Even our ten-cent monthlies discuss the most profound and serious problems. Fiction has become fact, and fact proves "stranger than fiction." So much for the surfeit of intellectual fare that is now spread for men and women.

How is it with the children in this same day of literary grace? For them as for their elders the *menu* of the present contrasts strongly with that of a century gone. Wise men and women regret the variety and superfluous confections of the children's table and wish that the fare were simpler and stronger.

Is it then true that the "old times" were the better for the young folk—the days when Pope's Iliad and Gulliver's Travels were "rolled as a sweet morsel under their tongues?" Where are the lads who filch the treasure of books between the flashes of the pine knots or stretched before the blaze of a grandsire's wide mouthed fireplace? Not here and now. Our boys read in the blaze of electric lights, in railway carriages, surrounded by the harmonious lights and shades of beautifully appointed homes. Attractive books jostle each other at their very elbows. Yet, albeit "wisdom's ways" are made such "ways of pleasantness," are we not sometimes unjust in our judgments of nineteenth century boys and girls? Is it quite fair to facts when some writer suggests that because Walter Scott at ten years of age delightedly lost himself in Percy's Reliques he would have suffered intellectual anæmia had the "pap rag" of "the pretty story that has caused the sale of an infinite number of velveteen knickerbockers and broad lace collars" been presented instead for his perusal?

That Little Lord Fauntleroy inaugurated the reign of velvet suits and large collars indicates possibly, not merely, his ability to set a fashion. This were indeed a pitiful garland wherewith to crown his charming curls. The reign of velvet suits was but a picturesque index of the grip of little Cedric upon the world of Mrs. Burnett's readers. Truth to say, the heart of the public's tribute was to something which lay beneath the broad lace collar. It recognized the evolution of the kingdom of heaven in the character of a nineteenth century boy, and although the setting of his story be uncommon—even unnatural—its motive and development are reasonable and legitimate. Is it fair to miss the real moral force of this story, which may more healthfully stimulate the boy who reads it than Percy's Reliques?

Undoubtedly the children of our day are in danger from over-sweetening and lack of strength in their mental pabulum. They must be trained to that vigorous exercise of faculty which makes for real manhood and womanhood. Nevertheless, we have no right to predicate for all the possible power of assimilation existing in the individual. Alexander Pope declared Waller, Spenser and Dryden his favorite poets before he was twelve years old. This is a brave tale to tell of a boy who was then, and afterward, precocious, but Jimmy Brown and Johnny Smith and 999 other lads, condemned to this diet through their first decade, would have "cut short all intermission," and thrown themselves desperately out of literature altogether. Mercifully for such, Gulliver and Walter Scott, Tom Brown at Rugby and Robinson Crusoe stand as a blessed alternative to such a desperate course, not to mention the delights of Hawthorne's Tanglewood Tales and Wonder Book.

Is it true that we should approve semi-starvation for our children in the matter of books, because, forsooth, Abraham Lincoln and Henry Wilson, with many another rail splitter's and shoemaker's boy, developed statesmanship and leadership in the atmosphere of half a dozen dog-eared volumes? We must contrast these phenomenal lads with the 999 young Smiths and Browns who have developed a mediocrity of which the world has never heard, and anything but statesmanship and leadership, to its betterment. Partly because of their healthy though scanty fare, but also because the will was strong within them to assimilate everything that heart and brain could use for growth, do the great men of the world stand out from the rank and file of the inconspicuous. Not because of, but in spite of, literary limitation do such men frequently develop.

It is the year of grace one thousand, eight hundred and ninety seven. Not only men but nations are settling quarrels by arbitration instead of by butchery. The advance of Christianity is nowhere more evident than in such a movement. Should not the choice of our children's books take color from the advanced social outlook? Is it heresy to relegate the Iliad and the Tale of Troy to a second place in their library? Does the martial atmosphere of simple brute force suffice for healthful excitement and inspiration? Does physical courage, unaccompanied by moral intent, often committed to unrighteous ends, meet the needs of the case, even though the story be told in royal English?

In the recital of the history of the Revolution, or our later Civil War, the case is quite different. There comes in the stress and strain of conflicts whose bloodshed and death were only less awful than their alternative of disloyalty to right and duty, God and manward.

> Thy hand hath made our nation free,
> To die for her is serving thee!

The lofty inspiration which nerved the grandsires of our children to lay down their lives for a principle will not be confused in the minds of the latter with the wanton slaughter of brutality and passion and selfishness.

To our boys and girls belongs all history with its romance, its poetry, its heroism, its philosophy and, best of all, the absolute truth which the impartial years must sooner or later force it to own. All literature is theirs. All art, all science (to date) invites their research. We elders, who long to give them the best, the strongest and most healthful food—physical, mental, spiritual—pause and wonder sometimes what to choose. But back of us and around us and above us and them is their Father and ours. We pray him to guide us and to supplement our anxious, yet mayhap unwise, endeavors.

HOW TO BE HAPPY WITHOUT A WHEEL

BY EMILY TOLMAN

> I will sing, as doth behove,
> Hymns in praise of what I love.
> —*Wordsworth.*

It is evident that the bicycle has come to stay, at least till something swifter and easier, perhaps the flying machine, is invented. Many who, two or three years ago, looked askance at the adventurous woman who braved public opinion on the wheel now openly applaud. It is not the common, but the unusual, that attracts attention. The woman on a wheel is no longer conspicuous, as, alas! the woman on foot seems likely to be. The bicycle has ceased to be regarded as a mere luxury. The whole family, from the five year-old to the grandparents, are fitted out with wheels, as with hats or shoes. A member of a well-known piano firm said recently that the bicycle had ruined the piano business. People in arrears with their grocer are buying wheels on the installment plan, so alluringly set forth by the agent that the investment seems the practice of a virtuous economy.

How are the few of us who, for any reason, yet remain among the pedestrians to console ourselves? Is life worth living without a wheel?

Pondering these thoughts, I turn away from the busy thoroughfare into a side street. It is not level like the avenue, nor is it so dusty. It has its ups and downs, its unexpected turns, so pleasant to the pedestrian. Few cyclists follow it, and those generally dismount to walk up the hills. Not being intent on making a cyclometer register a given number of miles, I can pause to listen to the song of the oriole in the elm which overhangs the road, or to admire the beauty of the apple trees, whose blossoms are slowly covering the ground with their tinted snow. Without danger of "taking a header" I may follow the flight of the martin, or observe the fleecy clouds that fleck the deep blue of the heavens.

I am not, like the cyclist, confined to any road. Mine are the fields and the woods and the byways, the companionship of the flowers, the ministry of the mosses, the friendly sympathy of the trees. Doubtless there are joys for those who spin swiftly along the level highway, but there are other and deeper joys for those whose feet tread the grassy lane or carpet of pine needles, or the springy moss of the denser woods and glades; for those who climb the rocks to reach the wild columbine or the pale corydalis, who linger to listen to the voice of the phœbe or the thrush, or to watch the movements of the ovenbird or the yellow warbler.

Strolling through a rocky field, blue with violets and dotted with young birches and savins, I enter the woods. Here "emerald twilights" invite to a leisurely ramble. Nature herself neither hurries, nor does she reveal her choicest secrets to the hasty observer.

> With gentle hand
> Touch, for there is a spirit in the woods.

I like to feel the exquisite softness of the young beech leaves, to taste the bitter-sweet pipsissewa, to observe the opening buds of the hickory and the velvety pink foliage of the oak, to let the pine whisper the story of its patient vigil through the winter months, and the tasseled birch tell the rapture of its fresh spring awakening.

A clear, ringing bird song draws me to the edge of the woods. I watch long for the singer, and am at last rewarded by the sight of a handsome rose-breasted grosbeak and his soberly dressed mate. Few of our birds have a more brilliant costume or more joyous note than he. I follow him down the slope to the shore of a little pond, where the sensitive fern is unfolding its tender fronds, and a yellow butterfly,

Leafless, stemless, floating flower,

is disporting himself in the sunshine.

I have not gone far from home, but I have traveled leagues from care and labor. Every step has brought me nearer the golden age. My progress has not been rapid, but speed is not everything. One cannot learn how

Sweet is the lore that Nature brings

at the rate of ten miles an hour.

"The walker," says John Burroughs, "is not merely a spectator of the panorama of nature, but a participator in it. He experiences the country he passes through—tastes it, feels it, absorbs it; the traveler in his carriage [he might have said on his wheel] sees it merely. Next to the laborer in the fields the walker holds the closest relation to the soil, and he holds a closer and more vital relation to nature, because he is freer and his mind more at leisure."

How few Americans walk except on compulsion! It is too slow a method of progression for a "live Yankee." He considers it a waste of time. He wants rapid transit, not only in his business but in his recreation. He works hard for his enjoyment. One would think it were written in his Bible, "In the sweat of thy brow thou shalt find pleasure."

My friend, panting and flushed with the exertion of a fifteen-mile spin, dismounts from her wheel, exclaiming: "I have had a fine ride! There isn't a dry thread on me!" I return home with my hands full of wild flowers, and my soul thrilling with the music of birds and brooks,

Exulting, rich beyond the wealth of kings.

A MODERN MAGICIAN'S CAVE

BY GEORGE ETHELBERT WALSH

The romantic stories of treasure caves filled with ingots of gold and priceless jewels may often have existence only in the minds of the writers of fiction, but there are modern underground vaults where the wealth of many a Crœsus is heaped up in bewildering profusion. Attached to every large city bank are safe deposit vaults, where patrons of the institution can store their valuables, either in the shape of paper securities, jewels or money, and feel confident that they will not be stolen. So effective and popular is this method of keeping precious articles that safe deposit companies have been organized independent of banks to hold in trust the accumulated riches of those who have no present use for them.

The vaults are all underground, built generally below the basement of some tall stone and iron structure. Entrance to the subterranean cavern is had only through a private passageway, guarded at the head and foot of the stairs by enormous iron bars and by uniformed men. No one is allowed to pass either guard without giving a secret password, and no one can work the combination lock of the iron doors except the man stationed there for the purpose. In close proximity to the guard's place there is an electric bell which communicates with the rest of the building and with the police station, so that an alarm can be given at any time.

Once past the guards there is a descent of a dozen steps to a marble corridor below, leading to the great steel-clad cavern. This is lighted night and day by electricity, and every nook and corner is kept so bright that no man could conceal himself from view in any of the corridors. From the main corridor narrow lanes radiate in all directions. Their walls are built of solid steel, and numerous locks show where they are honeycombed with boxes containing riches that a king or prince would envy. They are arranged to suit all classes of customers, and the boxes are of varying sizes and shapes. Some will accommodate huge trunks, others are no larger than a small money box and still others are smaller than a cigar box.

Every possible safeguard is arranged to make these great accumulations of wealth secure. Over the stone vaulted roof rows of steam and hot water pipes are placed in a regular series. These may look like speaking tubes to the uninitiated, but a burglar would view them with apprehension. By turning a small wheel upstairs the guard could turn on such a stream of hissing, burning water and steam that a burglar or intruder would almost be roasted alive. The locks and steel vaults are all patterned in such a way that the surface of the walls is almost as smooth as a piece of ivory. The doors fit so closely that it requires an expert to find any crack in the whole front surface. This makes it very difficult for a burglar to find any place in which to fasten his tools, and the attempt to open one of the vaults would be slow and laborious. In case of fire the underground vaults could be shut off from the rest of the building. In addition to this all the boxes and rooms are lined with fire-proof material.

In these modern steel-clad vaults—more wonderful in their conception and equipment than any ever described in story or history—the riches of a great, opulent city are kept. Below this first vault there is sometimes built a second, entered by descending another pair of stairs. The doors of some of the most valuable are placed directly under the feet of the visitors, and are reached only by moving a lever, which automatically raises the huge blocks of marble flooring and reveals the steel door. No human power, unaided by mechanical means, could budge these marble blocks, and the secret which moves the lever is known only to a few of the officers of the company.

FOREIGN LANDS

Up into the cherry tree
Who should climb but little me?
I held the trunk with both my hands
And looked abroad on foreign lands.

I saw the next door garden lie
Adorned with flowers before my eye,
And many pleasant places more
That I had never seen before.

I saw the dimpling river pass
And be the sky's blue looking-glass;
The dusty roads go up and down
With people tramping in to town.

If I could find a higher tree,
Farther and farther I should see,
To where the grown-up river slips
Into the sea among the ships,

To where the roads on either hand
Lead onward into fairyland;
Where all the children dine at five,
And all the playthings come alive.

—Robert Louis Stevenson.

Closet and Altar

Power like character comes from the fountain of prayer.

Joy is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide their waters there.—*H. Bushnell.*

So take Joy home,
And make a place in thy great heart for her,
And give her time to grow and cherish her;
Then will she come and oft will sing to thee,
When thou art working in the furrows, ay,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad—
Joy is a grace we say to God.

—Jean Ingelow.

Religion is simply the laying of life—each thing and thought of life as it comes—down before the Lord. Sorrow, anguish, fear, anxiety; repentance, renunciation of evil, longing for cleansing and absolution; hope, motive, purpose, pleasure, success; little common annoyances or satisfactions—everything—brought to him, laid open before him, to help or heal, to use, to sanctify with the divine sympathy and permission—his gladness to be acknowledged in our gladness, his pity in our pain, his commandment in our wish and intent—that is just all of it. This is Moses in the mountain; this it is to "fall down before the Lord." "O come," the beautiful Psalm sings to us, "let us worship and fall down; let us kneel before the Lord our Maker. For he is the Lord our God, and we are the people of his pasture; and the sheep of his hand. O worship the Lord in the beauty of holiness," wholeness; "let the *whole earth*," our whole life in the earthly, "stand in awe of him." *—Mrs. A. D. T. Whitney.*

Life is not the mere living. It is worship—it is the surrender of the soul to God, and the power to see the face of God; and it is service—it is to feel that when we die, whether praised or blamed, whether appreciated or misinterpreted, whether honored or ignored, whether wealthy or destitute, we have done something to make the world better and happier.—*F. W. Farrar.*

O God, help us ever to praise thee with the praise that none else can offer, the praise that angels cannot give, the praise of man saved, man redeemed, man brought home to God; the cry of the sheep come back to the fold; the song of the prodigal son returning to the father's love and the mother's kiss. So, great lover of man, may we, sin-stained, travel-worn and wretched, yet bring to thee a praise to which our sadness shall lend sweetness. And if there be times when our voice is too broken by grief to lift itself to thee, still let us sing unto thee the song that hath no words, the inward song that needeth not to be expressed; that so of all thy children not one may miss thy praise. Bring us all at last, O Father, into the life where we shall sing thy praise more fully, into the land where our trembling voice shall shake no more. Give us now some words of the eternal song, and take us to thyself that we may be thine forevermore. Amen.

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

50. QUOTATION HUNT

The blanks are to be filled with names of well-known poets. This table of authors of quotations will help in the search: 1. Tennyson. 2. Cowper. 3. Halleck. 4. Mrs. Ellets. 5. Collins. 6. Montgomery. 7. Andrew Marvell. 8 Bowles. 9. Campbell. 10. Montgomery. 11. Byron. 12. Cowper.

Of all the bards whose sweet songs none resist
(1) “Dan *******, the first warbler,” heads the list;
Nor were the list a perfect one that lacked
Smooth (2) “****, as Harmony itself exact”;
Then comes a master of his gentle art—
(3) “******, whose songs are thoughts that bless the heart”;
And one of whom the world has never tired—
(4) “******, the dreamy boy, the bard inspired”;
Next, (5) “*******, meek Nature’s child,” and next
(6) “**********, who weaves in mystic rhyme” his text.
Now with still growing joy we look back on
(7) “The gentle *******, Fancy’s pleasing son”;
And on the sad faced bard we yet must love—
(8) “******, whose tones great Milton might approve”;
Loved dearly, too, the next who comes along—
(9) Robert “*****, the chief of Scottish song.”
Lovers of peace yet own this poet’s charms—
Gifted (10) “*******, who sings of war’s alarms.”
Next in our list is (11) “*****, the minstrel who
Called forth a new creation” to our view.
Then I will end where might I have begun,
For sure (12) “in front of all comes *******”!

MABEL P.

51. TERMINAL DELETION

A FABLE

Once upon a time the King of ONE, noticing the care and attention which a Farmer gave to his Poultry, resolved to make a Raid on the latter’s Hennery, drive out his Flock and occupy the Comfortable Quarters for himself and his Subjects. “I know we can do it,” said the King to his Companions, in a Consultation behind a hedge TWO. “We’ll make the Attack at Sunrise, one-half of us Participating at First, and when the TWO is at its Hight I will give the signal for the Remainder of you to Appear. The Unexpected Re-enforcements will Demoralize them and the Victory will be easily won.” “But suppose we are repulsed,” remarked a lieutenant. “THREE, as for that,” replied the Commander, “a determined Assault will put that out of the Question. I have planned the whole scheme carefully, giving it much time and thought, and failure is Impossible if we act in Concert and Remember what we THREE to each other in all Enterprises for the common good. I have prepared for every Possible Contingency.”

But it Developed that His Majesty was off in his Reckoning, for all his Carefully laid plans amounted to THREE and the Invaders were Ignominiously Defeated and were forced to Retreat in great Disorder, amidst the loud ONE of Victory and Derision which arose from the Successful Defenders.

Moral: You may nurse a Pet Scheme so long that you come to Consider it Infallible, but in the Execution of it you will be Surprised.

ELLSWORTH.

52. CHARADE

His step was slow, his back was bowed;
I asked commiseratingly,
“How long have you been on the road?”
Briefly he answered, “ONE, TWO, THREE.”

“Traveling well digger” was his trade;
“Now, with the new machinery
The work is rapid?” I essayed.
Said he, “I dig a ONE, TWO, THREE.”

“His health was good?” I ventured. “Nay,
Hopeless dyspepsia,” said he;
Then, in his odd, laconic way,
“I’m very rarely ONE, TWO, THREE!”

“A WELL man with dyspepsia!—why
That’s rather contradictory!”
My joke fell flat before his sigh:
“Alas!” (Or was it “ONE-TWO-THREE?”)

MABEL P.

53. ARITHMETICAL

A certain number of counters, if arranged in a square, leave a remainder of 11. To enlarge the square by an additional row each way would require 24 more. What is the number of counters?

F. L. S.

ANSWERS

46. Cradle.

47. Soup: Turtle. Fish: Cod, Whitefish, Mullet, Salmon, Bass. *Entrées*: Sandwich, Tongue. Roast: Goose, Turkey, Duck, Pigeon. Vegetables: Onion, Pea, Leake (leek). Pudding: Farina. Pie and cake: Pineapple, Orange, Mulberry, Walnut, Raisin. Drinks: Coffee, Cocoa, Milk, Coldwater.

48. Spray, pray, ray, ay.

49. 1. W. H. Harrison, Virginia, 1841 2. B. Harrison, Ohio, 1889. 3 Madison, Virginia, 1809. 4 Jackson, North Carolina, 1829. 5. Taylor, Virginia, 1849. 6 Grant, Ohio, 1869. 7. Cleveland, New Jersey, 1885. 8 J. Adams, Massachusetts, 1797. 9. Lincoln, Kentucky, 1861.

Recent solutions received are: Mrs. M. A. Harrington, Webster, Mass., 35, 36, 37, 39; Edward, Cambridge, Mass., 35, 36, 39; Ethridge, Woburn, Mass., 41; Nillor, Middletown Springs, Vt., 40. 43; Newton, Providence, R. I., 40, 43; Elijah Swift, Egypt, Mass., 43; Nelson Spofford, Haverhill, Mass., 43; L. M. Muzzy, Chatham, N. Y., 43; Harriet D. Hall, Minneapolis, Minn., 43.

Nillor finds that 26 and 27 had no solvers, and thinks that he answered 28 correctly. Elijah Swift, a fourteen-year-old solver of 43, “would like to know whether the ‘tough knot’ is where the rope is fastened to the horse or where it is attached to the shed.”

THE MUSEUM AS AN EDUCATIONAL INSTITUTION

In America the educational possibilities of the museum are not appreciated as they should be, and it is worth noting that in London a clause has recently been added to the educational code which permits time spent by school children in museums to be counted as school work. In an interesting contribution to *Education* Oliver C. Farrington of the Field Columbian Museum, Chicago, sets forth some of the peculiar advantages which the museum possesses as a means of popular education—advantages which he declares should entitle it to a place in public estimation on a par with that accorded the public library, and in some respects equal to that given the public school. We quote parts of Mr. Farrington’s arguments, which are arranged under four heads:

First: It provides object lessons. Object lessons are now generally conceded to be superior to those gained from the study of books. Exercising equally with the latter the faculty of memory, they also train and develop perception and judgment. Fortunately the desirability of object teaching is now so widely recognized that in schools of all grades it is used as far as possible. Yet, in the nature of the case, means of illustration available for any single school, especially those of the lower grades, are likely to be very limited and to come far short of fully exemplifying any subject. Since these cannot be supplied for each school, the next best plan would seem to be that these illustrative materials be provided in a central accessible place, so that all can see and use them.

The second educational advantage of the museum which may be noted, is: It provides unconditional lessons. The privileges of other higher educational institutions are confined to a comparative few. Entrance to them requires demonstration of a certain amount of knowledge previously gained and successful running of a gauntlet of examinations. The sources of education beyond the common schools open to the majority of people are, therefore, travel, books and newspapers. Travel is largely circumscribed by home duties and the necessity of constant employment, really instructive books are likely to be set aside for those of less value, and newspapers, while widely read and disseminating much useful information, mix too much evil with the good to be ideal in their influence. Any medium of instruction, therefore, which shall be at once free, attractive and elevating, is an addition to facilities for popular education which should be warmly welcomed. These advantages, I believe, the museum offers in a large degree and may yet give still more largely.

A third educational advantage of the museum is: It provides lessons for all classes. The child finds a larger world than he had known before, the schoolboy illustrations of the facts of the geography or history he has been studying, the student unwritten lectures upon botany, geology and zoölogy, and the most advanced scholar materials for prosecuting investigation which may enlarge the boundaries of knowledge. The mechanic may learn how and where the metal with which he works may be obtained, or perchance the stages by which the delicate and complicated machine which he uses has been evolved from a crude beginning. A still more important lesson provided by the museum is to show to the individual fields of thought and study outside his own everyday employment and thus broaden his outlook and cultivate new sympathies. This it does by giving him an opportunity to see objects from all parts of the world illustrating different peoples, their customs and manners, and together with these the plants and minerals which the world affords and of which he could otherwise only read.

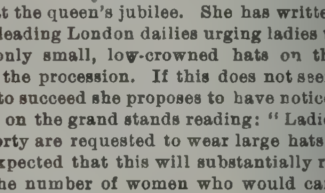
A fourth educational advantage of the museum is: It provides means for extending the boundaries of knowledge. This function of the museum is perhaps the most widely appreciated of any, for it is an outcome of the use of the museum as a storehouse of treasures. The advance of knowledge, especially in the natural sciences, requires that specimens should be collected from widely different sources and brought together in one place for comparison and study. For this purpose a well-ordered museum furnishes by far the most suitable and convenient resort.

◆

It is amusing to read that a certain lady belonging to the English nobility is agitating the question of the style of headgear to be worn at the queen’s jubilee. She has written to the leading London dailies urging ladies to wear only small, low-crowned hats on the day of the procession. If this does not seem likely to succeed she proposes to have notices posted on the grand stands reading: “Ladies over forty are requested to wear large hats.” It is expected that this will substantially reduce the number of women who would care to wear them.

◆

It is mere fluidity and accommodativeness of language to say a man is worth a million; he is actually worth the conscience plus capability that is in him.—*E T. Fairbanks.*



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The Conversation Corner

NOW that summer is upon us, it may be refreshing to have a winter scene from an Indian reservation in the Northwest. The two children in the two pictures are Cornerers who have more than once before contributed to our page.

FT. BERTHOLD, N. D.

Dear Mr. Martin: I think I will write to you now. I was seven years old on Feb. 4. I celebrated it by inviting the teachers and some of the boys and some of the girls to call on me to share my birthday cake. I am going to school. I learn writing and multiplication. Evan and I send you two brown prints. One is of Evan and me pasting in our Corner Scrap-book. The other is of our home just after a blizzard. You can see how the snow is piled up high. Evan and I walk right on top of the high snow-drifts. We were just starting for school when our brother Robert took the picture. Kate C. is the name of the big girl. She is an Indian girl who has lived in our home nearly three years. I wish you could come here and visit us some time.

DEBORAH H.

I wish I could too, but would it not be rather a long trip for my Columbia? Our Corner correspondent of last December went indeed beyond you to Montana, but he was six weeks in doing it—and he was a young and expert rider. How natural that picture is—you can almost guess what Deborah is pasting in the C. S. B., while Evan is looking sagely down to see if she is doing it right! In writing Evan about the Indians voting (see Corner of April 29), I asked him about that funny picture on the wall behind them; here are his answers to both questions:

FT. BERTHOLD, N. D.

Dear Mr. Martin: The Indians are like the people of Washington city. If they have land on a reservation they cannot vote, because they are not under State laws about elections and the State does not provide any place to vote in. My papa cannot vote for the same reason. [Not because he is an Indian, for he is not, but because he is a missionary living on a U. S. reservation.—MR. M.] If an Indian has his land off the reservation and is under State laws he can vote. The Indians at Santee, Neb., vote. What you thought was the Tower of Babel in the picture of the donkey was only a windmill without arms!

EVAN H.

On the way home from the Dakotas we will pick up a few children's letters.

ROMEO, MICH.

Dear Mr. Martin: We have a squirrel. My brother has got some chickens. We have got a dog and cat. Our dog's name is Friskey. Our cat's name is Silver. I go to school and I am in the sixth grade and probably I will go in the seventh grade. I am eleven years old. When you say *sit up* to the dog, he will sit up. When you say *roll over* to the cat, she will roll over.

RAY O.

AURORA, ILL.

Dear Mr. Martin: I am seven years old and would like to be a Cornerer. I began to go to school in September and I enjoy it very much. I have a little sister seven months old; her name is Martha. I inclose —— cents for the Armenian orphans.

HENRY H.

I have sent your cents to the A. O.'s. Take good care of Martha until she is old enough to be a Cornerer too!

KANSAS.

Dear Mr. Martin: I wish to thank you for the Pomiuk and Corner certificates. They are very nice, only I wish you had turned your face around so we could see you. I shall be more interested in the Corner than ever now, for when you speak of the Cabinet, I shall know where it stands, what it looks like, and all about it. My school is closed and now I have nothing to do but help my mother with the work.

The Corner is proud of a member who really and gladly helps her mother in vacation time—may her tribe increase!

PERRY, OK. TER.

Mr. Martin: In the Corner of Feb. 25 I found a letter from Miriam C. I am a great-great-granddaughter of Gen. Israel Putnam's sister and must be a relative of Miriam. I inclose a letter for her, which I ask you to forward to her.

ALMA B.

If we keep on in this way we shall have all Cornerdom related! At the farthest, these writers must be about fifth cousins, and it would be possible for the Oklahoma member to be aunt of the California girl.

MARTINSBURG, VA.

Dear Mr. Martin: I inclose twelve cents as usual. [I think this is the part of his monthly allowance which he sends regularly for the Pomiuk Cot.] I like Martinsburg very much. It is not a very big town, but we have a big house, a horse and a dog.

PRESCOTT L.

Is Prescott L. a descendant of Colonel Prescott of Bunker Hill and Col. Matthew Lyon of the "Green Mountain Boys"? Some of my cousins must be his neighbors!

HYDE PARK, MASS.

Dear Mr. Martin: I am not a Cornerer, but I would like to be one. Some time ago you published letters from correspondents in Colorado, offering minerals of that section in exchange for minerals of the East. If you have the addresses of any at present, I would like to communicate with them.

DWIGHT E.

Rocky Mountain collectors will please take notice.

RUTLAND, VT.

I have a complete Bible in raised print that I should be glad to give to any blind child who will make good use of it.

H.

Any blind child reading this and desiring to write Miss H. can do so through the Corner. See?

Mr. Martin

CORNER SCRAP-BOOK

About Great-Great-Grandmothers. Reading in the adjoining Corner about relatives of that degree away back in Gen. Israel Putnam's day, it seems odd to find in yesterday's paper the notice of a little Portland baby who has such an ancestor actually living—not only a great-great-grandmother, but two great-grandmothers and two grandmothers, besides the same number of grandfathers and great-grandfathers. Her name is Margaret Katharine, and we hope she won't be spoiled by too much great-grandmothering!

About Kites! Let intelligent boys interested in kites read three connected articles in the May *Century* on scientific kite-flying. They will perhaps be surprised to learn the great antiquity of the kite, and that one of the two standard forms of kites now is the Malay. The Japanese, and before them the Chinese, had kites in remote time, but the first man on record as a kite-flyer was Archytas (pronounced *Ar-ki-tas!*) in Tarentum, four hundred years before the Christian era, and he was drowned in the Adriatic. His modern imitator—in the second article—came near meeting a similar fate in New York Bay when by some accident the immense kite got away from its moorings with a rope tied around his waist. As the rope parted his knife flew from his hand, so that he could not cut the line, and as he attempted to untie the bow-knot he pulled the wrong end and made it a hard knot. On, on he went in double-quick time, but when near the sea wall, with a prospect of a free ferry ticket to Staten Island, he overtook a lamp-post and hugged it closely till help came. "Since then," he says, "I have not been *so attached* to large kites." The experiments made in photographing from the kites high in air, and of telephoning through a "central" in the same position, are very interesting. Boys visiting Boston should not fail to note the representation on Franklin's statue, in front of the City Hall on School Street, of the philosopher and his kite, with the inscription beneath, "*Eripuit cælo fulmen, septrumque tyrannis.*"

A Little Old Relic. I found it between the leaves of an old book at an antiquarian bookstore the other day. It was a ticket of "public expression of approbation for good conduct during the week," etc. It was signed by F. M. J. in the Center School of Meriden (Conn.?), was dated Saturday, Nov. 12, 1859, and was issued to "Bennie Miller." Possibly "Bennie" may be living somewhere and may care for this certificate of his boyhood. The book was *Street Thoughts*, written by Dr. Dexter, formerly editor of this paper.

Another Schoolboy ought to have received a "reward of merit," too. It was the first day of his school-going and he heard to his surprise the teacher calling the name of every boy and girl and the prompt answer of each one—*Present*. When his name was reached, Jamie answered, very politely, "I didn't bring you one today; I didn't know that we had to bring a present!"

L. H. M.

The birds sing in chorus in the spring—just as children prattle; the brooks run full—like the overflow of young hearts; and the sky is as capricious as the mind of a boy.—*Donald G. Mitchell.*

The Sunday School

LESSON FOR JUNE 13 2 *Tim.* 1: 1-7; 3: 14-17

PAUL'S ADVICE TO TIMOTHY

BY REV. A. E. DUNNING, D. D.

Paul carried with glad heart to his Gentile converts in Asia Minor the decisions of the council at Jerusalem. He had there won a great victory for them, bringing them into fellowship with Jewish Christians without separating them from their relations with Gentiles. In this second missionary journey a young man first appears who becomes one of the most prominent leaders in the primitive Christian church. His name is Timothy. The two letters which Paul wrote to him describe so many traits of his character that we may almost make a mental photograph of him. Read these two letters carefully, in connection with allusions to him in the Acts and in other epistles, and you will come to know him and his history.

Timothy was a native of Lystra. His mother was a Jewess and his father a Greek. But his mother's religious faith was not strong enough to bring him into the covenant, as a child, though it was strong enough to instil into his mind the Hebrew Scriptures. When she became a Christian through Paul's preaching the boy Timothy did not remain outside the new church. In the few years between Paul's first and second visit to that region Timothy had become well known and highly esteemed both in the church where he lived and at Iconium [Acts 16: 2]. Those who knew him had prophesied that he would be a good and wise pastor [1 Tim. 1: 18]. Paul, guided by their judgment, chose him as his companion and fellow-worker. He was ordained by Paul and the elders [1 Tim. 4: 14]. He labored at Berea [Acts 17: 14], at Athens [1 Thess. 3: 1, 2], at Thessalonica [1 Thess. 1: 1], at Corinth [2 Cor. 1: 19], at Philippi [Phil. 2: 19-22], at Ephesus [1 Tim. 1: 3] and at many other places. Of no other man does Paul speak so often.

Trained in the faith by his mother and grandmother, he had feminine, though not effeminate, traits of character. He was naturally timid and undervalued himself [1 Tim. 4: 12]. He was sensitive, easily moved to tears [2 Tim. 1: 4]. He was physically not strong, needing a stimulant [1 Tim. 5: 23], but inclined to asceticism, though tempted to sensual indulgence [2 Tim. 2: 22]. Yet he was a man of rare spiritual insight and earnestness. Paul had not another like him [Phil 2: 20]. This was the man to whom Paul wrote the last words which remain from his pen. In the selection from the first of the two letters now before us we may emphasize:

1. The young man cherished by the apostle. There was probably thirty years' difference in their ages. They stood to each other as father and son. The old man was constantly comforted by the young one. The young man was not only guided but stimulated to the highest manhood by the old one. With such companionship he could not neglect the gift that was in him. He was encouraged to meet opposition, to assert his own manhood, to administer the affairs of the churches, to fight the good fight of faith.

The mutual influence of old and young Christians on each other is of vital importance. It ought to be carefully cultivated in all our churches. Organizing them so as to separate young and old in meetings and in work will rob both of choice experiences, of comfort and of strength. Paul was a better man because he found in Timothy a dearly beloved son. Timothy was a nobler minister because Paul prayed for him every day. Let the young seek the comradeship of the old and the old the company of the young and the churches will be enriched thereby.

2. The young man's family influences. His was a godly home, whatever the character of his father, for his mother and her mother knew the holy Scriptures and loved God, and from the same Scriptures they taught him the faith which led him to receive Jesus as the Messiah, the Saviour of mankind. The grandmother, Lois, seems to have been first converted, then the mother, Eunice. The apostle was filled with joy as he remembered that home and the faith which dwelt in it as a presiding genius. Those who had shared the life in it, even as visitors, loved and honored Timothy the more for the memory of it.

No inheritance can be of so great value as the remembrance of a Christian home mingling with all the life of childhood and youth. Many a young man is trusted for his father's and mother's sake, and is held to high purposes, kept from discouragement and spurred to large service for others by the influence which ever lingers with him from a hallowed home. Every young husband and wife may have such an ambition, of which poverty cannot rob them, and it is sure to be amply rewarded.

3. The young man's personal character. He had rare natural gifts. He was popular everywhere. His care of the churches was marked for his *genuine* interest [Phil. 2: 20]. At Rome, as everywhere else, he had many friends so attached to him that they insisted that Paul should remember them by name to Timothy when he wrote. Among them were a Roman nobleman, a future bishop, and a daughter of a British king [2 Tim. 4: 21]. Nowhere in the Bible are there so tender epistolary expressions of esteem for a man as for him. Night and day I long to see you, wrote Paul. Come, if you possibly can, before winter. Look out for Timothy and see that he is honorably treated, Paul wrote to the Corinthian church [1 Cor. 16: 10]. But he needed the spur of a holy friendship. Even so good a young man as Timothy grows lax in loyalty to Christ if Christian fellowship does not kindle his ambitions afresh. You have a gift of God within you, wrote Paul to him. I brought it to your knowledge by setting you apart for the ministry, by laying my hands formally upon you. The gift is in you like slumbering coals of fire. Stir them into a blaze. Don't be timid. The spirit of fear in you is not the gift of God. His gift is a gift of power, of love, of watchful self-control.

The value of Christian associations is often underestimated by young men and women. Many with the gift of God in them become of little use, because they have not made for themselves close Christian friends to stir it into flame. It costs time, and sometimes money, to go to prayer meetings and Christian Endeavor assemblies, and to take active part in church work. But by such means the best that is in many a young man has been brought into constant activity, and multiplied a hundred fold.

4. The young man's use of the Bible. The secret of Timothy's success was in his study of the Scriptures. He had known them from a child. He must never dissociate the truth he found in them from her who had first taught it to him. He must continue every day to foster by the study of the Bible his faith in Christ Jesus. Every God-inspired writing is profitable, Paul wrote, not only to strengthen faith in Christ, but to teach and reprove, and to bring men up to the right and hold them there. That is the way the man of God may become a well-rounded man, fitted for every service to which he may be called.

THE CHURCH PRAYER MEETING

Topic, June 6-12. The Testimony of the Spirit. Rom. 8: 9-28; John 14: 12-27.

Testimony for us, in us, through us.

[See prayer meeting editorial.]

The key to success in church work lies in the prayer meeting. With one half-hour's thought per week on the part of each member our prayer meetings would become the delectable mountains of our church life.—*Rev. Doremus Scudder.*

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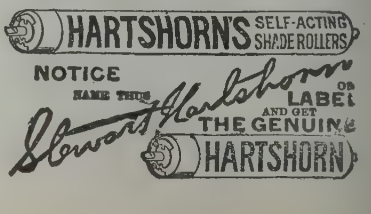

Literature

BOOK REVIEWS

THE VOYAGE OF THE MAYFLOWER

A series of Colonial Monographs is inaugurated, of which this, by Blanche McManus, is the first. It is intended to present terse and authoritative sketches of some of the chief events which led up to the founding of the American republic. It is not intended to be exhaustive in details, but to supply a distinct and graphic setting forth of special events. It claims to be original in inception and correct in fact. It does not seem specially original in plan, and at any rate it lacks accuracy in many details. The author fails to distinguish sufficiently between the Puritans in general and the Separatists, especially the Pilgrims, in particular. The Separatists were not progenitors of the Puritans. They were not a strong sect in 1575, and Browne and his companions did not go to Holland until several years later. There is no sufficient evidence that the captain of the Mayflower was influenced, still less "coerced," by the Dutch to land the Pilgrims at Cape Cod. That theory has been disproved. It is a trifling mistake to say that the Pilgrims saw no wild animal during the first expedition ashore at Cape Cod, but, inasmuch as Bradford distinctly says that they did see a deer, it would have been just as easy to be accurate. In her paragraph rightly correcting the common notion that Mary Chilton first stepped on shore she assumes that John Alden did, whereas nobody knows who did. Again, the Mayflower was not "towed" from Provincetown to Plymouth, but sailed across. Nor has any one authority for the statement that Miles Standish never had joined the church. Nobody knows. It is an error to say that William Brewster was ordained the pastor of the Pilgrims. The use of the title Mr. against the names of all the subscribers to the Mayflower compact, except those of Bradford, Alden and Standish, is a mistake, apparently unimportant but really significant, because of the fact that to the Pilgrims "Mr." was a distinct title, implying a certain social position, and was applied to only some eight or ten of their number. Moreover, there is no evidence that the servants in the Mayflower company were not real servants. In general the book, which is pretty and tastefully illustrated, is not sufficiently accurate to rank as a worthy colonial monograph. It ought to be mentioned, too, that the picture showing the Scrooby Manor House is at fault in two respects. The spire of Scrooby Church is of a different shape from the real one, and the manor house itself stands at right angles to its true position. All such particulars are now so easily learned that no such monograph can be commended which goes astray in regard to them. [E. P. Herrick. $1.25.]

RELIGIOUS

After Her Death [Roberts Bros. $1.00], by Lilian Whiting, the author of The World Beautiful, may be fairly classified among religious books. It is prompted by the author's peculiar experiences after the death of an intimate friend, said to have been the late Miss Kate Field. Her purpose appears to be to urge the possibility of intercourse, in the form of thought transference, between the living and the dead and to argue therefrom the fact of immortality and the blessedness of belief in such communication. She is not a special pleader for spiritualism, so called, but hardly can object should the spiritualists claim her. The book is disappointing in that assertion and suggestion are out of all proportion to evidence. Yet it is reverent, striking and suggestive, although not more remarkable than some other statements which have been given to the world. The subject is one in regard to which sensible people should keep an open mind without expecting many wonderful results. It is extremely unlikely that any extended intercourse of this character is a feature of the divine plan for the future, or would be of any great value were it permitted. The temptation to believe in it is strong to some minds, but the Christian faith furnishes all the assurance as to the hereafter which is necessary.

Reconsiderations and Reinforcements [T. Whittaker. 50 cents] contains about a dozen papers by Rev. Dr. J. M. Whiton. Some of them appear to be sermons, others meditations, others essays in criticism. They deal with current theological and religious topics, such as Dr. Fairbairn's utterance, Nature Is Spirit, the Intercession of Christ, the Lesson of the Leaf, Immortality, the Lord's Supper, Jesus' Coming Again, etc. The critical portions are written from the point of view of the higher criticism but apparently not its most advanced school. The more introspective portions are notably fresh and stimulating. They all are helpful, reverent and practical.

Is Christianity True? [Rice & Hirst. 50 cents] is one of those compilations of evidence of which a number have been published recently. Testimonials are grouped in this volume from Profs. W. G. Blaikie and A. H. Sayce, Drs. E. W. Rice and A. J. Gordon, and Sir J. W. Dawson. Their contributions testify to the truth of Christianity as proved by history, monuments, the Bible, nature, experience and the growth of Christianity itself. The book is one which inquirers and young Christians, especially those who find themselves in more or less skeptical surroundings, will find sustaining and encouraging.

Rev. A. D. McClure is the author of *Another Comforter* [F. H. Revell Co. 50 cents], a study of the mission of the Holy Spirit. In a series of short, pointed chapters it presents a reverent and helpful analysis of its subject and it may be used advantageously for devotional reading. It is adapted to make lasting and uplifting spiritual impressions.——The power of the word of God, the blood of Christ, the Holy Spirit, prayer and a surrendered life are discussed by R. A. Torrey in *How to Obtain Fulness of Power in Christian Life and Service* [F. H. Revell Co. 50 cents]. It is a direct and practical little book, written with fervor and full of helpful suggestion.——*The Castaway and Other Addresses* [F. H. Revell Co. 30 cents] is by Rev. F. B. Meyer. It contains ten addresses aimed at the quickening of righteousness in the Christian and the conversion of the impenitent, pre-eminently the former. The author's familiar characteristics—plainness, earnestness, tenderness and thoroughness—are illustrated, and there is plenty of illustration.

Dr. G. D. Boardman's little book, *The Problem of Jesus* [A. J. Rowland. 50 cents], is reissued, having been revised and enlarged. It is brief but compact with valuable material and discusses the philosophical problem, how to account for Jesus, and the practical personal problem, what one is to do with him. It contains reasoning and appeal well blended, and wise use is made of the conceded power of the gospel over many of the leading minds of the human race.——*Helpful Thoughts for Quiet Hours* [Pilgrim Press. $1.75] is a volume of selections in prose and verse by Mrs. Sarah F. Day. A wide range of authorship has been drawn upon, and the book contains choice material of more than temporary value. It is well arranged and will be a practical and pleasant aid to Christian growth. Its contents are short and uniformly of a high character, and the book commends itself to us as the superior of most of its class.

BIOGRAPHICAL

Dr. Tucker, Priest-Musician [A. D. F. Randolph & Co. $1.50] is by C. W. Knauff. It describes the character and life of the Rev. John Ireland Tucker, D. D., for half a century rector of the church of the Holy Cross in Troy, N. Y. Dr. Tucker was an eminent and beloved clergyman, but his chief distinction seems to have been his enthusiasm in the promotion of good music in the Episcopal Church. He was a pioneer in a number of ecclesiastical particulars. He introduced the full choral service, the recognition of holy days, the frequent observance of the communion, the eastward position and other features of Episcopal usage, which some consider to be ritualistic in their nature but which others defend as simply essential to the proper dignity of Christian worship. Dr. Tucker was a born musician and hymnologist and did yeoman's service in the improvement of the hymns and tunes of that branch of the church to which he belonged and through that of the church at large. We do not sympathize entirely with the comments of the author upon some of the hymns and tunes to which objection is taken, but we concede that a great improvement in American church music has taken place within the last half a century and that Dr. Tucker, his hero, was one of the foremost in bringing it to pass. The life of Dr. Tucker was honorable, beautiful and eminently useful, and this account of it is agreeable. Naturally it is written from the point of view of a devotee of the Episcopal form of belief and worship.

The volume on *General Grant* [D. Appleton & Co. $1.50] in the Great Commanders series is by Gen. J. G. Wilson, the editor of the series. The author was a personal friend of General Grant and a fellow-soldier, standing in a sufficiently close relation to make him a competent observer and historian. Of course the material of the book is largely familiar, yet the author has contributed something fresh from his personal point of view and his own information, and the result is a spirited and valuable work which makes a creditable number in the important series of which it is one. It is not too long or too learned to be enjoyable and is admirably suited to popular reading and study. It has a few illustrations, together with maps and plans.

Martha Washington [Charles Scribner's Sons. $1.25], by Anne H. Wharton, belongs to the series called Women of Colonial and Revolutionary Times. It is based upon careful study of all obtainable material and it tells the story of the heroine's character and history, especially in relation to the life of her great husband, with pleasant animation and studious fidelity to facts. It is a good example of what such a book ought to be.

STORIES

A Loyal Traitor [Harper & Bros. $1.50] is a sea story of the War of 1812, by James Barnes. It is one of those books which the boys crave, and which their elders read with an almost boyish interest. It is a graphic, spirited tale of adventure and love, abounding in impressive incidents and stimulating sturdy manliness and patriotism.——*Zuleka* [Lamson, Wolffe & Co. $1.50], by Clinton Ross, is another story of adventure, and the boldness and even recklessness of the hero and his companions are extreme. The north of Africa is the scene of the story for the most part, and the rescue of a beleaguered damsel and a buried treasure is the ruling motive. The author has put his material together in a most entertaining fashion, and has made a decidedly engrossing story.——The conspicuous difference between a petty and selfish character, formed simply upon the conventionalities of society, and the simplicity, dignity and nobility of one trained amid inspiring natural surroundings, and accustomed to unselfish thought and noble aims, is made very plain in Mr. Francis Dana's *Leonora of the Yawmish* [Harper & Bros. $1.25]. It is somewhat crude in plan, but better in description. The development of the plot is a little clumsy, but the outcome, the victory of uprightness, is satisfying. There are some vivid pictures of both scenery and character, and the story has strong points but is very uneven.

God's Winepress [F. Warne & Co. $1.25], by Arthur Jenkinson, is a semi-religious novel in the manner of forty years ago. Characters and scenery are English, and the author lays on his colors with lavish hand. The story is dramatic and all comes out well in the end, the lesson, victory through suffering, being taught with earnestness.——*Lost Lineage* [Mayflower Pub. Co. $1.00], by Carrie G. Childs, also is more like stories of a generation or two ago than those of the present. Here, too, virtue is very virtuous and vice is very vicious, but the reader is sustained from the outset by an instinctive consciousness that all will be well. The ingenuity and wickedness of the villain in the plot are appropriately brought to naught and the leading characters, and perhaps the reader also, are left in tears. The book is extremely melodramatic and improbable.

Miss Charlotte M. Yonge, in *The Pilgrimage of the Ben Beriah* [Macmillan Co. $1.25], has thrown into a narrative the events of the pilgrimage of Israel out of Egypt. The story lends itself fairly well to dramatization and she has constructed a narrative which young people will enjoy and which catches with some success the probable spirit of alternating loyalty and distrust, obedience and rebellion, of the Israelites during the long years of their wanderings in the wilderness.——*The House of Dreams* [Dodd, Mead & Co. $1.25], although in the form of a story, is more a meditation. It is a description of an alleged personal experience, the form of a dream being used to describe the author's conception of occurrences in the period of existence immediately following the present. Being pure fancy, it of course must be regarded with that indulgence commonly granted to the fanciful. It is vivid and striking in conception, solemn and impressive, with much of hopefulness and consolation. The principal point suggested is that the eternal Judge will credit each of us hereafter with being, not what we are, but what, in our best moments, we have desired to be, which hardly can be indorsed.

The Missionary Sheriff [Harper & Bros. $1.25], by Octave Thanet, contains six of that author's short stories, describing episodes in the career of the sheriff of a certain Western town. The sheriff himself wins upon the reader strongly, the problems and emergencies which arise and his manner of meeting them are full of interest, and the descriptive work of the author never was more admirable than in these sketches.——In *The Wisdom of Fools* [Houghton, Mifflin & Co. $1.25] Mrs. Margaret Deland has gathered four short stories which embody characteristic work, alike in the freshness and force which they possess as narratives and also in the fact that they present vital moral and social questions. How to answer them is not always suggested so clearly, but they are questions, the suggestion of which is of large importance, for they need patient study. Mrs. Deland is at her best in such work.

Beyond the City Gates [E. P. Dutton & Co. $1.50] is by Augusta C. Williams and is a romance of old New York in the period just after the English had supplanted the Dutch. It is a love story and describes some exceptional experiences in a pleasant and skillful manner, but its strength, after all, lies in its pictures of social life and in the light which it throws upon the character of the community. It is decidedly interesting, and is likely to be popular.——Several paper-covered novels have accumulated upon our table and demand a word. One is *A Rich Man's Daughter* [International News Co. 50 cents], by Mrs. J. H. Riddell. It describes the struggles of a young professional man in London and his love affair. It is readable without being inspiring.——*A Spotless Reputation* [D. Appleton & Co. 50 cents] is by Dorothea Gerard. It deals somewhat skillfully once more with the old theme, the risk of marrying too hastily.——*Old Maids and Young* [Cassell Pub. Co. 50 cents], by Elsa D'Esterre Keeling, is written freshly and will entertain while traveling.

Mr. Hezekiah Butterworth's *In Old New England Days* [D. Appleton & Co. 50 cents] contains about a dozen short stories by this expert and always enjoyable writer. Its pictures of New England life and character are true and agreeable.——*John Halifax, Gentleman* [Harper & Bros. $1.75], Mrs. Craik's famous novel, is out in a new edition, beautifully printed and illustrated. It is not exactly an *édition de luxe*, but it almost might serve as one. It is a gratifying reproduction of one of the best stories ever written in English.

MISCELLANEOUS

From Mark Twain comes *How to Tell a Story and Other Essays* [Harper & Bros. $1.50], in which are seven or eight essays, most or all of which we have seen in print before. To our thinking they contain some of the best work which the author ever has done. The paper in defense of Harriet Shelley is an amusing critique of Professor Dowden's Life of Shelley, for example, and Fenimore Cooper's Literary Offenses cannot but amuse Mr. Cooper's warmest admirers. The climax of the book is found in the two articles, What Paul Bourget Thinks of Us, and A Little Note to M. Paul Bourget. We should like to know what M. Bourget, after reading the second paper, thinks of his own wisdom in having answered the first.——*The Beginnings of Art* [D. Appleton & Co. $1.75], by Dr. Ernst Grosse, is a new volume in the Anthropological Series. The author's purpose is to illustrate the origin of ideas of art and the beginning of artistic development, both in conception and in execution, not by studying those races which are well up in the scale of culture but by investigating the condition of the most primitive peoples. This he claims, and with some truth, to be a new method. Certainly nobody else, so far as we recall, has made a specialty of it in the same manner as he. Personal decoration and ornamentation as representative of art are the departments to which he directs his endeavors at first, and he continues by the study of the dance and of poetry and music. He has done his work with the conscientiousness of the true scholar and his book is abundantly worthy of appreciative recognition.

A new edition of the *Story of Jane Austen's Life* [Lee & Shepard. $2.00], by O. F. Adams, is issued, and the agreeable impression made by the volume originally will be renewed and strengthened. It is a pleasantly appreciative and readable story of the life and work of its distinguished subject, and the narrative is enjoyable, while the excellent pictures add much to the reader's pleasure.

A Sunshine Trip [Edward Arnold. $1.00] contains extracts from letters by Mrs. Margaret Bottome, written home during a trip to the Orient recently made. As letters the contents of the book appear bright and entertaining, and they combine easily to form a readable and often vivacious volume, in which the usual sights and scenes are described or suggested with appreciation, and which is pervaded by a sincere religious spirit. There is not much in the book which is novel or particularly striking, but it is a pleasant, although somewhat sketchy, contribution to the enjoyment of the author's friends.

The fascination of bicycling has prompted the exploration of many an unknown region, but it is something of a revelation to learn that a trip on the whole so comfortable and free from misadventure may be made in Spain as that which is described in *Sketches Awheel in Modern Iberia* [G. P. Putnam's Sons. $2.00], by Fanny B. Workman and W. H. Workman. They made a long tour through Spain and literally traversed the country from boundary to boundary, in the summer of 1895, and visited many out-of-the-way places. They kept their eyes open and evidently their pencils must have been busy, and it is a fair inference that they carried a camera which they knew how to use skillfully. The trip was somewhat unique, full of varied interest, delightful on the whole to experience, and even more delightful in reminiscence, and this account of it is written with considerable literary skill and possesses something more than the mere interest of an ordinary narrative of travel.

A Key to the Orient [J. Selwin Tait & Sons. $1.25], by Mrs. Clapham Pennington, is a pleasant, readable little book, which describes some of the author's experiences and observations in Egypt and Turkey, and touches upon the condition of woman, slavery and the missionaries as they appear to the heathen, and deals somewhat at length with the religions of the Orient. The author claims to know the East thoroughly, but her observations certainly are often superficial and her utterances extravagant. She is an enthusiast in admiration of Oriental religions, especially Zarathustrianism, although apparently she still claims to be an adherent of Christianity. Her book, in spite of much in it which is enjoyable, is the product of a comparatively untrained mind.——*The Conservative Principle in Our Literature* [American Baptist Pub. Co. 50 cents] is an address by Rev. W. R. Williams, D. D., originally delivered more than fifty years ago, at once appreciated for its public value, printed and reprinted a number of times and now reissued in a neat volume. It deserves the popularity which it has attained.

Dr. O. J. Thatcher's *Short History of Mediæval Europe* [Charles Scribner's Sons. $1.25] is an abridgment of a larger work, Europe in the Middle Ages, prepared by himself in connection with Dr. Ferdinand Schwill. It is intended as a text-book for high schools and other preparatory institutions. It is well arranged and written and skillfully adapted to its useful purpose.

At the Sign of the Sphinx [Stone & Kimball. $1.25] is the felicitous title of a new book of charades by Carolyn Wells. They are in verse and the verse is bright and vivacious. There are ninety-nine of them and a separate sheet contains a list of their answers. They are sufficiently difficult to keep ordinary guessers busy for a long time, but not so hard as to be depressing. The book is prettily printed and makes a pleasant addition to the four or five similar volumes which the last three or four months have brought to notice.

Re open Sesame [L. C. Page & Co. $1.00] is a book of rhymed acrostics, 200 in number, answering Mr. Bellamy's Second Century of Charades, and involving in each answer a new charade. It is by H. H. Ballard. It is ingenious and skillful and is prettily printed.——Mr. Herbert Myrick has written a book on *Sugar* [Orange Judd & Co. 50 cents], and describes this great interest, as developed in the United States, with abundant illustration, and the story of the way in which sugar is manufactured and disposed of is one of great and general interest.

NOTES

—— The London *Daily Mail* is just a year old. It is a half-penny—*i. e.*, one cent—paper which already has attained a circulation of over 300,000 copies. It is Conservative in politics.

—— Mr. Justin McCarthy is to bring his popular History of Our Own Times down to date in honor of the Victorian Jubilee. It has been such a success that his share of the profits is said to be $100,000.

—— The history of Center Church, New Haven, is fittingly told by Ellen Strong Bartlett in the current *Connecticut Quarterly*. It well illustrates the changes in New England religious life of the last 250 years. Such a piece of work is of value to a far wider circle than those directly interested in the old Center Church.

—— Presidents Eliot, Dwight and Low, representing Harvard, Yale, Columbia, have issued an appeal in behalf of the American Thomas Hughes Memorial Committee. Money enough for a statue of Hughes and the endowment of the London Rugby School Mission is desired, of which it is natural and proper to hope that Americans will contribute a reasonable share.

—— The citizens of Bristol, Eng., are to celebrate the 400th anniversary of the discovery of the North American continent by erecting a memorial to John Cabot, the explorer, and his colleagues. It is to be an elaborate tower on Brandon hill, the high conical hill in the center of the city. The foundation stone will be laid on June 24, the anniversary of the day on which an English navigator first saw the American continent. It is to cost $25,000.

—— An interesting instance of the survival of literature by oral tradition, the method to which we owe what remains to us of the most ancient poetry of the Greeks and Germans, is quoted by *Biblia* from Renquf. The Lay of the Threshers, discovered on an ancient Egyptian tomb and translated by Champollion, forms part of a song still sung by the peasants of Corsica. Changes through several millenniums have slightly enlarged and modified the verses, but in substance and in verbal expression (allowing for the double translation) they are identical.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.

The Burglar Who Moved Paradise. By Herbert D. Ward. pp. 226. $1.25.

Ginn & Co. Boston.

The Finch Primer. By Adelaide V. Finch. pp. 90. 35 cents.

Charles Scribner's Sons. New York.

Philosophy of Knowledge. By George T. Ladd. pp. 614. $4.00.

My Lord Duke. By E. W. Hornung. pp. 299. $1 25.

Soldiers of Fortune. By Richard H. Davis. pp. 364. $1.50.

The Claims of the Old Testament. By Stanley Leathes, D. D. pp. 73. $1.00.

The Descent of the Primates. By A. A. W. Hubrecht. pp. 41. $1.00.

Two Lectures on Theism. By Andrew Seth, LL.D. pp. 64. $1.00.

G. P. Putnam's Sons. New York.

The Vines of Northeastern America. By. C. S. Newhall. pp. 207. $2.50.

The Literary Movement in France. By Georges Pellissier. pp. 504. $3.50.

The Romance of Arenfels. By C. Ellis Stevens. pp. 90. $1.25.

American Book Co. New York.

Annotations on the General Epistles of James, Peter, John and Jude. By Revere F. Weidner, D. D , LL.D. pp. 380. $1.50.

Bible Readers for Schools. Edited by N. C. Schaeffer, Ph D., D. D. pp 217. 35 cents.

A Brief Latin Grammar. By W. D. Mooney. pp. 272. 75 cents

Macmillan Co. New York

The Myths of Israel. By Amos K. Fiske. pp. 355. $1.50.

The Parent's Assistant. By Maria Edgeworth. pp. 464. $1.50.

Ezekiel. Edited by R. G. Moulton, Ph.D. pp. 283. 50 cents.

Eaton & Mains. New York.

History of the Christian Church. Edited by Geo. R. Crooks, D. D., and J. F. Hurst, D. D. pp. 949. $5.00.

E. & J. B. Young & Co. New York.

The Ancient Hebrew Tradition. By Dr. Fritz Hommel. pp. 350. $1 75.

T. Y. Crowell & Co. New York.

College Training for Women. By Kate H. Claghorn, Ph. D. pp. 270. $1.25.

Century Co. New York.

The Century Magazine. Vol. LIII. November, 1896, to April, 1897. pp. 960. $3.00.

J. B. Lippincott Co. Philadelphia.

His Native Wife. By Louis Becke. pp. 202. 75 cents.

Ripple and Flood. By James Prior. pp. 378. $1.50.

Henry Altemus. Philadelphia.

The Ethics of Gambling. By W. D. MacKenzie. pp. 64. 35 cents.

Curts & Jennings. Cincinnati.

The Higher Criticism. By Rev. C. W. Rishell, Ph. D. pp. 296. $1.00.

Robert Clarke Co. Cincinnati.

The Covenanter, the Cavalier and the Puritan. By Oliver P. Temple. pp. 260. $1.50.

PAPER COVERS

Cassell Pub. Co. New York.

A Free Lance in a Far Land. By Herbert Compton. pp. 373. 50 cents.

His Letters. By Julien Gordon. pp. 280. 50 cents.

Wood Allen Pub. Co. Ann Arbor.

Almost a Woman. By Mary Wood-Allen, M. D. 25 cents.

Harvard College. Cambridge.

Class of 1890. Secretary's Report, No. 3.

MAGAZINES

April. Critical Review.

May. Nineteenth Century.—Handbook of the American Academy.—Yale Review.—Annals of the American Academy of Political and Social Science.—Fortnightly.

June. What to Eat.—Scribner's.—Harper's.—St. Nicholas.

THE W. B. M. AT SALEM

A fitting word to mark the semi-annual meeting of the Woman's Board in the South Church, Salem, would be royal. The warm building, the beautiful purple and white and green of the pulpit decorations, the attractive programs printed in purple, were indicative of the generous welcome extended by the Essex South Branch to the many friends who feared not the heavy clouds and sharp air of May 27. Cordial in the extreme were the words of welcome voiced by Mrs. James L. Hill, president of the branch, and gracefully responded to by Mrs. C. H. Daniels, vice-president of the board, who, in the absence of Mrs. Judson Smith, presided throughout the day. The Present Outlook, as seen by Miss Abbie B. Child, has its lights and shadows. Officers report well-attended meetings, much personal effort to increase membership lists, new methods devised and earnest work done. The first five months of the fiscal year saw a steady increase in the contributions necessary to meet the ten per cent. advance voted for at the November meeting, but in the last month there has been a drop which calls for added gifts during the summer. The conditions abroad cause both anxiety and encouragement. In Turkey the sultan has gained a temporary victory. In India the famine and plague still bring sorrow to many hearts and heavier work to the missionaries. In China and Africa the gospel story is bringing forth its own fruit in the lives of many.

It was a special pleasure and delight to hear, in both the morning and afternoon sessions, Mrs. Alice Gordon Gulick, that royal missionary who during her twenty-five years in Spain has suffered many things for Christ's sake. Among the Special Providences in the Work in Spain of which she spoke, the audience supplied an omitted one, that of Mrs. Gulick's own fitness and call to that papal land, in which work was adopted by the American Board in Salem more than a quarter of a century ago. The Inquisition blotted out well-nigh every trace of Protestantism in Spain; in Italy the Waldensians and in France the Huguenots held up the cross, but in Spain a Bible found in the possession of any one doomed him to imprisonment or exile. Conditions have changed since those early years, when the missionaries were said to eat little children, for during this last year 120 children have been in the school at San Sebastian, and two of the graduates are hoping to receive the degree of M. A. from the Madrid University this summer. In regard to the state of affairs in Cuba it is difficult to obtain accurate information, as many reports are written from the hotels in Key West by men who have never been out to the island. Mrs. Gulick urged the Americans to be just and patient in their treatment of the case.

Miss Mary B Daniels, who has been working since 1889 in Osaka, gave a clear and comprehensive account of the Present Conditions and Prospects of Work in Japan. The dislike felt for the workers there is because they are foreigners, not because they are missionaries, and if they have suffered in the reaction more than some it is not on account of anything peculiar in the work, but because the polity of our denomination gives more publicity to the work. The mission now controls all funds raised by the board, and the Japanese all which they themselves contribute. Work has changed under the new order so that preaching is done more among the poorer classes in the large cities and in country districts. The influence exerted is less extended but more direct, and the results will be slower but surer.

Is Missionary Work in Micronesia Worth While? must have been answered in the affirmative by all who listened to the story which Mrs. Sarah Smith Garland told of a girl's life in the islands of the sea, and all were glad that Miss Olin, now under appointment, is to go to re-enforce the workers there.

The other missionary address of the day was given by Miss Ellen M. Stone, and was entitled A Light in the Balkan Peninsula. Her radiant face as she told of her beloved work in Bulgaria, the center of the peninsula, added force to her hopeful words, and in the person of Miss Zoritza Kara-Ivanova, a Bulgarian, there was a living example of the results of the schools in that land. In the form of an allegory this sweet-faced lady pictured the "queen of Scutari" in her palace on the Bosporus, giving education to all her daughters, whether of Armenian, Bulgarian or Greek blood. So vivid were her words that all must have recognized in the queen none other than the American Girls' College at Constantinople.

A suggestive and helpful hour was the question box, conducted by Miss E. H. Stanwood. The question, What Can We Learn from Woman's Clubs? gave rise to much discussion and pertinent answers. Freedom of speech, a social, informal atmosphere in the meeting, carefully prepared programs and studied papers, frequency of meetings, time allotted to current events in the kingdom were some of the varied hints given. A bountiful collation at noon was served by the women of Salem.

A. C. B.

IOWA STATE ASSOCIATION

The meeting held at Algona was full of interest. The program revealed considerable variety, the addresses were of high order, and the spirit of the entire session was uplifting.

The Sunday school convention, which met on the preceding day, brought together a good number of earnest workers, who discussed practical themes.

The annual sermon, by Rev. J. O. Thrush, was an encouraging discourse on the triumph of Christ's kingdom. The moderator, Rev. E. M. Vittum, proved a fine presiding officer. The discussion following a paper on Adjustment of Our Ministry, by Rev. O. O. Smith, showed that Iowa Congregationalists feel that the local association has a great responsibility in guarding its doors against unworthy applicants. Later the following resolution was unanimously passed:

> Resolved, That while we hold sacred the autonomy of the local association as well as that of the local church, we regard it as unwise for one local association to assume to review the action of another, and especially so to attempt to reverse, on what must of necessity be *ex parte* evidence, the solemn decision of another like body, in that it strikes a blow at one of the fundamental principles of Congregational polity, gravely endangers the fellowship of the churches, is liable to force a local association into unwelcome relations with its own previously discarded members and involves the denomination at large in responsibility for such members.

Two papers, The Ultimate Ground of Authority in Religion, by Rev. C. C. Otis, and Theological Tendencies, by Rev. E. A. Berry, called out a spirited debate. The discussions showed that our ministry is alive to the leading theological questions of the day and is sound in the faith. An address of rare value was given by Prof. L. F. Parker of Iowa College on Puritan Faith Rather than French Atheism the Parent of American Liberties. Rev. H. W. Tuttle read a strong paper on Dangers which Threaten from Repression of Conscience.

Thursday afternoon was given to the State Home Missionary Society, and the reports were full of encouragement. That of Sec. T. O. Douglass covered the fifteen years that the society has existed. In that time 129 churches have been organized and ninety-seven have come to self-support. One hundred parsonages and 197 meeting houses have been erected. Fifteen years ago the church membership was 15,000, now it is 34 000. In that time the society has expended $226,000 in extending its work, while the churches have raised more than half a million dollars for benevolences in other lines. In the past year the society expended $14,457 for its work, incurring a debt of $871.

The early history of the Algona church shows some of the trials of pioneer preachers. In 1856 Father Taylor began work here. In two years he organized a church of five members, only three of whom were outside his family. At the end of five years the membership had decreased to three. It was nine years before any "deacon timber" was developed, and twelve before a house of worship was built. Since then growth has been steady and healthy, until now, under the leadership of Rev. C. E. Sinclair, the church is one of the most influential in Iowa, able to entertain the State association handsomely.

Space will not permit mention of all the valuable features of the program. Penal Institutions were discussed by Rev. D. P. Breed, and The Encroachments of Business upon the Intellectual, Moral and Spiritual Life of the People by Rev. L F. Berry. One of the most sprightly papers was given by Dr. E. S. Hill on Common Ground for Christian Thinkers.

A strong plea for a higher standard for the ministry was made by Rev. H. Paul Douglass on the theme The Ordaining Council and the Unprepared Candidate. Temptations peculiar to ministers were considered in an incisive paper by Rev. Clifford Snowden. Iowa has always been proud of her older ministers, and she is not less proud of the younger men.

Dr. M. W. Darling spoke strongly and fairly on Christian Science.

Reports from the educational institutions were encouraging. Tabor is doing the substantial work for which she is famous, and Iowa College has a larger Freshman Class than ever before in her history, and is constantly enlarging her equipment.

A delightful spirit of fellowship pervaded the entire meeting. The association voted to return to the former time of holding the annual meeting. Next year it will begin Wednesday evening and close Sunday evening.

W. W. G.

In Honor of an Old-Time Giver

In these days, when large gifts to educational institutions are not so uncommon as to excite extended comment, it is well to recall pioneers in benevolence of this sort. The approaching centennial anniversary of the birth of Mrs. Samuel Williston is a fit reminder to a generation that knew her not of a life so thoroughly consecrated to the cause of Christian education that we of later years are still reaping the benefit of her self-sacrifice and generosity.

Hon. and Mrs. Samuel Williston, of whom we present excellent likenesses, were life-long residents of Easthampton, in the Connecticut valley. They both esteemed highly educational privileges, though they had few advantages of that sort in early life, but long before they acquired a fortune they began to plan to give liberally to needy institutions. Starting with few resources they developed the button industry so skillfully that it became a source of large gains. Mrs. Williston herself did not scruple to work long hours with her own hands, and she and her husband so organized the business of making and covering buttons that throughout a large circle of towns in the vicinity hundreds of families were kept busy at the trade. From a sociological and industrial point of view, that period of home labor, before the days of factories and sweating shops, must have been in some degree an ideal era and would furnish the historian and historical novelist with much valuable material.

As time went on the Willistons became the most famous benefactors of the cause of education in western Massachusetts. They established professorships in Amherst College, gave generously to Mt. Holyoke Seminary, and founded, in 1841, Williston Seminary in their own town. The American Board and the Home Missionary Society were also constant beneficiaries. So firm was Mr. Williston's faith in God, and so keen his sense of duty, that he often pledged money before he made it. His gifts in his lifetime exceeded a million of dollars, and after his death three-quarters of a million more were distributed.

This celebration of Mrs. Williston's 100th birthday, following so soon after the celebration of Mary Lyon's centennial, serves to bring again before the public the rich equipment of western Massachusetts in schools and colleges of the highest intellectual standing and thoroughly permeated with the Christian spirit. Rev. Joseph H. Sawyer, principal of Williston Seminary, preaches at Easthampton, next Sunday, a memorial sermon, and there will be other appropriate services when the regular anniversary of the school occurs later in June.

TWO ROYAL GIVERS—MR. AND MRS. SAMUEL WILLISTON

In and Around Boston

Anniversary Week

Aside from the Congregational Club, which we reported last week, the only occasion for which members of our body felt any particular responsibility was the 215th annual meeting of the Massachusetts Convention of Congregational Ministers, which includes both Trinitarians and Unitarians. The degree of responsibility for sustaining this ancient and useful organization is probably more intense among a devoted few than the area of its distribution is widespread. However, those who did attend the gathering were well repaid by Rev. Dr. J. M. Greene's able sermon on the Bible. The South Church, Dr. Hale's, extended its usual courtesies, and a spirit of genuine fellowship marked the social hours. The preacher next year will be Rev. H. F. Jenks, with Rev. B. F. Hamilton, D. D., as alternate.

The Unitarian gatherings were well patronized. The note of loyalty to the denomination was frequently struck. The missionary, Mr. Macaulay, who has been working in Japan, received a hearty welcome. There was an invigorating element of conservatism in much that was said during the week, especially in Curtis Guild's plea for the observance of the Lord's Day. Governor Wolcott, too, insisted upon the translation of religion into life and action. The Young People's Unions of both the Unitarian and Universalist bodies fraternized during the week and decided to federate themselves into a league.

On Thursday evening the Dudleian lecture at Harvard University was delivered by Professor Williston Walker. His subject was The Validity of Congregational Ordination. It seems a pity that only twenty-six persons heard this able address from so competent a scholar.

The Evangelistic Association of New England drew large audiences to the Clarendon Street Baptist Church, where methods and results of evangelistic endeavor were freely discussed by experienced men and women. Mr. Alpine McLean presided at the closing session.

Industrial Conciliation.

One of the most important meetings of anniversary week was the session of the Free Religious Association of America, which was devoted to a discussion of industrial conciliation. The speakers were Mrs. Josephine Shaw Lowell of New York, Rev. G. L. Perin of the Every-Day Church, Robert A. Woods of the South End House, and Rev. W. S. Rainsford, D. D., of New York.

Mrs. Lowell pointed out the essential difference between conciliation and arbitration. The former prevents troubles from arising between employer and employed; the latter seeks to adjust troubles which have arisen. It is the difference between hygiene and medicine. One is preventive, the other remedial. Through conciliation strikes and lockouts may be prevented and industrial peace insured. To prove this she cited the experience of conciliation boards in two large trades in England, the glove and hosiery trade of Nottingham and vicinity and the north of England iron trade. From the first trade industrial disturbances were excluded for thirty years and from the second twenty-eight years. The fundamental condition of a board of conciliation is a strong organization of both employers and employed. Other conditions of a board's effectiveness are stated meetings by the board or its standing committee and the assurance on both sides that its decisions will be enforced. But such conditions are the body, of which the spirit should be intelligence, self-control and love of justice on the part of employers and employed alike, with a recognition of the equal rights of each in all questions affecting their interests.

Dr. Perin urged the duty of the church to cherish both individual and social ideals. As long as men are unrighteous there can be no improvement. "In considering industrial peace," Mr. Woods said, "it is important to ask what we are going to do with it when we get it. Industrial peace, in and of itself, is worth no more than liberty in and of itself. Through it we rise to a higher plane of industry."

"The working man's opposition to machinery," Mr. Woods continued, "was because through machinery industry was organizing itself beyond the ken of the working man. The employer's opposition to the trade union is because through the trade union modern industry is organizing itself beyond the ken of the employer. Industrial conciliation attempts to bring about the co-ordination which ought to exist between these two factors of modern industry."

Dr. Rainsford pointed to the growing disbelief in the power of the courts, and belief in the power of money in legislation, as at the root of the widespread social discontent in this country—a discontent which no board of conciliation would remove. One principle we must fight for, and that is confidence in one another. The constant right of appeal in our courts means the poor man down and the rich man up. We must have some readier way of justice. All men must be brought to feel that they are absolutely one before God. Among the definite things which we can work towards and help on are a shorter working day, fairer laws, a better school and the trade union.

Young Boston Congregationalists

The Young Men's Club established the custom of an annual ladies' night at their first observance of such an occasion last week Wednesday, at the American House. A pleasant reception to the special guests, speakers and officers preceded the dinner, at which nearly 150 members and friends sat down. President Hall welcomed the large number present and announced the speakers, who were: Mrs. May Alden Ward, president of the New England Woman's Press Association, with the topic A Group of Puritan Poets, and Rev. C. E. Jefferson of Chelsea, who gave A Message to Young Congregationalists. The plea of the latter was for a closer fellowship among young men and young women who are ready to be known as believers in God. During the evening rare pleasure was derived from the vocal selections of a mixed quartet, and elaborate floral and patriotic decorations added gayety and life to the festivities. The special *menu*-program was also a tasteful souvenir of the evening. A few new names were proposed for membership. The first meeting of the fall occurs the last Wednesday of October.

Christian Endeavor Gospel Chorus

This organization is one of the pleasant survivals of the great International C. E. Convention in 1895, and is just completing the second year of its existence. Its fourth concert on a recent Wednesday in Tremont Temple called out a full house, every reserved seat being sold. The chorus departed from its former programs of entirely sacred music and introduced several secular selections with good effect and exhibited the results of diligent rehearsals. Mr. George K. Somerby is the musical director. The plan of the organizers was not to make money, but to take advantage of social possibilities and at the same time to study music and occasionally to give a concert that should pay the expenses. An admission fee of one dollar is charged but no dues.

At first the plan was to admit only Endeavorers, and to meet once a month. Both rules have, by custom at least, become noneffective. There are now some 700 members, including many not from the evangelical churches. Nearly 500 took part in the last concert, which is the first that has met expenses. Of late the rehearsals have been once a week, with an occasional extra one. The hour of meeting is 7.30; the close is promptly at 9. There is a half-hour recess, when some talent, usually musical, entertains the members. A number of the members come from as far as Fall River and Haverhill, and many who would hardly afford the luxury of paying monthly dues are enabled not only to enjoy the social time but to get musical instruction. Most of the chorus at the recent Moody meetings came from this body. Applications for membership are still coming in.

At the annual meeting last week no president was elected, the committee being unable to report a nominee for that office. The treasurer's report showed an income of $2,205 and expenses of $1,965 for the year.

Berkeley Temple School for Christian Workers

Two young men and three young women received, May 27, diplomas, accompanied by fitting words from Principal Lawrence Phelps. They were also addressed by Rev. C. A. Dickinson, D. D., and during the evening Mrs. Allen and Mrs. Stone sang beautifully. Earlier in the week there were public exercises in the English Bible and in Christian ethics and an alumni banquet. This is the second class to be graduated.

Condition of Boston Schools

The annual report of Superintendent Seaver just made public presents some interesting figures. The school population is rapidly increasing beyond the provisions of accommodations. The whole number of pupils in all the day schools Jan. 31 last was 71,949. In 1890 the number was 63,374.

For the last two years the increase has been 3,999, and the expenditure for new schoolhouses $1,070,440. This is an average of $267 per new pupil. For five years past the average increase of pupils per year has been 2,002. If this rate continues it would mean the expenditure of $500,000 for annual current needs for the next three years, whereas the available sum at present is but $400,000. This, it is said, must certainly leave certain high school needs to be cared for in some other way. In 39 districts all pupils are housed in permanent structures. In seven, however, 623 pupils are accommodated in temporary buildings. In 13 districts 1 932 pupils are accommodated in hired rooms, at a rent of $20,812 per year. The greater part of these will be taken to buildings now in process of erection.

On the day of the issue of the report came a request from the School Board to the Common Council for an appropriation of $1,000,000 for high school purposes for East Boston, South Boston, Dorchester, West Roxbury, the Mechanics Art High School and for a new building for the Girls' Latin School. Also for $300,000 to provide better ventilation, sanitation and means of exit in case of fire for school buildings in Boston. Both orders were passed by the council. So much of the second bill as relates to fire escapes was no doubt the direct result of the disclosures connected with the fire panic last winter at the Everett School on Northampton Street.

The Bacchante Will Not Stay

Boston public sentiment condemning the Bacchante statue for its unfitness to occupy the position in the Public Library where the trustees placed it was prompt, emphatic, unmistakable and persistently expressed. After a winter of meditation and a spring of consultation, the trustees are relieved from an awkward predicament by the giver withdrawing his gift. The strange thing about the matter is that those intrusted with the furnishing of the Public Library should need so long a time and so much assistance to learn what the average common sense of the people so quickly discovered.

THE BRADFORD MANUSCRIPT CEREMONIES

The formal transfer of this famous manuscript volume, the History of Plymouth Plantation written by Governor William Bradford, to the keeping of the State of Massachusetts, was made with dignified and impressive ceremonies at the State House in this city on Wednesday, May 26. The Senate and House of Representatives met in joint convention in Representatives Hall at 11 A. M., where they soon received Governor Wolcott, Hon. T. F. Bayard, ex-ambassador to England, who brought with him the precious manuscript, Senator G. F. Hoar, and a large company of other distinguished men, including representatives of the American Antiquarian Society, the Massachusetts Historical Society, the Pilgrim Society of Plymouth and the New England Society of New York. President Lawrence of the State Senate occupied the chair. The spacious hall was crowded to its utmost capacity by an audience as interested as it was numerous, and the speakers frequently were interrupted by prolonged applause. Senator Hoar's beautiful and fitting tribute to Queen Victoria was received with special enthusiasm.

The first proceeding was the reading of the decree of the Consistorial and Episcopal Court of London, authorizing the transfer of the manuscript from the Lambeth Library in the Bishop of London's palace at Fulham to the keeping of the governor of Massachusetts by the hands of Mr. Bayard, and of the latter's paper accepting the task and acknowledging receipt of the volume. These documents necessarily were formal, somewhat technical and lengthy, but not without interest.

Then Senator Hoar was introduced and spoke from notes for three-quarters of an hour, giving an account of the manuscript, its value, its disappearance about 1775, its discovery in the Lambeth Library about eighty years later, its identification, the successive efforts to obtain its restoration and the final success. The history of its loss and recovery to knowledge he gave as follows:

> It has long been well known that Governor Bradford wrote and left behind him a history of the settlement of Plymouth. It was quoted by early chroniclers. There are extracts from it in the records of Plymouth. Thomas Prince used it when he compiled his annals. Hubbard depended on it when he wrote his History of New England. Cotton Mather had read it or a copy of a portion of it when he wrote his Magnalia. Governor Hutchinson had it when he published the second volume of his history in 1767.
>
> From that time it disappeared from the knowledge of everybody on this side of the water. All our historians speak of it as lost, and can only guess what had been its fate. Some persons suspected that it was destroyed when Governor Hutchinson's house was sacked in 1765; others that it was carried off by some officer or soldier when Boston was evacuated by the British army in 1776.
>
> In 1844 Samuel Wilberforce, Bishop of Oxford, afterward Bishop of London, one of the brightest of men, published one of the dullest and stupidest of books. It is entitled The History of the Protestant Episcopal Church in America. It contained extracts from manuscripts which he said he had discovered in the library of the Bishop of London at Fulham. The book attracted no attention here until, about twelve years later, in 1855 John Wingate Thornton, whom many of us remember as an accomplished antiquary and a delightful gentleman, happened to pick up a copy of it while he was lounging in Burnham's bookstore. He read the bishop's quotations and carried the book to the house of his friend, Mr. Barry, who was then writing his History of Massachusetts. Mr. Barry was not at home. Thornton left the volume with passages marked, and with a note which is not preserved, but which, according to his memory, suggested that the passages must have come from Bradford's long-lost history.
>
> That is the claim for Mr. Thornton. On the other hand, it is claimed by Mr. Barry that there was nothing of that kind expressed in Mr. Thornton's note, but in reading the book when he got back, an hour or so later, the thought struck him for the first time that the clew had been found to the precious book which had been lost so long. He at once repaired to Charles Deane, then, and ever since down to his death, as President Eliot felicitously styled him, "the master of historical investigators in this country." Mr. Deane saw the importance of the discovery. He communicated at once with Joseph Hunter, an eminent English scholar. Hunter was high authority on all matters connected with the settlement of New England. He visited the palace at Fulham and established beyond question the identity of the manuscript with Governor Bradford's history, an original letter of Governor Bradford having been sent to Mr. Hunter for comparison of handwriting.
>
> How the manuscript got to Fulham nobody knows. Whether it was carried over by Governor Hutchinson in 1774; whether it was taken as spoil from the tower of the Old South Church in 1775; whether, with other manuscripts, it was sent to Fulham at the time of the attempts of the Episcopal churches in America, just before the Revolution, to establish an episcopate here, nobody knows.
>
> It would seem that Hutchinson would have sent it to the colonial office; that an officer would naturally have sent it to the war office, unless he had carried it off as mere private booty and plunder, in which case it would have been unlikly that it would have reached a public place of custody. But we find it in the possession of the church and of the church official having, until independence was declared, special jurisdiction over Episcopal Massachusetts and Plymouth. This may seem to point to a transfer for some ecclesiastical purpose.
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> The bishop's chancellor conjectures that it was sent to Fulham because of the record annexed to it of the early births, marriages and deaths—such records being in England always in ecclesiastical custody—but this is merely conjecture.

The favorable circumstances attending the successful effort to secure the volume also were described effectively thus:

> The rarest good fortune seems to have attended every step in this transaction. I was fortunate in having formed the friendship of Mr. Grenfell, which secured to me so cordial a reception from the Bishop of London.
>
> It was fortunate that the Bishop of London was Dr. Temple, an eminent scholar, kindly disposed toward the people of the United States, and a man thoroughly capable of understanding and respecting the deep and holy sentiment which a compliance with our desire was to gratify.
>
> It was fortunate, too, that Bishop Temple, who thought he must have the approbation of the archbishop before his action, when the time came had himself become Archbishop of Canterbury and primate of all England.
>
> It was fortunate that Dr. Creighton had succeeded to the see of London. He is himself, as I have just said, an eminent historical scholar. He has many friends in America. He was the delegate of Emmanuel, John Harvard's college, at the great Harvard centennial celebration in 1886. He received the degree of Doctor of Laws at Harvard and is a member of the Massachusetts Historical Society. He had, I believe, entertained President Eliot as his guest in England.
>
> It was fortunate, too, that the application came in a time of cordial good will between the two countries, when the desire of John Adams and the longing of George the Third have their ample and complete fulfillment. This token of the good will of England reached Boston on the birthday of the illustrious sovereign who is not more venerated and beloved by her own subjects than by the kindred people who speak their language and share their blood.
>
> It comes to us at the time of the rejoicing of the English people at the sixtieth anniversary of a reign more crowded with benefit to humanity than any other known in the annals of the race. Upon the power of England, the scepter, the trident, the lion, the army and the fleet, the monster ships of war, the all-shattering guns, the American people are strong enough now to look with an entire indifference. We encounter her commerce and her manufacture in the spirit of a generous emulation. The inheritance from which England has learned these things is ours also. We too are of the Saxon strain.
>
> In our halls is hung
> Armory of the invincible knights of old.
>
> Our temple covers a continent, and its porches are upon both the seas. Our fathers knew the secret to lay, in Christian liberty and law, the foundations of empire. Our young men are not ashamed, if need be, to speak with the enemy in the gate.
>
> But to the illustrious lady, type of gentlest womanhood, model of mother and wife and friend, who came at eighteen to the throne of George IV. and William; of purer eyes than to behold iniquity; the maiden presence before which everything unholy shrank; the sovereign who, during her long reign, "ever knew the people that she ruled"; the royal nature that disdained to strike at her kingdom's rival in the hour of our sorest need; the heart which, even in the bosom of a queen, beat with sympathy for the cause of constitutional liberty; who, herself not unacquainted with grief, laid on the coffin of our dead Garfield the wreath fragrant with a sister's sympathy—to her our republican manhood does not disdain to bend.
>
> The eagle, lord of land and sea,
> Will stoop to pay her fealty.
>
> But I am afraid this application might have had the fate of its predecessors but for our special good fortune in the fact that Mr. Bayard was our ambassador at the Court of St. James. He had been, as I said in the beginning, the ambassador, not so much of the diplomacy as of the good will of the American people. Before his powerful influence every obstacle gave way. It was almost impossible for Englishmen to refuse a request like this, made by him and in which his own sympathies were so profoundly enlisted.

The close of Senator Hoar's address was especially beautiful.

> The question of the permanent abiding place of this manuscript will be settled after it has reached the hands of his Excellency. Wherever it shall go, it will be an object of reverent care. I do not think many Americans will gaze upon it without a little trembling of the lips and a little gathering of mist in the eyes, as they think of the story of suffering, of sorrow, of peril, of exile, of death and of lofty triumph which that book tells, which the hand of the great leader and founder of America has traced on those pages.
>
> There is nothing like it in human annals since the story of Bethlehem. These English men and English women going out from their homes in beautiful Lincoln and York, wife separating from husband and mother from child in that hurried embarkation for Holland, pursued to the beach by English horsemen, the thirteen years of exile, the life at Amsterdam—"in alley foul and lane obscure"—the dwelling at Leyden, the embarkation at Delfshaven, the farewell of Robinson, the terrible midwinter voyage across the Atlantic, the compact in the harbor, the landing on the rock, the dreadful first winter, the death-roll of more than half the number, the days of suffering and of famine, the wakeful night listening for the yell of wild beasts and the war whoop of the savage, the building of the state on those sure foundations which no wave or tempest have ever shaken, the breaking of the new light, the dawning of the new day, the beginning of the new life, the enjoyment of peace with liberty—of all these things this is the original record by the hand of our beloved father and founder. Massachusetts will preserve it until the time shall come that her children are unworthy of it. And that time shall come—never.

After Senator Hoar had concluded Mr. Bayard described in a pleasant, conversational way, without manuscript, his own relation to the restoration of the volume, expressing his pleasure in being of service to Massachusetts, especially in connection with such a work, and his earnest desire to promote good will and confidence between England and the United States. His remarks were full of deep feeling and were received with great enthusiasm. He closed by formally handing the famous volume to Governor Wolcott.

The governor's speech of acceptance in behalf of the commonwealth was short but felicitous and eloquent. Then the joint convention passed by a rising vote an order recording the appreciation and gratitude of the State in view of the successful return of the memorable relic. It was offered by Senator Bradford, of Hampden, a lineal descendant of the author. The permanent resting place of the volume is to be determined by the governor. Meanwhile it has been placed in the vault of the State treasurer.

The Cumberland Presbyterians in General Assembly debated the question of restricting the marriages of ministerial probationers. The Educational Society finds it too much to support the (occasional) wives of its aided students. No action was taken, but the tendency of debate was toward forbidding the bans. Why the matter should have attracted such wide newspaper attention it is hard to see. It is good common sense which lays it down as a general rule that the man who is old enough to have a wife is too old to change the work in life by which he expects to support her.

News from the Churches

Meetings to Come

Boston Ministers' Meeting, June 7, Pilgrim Hall, 10 A. M. Speaker, Rev. Daniel Merriman, D. D. Topic, Theology of Preachers of Today.

Foreign Missionary Prayer Meeting, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

Congregational Education Society, annual meeting, Wednesday, June 16, 2 P. M., Pilgrim Hall, Congregational House. All annual members bringing proper credentials are entitled to vote. With usual business amendments of by-laws will be considered, authorizing president and directors to make conveyance of any real estate owned by the society.

Andover Theological Seminary, Anniversary, June 6–10. *Sunday*, 10.30 A. M., sacrament of the Lord's Supper; 4 P. M., sermon to the Graduating Class by Rev. Prof. William H. Ryder, D. D. *Tuesday*, 10.30 A. M., examination of the Junior Class in New Testament Greek; 2 P. M., examination of the Middle Class in Biblical theology; 4 P. M., examination of the Senior Class in homiletics; 7.45 P. M., anniversary of the Society of Inquiry. Address by Rev. Charles Cuthbert Hall, D. D. *Wednesday*, 8.30 A. M., vocal culture; 9.30 A. M., examination of the Junior Class in Hebrew; 9.30 A. M., examination of the Senior Class in church history; 11.15, A. M., examination of the Middle Class in theology; 2.30 P. M., meeting of the alumni: business; necrology, by Rev. C. C. Carpenter, secretary; discussion on The State of Religion in New England, Rev. Charles B. Rice, D. D., Rev. Carl S. Patton, Rev. Burton W. Lockhart, D. D., Rev. William E. Barton, D. D.; further discussion; 7.30 P. M., social gathering of the alumni and other friends of the seminary. *Thursday*, 10.45 A. M., anniversary addresses by members of the Graduating Class; 1 P. M., anniversary dinner.

SPRING STATE MEETINGS

Additions or changes should be sent at once

Rhode Island,	Newport,	Tuesday, June 8.
Vermont,	Middlebury,	Tuesday, June 8.
Conn. Asso.	New Haven,	Tuesday, June 15.
Pennsylvania,	Ebensburg,	Tuesday, June 22.

Benevolent Societies

The Congregational Home Missionary Society is represented in Massachusetts (and in Massachusetts only) by the **Massachusetts Home Missionary Society**, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

Woman's Home Missionary Association, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

American Board of Commissioners for Foreign Missions, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St..

Woman's Board of Missions, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

The American Missionary Association, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

The Congregational Church Building Society—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

Congregational Education Society (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill., Address, 10 Congregational House, Boston.

Cong. Sunday School & Publishing Society.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

Massachusetts Board of Ministerial Aid.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

Ministerial Relief.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

The Congregational Board of Pastoral Supply, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

The Boston Seaman's Friend Society, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

A Connecticut town reports a good outlook for French Congregationalists. Interest in work for the French in New England began about thirteen years ago in Lowell, Mass. Since then the churches formed among these people have averaged a little more than one a year and nearly 10,000 persons are now connected with them. The adaptability of the apostolic church to the nations of the earth is suggested time and again in the ease with which French, Swedes, Welsh, Germans, Norwegians, Finns and other nationalities are introduced and made to feel at home in Congregationalism.

What could be more delightfully refreshing than such an outing as the Minnesota Congregational Club indulges in once a year? We believe that if other clubs would once throw off indoor restraints and enjoy social intercourse with the inspiring environment of forest, field and stream they would not only get "near to nature's heart," but nearer to one another and to God.

Much valuable material for the history of churches is lost by failure to preserve printed matter which is issued from time to time. The remarkable and unique showing of a Pennsylvania church clerk's work in this direction attracted considerable attention on a recent occasion. His efforts might well be suggestive to others.

There are two ways of lessening a debt—by increasing the income and decreasing the outgo. The Iowa H. M. S. has done nobly in the latter respect, but if givers withhold their contributions nothing can save the work, however economically it is administered.

A church in southern Minnesota is conspicuously successful in attracting to itself a large number of solid business and professional men. Can it be due to the fact that it sets them to work?

At least one pastor is heard of, and he in New England, who has taken sides with the birds against the bonnet decorators.

Church extension is at the front in a flourishing factory city of Massachusetts.

There is little question about Cuban sympathy in a Florida town.

Of Special Note

Missionary consecration in Hawaii bears golden fruit in the second generation.

Swedish Congregationalists in Nebraska find a new home.

A CENTER OF DENOMINATIONAL GROWTH

An experiment in church extension has recently come to a successful issue in a thriving New England city, which discloses the ability of a local church to promote denominational growth when the effort is made with a spirit of self-denial and consecration.

In 1740 the First Church was organized in what is now Brockton, Mass. Almost a century later, 1837, the Second Church was formed, and in 1850 the Porter Evangelical Church was gathered. All these from the beginning were self-supporting. A few years ago a congregation of Swedes sought and was granted the fellowship of our churches. It was a large church, with a membership of 300 strong, and although assisted by local contributions in erecting a commodious house of worship seating 800, it has never been dependent upon the Home Missionary Society.

This may be regarded as the close of the first period of church development in the community. Four strong Congregational churches occupied the field—a manufacturing city of about 25,000 at that time—and none had been obliged to seek home missionary aid.

About ten years ago a new era of church extension was inaugurated, when Rev. F. A. Warfield was pastor of Porter Church. A careful canvass of the eastern portion of the city revealed the fact that about 360 Protestant families resided in a section where no church was located. Of these families 82 were under the care of Porter Church, and 59 were reported as indicating no church preference.

Porter Church at once established a branch, incorporating it as an integral part of its work. A Sunday school was gathered, the sessions being held in a tenement which poorly accommodated more than a hundred scholars. A pastor's assistant devoted much time to the development of the enterprise. From the beginning a midweek service was held, and after a few years the demand for Sunday services became urgent, as the branch was more than a mile distant from the church and no other church was near A building thus became a necessity and a lot in a commanding position, with a frontage of about 110 feet upon a new avenue, was secured and a commodious chapel erected, with a seating capacity of more than 400 when the rooms are thrown together. An expenditure of nearly $6,000 was involved, but there was left an indebtedness of only $1,800.

The new church was formally recognized by council April 23, sixty-nine persons uniting to form the Wendell Avenue Church. The mother church manifests her abiding interest in the new organization by assuming the interest upon the indebtedness until such time as it shall be thought best to pay the same, and also by donating a communion set.

While the Porter Church was caring for this work another opening presented itself in the northern section of the city. The attention of the Home Missionary Society was directed to this promising field twelve years ago, but on account of certain obstacles no work was entered upon. At length the development of the section was so rapid, because of the establishment of several large manufacturing enterprises, that Porter Church was constrained to organize another branch. The movement was regarded with such favor that a business man, not a member of any church, purchased a lot, erected a neat chapel with sittings for 450, and deeded the property as a gift to the deacons of the church to be held in trust until such time as an organization holding the principles of the Porter Church should be formed. Porter Church was simply required to provide the furnishings for the chapel at an expense of about $700.

Three years ago public services were commenced, under the leadership of Rev. R. L. Rae, the assistant of the Porter Church, and the work developed so rapidly that a self-supporting church was organized in April, 1896. Fifty-six persons united with the church at the organization, and others have been added since, and the first year has closed with all bills paid and a respectable balance in the treasury, besides $250 contributed to our denominational societies.

The Sunday school had an attendance upon a recent Sunday of 196 and its present enrolled membership is more than 250. A committee has been appointed to provide additional room for the school and the Sunday congregations. The parent church marked the organization of this church by presenting it with a beautiful communion set.

This work of church extension accomplished by a single church is somewhat remarkable and certain features are to be specially noted:

1. These were not missionary movements, the constituency in both cases being far removed from that class.

2. The local church faithfully and lovingly mothered these children until they were able to go alone, not laying them upon the doorstep of the missionary society. For many years Porter Church expended for the two enterprises from $750 to $1,200 annually.

3. They were both organized as self-supporting churches, so that for 157 years since the organization of the First Church no home missionary funds have been called for in the community, though there are today six Congregational churches in the city.

4. Both these organizations were provided with homes without a call being made upon the Building Society.

5. The mother church is still strong, with a membership of about 600, and under a new leader recently installed will undoubtedly go forward to further extend our denominational influence.

ANOTHER SUBURBAN PULPIT FILLED

To the majority of the church at Melrose, Mass., the reception of a pastor last week, May 25, was their first experience of the kind, for it is nearly thirty years since it welcomed its former pastor, Rev. A G. Bale, who, by the way, on the same evening last week, was made pastor of the Presbyterian church at Asbury Park, N. J.

REV. THOMAS SIMS, D D

Rev. Thomas Sims, D.D., the new pastor, educated in England and trained in the Methodist Church, still comes with extended personal acquaintance with Congregationalism, for he was pastor of the Atkinson Memorial Church, Tacoma, Wn., from 1889 to 1892, then for three and a half years of the Bond Street Church, Toronto, Can., from which he was dismissed Dec. 28, 1896. He is a member of the Congregational Union of Ontario and Quebec, and was elected annual preacher to that body for the present year.

Though Mr. Sims was not installed by council, the church arranged a service recognizing him as its pastor, and invited the attendance of the Woburn Conference of churches, with some others, and a few individuals. A very pleasant reception to Dr. Sims and a social hour were followed by a supper in the vestry, where a large number of guests sat down to well-filled tables. At the evening service in the church Mr. C. E. Swett of Winchester presided; prayer was offered by Dr. Daniel March; addresses were made by the pastor on Memories of the Way, by Dr. R. A. Beard on A Contemporaneous Ministry, by Rev. G. A. Tewksbury on A Contemporaneous Church and by Rev. B. F. Leavitt on Contemporaneous Fellowship.

Greetings were extended by Rev. Joseph Leonard of the First Methodist Church for the pastors of Melrose, by Deacon William McCartney of Toronto for Bond Street Church and by Rev. J. Cooper Autliff of Montreal for "Auld Lang Syne." This form of recognizing a pastor is somewhat novel among Congregational churches in this region, but it was heartily enjoyed, and was accepted by all as a pleasant way of bringing Dr. Sims to the acquaintance and fellowship of the churches.

FROM CENTRAL NEW YORK

The stirring little city of Corning lies in the Chemung valley, about twenty miles west of Elmira. Seven years ago the Christian people in a section of the city across the river from the older and larger part found themselves desirous of a church and failed to agree upon any one of the leading denominations represented among them or to have offers of assistance from any. They were ignorant of our polity until one of their number requested the home missionary secretary, Rev. Ethan Curtis, to enlighten them. It required only a single hour's conversation to assure them that they would better organize a church of our order, which they proceeded to do at once without any members of Congregational training and antecedents.

Within a few days thirty-one members were gathered, and soon a pastor was secured, who has proved himself to be just fitted for the great work of upbuilding. Rev. N. E. Fuller began his efforts in the autumn of 1890, and a revival came bringing 100 into the church within the winter. Within a few weeks he and his people have been made glad over the dedication of a handsome and commodious edifice, costing in all about $21,000, largely subscribed by the enthusiastic members, none of whom are rich save in faith. The auditorium will seat 600 and, with connecting rooms, 1,100 may hear the speaker. A beautiful brass lectern, a memorial gift, takes the place of the ordinary pulpit. From its inception the church has had spiritual and material increase, and has about 300 upon its roll. In the extended dedicatory services Rev. Messrs. T. K. Beecher, S. E. Eastman and H. A. Ottman, Secretary Curtis and Rev. E. N. Packard, representing the H. M. S, took part, the latter preaching the dedicatory sermon.

The alliance with the Free Baptists for joint support of Keuka College in Yates County has been abandoned by mutual agreement and on amicable terms. The effort to raise the endowment necessary was made at a most depressed period financially and in the midst of the political campaign. Rev. N. M. Calhoun, the president, gave himself untiringly to the work of making addresses, meeting individuals and directing the college for several months, but at a meeting at Rochester in March the Congregational trustees withdrew from the alliance, but remained on the board for the present. Mr. Calhoun resigned his presidency and resides at Canandaigua, his old home. His large experience in the pastorate and his recognized ability as a preacher should not allow him to remain long without a charge.

Rev. H. N. Kinney, chairman of the Christian Endeavor Union committee on Good Citizenship in Syracuse, has made an effective attack upon Sunday baseball playing in the city. He secured the arrest of the two chief players on a recent Sunday afternoon and their trial followed. E. N. P.

A NOTABLE DAY AT NORTHFIELD

The parish of Northfield is not bounded by the limits of the township, and he who ministers there may well take for his motto John Wesley's famous saying, "The world is my parish," for few places in the land are so much of a Mecca to religious people as this beautiful town on the Connecticut, where Dwight L. Moody was born and whither every summer the steps of hundreds, and even thousands, tend. Consequently such events as the installation of a pastor and the dedication of a new edifice occurring in close connection cannot fail to interest Christians of all denominations in almost every country of Christendom.

The services last week Wednesday brought together pastors and delegates of churches in the vicinity, together with two or three well-known ministers and laymen from a distance. Rev. M. L. Richardson was moderator of the council and the sermon was preached by Rev. A. H. Plumb, D. D., and was a characteristically fervent plea for the preaching of a gospel based on a supernatural revelation. Rev. S. P. Cook, a former pastor, offered the prayer. Rev. D. H. Strong gave the charge to the church and Rev. G. G. Atkins the charge to the people, while Rev. G. W. Judson extended the right hand of fellowship to the new comer.

The minister who now assumes this important charge under such favorable auspices, Rev. C. I. Scofield, D. D., has had a career of singular interest. A native of Tennessee, he served in the Confederate army, and after the war studied and practiced law, attaining high rank in the profession and being twice elected a member of the Kansas legislature. In 1879, when he was thirty-four years old, he was converted and at once studied for the ministry. He organized and became pastor of the Hyde Park Church in St. Louis, whence, in 1882, he went to Dallas, Tex, where as pastor for fourteen years of the First Church and as State home missionary superintendent for nine years he has a splendid record, his church increasing from a handful to more than 600 and his influence as an organizer and promoter of new enterprises being widely felt. In connection with this work he was obliged to travel widely through the State.

Dr. Scofield first came to the general attention of the people of this section of the country in connection with the home missionary meeting in Saratoga, perhaps ten years ago. His speech then was so bright, sensible and strong that it was at once seen that he was a man of no ordinary gifts. One of the witty things which he said on that occasion was in his introductory remarks to the effect that the last time he faced a northern audience was when he sighted it along the line of his gun-barrel.

Dr. Scofield has always been a close Bible student and has conducted a correspondence school as well as participated now and then in special conferences for the study of the Bible in different parts of the country. Mr. Moody has evidently had his heart set on having Dr. Scofield as his pastor ever since the position was vacant, and has at last succeeded in setting forth to him the attractions and opportunities of the Northfield work in such a way that he has reluctantly withdrawn himself from his loved and devoted parish in Texas, which to the last protested against his going.

Personally, Dr. Scofield is one of the most winning of men. Conservative in his theological position, he is still a believer in liberty, and his one desire is to work in harmony with all his Christian brethren. He will be a strong accession to our Congregational forces in western Massachusetts and those who attend the annual summer conferences at Northfield will count his presence there another constant attraction, drawing them to the American Keswick.

REV. C. I. SCOFIELD, D. D.

The installation services were followed by the dedication of the church edifice. This had been delayed till now, though the building was completed eight years ago, owing to Mr. Moody's desire that there should be no debt upon it when the ceremony took place. Though about $4,800 still remains unpaid, the present time was considered opportune for consummating the long cherished purpose.

THE SOUTH DAKOTA ASSOCIATION

The twenty-seventh session was held with the Vermillion church, Rev. G. E. Paddock, pastor. The Woman's Home Missionary Union and the branch of the W. B. M. I. had held their regular meetings the day before the association, and were able to report increased contributions in all branches of work.

The keynote was sounded by Rev. D. B. Scott in his opening words, "Behold, I send you the promise of the Father." The whole meeting was characterized by deep seriousness and intensity of feeling. The fact that the date conflicted with those of other States made it impossible to have any of the missionary secretaries present. But the foreign work was eloquently presented by Miss Gertrude Cozad of the Japan Mission, who gave the only missionary address.

Dr. E. M. Williams spoke helpfully on The Laws of Spiritual Growth. Professor Todd of the State University read a paper entitled Do We Need a Restatement of Our Creeds? His conclusion, from the standpoint of a scientist and a layman, was that the creed of 1883 was sufficiently clear and up to date. He would add, however, articles defining the attitude of the church toward civil government and social reforms. Prof. G. M. Smith, also of the State University, gave an address on The Spiritual Life in a Competitive System, in which he showed the necessity of an adjustment of the church to present social and economic conditions. The last evening was given to college work. Rev. L. E. Camfield spoke on The Relation of the Academy to State Educational Problems; and Professors Beede of Redfield and Cushing of Yankton gave inspiring addresses.

During the business session a State Foreign Missionary Society was organized, with Professor Todd as president, and a movement was set on foot for the cutting out of all formal, dry reports, giving the entire time to live and current topics.

Supt. W. H. Thrall ably explained the problem of the churches. Hard as it is, it has one hopeful feature—the increasing number of men who stay by the work amid all its difficulties. Some of the older men drop off; some of the new ones see divine indications of better work in easier fields and at higher salaries, but year after year sees a large number still bearing the heavy burdens, hopeful and uncomplaining. There was a large increase in contributions for foreign and educational work, but a decrease in those for all other fields.

One of the pleasantest features was the visit to the State University and the addresses of "Father Seccombe" and others to the students. While there was little in the meeting that was joyous and nothing light or trivial, it will long be remembered as helpful and inspiring. J. F. C.

CONFERENCES AND ASSOCIATIONS

MASS.—Taunton Conference held its spring meeting with the Precinct Church, Lakeville, and was well attended. The sermon was by Rev. C. B. Wathen. Rev. Alfred Noon, secretary of the Massachusetts Total Abstinence Society, suggested practical ways in which the churches might deal with the temperance question, and Miss E. H. Stanwood presented the work of the Woman's Board of Missions. In the afternoon an animated discussion was brought out by the topic, Christianity Sufficient, (a) To Meet and Overcome the Evils of Life, (b) To Develop and Sustain a Worthy Character, (c) To Secure Temporal Welfare. The reports show that the churches in the conference have a membership of 3,332. During the past year they made a net gain of 69 and the benevolent contributions amounted to $29,158, a slight increase.

A specially noteworthy feature of the Hampshire conference with the First Church, Easthampton, May 26, 27, was Prof. Waldo S. Pratt's able and practical paper on Spiritual Power in Church Music. Another exceptionally interesting address was that of Rev. R. M. Woods, who has just returned from India. He gave a vivid account of the desolation wrought in that country by famine and plague. The sermon was by Prof. J. H. Sawyer. The 17 churches in the conference report a net loss of 52 members. The home expenses have been $32,345 against $12,694 contributed for missions. The contribution to missions per church member was $3.47 and to home expenses $8.83. There has been but one addition on an average to every 80 church members.

ME.—Hancock County Conference met in Ellsworth Falls, May 26, 27, and had as topics: Is Present Christianity Christian? Business Methods a Solvent of Church Problems, Our Churches as Factors in Political and Sociological Problems. One forenoon a ladies' missionary meeting was held.

VT.—Bennington Conference held its annual meeting in Manchester, May 25, 26. The sermon was preached by Rev. W. S. Walker. Topics were: Should the Church Cease Mission Work? The Literature Doctrines of the Kingdom, Organization, Worship and Life of the Kingdom. The Sunday school and Home Missionary Societies were represented.

Addison County Conference met in Weybridge, May 25, 26. Topics were: Old Methods and Present Needs, Obligations of the Individual Churches to the National Boards and How Best to Meet Present Needs of the Foreign Field, Home Missionary Work of the Sunday Schools, The Present Outlook for Christianity. The sermon was by Rev. S. H. Barnum.

MICH.—The Cheboygan Association met at Kalkaska, May 12, 13. The sermon was preached by Rev. J. M. Warren. The topics were: What Is Congregationalism? Cheboygan Association: a Backward and Forward Look, Relation of Tithing to Material and Religious Prosperity, A Symposium on Christian Nurture and Church Activities: (1) In the Home and Bible Schools, (2) In the Junior and Senior C. E. Societies, (3) In the Midweek Prayer Meeting and Sabbath Services. The women held a two hours' session.

WIS.—The annual meeting of Beloit Convention was held with the churches at Beloit. Prof. E. T. Harper of Chicago Seminary conducted a helpful devotional service in exposition of a number of the Psalms. The sermon was preached by Rev. R. C. Denison. The topics were: The Religious Bearing of Recent Developments in Psychology, The Duty of the Church to the Family, The Duty of the Family to the Church, The Work of the American Board in Mexico, Foreign Mission Work, and Sabbath Observance.

COL.—Western Association met at Newcastle in May and considered The Relations of Church and Pastor, and the various departments of church, missionary and educational work.

CAL.—The last meeting of Santa Clara Association was held at Saratoga. A strong feature was the admirable paper by Rev. J. G. Taylor on How to Convert Enthusiasm into Power, which pointed to the coming C. E. Convention at San Francisco. An account of the plan adopted by First Church, San José, for interesting men in missionary work, created a lively discussion.

CLUBS

CT.—The Connecticut Club, at its meeting May 25, voted to change its time of meeting from noon to evening. Rev. Dr. J. W. Cooper of New Britain presided. The principal address was on Congregational Loyalty as a Condition of Church Unity, by Rev. D. Newman Smyth of New Haven.

MICH.—The Western Michigan Club held its annual festival Monday afternoon and evening. Papers were read on The Rights of Labor and the Duty of Service and The Rights and Responsibilities of Capital, by Mr. B. F. Wallin and Rev. Bastian Smits. An address was also given by Dr. J. L. Barton of Boston. In the evening Dr. Nehemiah Boynton gave an address on Robert Browning, in which he held his listeners spellbound for nearly one hour.

MINN.—Southern Minnesota Club held its spring meeting with the Owatonna church. Several new members were elected. The topic discussed was The Pulpit and the Press, with papers on The Pulpit as Seen from the Press and The Press as Seen from the Pulpit. Several brief addresses were also made.

The annual outing of the Minnesota Club, May 24, comprised an afternoon trip to Excelsior, with a three hours' steamer ride on Lake Minnetonka, music, speeches on How to Spend a Vacation, and a six o'clock supper, served in a large pavilion by the ladies of Excelsior church. The program, charmingly decorated with arbutus, and one of the brightest we have seen, considered cycling, gunning and fishing, in both rural and theological aspects, with a paper on Organized Charities to serve as a balance wheel. The meeting was thoroughly enjoyed by the club, and marks the close of one of its most prosperous years.

NEW ENGLAND

Boston

[For other Boston news see page 801]

WEST ROXBURY.—*South Evangelical.* With the first Sunday in May Rev. F. W. Merrick began his fifth year as pastor. As a result of his four years' work 55 new members have been received, mostly by letter, owing to the peculiar surroundings of the church. Eighty members of other churches who worship here were sent invitations to the annual meeting. About 30 removals have resulted this year from various causes. Within four years 62 new families have been added to the church, making 187 in all and within two years the Sunday school has increased from 187 to 241 and has enlarged its benevolences from $25 to $254. The gifts of the church are nearly $1,000 annually. As elsewhere, the prayer meeting and Sunday evening services are problems.

Massachusetts

STONEHAM.—After accepting the resignation of Rev. G. E. Lovejoy as acting pastor, the church at once, by a large vote, invited him to remain and become the settled pastor by installation, but having accepted his call to Pittsfield, N. H., such a request was not encouraged, and he closes his labors June 15.

LOWELL.—*Swedish.* Recent special interest in this church, owing to the installation of a new pastor, Rev. A. P. Nelson, has brought out the fact that there are probably 3,000 and more Swedes in the city, and they are represented in nearly all trades. Mr. Nelson is a Swede by birth, and came to America in 1880, when 22 years old. He is a graduate of Chicago Seminary, and his first pastorate was in Parkside, Ill. Later he studied at Beloit College, and since then has worked in Minnesota and New Jersey. The authorship of books on missions in the Swedish language is accredited to him.

TAUNTON.—*Trinitarian* has expressed its sympathy for the people of the East Taunton church by taking a Sunday morning collection of about $500 to aid them in rebuilding their house of worship, recently destroyed by fire.——*Union.* Rev. Frank L. Luce, a graduate of Andover, and at present the pastor's assistant in Boylston Church, Jamaica Plain, has accepted his call to this pastorate, and enters on his new work the first of June.

ATTLEBORO.—*Second* has packed pews every Sunday. The pastor, Rev. E. L. House, lately delivered an address at the opening of a new baseball ground, and at this season delivers memorial sermons to the G. A. R., Odd Fellows and Knights of Pythias. He spoke twice Memorial Day.

NORTH CARVER.—At the close of Rev. Nehemiah Lincoln's pastorate, as a result of his illness, his church passed resolutions of regret and sympathy with him in his affliction, and also offering gratitude for his faithful service.

GREENWICH.—Parishioners and friends of the late Rev. Edward P. Blodgett, pastor of this church for 51 years, have recently erected a fine granite monument over his grave in the churchyard, thus giving expression to their loving appreciation of his lifetime labors among them.

Maine

ELLSWORTH FALLS.—*Union.* May 25 was a day long to be remembered by this church, when its beautiful meeting house, so earnestly labored for during the past year, was dedicated and the pastor, Rev. E. L. Hunt, installed. The house is modern Gothic in style, and cost about $5,000. The small debt remaining was raised as part of the exercises. The sermon was by Rev. D. L. Yale and prayer by the former pastor, Rev. H. W. Conley, which was followed by an original hymn by the pastor's wife, Mrs. M. B. Hunt. Greetings from the local churches were received also. A beautiful Bible from the Hancock County Association and an elegant communion service, in memory of Mrs. S. F. Hinkley, a former member, were presented. The evening exercises were of great interest, and were followed the next two days by Hancock County Conference.

FRYEBURG.—Dr. Lyman Abbott and wife while on a visit to Oxford County were tendered a reception by one of the parishioners of their son, Rev. E. H. Abbott. Dr. Abbott will give addresses at Waterford, Bridgton, Fryeburg, Denmark, N. Fryeburg and N. Conway, N. H.

New Hampshire

MILFORD.—The pastor, Rev. H. P. Peck, having been laid aside with the grip for a time, has been granted a vacation by the church, extending from May 1 to Sept. 1 with full salary. Such action is gratifying to the pastor, and reflects great credit upon the church and congregation.

Connecticut

WINDSOR.—According to the religious census just completed there are 3,409 persons in the town, of whom 693 attend the Congregational church here and 370 the church at Poquonock, or one-third of the entire population. The other half-dozen denominations claim the rest. There are 454 children between the ages of four and sixteen who attend Sunday school and 177 who do not. Special meetings were held during the time the Bible Society workers were taking the census and several conversions are reported.

COLCHESTER.—The Sunday evening previous to his departure for Bradford, Eng., Consul E. S. Day was given an ovation in the auditorium. He made an address reviewing some of the events that have taken place in the church and community during the past 35 years, especially eulogizing some of the former pastors and workers and urging all to emulate their example and work diligently for the cause. Mr. Day is well known for his liberality to the poor and will be sorely missed.

NEW HAVEN.—*Humphrey Street.* The ninth anniversary of Rev. F. R. Luckey's pastorate was celebrated by the Ladies' Aid Society with a reception, including a musical and literary entertainment. Mr. Luckey was presented with a handsome Dresden table by the members of the congregation, besides flowers.——*Plymouth.* Dr. W. W. McLane gave an eloquent sermon recently on Birds *versus* Bonnets, in which he made a strong plea for the preservation of birds.

EAST HARTFORD.—*First.* For some time the church has owned a piece of land in the rear of its house and parsonage which, although exempt from taxation, has been the source of little income. A piece of land adjoining, just purchased for about $1,000, will permit opening a street which will give the church about 10 good building lots in the center of the town, which can be sold and the proceeds applied to the improvement fund.

NORWICH—*Broadway.* At the 12th annual meeting of the Woman's C. H. M. U. of Connecticut the reports were all highly satisfactory. The year's contributions amounted to $15,865, and there has been a large increase in membership, 128 auxiliaries having been added. The speakers included Dr. Duncan, Mrs. I. V. Woodbury, Miss M. D. Moffatt, Miss Gilman and Mrs. Margaret E. Sangster.

MONTVILLE observed its 175th anniversary, May 23, with a historical address by Deacon H. A. Baker and a sermon by the pastor, Rev. G. H. Morss. The history of the Sunday school was given by Augustus A. Parker, superintendent for nearly 50 years, and who is now 75 years of age. Greetings from the mother church in New London were given by Judge Belcher and Deacon Wilcox.

TORRINGTON.—About 100 of the French people of the town will formally complete organization shortly as the Fourth Church. It is expected that a house of worship will be erected in the course of a few months, an opening subscription of $1,000 having been received from D. B. Wesson of Springfield.

HARTFORD.—*Windsor Avenue.* The collection taken on a recent Sunday for the H. M. S. amounted to $1,125, of which $1,000 were the contribution of one family.——*South.* Dr. E. P. Parker was the Memorial Day orator at Berea College last Saturday.

MIDDLE STATES

New Jersey

VINELAND has recently received a bequest of $1,155. About two-fifths of this is to go into the Dorcas fund; the remainder will be used for repairs. The pastor's wife has a class of young people for weekly missionary study. The Ladies' Home Missionary Society will send the pastor to the national anniversary gathering at Saratoga. Since March 1, when the present pastor, Rev. W. E. Mann, began service, 10 have been added to the church. The services are now well attended and the prayer meetings are supported with earnestness.

Pennsylvania

PHILADELPHIA.—*Central.* John Edmands, who has been the clerk of the church from its beginning in 1864, has made a practice of keeping printed matter of all kinds connected with the church. At the late meeting of the New Jersey Association, in this city, there were exhibited two large volumes filled with such matter, two volumes of pamphlets and two of church weekly calendars, and one volume of a paper published in the interest of the church.

THE SOUTH

District of Columbia

WASHINGTON.—*First.* In addition to what may be given Children's Sunday, an offering of $66 has been taken for the Sunday School Society. Regular monthly meetings are held for the Soldiers' Union, the families of all veterans of the war being invited.

Florida

TAMPA.—A Spanish service was held in the house of Rev. E. P. Herrick recently for the instruction of the Cubans in the history, principles and polity of the Congregational Church. The resolutions recently passed by the association of Florida favoring the Cuban cause were translated and read. The room was filled and much interest was manifested. ——The Immanuel Mission Sunday school in Ibor City has now an enrollment of over 100.

THE INTERIOR

[For Chicago news see page 790.]

Ohio

SPRINGFIELD.—*First.* Rev. E. A. Steiner, the pastor, has supplemented his course of Sunday evening lectures on The Foreshadowing of Christ in the Old Testament by a course delivered Sunday evenings on The Foreshadowing of the Kingdom of God. The topics were: A Kingdom of Righteousness, Savonarola; Of Grace, Martin Luther; Of a Free People, Oliver Cromwell; Spiritual Kingdom, John Wesley; A Humane Kingdom, Florence Nightingale. The lectures were largely attended. The members of the Men's Club are making a study of the history, principles and polity of Congregationalism.

Michigan

GRAND LEDGE.—A great awakening has taken place in the church. Mr. H. E. Sayles has conducted evangelistic services for two weeks. Sunday morning, May 9, was the occasion of admitting 57 new members, most of whom were baptized.

DETROIT.—*Boulevard.* The organization of this church was completed lately, with a charter membership of 39; 17 united by letter and 22 on confession. Dr. H. P. De Forest spent a recent Sunday evening with the church.

GRAND RAPIDS.—*South* three months ago adopted the Greenville plan of social work in the parish. Four districts were marked out, and each district will be looked after by officers and committees.

LANSING.—*Mayflower.* Thirteen Seniors and 15 Juniors were received into the societies lately. The work in this young cause grows, and will soon form the Third Church in the city.

Wisconsin

WHITEWATER.—Rev. E. C. Barnard, D. D., is recovering his health. Meantime his associate, Rev. B. C. Preston, is doing excellent work. The Woman's Missionary Association has been reorganized and is flourishing, its meetings being attended by about 100 women of the congregation. This church has lately raised two jubilee shares for the A. M. A. and is going on to complete the third.

LAKE GENEVA.—Twelve new members were received by Rev. C. A. Osborne at the May communion, six on confession. The Sunday school has increased within a few months from an average attendance of 70 to over 150. Work will begin June 1 on a new church edifice, to cost $10,000.

EVANSVILLE.—Twenty-eight new members have been added to this church within a year, half on confession. A young people's missionary society has been organized. Interest in all departments is increasing under the pastorate of Rev. W. M. Short.

JANESVILLE.—Congregations are large and interest is increasing. A chorus choir of 50 voices has been organized and adds greatly to the evening service. Rev. R. C. Denison began work four months ago.

DELAVAN.—Twenty members have been added within the past year, 16 on confession. The building of a parsonage is contemplated. Rev. W. E. Davidson is pastor.

THE WEST

Iowa

BELMOND.—Father Sands has ministered here for the past 28 years. He is the senior pastor of the State, being 82 years of age. Recently the people celebrated his birthday with him and the wife of his youth. Of the Iowa pastors three only—Dr. William Salter, Burlington, Dr. E. S. Hill, Atlantic, and Rev. Hermann Ficke, Dubuque—have been in their places longer than he. The next in order is Dr. A. L. Frisbie, Des Moines.

BELLE PLAINE has adopted the weekly offering system. More than 50 members contribute each week for the six missionary societies. Rev. A. H. Sedgwick is pastor.

HUMBOLDT.—There have been 32 accessions since Jan. 1, and 80 in the past 18 months since Rev. R. L. Marsh assumed the pastorate.

The Iowa H. M. S. closed its year April 30, with a debt of $871. The receipts of the year were $13,516. Expenditures were cut down more than $3,000, but the shrinkage of receipts was greater than the decrease of expenses.

Continued on page 810.

Pale and Thin

Could Not Help Herself for Three Months—Impure Blood Causes Great Suffering.

"I have been in poor health owing to impure blood, weak stomach, biliousness and sick headaches ever since I was a child eight years old. I have suffered everything for the past 14 years. I could not help myself for three months, and was pale and thin. I asked my docter if I could take Hood's Sarsaparilla and he said that I could take as much of it as I liked. I soon found it helped me very much. I continued its use until I had taken six bottles, and at that time I looked better than I ever did since I can remember. Hood's Sarsaparilla helped me more than any other medicine. I advise any one who is in poor health to try Hood's Sarsaparilla. I owe my life to it." ELIZA A. RUMRILL, Box 1178, Claremont, N. H.

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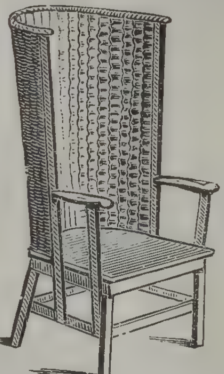

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THE BUSINESS OUTLOOK

Not only is it more or less self-evident that the movement of general merchandise is gradually growing in volume, but the financial community is showing a greater degree of hopefulness than has been noted for some time. This access of confidence finds expression in Wall Street in the better buying of and advance in Stock Exchange securities.

The strongest group of stocks have been the Western roads, the Grangers, so called. The reason that this group is leading the market is because all the best authorities agree that general business in the Western country is showing relatively more improvement than it is in New England. It is stated by those who should know that the West is in a position to respond promptly to any quickening of the mercantile pulse.

Take the earnings of the Chicago, Burlington & Quincy, for example. They show distinctly that general trade through that company's territory (its lines run through several States) must be materially improving. This Chicago, Burlington & Quincy is the same property which for the past two years has given Wall Street so much anxiety. Wall Street "bears" have been predicting the entire suspension of dividends and sometimes even something worse.

But Wall Street has changed its views and is now buying the stock and expects it to be the leader in the coming bull market. It should be stated in explanation of the last phrase that the speculative community is confident of a rising, or bull, market, during which a general advance of from ten to twenty points is anticipated. Let us trust that these expectations will be fulfilled.

Trade in this section is still quiet. The iron and steel trade is depressed, while the demand for lumber and building materials is quite good. Cotton goods move from the counters sluggishly, and further curtailment of production by the cotton mills is being discussed. Wool is rather quiet, but the business in woolens continues moderate.

Monetary rates show no signs of gathering strength, and absolute dullness makes note brokers and lending institutions somewhat disgusted. Collateral loans of the best kind have been made as low as three per cent. on six months. The supply of commercial paper is exceedingly slight.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

LADD—In Auburndale, May 19, Frances R., daughter of the late Henry Ladd, of Portsmouth, N. H., aged 81 yrs.

PEARSON—In Newburyport, May 15, Nancy E. Pearson, aged 8‸ yrs.

MRS. MARY G. COGSWELL

Died in Boscawen, N. H., May 10, aged 92 yrs., 8 mos., 10 dys. Mrs. Cogswell was the daughter of John Greenough, Esq., and granddaughter of Rev. Abiel Foster, who was for many years the pastor of the Congregational church in Canterbury, N. H. She was also a direct descendant of John Rogers, who was burned at the stake in 1555, the first martyr in Queen Mary's reign.

Mrs. Cogswell had been for many years the oldest member of the Congregational church in Boscawen and was a consistent and useful member, greatly interested in all things pertaining to the welfare of the church. She died as she lived with faith in God, sustained with the hope which the gospel inspires in the hearts of all of Christ's disciples. She will be missed on earth but welcomed to heaven.

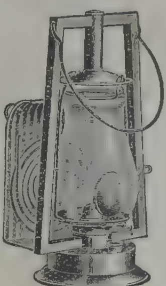
Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, *President.*
Rev. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*



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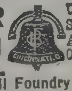
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WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, MAY 28

Mrs. Abell read the first chapter of Nehemiah, and found there a type of true prayer, characterized by confession of sin, humility and confidence in the promises of God. Miss Child introduced Miss Jenny Olin, under appointment for Micronesia, to sail June 24 from San Francisco for Honolulu, where she will embark on the Morning Star for Kusaie. In a familiar way she told how she came to think of being a missionary, and it was interesting to note the influence of a pastor who was wont to bring foreign missions before his people in the missionary concert and otherwise. The germ thus fostered in its growth was further developed at Mt. Holyoke College, and the suggestion of Micronesia as her field, only a month ago, met with a ready response.

Prayer for native women in Turkey being the calendar topic for the day, Mrs. J. K. Browne gave assurance of encouraging work among them. The touring missionaries report that never have the people seemed so eager for Christian privileges and spiritual teaching. These missionaries, as they have entered destitute villages, have sometimes found it best to announce at once, "Silver and gold have we none," but have met crowds of listeners ready to receive what they had to give. At Diabekir Miss Bush had large audiences of women upon the house-top, in the stable, the court, or wherever there was room—from two to five hundred.

Miss Stanwood read letters from Miss Sheldon and Miss Hyde of Adabazar, Turkey, telling of calls in native homes, of zeal in raising the pastor's salary, of the progress of the school the past year with its graduating class of six, of the seed sowing, which is as important as the harvest, of the growth of Christian character among the girls and the belief that most of the graduates have gone out Christians, of the self-denial practiced and the gifts to those who are more needy.

It was pleasant to have the aid of Mrs. Wolcott Calkins again after her absence.

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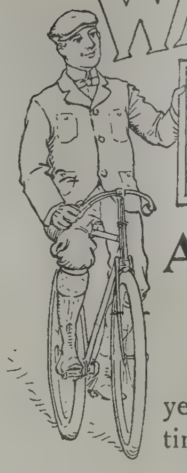

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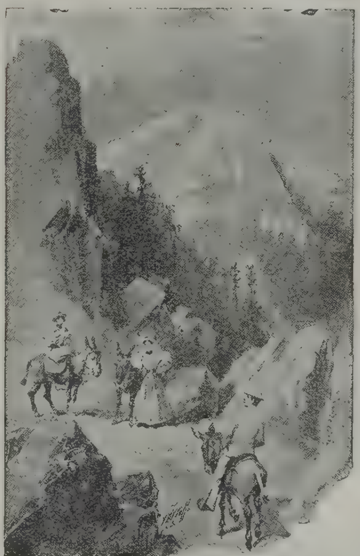

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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 13–19. The Best Way to Study the Bible. Ps. 19: 7–14

If any one really desires to study the Bible he can easily find abundant helps and suggestions. Almost every week witnesses the printing of some book or pamphlet which, if rightly used, will aid in opening up the Scriptures. To cite only one of recent volumes, Prof. Walter F. Adeney's How to Read the Bible, published by Thomas Whittaker, is an admirable guide. The series of hand-books entitled The Modern Reader's Bible, edited by Professor Moulton of Chicago University, has made many of the books of the Bible new to those already familiar with them. Only the other day a lady who has been a most devoted student of the Bible for many years came to me full of enthusiasm over the book of Esther as Professor Moulton has edited and paragraphed it. Surely we ought to be thankful that we live in an age not of heavy, bulky and abstruse commentaries, but of cheap, attractive and scholarly manuals on Bible study and Bible reading.

It does not, to be sure, require a large supply of even such excellent helps as these in order to find cut what the Bible teaches. I think I could get along fairly well, as respects the New Testament, with Marcus Dods's Introduction. We surely do not want to substitute books about the Bible for the Bible itself, but we may make profitable use of the results reached by men who have grown gray in bending over the pages of Holy Writ. While the Bible is simple enough to be understood by an ordinary mind, it is also true that we do not get at its richest lessons and inspirations unless we are willing to use our mental faculties upon it in the same way in which we apply them to the study of general history or literature.

My experience with Sunday school classes has shown me that what the average young person needs most is an actual knowledge of the contents of a given passage. How few there are who can narrate accurately such familiar stories as that of the prodigal son or of the good Samaritan. We glide over the surface of Scripture. Frequent reading of it in the house of God secures from us only a mechanical attention. Study your Bible until you actually know how, in its broad outlines, the gospel of Luke differs from the gospel of John; what Paul is trying to teach in Galatians as over against his instructions to Timothy; what the book of Joshua actually tells about the conquest of the Holy Land. It is little short of a disgrace that intelligent Christians know so little of what the Bible sets forth in the way of historical fact. Any kind of criticism is better than such dense ignorance as to what the pages of the Bible contain.

We are to study the Bible to obtain food for our spiritual lives. No Christian can be strong for service who does not keep in constant contact with God's revelation of himself through the Scriptures. Intellectual mastery of the argument in Romans for justification by faith is worth much, but a simple, childlike surrender to Christ is worth more. A discernment of the overruling Providence which guided the steps of the children of Israel is important, but of still more consequence is it to obtain a sure sense that as God was with the fathers so is he with us.

Pond's Extract, the household remedy for pain. *Beware of imitations weak and sour.*

A Curious Frame.—One of the most interesting chairs which has been seen in Boston in many a day is pictured in another column of this paper. It is composed, in large part, of matting woven of tough grass grown on the islands in the Malay Archipelago. It is imported in its woven state at small cost, and made up by the Paine Furniture Co of this city into the charming Malay chairs which are offered today.

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Continued from page 806.

Mr. W. D. King, who has supplied at Moorland for 18 months, was ordained by council May 12.——During the past year, under the leadership of Rev. N. L. Packard, the Buffalo Center church has increased in membership from 15 to 70.——In the four years of Rev. F. E. Carter's pastorate the church at Clear Lake has doubled its membership and built a fine house of worship.

Nebraska

LINCOLN.—*Swedish* has completed its new house of worship, and the first service was held in it May 25, Professor Risberg of Chicago Seminary preaching, and Rev. Lewis Gregory and Superintendent Bross assisting. The building is comfortable and attractive, and has been erected with painstaking care. The C. C. B. S. helped in the work, and the other churches of the city lent a hand. Great credit is due the hard-working pastor, Rev. J. M. Tillberg, who has labored with his own hands in its erection. This is the first Swedish Congregational church in the State.

WALLACE.—Rev. C. W. Murphy finds the S. S. work at his out stations good preparation for preaching service. Four of these out-stations are maintained with regularity, and secure large coöperation from the communities.

DONIPHAN has renovated the interior of its building, ceiling, papering, and graining the woodwork. An additional chandelier has also been put up. West Hamilton, another field cared for by Rev. R. M. Traverse, is putting a much needed foundation under its meeting house.

Wyoming

MANVILLE has secured a $500 grant from the C. C. B. S., to which $100 has been added by local subscriptions. Lusk has raised $25 to meet a deficit. These churches are yoked together under Rev. A. S. Heathcote, since whose coming both attendance and interest have increased, and the singing is said to be better than ever before

PACIFIC COAST

Washington

SEATTLE.—*Edgewater* has just celebrated its eighth anniversary, graced by the presence of Supt. Samuel Greene, who planted and nourished the Sunday school from which it grew. About a year later a church of six members was organized by H. M. Supt. R. A. Beard. The membership has since increased to 95. The Ladies' Aid Society reported $375 in the treasury, and its offer to pay in full for the enlargement of the edifice was gratefully accepted. Rev. J. T. Nichols is pastor.

Fellowship meetings were held in May on the fields of Rev. Elvira Cobleigh and Rev. C. T. Whittlesey in Walla Walla County, the pastors being assisted by Rev. Messrs. E. L. Smith and T. W. Walters. The meetings at Whitman-Eells Church and Pettijohn were especially successful.

HAWAII

MAUI.—*Lahaina*. A beautiful $12,000 edifice was recently dedicated, the gift of Hon. H. P. Baldwin, son of Rev. Dwight Baldwin, M. D., for many years missionary pastor of this church.

RESOLUTIONS PASSED BY DAVENPORT ASSOCIATION

IN SESSION AT DAVENPORT, IO., MAY 12

Whereas, J. W. Geiger took into his own hands the appointment of a committee and moderator from the Marion church, which right belongs only to the church, to act in considering charges against himself;

Whereas, Abundant and conclusive evidence has been presented to this association against Rev. J. W. Geiger to prove immoral conduct and unfitness for the Christian ministry; and

Whereas, He has persistently opposed the investigation of charges against him, even to the point of serving civil injunction upon a committee regularly appointed by this association to examine said charges, and has resorted to acts calculated to intimidate said committee and this association; and

Whereas, He has without sufficient cause brought a suit at law against a brother minister in this association and against an aged brother of another denomination, destroying the peace of his home and endangering the life of the wife of said brother; and

Whereas, Throughout all this investigation, he has displayed a purpose to thwart the sincere endeavors of this body to establish his innocence or guilt by a full examination;

Resolved, first, That, after hearing the evidence against said J. W. Geiger, this association finds that the said J. W. Geiger has refused to answer these charges, we with pain and regret judge him guilty of the charges preferred against him, and therefore unworthy of standing in this body;

Resolved, second, That the said J. W. Geiger be and is hereby expelled from this association;

Resolved, third, That full copies of the charges and evidence be spread upon the records of this association, together with these resolutions, and also sent to the First Congregational Church of Marion, Io.;

Resolved, fourth, That for the information and protection of our churches the result of this action be published in *The Congregationalist*, *Congregational Iowa* and the *Advance*, and that the registrar is hereby instructed to so publish this action.

Unanimously adopted.

M. A. BULLOCK, *Moderator*.
G. S. ROLLINS, *Registrar*.

BIOGRAPHICAL

REV. JOHN WILLIAM TOLLIVER

St. John's Church, Springfield, suffers the loss of its pastor, Rev. J. W. Tolliver, who died May 24, after a short illness, aged 29 years. He was graduated from Howard University in 1891 and engaged in missionary work in Alabama under the A. M. A. He was installed in Springfield in October, 1894, and during his pastorate the membership of St. John's Church has increased from 63 to 118.

PEOPLE buy Hood's Sarsaparilla year after year because it does them good. It will do you good to take it now.

THE Central Vermont Railroad has issued a book, called Summer Homes in the Green Hills of Vermont, that is a complete guide to all the summer resorts of the State, as well as those of the islands and shores of Lake Champlain, the Adirondacks and Canada. The book contains many half-tone plates, including pictures of a large number of boarding houses, and a mine of information as to rates and routes. It will be given to any one who applies for it at the company's Boston office, or will be sent by mail for a five-cent stamp on application to T. H. Hanley, N. E. P. A., 194 Washington Street, or S. W. Cummings, G. P. A., St. Albans, Vt.

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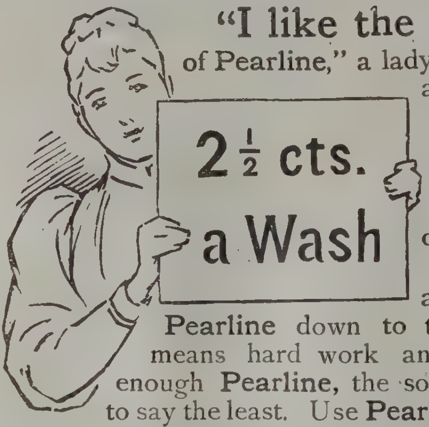

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WEEKLY REGISTER

Calls

BANISTER, Chas. D., Utica, Mich., to Thompsonville and Copemish. Accepts.

BARBOUR, Thos. W., Palmyra, Wis., to E. Troy.

BLOMFIELD, Stanley F., Yale Sem., to Boulevard Ch., Detroit, Mich. Accepts.

BOCKOVEN, Wm. A., formerly of Thompsonville and Copemish, Mich., to Bangor and W. Bangor. Accepts.

BURGESS, Wm., Chicago, Ill., to Des Plaines. Accepts.

CHAMBERLAIN, Horace W., Chicago Sem., to Edmonds, Wn. Accepts.

DANFORTH, Jas. R., Philadelphia, to Walnut Hills Ch., Cincinnati, O. He will begin work June 6.

DAVIS, Chas. E. (F. B.), Hebron, N. H., to E. Randolph, Vt. Accepts.

EVANS, Kenneth E., Bangor Sem., to Danvers Center, Mass.

FISHER, Miles B., Yale Sem., to Adams, Mass., as assistant.

HARD, Jasper W., to Kirkland and Bellevue, Wn. Declines.

HENDRICK, Webster L., to remain a fourth year at Second Ch., Huntington, Mass. Accepts.

JANES, Henry, Oberlin, O., to Rantoul, Ill. Declines. Returns to Andrews, Ind., for the summer.

LANGE, John G., Leigh, Neb., to El Reno, Okl.

LUCE, Frank L., pastor's asst., Boylston Ch., Jamaica Plain, Mass., to Union Ch., Taunton. Accepts.

McKINNON, Norman, accepts call to remain at Foxcroft and Dover, Me., where he has supplied for a year.

MARTIN, Moses M., formerly of Allegan, Mich., accepts call to Ovid.

MITCHELL, S. Lewis, recently of Jonesport, Me., to Eastport, where he has been supplying. Accepts.

PAGE, Wesley F., Yale Sem., to remain at Milton, Ct., where he has been supplying.

PETERSON, Mathias, W. Washington (State), to Swedish Ch., Bear Creek, Ida. Accepts.

PIERPONT, John, W. Cornwall, Ct., to Williamsburg, Mass.

POWELL, Chas. H., Oberlin Sem., to Sterling, Kan. Accepts.

PYLE, Hezekiah L. (U. B.), Yale Sem., to Olean, N. Y. Accepts.

ROGER, Geo., Lower Waterford, Vt., to Windham. Accepts.

SCHAEFFER, Grant L. (U. B.), Yale Sem., to supply at Oxford, Ct.

SPENCE, Wm. H., to New London and Fitchville, O., continuing study at Oberlin Sem.

THORP, Chas. N., asst. pastor, Rutland, Vt., accepts call to Oswego, N. Y., and will begin in the fall.

WHEELRIGHT, Joseph, S. Byfield, Mass., to Hebron, N. H., for a year from May 1. Accepted.

WHYTE, Geo. M., Lafayette, Wis., to Grass Lake, Mich.

Ordinations and Installations

BAYLIS, Chas. T., *o. p.* People's Ch., S. Chicago, May 23. Parts were taken by Rev. G. H. Bird, Prof. S. I. Curtiss, D. D., and Supt. J. C. Armstrong.

CHASE, C. Thurston, *o.* Tompkins Ave. Ch., Brooklyn, N. Y., May 26. Sermon, Rev. H. A. Stimson, D. D.; other parts, Rev. Henry Lewis and Drs. R. J. Kent, A. J. F. Behrends, H. M. Baird.

FORD, Edward T., *o.* and *i.* Pilgrim Ch., Harwichport, Mass., May 25. Sermon, Dr. W. H. Davis; other parts, Rev. Messrs. E. I. Rackett, F. E. Ramsdell, H. S. Kimball, G. Y. Washburn, A. W. Archibald, D. D.

HUNT, Emerson L., *o.* and *i.* Ellsworth Falls, Me., May 25. Sermon, Rev. H. L. Griffin; other parts, Rev. Messrs. Archie Cullens, Chas. Whittier, J. S. Richards, C. H. Cutler, G. H. Heffion, C. S. McLearn.

KEMP, Geo. H., *i.* Rhinelander, Wis., May 13. Parts were taken by Rev. Messrs. C. C. Campbell, H. C. Todd, C. J. Jensen, Jere. Kimball, G. C. Haun, Alex. Chambers, W. A. Gerrie.

KING, Willett D., *o.* Moorland, Io., May 12.

PROVOST, Joseph, *i.* French Ch. (new), Torrington, Ct., May 26. Sermon, Rev. H. B. Roberts; other parts, Rev. Messrs. W. H. Moore, A. W. Gerrie, Henri Grandlienard, A. H. Norris.

SIMS, Thos., *rec. p.* Melrose, Mass., May 25. Parts were taken by Rev. Messrs. Dan'l March, D. D., R. A. Beard, D. D., G. A. Tewksbury, B. F. Leavitt, and the pastor.

YARROW, Sidney R., *o.* Sausalito, Cal., May 14.

Resignations

BING, N. Julius, Second Ch., Britt, Io.

BURT, Chas. W., Lakeview, Mich.

COWAN, J. Whitman, Oregon City, Ore.

DYAS, Joseph P., Salem, Io.

GORTON, Philo, Chapin, Io.

HILL, Chas. J., Second Ch., Stonington, Ct.

LINCOLN, Nehemiah, N. Carver, Mass.

NEWTON, Albert F., Rochester Ave. Ch., Brooklyn, N. Y., after a pastorate of over five years. Resignation will take effect Oct. 31.

SANDWELL, G. Henry, First Ch., New Britain, Ct.

Dismissions

HYDE, Albert M., Greenville, Mich., May 21.

JOHNSON, Jas. G., New England Ch., Chicago, May 24.

Churches Organized

ALPINE CENTER, Mich., 10 May, 26 members.

BOUNTIFUL, Utah, 16 May, nine members.

TORRINGTON, Ct., French, 26 May, 95 members.

Supplies for the Summer

ALLIANCE, O., John W. Thomas, Bangor Seminary.

BANGOR, WEST, Me., John R. Boardman, Bangor Seminary.

BELFAST, NORTH, Me., Harry O. Worthley, Bangor Seminary.

CORTLAND, N. Y., East Side Mission, John P. Deane, Yale Seminary.

GRANBY, Vt., Chauncey J. Hawkins, Yale Seminary.

HARFORD, N. Y., Harold L. Hopkins, Yale Seminary.

MUNNSVILLE, N. Y., Frank B. McAllister, Yale Seminary.

NEW HAVEN, Ct., under City Missionary Society, Burdette B. Brown, Yale Seminary.

NORFOLK, Ct., Henry D. Williams of Hartford.

OUTER LONG ISLAND, Me., Geo. A. French, Bangor Seminary.

STOCKVILLE, Neb., Fred'k C. MacClave, Yale Seminary.

Miscellaneous

BRIER, John W., has been engaged by the ch. in Antioch, Cal., to preach alternate Sundays, instead of every week, as formerly.

DEMOTT, Jacob L., Phillips, Me., has been compelled to give up his pulpit duties on account of illness, and has now gone to Franklin, Mass., to recuperate.

PETERSON, Carl O., a graduate of Chicago Sem., has taken charge of the Swedish Ch. in Brattleboro, Vt., which hopes, with the help of the H. M. S., to retain his services for a year.

WISWELL, Thos. C., and wife were given a reception by Brooklyn Ch., Seattle, Wn., to which he has just accepted a call. Cordial greetings were extended by all the Cong'l pastors in the city and three of other denominations.

Have you Smoked too Much?

Take Horsford's Acid Phosphate.

It will relieve the depression caused thereby; quiet the nerves and induce refreshing sleep.

4 **These competitions will be conducted monthly during 1897.**

First Prizes, each of $100 Cash	$ 400
20 Second Prizes, each of $100 Pierce Special Bicycles	2,000
40 Third Prizes, each of $25 Gold Watches	1,000
Cash and Prizes given each month	$3,400 12
Total given during 12 months 1897	$40,800

HOW TO OBTAIN THEM. Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with Number of the District competitor lives in. The districts are as follows:

	NAME OF DISTRICT.
1	New York City, Brooklyn, Long and Staten Islands, and New Jersey.
2	New York State (*outside of N.Y. City, Brooklyn, Long and Staten Islands*).
3	Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.
4	The New England States

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The **5** Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Pierce Special** bicycle, price $100.00.

The **10** Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Gold Watch**, price $25.00.

2. The Competitions will **Close the Last Day of Each Month** during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.

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Keep Cool-Drink HIRES Rootbeer
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Quenches your thirst HIRES Rootbeer.

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Volume LXXXII *Number 23*

THE CONGREGATIONALIST

Boston Thursday 10 June 1897

THE CHILDREN'S DAY

HOW beautiful this summer's day,
When June repeats the runes of May!

By silver slant of falling showers,
By fragrant breath of blooming flowers,

By velvet slopes of verdant sod,
Where time slips past with feet unshod,

By ripple of the lilting brook,
By nests in many a cunning nook,

By stars that let heaven's glory through
The sky above our dusk and dew—

By wayside stone, by vale and hill,
The loveliness is round us still.

But fairer than earth's fairest flowers
Are these dear little ones of ours,

Who fill our homes with voices sweet,
Who rush our wearier selves to greet,

And in their tender love and thought
For older hearts are heaven-taught.

Sweet is their faith that upward turns,
And toward the blessed Saviour yearns.

We listen, and we hear Him say
Again, as in that elder day,

"Except you come as these to Me,
You cannot my disciples be!"

Ah! Lord, as children we would meet
Today about thy piercèd feet,

Today would with the children give
Our service unto Thee, and live

Henceforth, through all the coming days,
Devoted to thy work and praise.

Written for The Congregationalist by
MRS. M. E. SANGSTER

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Rev. John E. Tuttle, D.D.,
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Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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W. C. STURGES, *Treasurer.*

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Entrance Examinations. Examinations for admission to Amherst College will be held at the School Committee Building, Mason St., beginning at 9 o'clock A. M on Thursday, June 24, 1897, and continuing for two days. For further information address E. L. WOOD, Registrar, Amherst, Mass.

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THE CONGREGATIONALIST

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THAT is a touching picture which President Tracy of Anatolia College paints on page 820 of the way in which the orphan Armenian children are responding to the tender care bestowed upon them, and thereby gradually regaining the spirit of hope and gleefulness which should characterize childhood the world over. Their little heads have been almost stunned and their little hearts nearly broken by the awful scenes which they have witnessed. How good it is that we in this country may have a part in brightening their future and in educating them to be useful in the world. We have also received from Rev. R. M. Cole of Bitlis, where over a hundred orphans are being housed and trained, a letter speaking of the appreciativeness of those whom he calls "the lambs of a terribly decimated flock." He says that as he goes about among them they rush up and kiss his hands from sheer gratitude. The missionaries at Mardin, another point at which the *Congregationalist* Relief Fund is doing its beneficent work, express through Rev. A. N. Andrus their gratitude to those who have furnished them with means of relief, while similar words come from Rev. G. C. Raynolds at Van. Welcome as this relief is the problem of caring for these children when funds now in hand are exhausted is beginning to weigh upon our missionaries.

What a happy undertaking it would be if only for once our Congregational churches could all agree to do one thing at the same time. We are thinking of Children's Day, so near at hand, and which has grown in favor these last twenty-five years. It was only twenty-one years ago, however, that the National Council asked all the churches and Sunday schools to make, on the second Sunday in June, a special offering to the missionary work of our Congregational Sunday School and Publishing Society. Quite a number fell into line at once. More than ever are planning not only to celebrate the day, but to give their offerings in this direction next Sunday, and yet there are more than half that have not heard the suggestion, or, if they have heard it, have not heeded it. What a rattling of coin it would make if every Congregational organization should do something for this work; what an impulse it would give to this pioneer missionary work; what courage to those enduring the privations of the frontier; and what advancement to our whole denominational work! It is not too late to join the ranks yet. If only for once we could all do one thing at the same time.

Recently the Suffolk North Association voted to Rev. Frank Hyatt Smith a letter of dismission and recommendation to any presbytery of the Presbyterian Church. Warm remonstrances followed against such action from various quarters. A special meeting of the association was called for last Monday, which voted unanimously the following statement, the first sentence of which constituted the certificate granted to Mr. Smith at the former meeting:

> This is to certify that Rev. Frank Hyatt Smith, late pastor of the North Avenue Church in Cambridge, Mass., is a member in good standing of Suffolk North Ministerial Association, and at his request is dismissed herefrom and commended with brotherly love to any presbytery of the Presbyterian Church to which he may present this letter. Since Mr. Smith joined this association he has been legally adjudged insane. As the association cannot well obtain material for an intelligent judgment upon his mental qualifications for the ministry at this time, it refrains from all expression of opinion.

The last part of this certificate would seem to furnish ample reason for not voting the first part. If the case under consideration were not so serious, we should be disposed to put this document into our column of Risibles, as the only place in which it could explain itself.

To know what theological students are most interested in reading is to be able to prophesy what will be the preaching of immediately coming years. It is significant that this optional reading in Congregational seminaries, so far as indicated by Mr. Macfarland's article on page 823, is almost entirely confined to writers of the last half of the present century. It is mainly concerned, also, with one type of thinkers. It is philosophical rather than theological. It would be interesting to compare the data here furnished with similar testimonies gathered in Episcopal and Roman Catholic seminaries. Probably church history and the writings of the fathers would there be found to have the leading place. Perhaps it would be well if each class of schools included more of what engages attention in the other, and if biographies like those of McCheyne and Finney were more generally read.

What greater satisfaction comes to a father than that felt at the moment when he sees a son graduating from a theological school equipped and eager for the work of the Christian ministry? Our eyes rested the other day on a man who was passing through that experience. At fifteen his boy had said to him, "Father, I want to be a minister." "Well, my son," was the reply, "if that is your wish, though I see no means with which to put you through college and seminary, go ahead and I think the way will open." The lad did so, strained every nerve, met with the assistance which every boy of pluck and ability, bent on noble things, is likely to receive and today is possessor of both the collegiate and the seminary diplomas. The father, a plain, everyday man, but warm with enthusiasm in Christian service, and with an enviable record himself as a winner of souls, rejoices hardly less than the young man in obstacles overcome and prizes won. And neither of them is much disturbed by the talk about a superabundance of laborers and a scarcity of fields.

These days of strain for the missionary societies are brightened now and then by beautiful instances of self-sacrifice, not only on the part of the workers in the field but of the givers at home. Not long ago a young minister brought to Secretary Daniels of the American Board a ring belonging to his wife, which was an inheritance from a sainted mother. His wife had urged that it be given to the Board, and he reluctantly had consented. The secretary who received the precious offering and his colleagues could not refrain, as they went about, from mentioning it and what it represented. Two or three persons who casually heard the story were moved to purchase the ring and return it to the giver. So the other day Secretary Daniels had the joy of sending the ring back to this modest little woman in a New England parsonage, together with a receipt for $100 paid on account of the ring into the treasury of the American Board. The incident points two lessons—first, that there are still among us men and women who give until it hurts, and, second, that what some people call a chain of circumstances, but what we prefer to designate as the providence of God, continues to bring to pass results favorable to his children which no human wisdom could foresee.

There are some manifest disadvantages in having things settled, if they happen to be settled wrong. For example, the question has just come before the "holy office" of the Roman Catholic Church whether the passage in 1 John 5: 7—"For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one"—might safely be expunged as a gloss or at any rate be considered as of doubtful authenticity. The answer was that it may not. The facts of the case are that it is not found in any manuscript of the New Testament written before the age of printing, nor in any ancient version (not even in the Vulgate as completed by Jerome), nor in the quotations of any father of the church, although it would have been of the greatest service to the champions of the faith during the long controversy over the person and nature of Christ. That body which claims to be infallible stands committed, therefore, to an evident bit of false witness in support of a doctrine which is common to the whole church, and to an obscurantism which makes intelligent Biblical criticism impossible.

One of the important steps taken by the Presbyterian General Assembly was the adoption of the following resolution:

> That the board of home missions be directed to so reorganize its methods of administration that the executive work shall be placed in charge of one secretary, with whatever assistants may be necessary, and that he be accountable to the board for its faithful and efficient management.

The special committee appointed on this matter said in its report: "In the interests both of economy and efficiency there should be a careful reorganization of the office. We believe that the division of responsibility between two or more secretaries is undesirable." This indicates a change in the methods of administration of missionary societies which, we believe, will in due time be generally adopted. But it will involve extensive and difficult readjustments and its working in the Presbyterian Church will be watched by other denominations with much interest.

The Southern Presbyterian Church is a very conservative body. It has for a generation refused all overtures looking toward union with the Northern church, because of opposition to the political deliverances of which it held that church to be guilty. It has this year, as we have previously noted, taken steps to set up a new denomition, composed of its members of African blood. It has put the seal of its disapproval upon the tendency of modern women to push themselves to the front in church affairs by recalling and reiterating a deliverance of the General Assembly of 1832, as follows: "Meetings of pious women by themselves for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle of the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach and exhort or to lead in prayer in public and promiscuous assemblies is clearly forbidden in the holy oracles." What a fine moldy flavor of antiquity breathes in the phraseology of this bit of resurrected opinion! We wonder whether infant classes are considered "public and promiscuous assemblies" in the Southern Presbyterian churches, or whether the Southern Presbyterian men teach the infant classes!

CONGREGATIONAL CHURCHMANSHIP

This is the title of a remarkable address before the Congregational Union of England and Wales delivered last month by its chairman, Dr. C. A. Berry of Wolverhampton. On such an occasion in England noteworthy utterances are always looked for from the presiding officer, and expectation is usually rewarded. It is much to be desired that a like custom should give opportunity to make memorable the opening of our National Council meetings. It was, indeed, inaugurated at the last council, in Syracuse, two years ago. Dr. Berry's address is an important message to Congregationalists on this side of the ocean. Our English brethren, facing a church supported by the state and claiming exclusive grace and authority as well as exclusive rights, have always been compelled to spend much of their strength in declaring what they do not believe. The names they bear are negations. They are Dissenters and Nonconformists. Dr. Berry's address struck a positive keynote which found emphatic response. He showed that the strength of the churches lies in affirmations rather than in denials. Congregationalists in England have, perhaps almost of necessity, been too conscious of the presence of a state church whose power and arrogance they have felt compelled to resist. The outward pressure has kept them from internal disagreements such as have disturbed us more than them. But it is no less true for us than for them that we gain vigor and usefulness by dwelling on the principles we hold in common, rather than by giving prominence to the destroying of the errors of others.

Our Congregationalism is not merely the polity which distinguishes us from denominations which give authority to priests and bishops and ecclesiastical courts. Others who are not of us maintain our form of government, and from still others whom we would gladly fellowship we are distinguished by our peculiar emphasis and application of principles which we hold in common with them.

Why are we Congregationalists? Because we hold that wherever men are gathered together with Christ in the midst of them there is a true church of Christ; that that single company is sufficient in itself, possessing all the privileges and functions of a church; that it can be formed only of disciples of Christ; that the church does not make men disciples by receiving them into membership, but that it receives them because they are disciples; that Christians associated together receive and confer greater benefits than are possible when they are living apart from one another; and therefore that the growth of Christ's kingdom is promoted, not only by maintaining local churches, but through churches coming into organic fellowship with one another.

These principles Dr. Berry elaborates with much force and eloquence. Then he urges that Congregational churches must make the presence of Christ in the heart of each and in the midst of all their supreme consciousness. They are not societies made by men, but institutions created by the Holy Spirit. They stand apart from the world. This is churchmanship. But they stand apart that they may serve the world. Their life consists in being conscious that they are appointed by Christ to give the gospel to the world; and they recognize that other churches, even those which refuse to them fraternal recognition, are also instruments of the same Lord, to the same end. This is Congregational churchmanship. To make each member realize and enjoy his privileges, to move him to accept his responsibilities as a churchman, is to add to the power of Congregational churches and to exalt the dignity of the whole Christian Church. We realize this far too little. The Congregational idea is far less vital than the church idea. Congregationalists are not only companies of Christians carrying on together work which they have undertaken in common. They are spiritual communities directly related to an unseen Lord, and so sharing one another's experiences that each community becomes one body living and growing under the constant inspiration of their one Lord. "Many of our members," said Dr. Berry, "have not yet learned the alphabet of our church principles, or have learned it only far enough to misspell the watchwords of our faith." "Many others, while adequately grounded in knowledge, and while loyal and firm in their adherence to our doctrine, are singularly and lamentably deficient in active spiritual association with the church." "Our people must be instructed in the origin, the growth, the present significance of our spiritual church principles. But more than that, and perhaps even more urgently than that, they must be exhorted to the personal culture and the personal service of an active church membership."

It is much to have so high an ideal set clearly before us. It is inspiring to see distinctly drawn the picture of a Congregational church held by each member to be the highest visible manifestation of our risen Redeemer, the body which each member holds himself responsible to make perfect, without spot or blemish, and to love with all his heart. How to attain this ideal is the question which Dr. Berry endeavors to answer, but we fear with only a measure of success. He believes it may be realized through a church meeting which he describes. We recognize in it the prayer meeting, a regular service in most American Congregational churches, but which, we believe, is much less common in England. If all our churches could have such meetings as Dr. Berry sketches, we might indeed realize the ideal to which he aspires. "Effective church fellowship," he says, "is the blended life of souls who have given themselves to each other in Christ, and who, in selective association, can exchange the restraints of more public relation for the cordiality and communicativeness of a family circle." "Gladdened with song and subdued by prayer, compacted together in love and spiritualized by the presence of the Master, such meetings would set our churches on high, would fill and thrill them with the peace and power of God." But the most of our church prayer meetings are not of this kind, and even if they approached it more nearly than they do, so long as only about fifteen per cent. of church members, on the average, attend them, as is said to be the case, they would still leave the large majority of the church outside its inner circle of life. The ideal church prayer meeting is as much an effect as a cause. If Dr. Berry can tell us how to secure the diffusion of the spirit which makes such meetings spontaneous, we shall have discovered the secret of a noble Congregational churchmanship. Is not that, after all, to be found in the close relation of individual lives with Christ, bringing his disciples into communion with one another in the experience which is more precious and wonderful than any other? Those who come together with such glow of love for him that they cannot keep from speaking of it can never fail to realize the divine idea of the church, and this is the aim of Congregationalism.

THE HOME MISSIONARY SOCIETY'S ANNIVERSARY

The purpose of this meeting is to transact the society's business and so to place the year's record of its work before the churches as to quicken their interest and increase their gifts. In both respects the meeting at Saratoga last week came near being a failure. Except for the re-election of the officers whose terms had expired, which is simply the adoption of the report of the nominating committee, practically nothing was accomplished in the time set apart on the program for business. Fortunately, the society decided to take an hour which had been allotted to other matters in which to face the gravest financial crisis it has met for many years. If no definite step was taken to meet that crisis at least those present were brought to realize the gravity of the situation.

The program did not fail through lack of able speakers or interesting and pertinent themes. The essential thing lacking was an audience. It was smaller than at any anniversary for twenty years. It included few new faces. Scarcely a young business man was to be seen. Young pastors were rare. The votes cast for officers showed considerably less than 100 delegates present. The best speakers with the most inspiring themes find it hard to stir enthusiasm in those to whom the facts they rehearse are a twice-told tale, and who are present that they may help to arouse interest in the company which has not put in an appearance.

The society wisely voted to take Thursday forenoon next year for open discussion of its business problems. We predict that this will of itself attract a larger audience, and we trust that it will bring out wise counsels. It is due to the executive committee and the officers, especially in these days when their burdens are unusually heavy, that they should have at their service whatever wisdom the members of the society can offer.

The meeting by a decided majority expressed its conviction that the anniversaries of our benevolent societies should be held in one week in the same place. We believe that the time has fully come for this change. Our Baptist brethren, in their recent anniversary at Pittsburg, have put before us an object lesson which we shall do well to consider. The burden of time and expense laid on pastors and laymen to attend three meetings yearly of our three largest societies is greater than they can bear. The Christian Endeavor and other anniversaries absorb the attention of the young people. A succession of meetings presenting in a single week our great national and world-wide missionary work may command attendance that shall worthily represent the churches. Three annual meetings in different places cannot do this. It is not necessary to wait for the slow action of the committee of the triennial National Council appointed to report on this matter. The societies themselves, for their own interest, should give it prompt attention and at least express their judgment. We hope the example of the Home Missionary Society will be followed by the other societies this year.

Meanwhile, the time is at hand when this society will owe hundreds of missionaries the promised salaries without which they can hardly live, and which it will be unable to pay unless the receipts are largely increased over those of the corresponding months of last year. The one fact which must be pressed home on all Congregationalists is that every dollar given during the next six months to this society relieves, by just so much, the poverty of those missionaries who are doing the work which the churches believe is first in importance for the honor and prosperity of our country and the salvation from sin of multitudes of its people.

ARE THERE TOO MANY MINISTERS

Secular papers, such as the *New York Evening Post* and the *Springfield Republican*, have lately answered this question emphatically in the affirmative. Religious papers, such as the *Christian Intelligencer* and the *Herald and Presbyter*, while admitting that each church with a vacant pulpit has scores of applicants, and that many ministers are out of employment, insist that there are fields enough for men of the right sort.

A careful examination of our Year-Book giving the figures for 1895 furnishes a basis for judgment as to the supply of Congregational ministers. There were then 5,482 churches and 5,347 ministers. If every minister were employed there would still be 135 churches unsupplied. But the church of forty members which can provide sufficient support for a minister is an exception. Of the 5,482 churches 2,148 have less than forty resident members each. A large number have less than ten. Pres. J. K. McLean of Pacific Theological Seminary, whose long residence in California has made him the best authority on the subject, is quoted as saying that "there are 100 churches too many in this State, and if they should die off it would be the best thing for the kingdom of God." The statement is probably meant to include churches of all denominations. Several western States are in much the same condition in this respect as California. Many of these churches are practically dead. Taking out 300—a very moderate allowance—as having no services and little more than a name, perhaps the average membership of those remaining would be not less than twenty-five. To provide salaried ministers for them two or more churches must be yoked together, or one must be yoked with a larger one. To a considerable extent this is done. Nine hundred ministers ought to be amply sufficient to man them, and half of their support, at least, must come from home missionary funds. To provide one minister for each of the 3,334 churches having forty or more members, and 900 ministers for the 2,148 churches with a membership ranging from one to thirty-nine, we need 4,234 ministers.

The Year-Book for 1895 presents a list of 5,347 ministers. If one of every five be taken out to allow for foreign missionaries, those engaged in other business than preaching and those incapacitated by illness and age, there will still be left 4,278 ministers available for 4,234 pastorates. Several hundreds of these are always vacant and searching for pastors, and of course there must always be several hundreds of ministers looking for places. In 1895 there were actually in pastoral work 3,588 ministers.

The supply of ministers is increasing faster than the number of churches. During the five years preceding 1896 the net gain in churches was 665 and the net gain in ministers was 728. The number is also increasing of ministers in other denominations pressing to secure Congregational pulpits. From these ranks it is estimated that about one-third of our annual increase comes, and as many more ministers stand ready to respond to calls. From these facts and figures it seems evident that while there is abundant opportunity for ministers to preach the gospel, as Paul did, at their own charges, there are already ordained men enough to occupy all Congregational pulpits which can afford to give them reasonable support, while more new ministers than churches are being added every year. No doubt there are imperative calls to selected young men to enter the ministry. But so far as Congregationalists are concerned no general call needs to be issued to fill up depleted ranks.

THE CHURCH'S WORLD-WIDE FIELD

The Christian religion often has been called a world-religion, the intent being to indicate its adaptability for universal acceptance. Often this name has been given it by enthusiastic adherents in the heat of public speech or the glow of composition, and there have been some to question its appropriateness. There are not lacking those who insist that Christianity is not meant for all races, that the other religions which many nations have are the best for them, and that Christian missions are needless and foolish.

The definiteness and positiveness of our Lord's command to go into all the world and preach his gospel settles the question, of course, for all who accept his authority. This of itself is enough both to make plain our duty and also to show what we are to believe as to the universality of its fitness and claim to be accepted. But it is well worth while to compare it with the principal religions which in a sense are its rivals. Is any one of them adapted to become generally prevalent? One is Confucianism, of which most of the multitudinous Chinese are adherents. Another is Buddhism, which, with its kindred forms of faith, is professed in India. Another is Mohammedanism, which also has its stronghold in the mind and life of western Asia and northern Africa. There are others, but there is no other which can be compared in importance with these. If there is to be a world-religion other than Christianity, it must be one of these.

But no one of them is adapted to become a world-religion. No one of them appeals with the least hope of success to the great active, aggressive, colonizing, conquering nations, which all are Christian or in sympathy with Christianity rather than with anything else. No one of them has any earnest purpose of winning the world to itself. But Christianity is doing this very thing, slowly, to be sure, but steadily. It already has proved its fitness for all climes, all times and all races.

The world is its field, too, in the sense that it has work for every one and bids him do it. Its duties begin with one's own self and they extend themselves first to the home and the community. Every sort of taste, every type of intellect, every degree of culture, every form of worthy usefulness finds its value and its place in helping on the progress of Christ's kingdom. Christians keep their aim to win the world to Christ distinctly and prominently in view. In spite of their frequent remissness they mean business. Their grand, comprehensive purpose is an inspiration. Not to cherish it is to refuse to follow Jesus himself, for he is the source of it.

CURRENT HISTORY

The Philadelphia Commercial Congress

The International Commercial Congress, called to celebrate the opening of the Commercial Museum, whose purpose is to show what American manufacturers are doing for the sake of attracting foreign customers, was opened with speeches by President McKinley and the representatives of several of the South and Central American republics. The President spoke in a cordial spirit of our desire for closer trade relations with other nations, but diplomatically avoided discussion of the method by which they were to be brought about. On the other hand, more than one of the representatives of South American countries pointed out that the proposed tariff taxes on raw materials—wool and hides especially—were a direct restriction on and discouragement of trade. The dilemma of the tariff was never better presented. In taxing the hides of Argentine and Uruguay, for example, we are at once making it more difficult for our manufacturers of leather to enter the foreign market and reducing, in so far as the rate enacted proves restrictive, the power of the South American consumer to purchase the wares we have to sell. We must always depend upon a tariff for revenue, but such nice adjustments and risks of derangement in trade relations call loudly for an impartial and expert handling of the subject by a commission outside of but responsible to Congress. One of the significant utterances of this congress was a declaration by ex-Secretary of State Olney in favor of American ships.

The Mohonk Conference

The annual International Arbitration Conference met at Lake Mohonk, N. Y., as usual, under the presidency of ex-Senator Edmunds. The tone of addresses was hopeful and aggressive, in view of the growth of favorable public opinion. The declaration of principles, formulated by a committee of which Mr. S. B. Capen was chairman, and adopted by the conference, is as follows:

> The civilized world may well rejoice at the unprecedented progress of the cause of international arbitration during the past year. We deplore the temporary check to the cause by the failure of the Senate to ratify the proposed treaty with England, but we recall the majority of the Senate in its favor, large, though less than the necessary two-thirds, and we believe that while the small minority honestly opposed it their reasons were not such as to command permanent support. The overwhelming majority of the country should only be stimulated by this temporary failure to more zealous activity, urging our Executive to renew the treaty, with such modifications, if any, as may be approved in the light of the recent study of the subject by the Senate. Our country should also make a similar treaty with France, Germany, Austria, Belgium and Switzerland. The thanks of this conference are tendered to ex-President Cleveland, ex-Secretary Olney and to Sir Julian Pauncefote for their eminent services to the cause of international arbitration, and to President McKinley and Secretary Sherman for their hearty support of the same great cause.

This points toward renewed effort with still wider aims in view than even the treaty with England included. In contrast with these hopeful and pacific utterances have been the words of Assistant Secretary of the Navy Roosevelt at the Naval War College in Newport, urging the necessity of immediate and large increase of the navy, and especially in the number of battleships. Mr. Roosevelt evidently believes that the necessary prerequisite of arbitration is the ownership of a club.

The Currency Question

Secretary Gage has repeated and emphasized his declaration that the consideration of the currency question would follow upon the enactment of a tariff bill, and his words have helped toward the improvement of the business situation already manifest in some quarters. His statement that currency paid into the treasury in exchange for gold ought not to be paid out except for gold will commend itself as an abstract proposition to the believers in a gold basis, but requires for its practical carrying out an ample government revenue. The treasury officials express confidence in their ability to carry a gold reserve of $140,000,000 through the summer months, an amount which ought to preclude all thought of panic in view of gold exports. But whether the reserve be small or great the Government ought not to be storing gold in good times to lose it in times of distrust at the will of exporters and speculators. Mr. Preston, the director of the mint, reckons that the production of gold in this country for the current year will be $60,000,000, or a gain of $7,000,000 over 1896.

The Tariff

The leaders of the Republican party in the Senate continue to hold their followers in check and the debate moves on with reasonable speed. It is announced that the beer tax is to be abandoned. Let the people take notice that this is done under the selfish political pressure of a great business interest. Everybody agrees that the increased tax on beer is in many ways an ideal tax, easily and cheaply collected, large in aggregate amount, and imposed upon what can by no stretch of terms be called a necessity. No one pays a cent of it unless he chooses. Yet the leaders of opinion are afraid to enact it for fear of its effect upon their political fortunes in several of the States. The sugar schedule, when reached, will give occasion for sharp debate, and the wool rates are likely to be somewhat lowered. Except that the Senate, owing to the political situation, is really dictator, the changes of the bill, which has yet to pass the House and a conference committee, would hardly be worth following, but the desire of business men for stability and the passage, therefore, of any kind of a bill, keeps their attention fixed upon the slow progress of the debate.

Legal Decisions

The case against Mr. Searles has followed the precedent of the Havemeyer trial, an acquittal being ordered by Judge Bradley, on the ground that a simple investigation as to whether the sugar trust had contributed to a campaign fund would be an unwarranted search into private affairs of the company and plainly beyond the power of the Senate. Under these circumstances, said the judge, it must be held that the questions asked were not pertinent, and if construed to be pertinent that they were an unwarranted prying into the private affairs of the company, and therefore beyond the jurisdiction of the Senate. The judge's distinction is that Chapman refused to answer questions relating to the conduct of senators, but Searles to the private affairs of outsiders. The decision, if allowed to stand, greatly curtails the scope of Congressional investigations. The Supreme Court of Ohio has followed the precedent of that of Illinois in declaring the Torrens system of recording titles, which simplified and insured the titles to land after the pattern of a successful Australian law, unconstitutional. The Orphans' Court in Philadelphia puts another difficulty in the way of graded succession taxes by its decision that the exemption of any amount is unconstitutional, on the ground that it is in conflict with the provision that all taxation upon the same classes of subjects shall be uniform.

The Week's Casualties

The law of recurrence finds an illustration in a fire in a show tent at Lynn, where on a small scale the fire, panic and loss of life of the Paris bazar fire were repeated. A party of young people on a tally ho coach were run into by a train on Long Island and five of them were killed. The inquiry exonerates the railroad and blames the driver of the coach, but it is noted that the grade crossing was a blind one with no full view of the track. Wide as the Atlantic is, some of the most terrible of its accidents have been those of collision. The Atlantic Transport line steamer Mississippi and the Hekla of the Thingvalla line met in the fog, but fortunately with no resulting break below the water line. The coolness of the officers averted a panic and the disabled steamers proceeded on their way. The Mississippi reached New York safely and the Hekla has been reported near the Scotch coast. A heavy storm did much damage in Nashua, N. H. The sewers were choked by the quantity of falling water and the basements of the houses and factories were flooded.

The Spanish Crisis

After summoning and consulting the Liberal leader, Sagasta, and Marshall Martinez Campos, the former governor general of Cuba, the queen regent of Spain has given the Canovas cabinet a new lease of life. So far as can be judged at this distance the recall of Captain General Weyler was the chief point under discussion and the turning point of decision. The Liberals pledged themselves to recall him and Martinez Campos advised it, but Spain is evidently not yet ready to confess that his policy of repression and terror has broken down. At least, however, by the obstruction of the Liberals and the temporary breakdown of the cabinet, the way has been opened for freer discussion in the Cortes, where there is once more an unmuzzled opposition party. The judgment of Martinez Campos must weigh in the long run with Spanish public opinion, and the nation is likely to turn to him at last if its pride and obstinacy are not influenced by outside interference. In the meantime the contest goes on in Cuba with dogged persistence but without well-defined results, and discussion in Washington waits upon events. General Weyler, by proclamation, has extended his policy of concentration which has been the cause of most of the suffering hitherto to the eastern end of the island, where his authority extends, however, only to the points in the actual possession of his garrisons.

European Politics

The interest of the European situation waits upon the dilatory negotiations at Constantinople. In the meantime Turkey is organizing and administrating Thessaly, as if sure of retaining possession. President Faure of France is to visit St. Petersburg, accompanied by M. Hanotaux, who has become one of the prominent figures of European diplomacy, and French public opinion hopes much from the visit for the prestige of France. The English inquiry into the Jameson raid has been brought to an end without the production of the telegrams which passed before and during the trouble. The reason, freely given, for the collapse of the inquiry at this point is that the missing telegrams would have implicated those high in authority. The English jubilee preparations continue. All the colonies are to take part except British Guiana, which has refused to make an appropriation on the ground that the colony is too poor. The lower house of the Austrian Diet has been summarily closed by the Emperor Francis Joseph. Turbulent scenes, growing out of race jealousy between the Germans and Czechs in Bohemia, and the success of the latter in forcing the adoption of the Czech language as the official language of the kingdom, threatened, in the words of the premier, Count Badeni, to undermine the foundations of parliamentary institutions.

NOTES

Vesuvius is once more in violent eruption, the flow of lava being greater than at any time since 1872.

Hawaii refuses to yield the points in dispute with Japan, and the Japanese minister threatens to break off diplomatic relations. Two more Japanese war ships have sailed for Honolulu.

It is difficult to get at the real truth in regard to the Indian outbreak in Montana. The cattlemen's side of the story is that the Indians killed a sheep herder and afterwards several soldiers. What their provocation was we may probably never learn. The outbreak seems to be under control and we may hope that it will be the last of all our Indian wars.

The uprising in eastern Brazil, under the lead of the fanatical preacher, Antonio Conselheiro, has been suppressed by the capture of the rebel stronghold, but not without a desperate battle, in which a government defeat was only prevented by the artillery.

The Postal Congress has concluded its work, and the members are enjoying ten days of travel and sight-seeing east and west before final adjournment. The failure of the proposal to issue an international postage stamp is to be regretted, but the raising of the maximum letter rate for foreign correspondence from one-half to three-fourths of an ounce will be appreciated.

The pressure of the times is shown in the statistics of business failures for the past three years. Bradstreet's report, just out, shows an increase in 1896 of nearly 2,100 over 1895. Of these more than half were retail concerns. The proportion of failures was 14 out of every 1,000 concerns. Clothing and bicycles seem to be the chief risks. In the former 77 and in the latter 51 out of every 1,000 concerns went to the wall.

Rear-Admiral Samuel Phillips Lee died at his home near Washington, June 5. He was a descendant of Light Horse Harry Lee, of Revolutionary fame. He fought at Charleston, and in the passage of the Mississippi forts below New Orleans, commanded the North Atlantic blockading squadron, with which he captured or destroyed fifty-four steamers. Later he commanded the Mississippi squadron, with which he rendered essential service to the armies in the West.

IN BRIEF

We are not disposed to permit the queen's jubilee to pass without appropriate recognition of it, and we shall, therefore, next week flavor our issue with considerable material pertaining to this great forthcoming event. Rev. John Brown, D. D., of Bedford, Eng., the biographer of Bunyan and one of the leaders among English Nonconformists, has written for us a charming article on the higher life of the English people during Queen Victoria's reign. Mr. Edward Porritt, the well-known English journalist now residing in this country, treats of the growth of democracy during the same period. Mrs. Spofford has written a poem addressed to her Majesty.

Prof. George Adam Smith has finally been selected for the important task of writing the life of Henry Drummond, and an admirable choice it is. On both sides of the water the outcome of his literary labors in this direction will be keenly anticipated.

The report that President Slocum of Colorado College has received a call to Oberlin overstates the actual fact of the case. His is one of two or three names being earnestly considered by the trustees, but as yet nothing definite has passed between them and him. So it is too early for the friends of Colorado College to begin to worry, or for Oberlinites to lay in a stock of fireworks.

We are as confident of meeting our friends from Westhampton, Mass, at the annual meeting of the Home Missionary Society as we are of seeing the secretaries there, and this year our expectations were realized again. A delegation of ten came from this hill town five miles from the railroad—an example of interest in and loyalty to the cause which larger places would do well to imitate.

The General Assembly of the Southern Presbyterian Church, meeting at Charlotte, N. C., has unanimously adopted a measure by which the negro churches and church members will be organized into an entirely separate body. This is the result of long agitation and seems to be satisfactory to both parties. Whether it will result in similar agitation among the negroes connected with the Northern Presbyterian Church, which is strong in many parts of the South, remains to be seen.

Several experts in life insurance have lately declared, as the results of investigation, that habitual beer drinkers are bad risks for insurance. Dr. Bernacki says that the mortality of brewers after forty years of age is very much higher than the average. Self-interest ought to restrain men from fixing on themselves a habit which is demonstrated to be a shortener of life.

That was a clever turn in the speech with which Dr. Spining nominated Sheldon Jackson for moderator in the recent Presbyterian General Assembly. He drew a picture of the apostle Paul coming down to see the assembly, and when it was proposed to introduce to him an ex president of the United States and his postmaster general, both members of the body, the apostle replied, "I will see them later, but just now I should like to see Sheldon Jackson," and when the two met the apostle's salutation was, "Why, you are not any taller than I am!"

It appears that the sultan thought that the Congregational churches of America were an organization like the Jesuits, and that President Angell was one of their emissaries, with dark designs against the Turkish Empire. His Majesty's objection to President Angell as the minister of the United States to that country, now removed, may prove to have been an unlooked-for advantage, by giving him some true idea of the Congregational churches which are doing a beneficent work in his dominions, without cherishing any political designs.

The Minutes of the Association of California contain a report of its auditors, in which, after stating the amounts which were put into the hands of its late treasurer, they say: "We have been unable to secure any information of the late treasurer as to any payments made by him for the General Association, and have been unable to ascertain what disposition was made of the money." If such a statement were made by the auditors of a bank, what would follow? Are not our churches as much bound to sustain principles of honesty as business institutions?

Every one will sympathize with Dr. Parkhurst in his temporary breakdown of health and hope that his summer abroad may bring full restoration. He announced his retirement from politics and city reform activities in a farewell letter to his people, in which he says, "Upon my return in the autumn, and so long as I maintain my present relation to this church, my one devotion will be to my pulpit, to the life and work of this church and to the interests of its families and individual members." A picturesque and powerful figure will be gone from New York public life with the doctor's withdrawal, but the remembrance of his courageous and self-denying work will remain as a legacy of good.

Later news from Japan confirms the statement made in our columns last week concerning the Doshisha. Mr. Yokoi is the new president. Mr. Onishi of the Imperial University takes the place of Mr. Ukita as head of the college department. These changes do not appear to bring encouragement to friends of the Doshisha in this country. The Japanese government is building up in Kyoto well-equipped schools of all grades up to the university. The only plea for American Christians to give money to the Doshisha is the need of a Christian institution for the education of Japanese youth. But Mr. Yokoi is classed among extreme liberals and Mr. Onishi, we believe, does not call himself a Christian.

A New England ministerial association a

month or two ago had before it a number of theological students—Middlers and Seniors who were seeking approbation to preach. The examination revealed a greater degree of mental unsettlement with regard to points of doctrine than was agreeable to some of the more conservative examiners. It happened also that the least satisfactory candidates were the men who had studied longest. It was therefore perhaps not to be wondered at, though the resolution sounded rather oddly, that at the close of the examination a member of the association moved that the Middlers be approved to preach and that the Seniors be recommended to study further. No, they were not Andover men.

It is not in New York alone that people are complaining of the noise made by the Salvation Army, but citizens of Evanston, Ill., have been so troubled that, at their request, the police took the matter in hand and caused several arrests. Colonel Brewer, whom we in Boston remember so pleasantly as Major Brewer, defended his associates in an earnest speech, and succeeded in persuading the jury to vote for acquittal. We judge that this crusade in different parts of the country against the disturbance of people's rest by noisy demonstrations is not animated by hostility to the Salvation Army or its work. The same people under the same circumstances would complain against a German street band.

Score one for the South! In Virginia a Negro convicted of an infamous crime was hanged after full legal trial by the regularly constituted officers of the law, while on the same day a mob in Ohio, not many miles from the capital, took from the hands of the sheriff another Negro, sentenced for the same crime to twenty years' imprisonment, and hanged him. All the centuries of Christian civilization seemed to have slipped from the men and women in the brutalized crowd that completed the lynching after they had once been driven off by the militia, who only did their duty. The leaders of the mob are guilty not only of the murder of the Negro, but of the death of those of their own company who were killed. The whole affair is a disgrace to the neighborhood and to the State.

Dr. Griffis is adding unkind limitations to his gift to the Hollanders of leadership in Pilgrim thought. According to his latest announced researches, the passengers on the Mayflower were a very cosmopolitan set. John Alden was an Irishman—which, perhaps, accounts for his selection by Miles Standish as a proxy wooer—and there were others from the Emerald Isle. But we suppose they all learned their church and civil government in Holland, so that the Dutch mortgage on New England influence suffers no diminution. We have always thought it such a pity that the Hollanders, who taught others so efficiently, could not have taught their own people, so that there might have been the moral and political force of a second New England at New Amsterdam.

Here come the baccalaureates again and we pause to hear the strains of hope and incentive which are rising upon the June air, East West, North and South. Last Sunday initiated the procession, and among the valuable discourses preached were Professor Ryder's to the theologues at Andover, Rev. C. M. Southgate's to the young women of Lasell Seminary at Auburndale, President Taylor's at Vassar, Rev. A. E. Cross's before the Springfield Bible Normal College and Rev. G. G. Atkins's at Arms Academy, Shelburne Falls. The 100th anniversary of the birth of Mrs Emily Graves Williston, wife of Samuel Williston, was celebrated at Easthampton, Mass., with special services, including a sermon by Rev. Joseph H. Sawyer of the seminary which owes its endowment to the Williston benefactions and bears their name.

Mr. Joseph R. Farrington, who has just died after serving for twenty-seven years as superintendent of the Maine Reform School for Boys, belongs to the same type of public servants and social reformers as that with which the late beloved warden of Concord, Colonel Tufts, would be classed. Prevented from carrying out his early ardent longing to be a foreign missionary, Mr. Farrington brought to his difficult task that quality of consecration which burns in our most successful workers at home and abroad. His work as an educator was substantial and far reaching, and the hundreds of boys who have passed in and out of the school during his connection with it have felt the touch of his genuine Christian manhood. Happy is the State that can command the services of such a person in so trying a capacity as the management of a public institution.

They are having a quiet laugh in one of the college towns in the western part of Massachusetts over the slip which two prominent Congregational ministers made concerning Whitsuntide, the Sunday which is set apart in Anglican and Roman Catholic churches to commemorate the descent of the Spirit. This year last Sunday was Whitsunday, but one of the ministers alluded to must have consulted his church calendar rather hastily, for the Sunday before, which was Memorial Day, he preached a sermon commenting on the fact that this year Whitsunday and Memorial Day fell on the same day, constituting a coincidence rare enough to merit comment. He therefore drew some very appropriate lessons from the blending of the civic and ecclesiastical festivals. The president of the college in the same town, who heard the morning sermon, was so much impressed with its leading thought that he addressed his students that afternoon at vespers on the same subject, though naturally treating it in a different form. When the Episcopal rector, later in the day, heard of the two discourses preached on the same idea he thought it was his turn to smile, and he has been smiling at intervals ever since.

ORPHANS IN MARSOVAN

BY REV. CHARLES C. TRACY

Some months ago, in obedience to what seemed immediate duty, our station decided to undertake the care of a score of orphans. We soon found that we ought to take in several scores. About the same time came an appropriation from *The Congregationalist* fund sufficient to support eighty orphans one year. Taking this as a providential indication, we received the helpless little boys and girls till there were forty-six of the former and forty-eight of the latter—ninety-four in all. We are expecting others still to swell the number to about 130. The support of each costs $22 a year. They are decently and comfortably fed, clothed and housed, one of the missionary dwellings being given up to the girls, while the boys are accommodated in rented premises adjoining the mission grounds. There are many more than 130 needy orphans, but we can go no further without addition to our funds. One of the missionary women acts as superintendent of this branch of the work, with half a dozen assistants. There are two well-ordered schools for the orphans; one for the boys, taught by a college graduate of last year, one for the girls, taught by a graduate of the Girls' Boarding School. These teachers are with the children day and night. We now find ourselves with about 400 pupils on these premises, including the students of Anatolia College, the Girls' Boarding School and the orphans.

These orphan children are happy in their new home and the woes of the past are fading out of their minds. As I write, a clatter of feet under my window announces the return of the orphan boys from the fields, where, with their teacher and our *cavass* as guard, they have been recreating and gathering flowers. At least once a week all the boys and girls who have been orderly and obedient are permitted to go to the fields and vineyards for an outing, and very few are those who have to stay at home.

The children all attend church and Sunday school. Each orphanage has a little stock of books and pictorial papers in the native languages. On Sunday afternoons they may be seen in groups in the orphanage gardens, listening to the reading of this evangelical literature or poring over the pictures.

Poor children! Their fathers perished in the outbreaks, many of them before the eyes of these little ones. The condition of all became sad, that of many distressing. Notice that little boy—he was left to find his living in the street, and for warmth slept at night by the side of a dog in a hollow tree. There are some children who fifteen months ago were huddled, hungry and nearly naked, in their pillaged and empty homes, and creeping to their wretched mother's side said, "It is better for us to be covered up in the ground by the side of our father." But here they are comfortable and happy, improving their minds in school, playing with balls and tops at time of recess, acquiring the knowledge of the way of life, preparing to be useful to their people in coming time.

May blessing rest on all who have given of their substance to help the fatherless.

Marsovan, Turkey, May, 1897.

STAFF CORRESPONDENCE

FROM NEW YORK

Our Congregational Clerical Union

This pleasant and profitable gathering of "Congregational ministers of New York and vicinity" (both the first and last words of the title are liberally construed) has closed its sessions for the summer, to meet again in October in the quiet "managers' room" of the Bible House. Besides the discussion of topics presented by the regularly attending members, several of the more recent themes of special interest introduced by invited speakers were: Life in Idaho, by Rev. E. A. Paddock; Work in North Dakota, by Rev. H. C. Simmons; Union of Church and State in the Treasury (public money voted for sectarian uses), by Rev. Dr. J. M. King; The Gospel and Working People, by Dr. J. H. Hoadley; City Missions, by Dr. A. F. Schauffler; The Outlook for Missions, by Dr. E. M. Bliss. Just before leaving for Washington Theodore Roosevelt greatly interested the union with a free, confidential talk on The Effort To Do Practical Good in Politics. Another of the most attractive meetings was devoted to African slavery and the Phil-African League. After an address by Rev. Dr. L. T. Chamberlain, president of the league, he introduced Mr. Heli Chatelain, the native African explorer, linguist, scholar and missionary, who is secretary and general manager of the league. The two, with Dr. Josiah Strong, fully set forth the purpose and methods of the enterprise: to establish native, civilized, self-supporting towns on the high tablelands of south-central Africa, about 500 miles from the coast, to be settled by industrious, law-abiding natives, whose influence shall oppose and finally end the slave trade still carried on among 50,000,000 natives, of whom it annually destroys the lives of not less than half a million. The obvious difficulties in the way of the enterprise were considered and shown to be not insurmountable. Information concerning the plan can be obtained from Dr. Chamberlain, 513 United Charities Building, in this city.

The Cooper Union

It was an interesting coincidence that the unveiling of the Peter Cooper statue should take place simultaneously with the annual Commencement of the schools of science and art for which he so liberally provided and with the opening of the new Cooper Union Museum of Decorative Art, to the founding of which his granddaughters, the Misses Hewitt, have given several years of study at home and abroad and a large amount of money. The museum will add largely to the facilities for art study already afforded by the institute, and to the debt of the city to this philanthropist for his generous provision for the culture of boys and girls with capacity and desire to earn an honest and honorable living but hampered by poverty. More than 3,000 of these have been taught in the Cooper Union schools within the year. A brother of Mr. Cooper has added $200,000 to the endowment.

Potato Patch Aid

One of the newer methods of the Salvation Army, far wiser than the supplying of the lazy with free food, is the putting in practice of the “potato patch plan,” heretofore spoken of in these columns. Already seventeen uncultivated acres in Hoboken, ten in Jersey City, six in Elmhurst, L. I., and eight in Flatbush have been “leased,” free of charge, to the army, and more land is promised in Brooklyn suburbs and elsewhere. The plan is to cut these lands into small lots, prepare them for planting, give the seed when necessary, and allot each to an accepted worker for cultivation, the privilege to be withdrawn when not suitably improved, and the land to be restored to the owner when sold or needed for his uses. The worker’s peaceable possession is to be secured by the police, and the proceeds are to be the reward of his toil, with the benefit of having earned them in place of the degradation of having begged them.

The army has secured for its headquarters a new attraction—one of its Chicago officers who calls himself “the champion long-distance singer of the world.” He claims ability to sing sixty hymns in an hour, and on his first evening’s attempt actually sang fifty-five hymns in fifty-nine minutes with accompaniment of the full band of wind, string and taut-sheepskin instruments. But the noise thereof ceased at 9.30 or thereabouts, which was well.

Pastoral Resignation

Rev. Albert F. Newton, formerly of Marlboro, Mass., who became pastor of the Rochester Avenue Church, Brooklyn, in January, 1892, resigned the latter charge on the first Sabbath in June, to take effect on Oct. 1. Mr. Newton, a tireless worker, has given his whole time and strength to the pulpit, pastoral care, Sunday school and other interests of the church and congregation, and his work has been eminently successful (224 new members received), though wrought under serious difficulties arising from a difference of opinion as to a change of the place of worship, leading to a secession of a part of the membership and the forming of a new church.

Our Church Extension Society has recommended that the two churches be reunited, that a new house of worship be built on a more convenient site to accommodate the new organization and members of other churches living near who will be invited to join.

It is to favor this union of the two churches that Mr. Newton unselfishly resigns, as does Dr. J. G. Roberts, in charge of the other (Patchen Avenue) section of the original Rochester Avenue Church. Mr. Newton will be ready for a new pastorate in October, and one with his proved qualities, to which the best known Brooklyn pastors will testify, should not be long unemployed.

Personal

Dr. Behrends goes shortly to give a course of lectures in Bay City, Mich., comes thence to his Shelter Island home, and in August takes a brief trip to Europe, and resumes Sunday service on the second Sunday in September.

Dr. Charles Cuthbert Hall closed his Brooklyn pastorate on June 6. A delightful farewell reception for himself and wife, held in the church parlors May 27, was attended not only by his own people but by pastors and members of other evangelical churches of the city. Dr. Storrs voiced the sentiment of the churches and pastors in one of his apt and felicitous addresses, to which Dr. Hall feelingly responded. The Brooklyn pulpit loses much, but Union Seminary rejoices in a corresponding gain.

Rev. John McNeill, the Scotch evangelist, gave the last few days of his month’s stay here wholly to Brooklyn. His last sermon was preached in Lafayette Avenue Church, May 27, after which he left for Pittsfield, Mass., seeking a few days’ rest before sailing for home. HUNTINGTON.

WHAT IS THE ALTERNATIVE

BY REV. GEORGE A. GORDON, D. D.

Nothing could be kinder in spirit and purpose than Dr. Stimson’s criticism in *The Congregationalist*, June 3, upon a recent book of mine. If Dr. Stimson’s criticism had only been fundamental and thorough; if he had but set his antagonism to my views in some radically contrasted principle; if he had proved that the Christian Church in the persons of its great leaders has always believed in the unlimited moral interest of God in mankind, or, if unable to do this, he had shown that this position could be philosophically reconciled with the traditional creed, or, yet again, if he had stood squarely by his conservatism, there would have been no call for this word from me.

But the fact that Dr. Stimson by no means goes to the root of the matter, that he appears to be unconscious of the logic of his own admission as to the unlimited moral interest of God in the race, leads one to ask, What is the alternative which he would propose in place of the view which he condemns in the book to which reference has been made? For, after all; the real issue between us is whether God is or is not on the side of humanity. Dr. Stimson seems to think that upon this question there can be but one opinion. It is as good as settled at conversion that the moral interest of God in man is universal. This is the new departure of which Dr. Stimson seems to be completely unconscious.

That God has been conceived to be on the side of the elect, and not on the side of the race as a whole, has been the leading position in the traditional theology since Augustine. That great spirit found the sole warrant for the salvation of the saved in the divine predestination. It is God’s work and it begins in his eternal purpose of mercy for the elect. Augustine does not hold to the decree reprobating the wicked. His logic failed him here. He simply says that the Almighty passed the wicked by, as, for example, in our Lord’s parable the priest and the Levite passed by the poor Jew who had fallen among thieves. Surely it is clear as the day that Augustine did not believe in the unlimited moral interest of God in mankind, and Augustine’s view was the prevailing view, at least, until the Reformation.

If Dr. Stimson has any doubts as to the position of John Calvin upon this question, I entreat him to refresh his memory by reading again the twenty-first chapter in the third book of the Institutes. The heading to the chapter may be sufficient: “Of the eternal election, by which God has predestinated some to salvation, and others to destruction.” Were it not that so many rash statements are current regarding the theological opinions of great leaders in past times, it would be wholly unnecessary to quote the Westminster divines upon this subject: “The rest of mankind (the non-elect) God was pleased, according to the unsearchable council of his will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and ordain them to dishonor and wrath for their sins, to the praise of his glorious justice.” Persons of no more penetration than the present writer cannot see a very strong case here in favor of God’s unlimited moral interest in man, or indeed in anything.

But these witnesses are foreigners and strangers to our commonwealth of faith. Let us hear the great founder of American theology, Jonathan Edwards: “Thus it is necessary, that God’s awful majesty, his authority and dreadful greatness, justice and holiness should be manifested. But this could not be *unless sin and punishment had been decreed.*” In the same discussion this great but bewildered thinker asks whether it is not proper to say “that God would have it be, that Judas should be unfaithful to his Lord.” And he argues that since the sin of crucifying Christ was foreordained of God, and since that is the head and representative sin of the world, it follows “that all sins of men are foreordained and ordered by a wise providence.” And what shall I say more? For time would fail me to tell of Hopkins and Emmons, Dwight and Taylor, Hodge and Park, and numberless other lesser lights, and multitudes with no light at all, who have held to the position expressed by a distinguished New Haven theologian of a former generation: “That God has eternally purposed to renew and sanctify and save a part only of mankind.”

No longer ago than 1830 the General Assembly of the Church of Scotland, by an overwhelming majority, recorded “its detestation and abhorrence” of the idea “that the agony of Christ expressed the measure of the love of God for every man.” Thus was McLeod Campbell’s faith in the universal love of God in Christ reprobated sixty-seven years ago. It would seem that not evolution only, but also arrested development, has been an Alexander the Coppersmith, “doing us all much harm.” “And like as Jannes and Jambres withstood Moses” so have the traditions of men withstood the truth and blocked the path of wise progress.

From the days of Augustine until recent years, with but few and ineffectual exceptions, the philosophical position of the

Christian Church has been that God was on the side of a part only of our humanity. Anything other than a partial redemption was not even dreamed of, and that simply because it was forbidden by the divine decree. The protest of Arminius and the revolt of Wesley, however noble in feeling, did nothing for the overthrow of the philosophical partialism of the traditional creed, did nothing to secure in the purpose of the Eternal ground for a gospel for mankind.

Now I know well that the positions mentioned above Dr. Stimson, and the many able and honored brethren whom he represents, repudiate with all their hearts. But they do not follow up this sentimental repudiation with the necessary intellectual repudiation. They preach and write of the universal and absolute love of God, but the moment that one ventures to draw forth the implicit logic of their sublime sentiment they regard him with serious suspicion. Either the noble preaching of these brethren has a ground in the relation of God to mankind or it has not. It is either in accordance with the infinite purpose or against it. If it has behind it the sympathy of the Eternal there is implied in this position a revision in the metaphysics of the traditional theology that amounts to a revolution.

My difficulty with Dr. Stimson, and with all those who agree with him, is that they are preaching the new theology every Sunday and at the same time refusing to recognize the intellectual principle upon which their whole gospel and their entire power depend. They are eagerly plucking the fruits of the tree of life and all the while denying the eternal root. Their message of the unlimited moral interest of God in mankind is rendered baseless as the fabric of a vision if placed upon the foundations provided by the traditional theology. The issue comes to this: God's purpose of salvation either does or does not include all men. If it does not include all men Dr. Stimson's gospel of God's unlimited moral interest in the race is vain. If the divine decree does include all men the logic of the new theodicy, which Dr. Stimson thinks contains a fatal fallacy, becomes irresistible. If God is for us who can be against us?

We may be against ourselves; free will is an element in human history. It doubtless is an element, but surely it is not the primary or determining one. That contention would again revolutionize the entire body of theological belief. However much one may make of the will of man one must regard it as secondary to the will of God. This has been the note of all the greater thinking in these Christian centuries, and if the appeal is taken to the Scriptures the issue is the same. "By grace have ye been saved through faith; and that not of yourselves: it is the gift of God." Those who regard the human will as primary and final in the process of salvation would invert the maxim of the great apostle, making it read: "By works have ye been saved; and that of yourselves: it is not the gift of God."

The power to obstruct God temporarily certainly inheres in man. That it is not necessarily a permanent obstruction the lives of all good Christians clearly prove; that God's outlook should be hopeful for mankind would seem to follow from the numberless wills that he has already won. But, whatever the outlook may be, one thing should be certain, that while God remains God his moral and redeeming interest in man must continue. And if it shall continue forever, it can only be because of his eternal decree inclusive of all mankind. And if the eternal decree in favor of a part of the race does not destroy the freedom of the elect, it is difficult to see how the same decree made universal can be fatal to free will. It would be an interesting story to show the impossible logic of the old theology at this point, but it cannot be done in this article.

If the scheme to which Dr. Stimson objects is really poor, let us have the alternative. Let us be radical in our mutual criticism, for it is matter of life and death, and any thought other than that of personal kindness cannot enter into so serious a discussion. If the traditional theology is right in its fundamental position concerning the relation of the will of God to mankind, then every man in his senses must know that God is not the Father of all men. Let us honor sentiment where it is the inspiration of truth, but let us scorn it where it is at war with the eternal purpose. Let the conservative brethren have the courage of their convictions. Let them adhere in feeling to the partialism of the old theology, if they still hold to its fundamental idea of the relation of God to mankind. The appearance of Universalism can be avoided in one way only—the old way—by limiting the redeeming purpose of the Eternal Father to a part of the race. But think of the price thus paid for the suppression of a heresy! The moral character of God is discredited, the infinite love dissolves in endless death.

But what is the practical outcome of this sort of teaching? What is its effect upon those who are Christians? "Shall we continue in sin that grace may abound? God forbid." That appeal is conclusive upon the conscience of every good man. Besides, optimistic philosophies of history are not for wrongdoers. They exist to keep from despair those who labor that Christ's words may be fulfilled: "And I, if I be lifted up from the earth, will draw all men unto myself." They are the secret and essential inspiration of the men and women who labor that the whole earth may be subdued to righteousness. They constitute the plan of campaign, the hopeful outlook for the church militant, and it is as absurd to suppose that good men will substitute ideas for actions as it would be to imagine that brave soldiers should rest solely in the strategy of a great commander. In the first instance only the moral and in the second only the intellectual fool could be guilty of such conclusions. Without hope the church of Christ would die, and it is hard to see how the infinite hope, inspired by the God of hope, should do other than set its inmost heart on fire with the love of righteousness.

But the new conception of the relation of God to mankind, which is the fundamental point in this article, gives a power of appeal to the conscience of sinful men logically impossible to the old. Sin then becomes resistance to God, opposition to the realization of God's holy plan in the personal life, contempt of his bright design for the soul of his child, mockery of the purpose of measureless and ineffable love. Under this view alone is it possible to fill the sinner's mind with the due sense of his inexpressible shame. And hold a man up to shame long enough and he needs no other interpreter of the horror of his sin. It is because the old theology borrows the ground of appeal from the new that it has power over the godless conscience. From personal observation as a youth in Scotland I solemnly aver that the preaching of the doctrinal side of Calvinism—which is the only faith opposed to mine—is one of the most deadening forces to the moral nature that I have ever known. Its uncertain fatalism to sin and woe have proved in numberless instances the machinery of torture and absolute moral despair.

If, behind history and the universe, God's decree exists eternally in favor of all men and every man, then although sin enter, and the ages groan under the accumulation of the evil consequences, where sin abounds grace shall much more abound; all gates open to God's advance; all times are in his hand; all spaces are fields of opportunity for his Christly love, and his pursuing presence must follow the sinner, in infinite pity, to the last hour of his existence. Which shall triumph, God or the sinner, I have ever left an open question, although in building my hope upon God in Christ and siding with him in the eonian conflict I seem to myself not unwise.

METHOD IN GIVING

BY REV. HENRY H. KELSEY, HARTFORD

There are but two methods in giving—the occasional and the proportionate. According to the first one gives as occasion presents itself. An appeal is made for some worthy object and we respond—giving, or not, a dime or a dollar as our feelings are moved, as we feel we can afford to give. One feels that he ought to give, yet feels that he cannot afford to. Often giving by this method is generous; generally it is not. It is spasmodic at best; at its worst it is selfish and small. This is the common method.

The other way is, first of all, systematic, and there is no worst in it. The giver recognizes that a part of all income belongs to God, and when the weekly wage, monthly check or quarterly dividend comes in a proportion is taken out as the Lord's money. Then, when an occasion is presented, the only question ever to be settled is, "Does the Lord want me to give his money to this object, and, if so, how much?"

I have known a few persons who give according to the proportionate plan, who take the tenth as a standard and 1 Cor. 16: 2 as a rule. To find out just how it works, and whether the things said in favor of proportionate giving are true, I recently sent out to such persons the following questions:

1. What is your rule about giving? If you give proportionately, what proportion?
2. On what Biblical teaching do you base your proportion?
3. Do you find it hard or easy as compared with the ordinary haphazard way of giving?
4. Is your income over or under $1,000?
5. What is the size of your family?
6. What is the result to you financially of giving one-tenth to the Lord? Are you richer or poorer? Is it harder or easier to get along?
7. What is the result on the spiritual life of yourself and family?

The questions were sent to persons living in city and country, of large families and single men, wage-earners and people of large incomes, in the East, West and South. Replies were received from thirty fairly representative men. Twenty-eight give one-tenth or more; one gives one twentieth, not including support of the home church; one did give a tenth, gave it up, but was so much helped by the practice that he will begin again.

As to the Biblical basis of their practice and proportion, the general statement is: "The Jew under the law gave one tenth and much more. The Christian under grace ought not to be meaner than the Jew." All say that giving on this plan is easier. Some qualify and say: "Perfectly easy," "Vastly easier," "Easier and feel it less," "I give more and feel it less," "Infinitely easier."

To question six these persons agree without exception in saying that they are not any poorer than they were before they gave so much; all have been prospered and some have enjoyed great prosperity. One man, whose income is $700 and has a family of five, says, "We have been prospered right along since we began the practice." Another says, "The more I give the more I get." Another, "Richer; a complete fulfillment of temporal promises." Another, whose income is $1,000 and who is educating two children in college and has two at home, says: "I give all I can. My ideal is one-tenth or more." He thinks he is richer and is planning to give more. Another says, "Direct result, no financial gain; indirect financial result through character or spiritual development, unknowable."

One now very prosperous man says he began at conversion, when he was very poor, to give on the Jewish principle of devoting one-tenth to the Lord. He now tries to act as the Lord's steward, believing that all he has is his, and that his service is the highest use he can make of all his faculties and possessions. One gentleman, whose name, were it given, would open the ears of the readers of *The Congregationalist* to his testimony, says: "In answer to your question as to whether I followed the principle of tithing in the matter of benevolence I am glad to say yes. I am grateful to the Lord that he led me to do it before I was twenty years of age and when on a very small salary. It has always seemed to me that the principle of systematic benevolence should be adopted by all our young people as soon as they have any income of their own. The point to be pressed constantly is that all we have we hold in trust; we have nothing of our own. The man, therefore, who fails to recognize God is the meanest kind of an embezzler, for he is stealing trust funds."

These are samples of the testimony received. These people agree in saying that, having tried, they know that the proportionate method of giving is the easiest and most satisfactory, has helped rather than hindered material prosperity and wonderfully increased their spiritual growth and comfort. As these replies came in, in many instances, accompanied by a personal letter, I became overwhelmingly convinced that the argument from experience wipes out every theoretical objection against this method of giving. Instead of any Christian not being able to afford to give so much as one-tenth to the Lord, the fact is none of us can afford not to. Even persons of small income and large family have found uniformly that it pays to be honest with God and to trust him. Persons in debt have found that by paying their debt to God promptly he gives them the wherewith to pay their debts to men. "Them that honor me I will honor." The average Christian fails to honor God with his money. The self demon has a grip on us with respect to our pocketbooks. Nothing will so quickly and thoroughly dislodge him from his possession as the practice of proportionate giving.

TENDENCIES OF THOUGHT AMONG THEOLOGICAL STUDENTS

BY CHARLES S. MACFARLAND

Our theological seminaries are sending forth this year about 150 young men to minister to our Congregational churches. Much interest is naturally felt with regard to the tendencies of thought among these men whose young blood is to be infused into our churches. A leading preacher said recently, "When I want to know the direction in which theological thought is tending, I go to our theological students; that is, to the best of them, and find out what they are thinking." There is reason in this. Our seminaries are the sources of the religious teaching in our churches. And this becomes increasingly so as the college and seminary men take the places of untrained preachers of the past.

Speaking generally, it may be said that on the great questions which today especially agitate the theological world our theological students are divided much as our preachers and pastors are. On such questions as the nature of inspiration, the ontological being of Christ and the theory of evolution the students may be divided into four classes.

There are the extremely conservative, the extremely radical, those whose aim is to steer judiciously, and a fourth class who may be said to be on the fence, but leaning generally to the conservative side under the influence of sentiment or policy. Generally, in a given class, the strongest men will be found among those who are extremely radical and those who try to maintain a "judicial" position. Of course, the proportions in which these types of men exist vary with the general tone of the seminaries.

Comparing the students as a body with the men outside in the pastorate the proportions would be by no means the same. Those who hold to the traditions of the elders would be far fewer and much less tenacious in their grip than their older brethren. Those of radical views are probably a little more "advanced" than those of liberal tendencies outside. For example, with regard to the question of inspiration, there are probably few, if any, of the students in our Congregational seminaries whose studies in Biblical criticism would permit them to stand with Professor Green.

The following results were obtained from interviews with sixteen representative men in one of our seminaries. These are the books which have most interested and strongly impressed them during their period of preparation for the ministry:

In philosophy and theology it is not surprising to find first on the list Dr. G. A. Gordon's Christ of Today. Thirteen out of the sixteen had read it. Five stated that its influence on them had been strong, and that it fell in with their own modes of thought and interpretation. Ten had read largely of Bushnell's works, Nature and the Supernatural being especially praised. Of Lewis F. Stearns's books five had read The Evidence of Christian Experience and nine his Present Day Theology. Six had found him especially helpful. Dr. Newman Smyth's works had been largely read, mainly Old Faiths in New Light, Personal Creeds and Christian Ethics. Seven gave warm expression of indebtedness to Dr. Smyth. Eight had read Fairbairn's Place of Christ in Modern Theology, and five gave it an especially high place. Dr. Lyman Abbott's Evolution of Christianity had been read by five, three of whom gave it exceptional commendation.

The only work on systematic theology that had been largely read was Dr. Clarke's Outlines of Christian Theology, to which seven expressed great indebtedness. Eight had read largely of Bruce's works, mainly The Kingdom of God, The Training of the Twelve and his Apologetics. John Fiske's Destiny of Man and Idea of God had been generally read; so had Drummond's Ascent of Man, Stevens's Doctrine and Life and Allen's Continuity of Christian Thought. Professor Allen's book especially was accorded high praise.

Other works of particular attractiveness were Gordon's Witness to Immortality, Horton's Teachings of Jesus, Ullmann's Sinlessness of Jesus, Briggs's Bible, Church and Reason, Beach's Newer Religious Thinking, Balfour's Foundations of Belief, Robertson Smith's works, Harris's Moral Evolution, Horton's Revelation and the Bible, Ladd's What Is the Bible? Romanes's Thoughts on Religion and his Life, Le Conte's Evolution and Religious Thought and Caird's books on evolution. Professor George Adam Smith's Isaiah was accorded hearty gratitude.

In works on preaching Brooks's Yale lectures stand first. The others were Dr. Van Dyke's Gospel for an Age of Doubt, Dr. Watson's Cure of Souls, Dr. Dale's and Beecher's Yale lectures. Among preachers Brooks heads the list. Fifteen had read largely of his sermons, and ten accorded them especially high tributes. Frederick W. Robertson comes next with thirteen, followed closely by Bushnell with twelve. Other preachers who had been carefully read were Beecher, Dr. Watson, Dr. T. T. Munger, Martineau, Lyman Abbott, Mozley, Maurice, Channing, Newman Smyth, Liddon, Newman, Theodore Parker, Dale, Bishop Butler and Caird.

As respects the poets, thirteen had read Browning, five of whom gave him first place. The same number had read Tennyson. Whittier comes next with nine admirers, and Wordsworth follows with eight. The only other poets largely read were Shakespeare, Milton, Lowell, Burns and Longfellow.

On social problems twelve had read Kidd's Social Evolution. The others most widely read were Ely's Socialism and Social Reform and his Social Aspects of Christianity. Only two had read Herron. Others were Strong's New Era; Dr. Gladden's Applied Christianity, Tools and the Man and The Cosmopolis City Club; Bradford's Heredity and Christian Problems; and Abbott's Christianity and Social Problems.

Carlyle, Ruskin, Emerson and Kingsley had been quite largely read. Hamilton W. Mabie was a favorite among the writers of today. Among the novelists the leading were: Thackeray, Dickens, Scott, Hugo, Eliot, Tolstoi, Ian Maclaren and Blackmore.

In biography F. W. Robertson holds first place, followed by Bushnell, Brooks, Maurice and Thomas Arnold.

Of course these books by no means form the only reading of these students, nor do they adequately represent the thoroughness of the work done in connection with the classroom. Books used in any sense as text-books, read collaterally with their specific study, such as Wendt, Weiss and Beyschlag, books on church history, Biblical criticism and text-books on theology and philosophy were not included. These lists included only the optional reading of the students, and for this reason show more conclusively their trend of thought.

Hardly a man had read any systematic theology outside of that required by the course of study. The nearest approach to such would be Clarke's Outlines of Christian Theology and Stearns's Present Day Theology. Hodge and Smith are passed by and have no real successors of their kind. Such books as Fairbairn's Place of Christ in Modern Theology and Gordon's Christ of Today seem to be taking their places.

One student remarks: "I have read mostly general literature rather than especially theological. I believe that the poets and essayists often reflect the thought tendency of the day much more than the theologians; and the theologians are invariably behind the preachers."

The German writers had not been read. Only one had read Pfleiderer at all. Outside of the poets the reading had been mainly theological. Comparatively few were reading general literature. The essayists were generally passed by. On the other hand, there were none whose reading had been confined to theology exclusively. One said, "Dr. Lyman Abbott has suggested to me many lines of thought." While it is true that bold men like Dr. Abbott have a fascinating influence, they are yet regarded with a considerable degree of caution. Still they are being watched with deep interest and are doing much to direct the thought of students.

This is true even among students of conservative tendencies. For instance, one who gave expression of indebtedness to Dr. Gordon qualified it in this way: "His Christ of Today has been valuable to me more for its general help in theological thinking than for its specific help in framing a doctrine of Christ." It is, however, quite evident that the men who live most among our theological students today are men of the type of Robertson, Maurice, Kingsley, Bushnell, Brooks, Gordon, Fairbairn and John Watson. Perhaps among these Frederick Robertson is most read and revered.

THE COMPLETED YEAR AT HARTFORD

It is always pleasant to drop anchor for a day or two in the quiet haven afforded by Hosmer Hall, the sightly and substantial structure which is today the material embodiment of Hartford Theological Seminary. One is always assured of an ample supply of creature comforts, a warm welcome, and an atmosphere intellectually and spiritually stimulating. The equipment at Hartford can bear comparison with that of any theological school in the land, and every year sees some addition to it of noteworthy value. The intellectual life of the institution centers to a large degree about the noble Case Memorial Library, with its 70,000 volumes and over 35,000 pamphlets. The well-stocked shelves invite to study, and some remarkable collections, such as the Luther literature which was on exhibition last week, whet the appetite of the studiously inclined specialist.

One who has not visited Hartford for several years takes special note of these changes and improvements. He finds the old library occupied in large part by the historic curiosities, which until two years ago were reposing calmly in a back room in the Congregational House. This museum, as it was then known, gathered dust in fine shape, but received little attention from the outside public, and so the American Board concluded to lend it to the seminary, where it has the conspicuous location to which it is entitled. President Hartranft is certainly an acquisitive gentleman, and not all his acquisitions in recent years are in the nature of historical curiosities. He has succeeded in adding to the corps of students several young women, who are as bright and able as the modern girl at her best can be. Most of them are college graduates, Mt. Holyoke having been a particularly good source of supply. To hear one of them exegete a passage in the epistle to the Galatians under the keen scrutiny of Professor Jacobus, and in the presence of venerable members of the Pastoral Union, inclines one to reverse Horace Bushnell's famous dictum and declare that Hartford Seminary is in advance of, not behind, all the ages.

In view of this recognition of women it was an error to state, last week, that Professor Briggs's daughter is the first woman to be honored with a degree in divinity. Hartford in 1894 conferred the degree of S. T. B., which is equivalent to B. D., upon Misses Corwin and Gilson, who had pursued the regular three years' course in the same classes with the men, and had, in addition, taken a fourth year's theological study, which Hartford requires for the bestowal of this degree. Last year Misses Forehand and Locke received the same degree, having complied with the same conditions, so that to Hartford must be conceded considerable precedence in this matter of recognizing women. Two other young women graduated a year ago with honor, but did not remain to study for the degree. During the present year four have been enrolled—two in the Middle and two in the Junior Class. The success of this venture may be judged by the excellent work which the women graduates are doing. One is a teacher of the Bible at Mt. Holyoke College, another at Northfield, a third at Wellesley, and still another is in educational work in South Africa. Apparently there is no glut in the feminine ministerial market.

It is pleasing, too, to mark the intellectual fertility and activity of the present corps of professors. In the *Hartford Seminary Record* they are giving monthly to the public a strong, well-balanced and well-edited review. Most of them, also, are makers of books and pamphlets that bear the stamp of expert work. Moreover, they are not limiting their labors to the walls of the institution, but becoming more and more favorably known among the churches and throughout the country by their prominence in ecclesiastical gatherings and their ready responses to the frequent calls upon them for special addresses and sermons. This is a wise move on the part of men, several of whom, like Professors Mitchell, Paton, Jacobus and Macdonald, have come to Hartford from other sections of the country and, we believe, from other denominations.

Perhaps as decided a difference in the Hartford of today from the Hartford of a dozen or fifteen years ago is its present theological attitude. Not that there has been a change in the fundamental doctrinal basis of the seminary, or that there is today any less tenacious adherence to it on the part of the men giving instruction. Not that the men of other years, like the noble Carr and Thompson, and Riddle and Bissell of revered memory were narrow and polemical, but the change is in the direction of a broader outlook, a more accurate sensing of the currents of modern theology the world over, and a handling in the classroom of disputed matters somewhat more cautiously and less dogmatically. Hartford can no longer be called "the last stronghold of orthodoxy in New England," and it is just as well for the institution that it cannot be. We doubt whether the theological position of the newer men on the faculty varies appreciably from that of the most of the men on the faculty in the other New England seminaries.

While all this is true, it is no less true that the working of liberal influences and tendencies has not altered in one whit the distinctively spiritual tone of the school or modified its traditional and warmly evangelical atmosphere. Hartford is not primarily a school of cold, scientific theology. It is a training ground for the Christian minister. The ideals are not study for study's sake, but study for equipment for service. And the students are given such an impetus toward the work of the parish minister that few of them stray away into professorial chairs, religious journalism or the insurance business.

The year which ended last week has been a testing one because of the unprecedented financial strain upon the institution. Fortunately it closes with a far brighter prospect, owing to the loyalty of the faculty and friends who—some of them with much personal self-sacrifice—have supplied a sufficient sum to relieve the seminary from its immediate embarrassments. This proffering by the professors of a generous share of their salaries to meet the emergency has revealed their devotion to the school and at the same time cemented the ties of brotherhood among them. The student body, which was never so large, consisting most of the year of sixty-three men, all but one of whom are college graduates, has exhibited the same fidelity to the school, although in different ways. The graduating class, comprising eleven members, is smaller than in some years, but contains much promising material. The winner of the William Thompson fellowship, which affords two years' study in Germany, is Mr. E. W. Bishop of Williams College, '92. Dr. Webb presented the graduating class with their diplomas after three representatives had made creditable platform addresses, and President Hartranft spoke characteristically wise and fervent words, urging them to take for their motto "seek light."

The address of Rev. A. J. Lyman, D. D., on Tuesday evening was one of rare ability and effectiveness. He took up certain unusual applications of the doctrine of the incarnation, and in an intensely suggestive manner pointed out the desirability of considering the incarnation, not as a single historical event alone, but as indicating the divine method as well. So that in the creeds of the church, in the preaching of the church, in so far as it be marked by beauty and force, and in the organization of the church, particularly in the newer fields of Christian enterprise today, we have a perpetual reincarnation of Christ.

The alumni, a fair number of whom returned, divided their proceedings into two parts. In the morning they held their business meeting, electing Rev. D. P. Hatch, '86, president, and then discussing the question, What type of examination for licensure and ordination is to be held forth as the ideal? In the debate Rev. F. W. Green, Rev. F. S. Brewer and Rev. O. W. Means participated, and the general feeling seemed to be that in many particulars the present mode of examination for licensure is cumbersome and unwieldy, and that less emphasis should be laid upon the minute knowledge acquired during the seminary course, and more upon the spirit and temper of the individual student, upon his vital Christian experience and upon the purpose animating him to enter the ministry.

The lighter side of the alumni gathering found vent at the dinner in the spacious lower hall of the library building, to which ninety persons sat down. Rev. J. L. Barton, D. D., as toastmaster, blended happily the jovial and serious elements. He had a line of stories which no one but an American Board secretary who travels widely over the country addressing State associations could ever amass. There were good speeches by President Hartranft, buoyant and full of hope for the seminary and of confidence in its trustees, teachers, students and alumni, from Rev. F. S. Hatch, Drs. Lamson and Stone representing the Hartford pastors, Dr. A. C. Thompson, Dr. Webb, E. W. Bishop of the graduating class and from a representative of the class of '87, which was holding on the same day its decennial reunion. H. A. B.

In and Around Chicago

Protests Against Proposed Legislation

A large meeting in Music Hall was addressed Sunday afternoon by several persons who indulged in harsh language against leading citizens and those legislators who intend to vote either for a consolidated gas bill or for any kind of a street car bill. The severity of the language employed is likely to aid the cause against which it was directed. While the public mind is justly indignant at what it rightly designates as the selfishness of monopoly, it is hardly true that it desires to take from property its protection, or to prevent the owners of our street car lines from securing a fair return from their investments. Were the spirit of the Sunday afternoon meeting to prevail there would be small encouragement to open new lines or to improve those already in operation.

The Lectures of Dr. Barrows

No room on the university campus is large enough to hold the multitudes who wish to hear Dr. Barrows's lectures on Comparative Religion. His third lecture on the Philosophies of Hinduism was even more interesting than the two lectures which preceded it. While recognizing all that is valuable in this ancient system of religion, Dr. Barrows made it clear that its claims to be the universal religion cannot be admitted and that it can never be a prominent factor in the evangelizing of the world. On Sunday he occupied his old pulpit in the First Presbyterian Church.

A Narrow Escape for the New Telescope

Friday evening, May 21, President Harper and a few representatives of Chicago University looked at Jupiter through the forty-inch lens just put into tube prepared for it in the Yerkes Observatory at Williams Bay, Wis. Saturday morning, May 29, fortunately when no one was in the dome, the platform on which observations had been taken, and which had been arranged so as to rise and fall at the will of the observer, gave way, carrying with it in its forty-five feet descent the winding staircase around the supporting column and becoming a heap of worthless ruins. The glass was uninjured although it will be impossible to use it for the present. The repairs will cost, perhaps, $10,000. There is great rejoicing that no lives were lost and that the lens is unharmed. Probably the loss will fall on the contractors, who failed to provide sufficient support for the enormous weight of the platform, or to take into account the strain to which the sustaining cables would be subjected. Professor Barnard and his assistant had been observing all night and had left the dome only a little while before the platform fell.

Summer School for Young Men

The Y. M. C. A. announces that its summer term of eight weeks, tuition a dollar a week, will begin July 5, and that special instruction will be given boys in public schools in subjects which will fit them for business. The text-books used in the public schools will be used in the association. There will be two sessions each day, morning and afternoon, although arrangements can be made by which the pupil may secure a free afternoon if his parents desire. While the commercial course will be most prominent, there is a course in stenography and a large number of special courses. For three years the evening department has had an average enrollment of 816 students, all men, between the ages of sixteen and fifty. More than twenty different teachers have been employed. Few people, unless their attention is called to the fact, are aware of the extent or character of the educational work which the Y. M. C. A. is now doing. The central department in Chicago has already become an efficient Working Men's College.

The Beloit Jubilee

Fifty years ago this month the corner stone of Middle College, the oldest building on the college campus, was laid. Since then more than 4,000 young men have received instruction in the college, and 520 have actually received diplomas from her faculty. Arrangements have been made for an elaborate celebration at the coming Commencement of the fiftieth anniversary in her history. The exercises will begin June 20 and continue four days. A bust of the late President Chapin will be unveiled. There will be addresses by noted men from abroad, like Horace White of New York and Dr. Savage of Chicago. Doubtless the attendance will be large enough to tax the hospitality of the Beloit people to the utmost.

The Lovejoy Monument

On Memorial Day, in the cemetery at Alton, Ill., a monument was dedicated to the memory of Elijah Parish Lovejoy, who was shot Nov. 7, 1837, for his defense of the Negro and the stand he took in favor of free speech. He was only thirty-five years old. He began the publication of the *St. Louis Observer*, which advocated the gradual emancipation of slaves, in 1833. Leading citizens of St. Louis disapproved his utterances and politely urged him to abstain from any references to slavery. In 1836 Mr. Lovejoy announced his intention of moving his press to Alton, Ill., where he supposed he would be protected by the laws of the State. On the night prior to removal his office was broken into and its furniture destroyed. The press was uninjured and was sent to Alton, where it arrived on a Sunday morning. That night it was seized by a mob and thrown into the Mississippi. The citizens were indignant and at a public meeting promised to make good the loss of the press. Sept. 8, 1836, the *Observer* was issued again. Opposition to the principles of Mr. Lovejoy immediately appeared. He was denounced in public gatherings, received many warnings of the danger he was running, but persisted in the course he had marked out for himself. Nearly a year later, Aug. 21, 1837, his office was entered and his press destroyed. A third press arrived, but before it could be set up it was thrown into the river. A fourth press was ordered. It arrived Nov. 6, and was safely stored in one of the warehouses of the city. On the night of the 7th, while Mr. Lovejoy was in the building with a few friends, a mob gathered round it and demanded the press. As this was refused a ladder was raised in order to fire the building. While Mr. Lovejoy was endeavoring to prevent the would-be incendiary from carrying out his purpose, some one fired at him. Running back to the counting-room he exclaimed, "My God, I am shot," and, falling back, died almost instantly. His martyrdom was an element of power in the fight for freedom. Alton and Illinois have honored the memory of the hero, and at last, on condition that Alton should contribute $5,000, the legislature appropriated $25,000 for a monument in his memory. The funeral service, which the mob prevented at the burial of the body, was performed last Monday, with grateful hearts and by an immense assemblage at the base of the shaft which has been raised in his honor.

A Branch Church

For five years Pilgrim Church has carried on a Sunday school, known as the Pilgrim Mayflower, in a needy part of the city, about two miles from the mother church. The attendance now averages about 250, or as many as the rooms occupied will contain. A free kindergarten and a free dispensary are features of the work. Authorized by special vote of Pilgrim Church, its pastor, Dr. George R. Wallace, organized Thursday evening, May 27, a branch church, with 64 members, most of them recent converts. It is hoped that this branch, which is to have a pastor of its own, will develop into a strong self-supporting church. Pilgrim Church, under the earnest ministry of Dr. Wallace, is gaining in strength and influence and is already through its membership worthy a place in the first rank of our churches.

Fellowship Meetings

The North Shore churches have agreed to meet once a month for purposes of fellowship and the discussion of subjects of mutual interest. Their last meeting was with the Willamette Church, June 3. These gatherings are developing a spiritual power which promises much for the churches represented in them. The same day the Woman's Foreign Missionary Society connected with the Chicago Association met with the Second Church of Oak Park. The attendance was good. The reports and addresses were encouraging and interesting. Were the men in our churches as much in earnest in the gathering of funds as are the women the treasury of the American Board would not be empty and its officers confronted with the prospect of a debt or the curtailing of work which is almost equivalent to its destruction. The co-operating committee in Chicago is taxing its energies to the utmost to put before the churches of the Northwest information in regard to the nature and extent of the missionary service for which our churches are responsible, and, together with Secretary Hitchcock, to make an appeal to these churches for such an increase in their gifts as will make it possible, not only to close the year without debt, but to take at least a few forward steps in fields where we must either advance or retreat.

Memorial Day

One of the most significant events connected with the day this year in this city was the wheel race. For this elaborate preparations had been made. Hundreds entered for it. The interest taken in it reminded one of the interest taken in the Derby in England. The road race was won by W. D. Smedley, fifty-one years of age, the time race by a young man by the name of Henry O'Brien. Both made better time than the fastest trotter can make. Interest in the marching of veterans was slight compared to that manifested in this contest of the wheelmen.

Chicago, June 5. FRANKLIN.

A NOTABLE PHILOSOPHICAL CONCLAVE

Dr. W. T. Harris, United States Commissioner of Education, presiding at one of the sessions of the Symposium of Philosophy, held at Illinois College June 3, said he considered the occasion one of national importance, and for that reason had come all the way from Washington to be present. The occasion was the opening of the new chapel and library building presented to the college by Dr. Hiram K. Jones, the distinguished Platonist and founder of the Concord School of Philosophy, and for many years professor of philosophy in Illinois College. In his honor assembled a most notable body of distinguished men from the East as well as the West.

The principal addresses of the three sessions, which occupied the entire day and evening, were: The Public Uses of Philosophy, by Dr. Alexander Wilder of Newark, N. J.; The Development of Individuality and Individualism in Modern Thought, by Dr. James H. Tufts of the University of Chicago; Philosophy in the Higher Education, by Dr. H. K. Jones; and The Fruits of Philosophy, by Dr. Harris, a life-long friend of Dr. Jones. The discussions were participated in by President Wilder of Illinois Wesleyan University, Dr. Walter Smith of Lake Forrest University, Mr. Louis J. Block of Chicago, as well as many scholars of Jacksonville and vicinity.

M. E. C.

The Home

REALIZATION

Sometimes there comes a taste surpassing sweet
Of common things—the very breath I take;
A draught from some cool spring amid the brake;
The wheaten crust that I in hunger eat.

So I have thought that heaven, perhaps, is just
The uttermost perception of all good,
The spiritual rapture of this zest, refined;
An exquisite new taste of friendship, food,
The joys of love, the odors in the wind,
And all that now seems deadened by our dust.
—James Buckham.

The one incurable disease seems to be homesickness. It is this which gave our differing American birds and flowers the old familiar home names in the mouths of the first settlers. It is this which makes the shores or the mountains a dream of delight to the dwellers on the level prairies. Longing for home makes it impossible to keep the French soldiers more than three years abroad, and Kipling in a graphic tale has pictured the passionate remembrance of the London streets in the heart of a British soldier under the hot suns of India. Even Nansen found it difficult to overcome this nostalgia through the long Arctic winter, in spite of the comforts of his well-appointed ship, the Fram. In all the busy days there was no sickness but homesickness. With the homing pigeon's speed and the certainty of the birds' migration the heart returns to its old place. It depends upon women whether this strong passion shall be contented, and whether it shall strengthen with the growth of years and the progress of generations into a transforming power for the race. Those to whom it is given to be home-makers have a career as influential as any that the world affords, because it meets and satisfies the deepest of the instincts of humanity.

In the recently published life of Jowett, translator of Plato and master of Balliol College, Oxford, are many delightful glimpses of a unique character. There was a perennial spring of youthfulness about the man which was largely fed by the college surroundings of young life and his continual desire of helpfulness. "I grow more ambitious every year," he writes in his journal. "All my time, money, thoughts I would like to devote to gaining influence of the best kind and an increasing influence yearly. I must make the best arrangements—get young men and boys around me in the next ten years, neither spend money nor take pleasure except for the sake of health." Such an ambition in such a man could not fail to bear fruit, nor will a like ambition in the humblest of us fail in its due proportion. Lest we should think, however, that influence which is great is always easy, it may be well to note another sentence: "I ought to get rid of shyness, which has detracted at least one-third from my life." That touches a far too common hindrance but hints that even shy people may be influential if they will only make the effort in the service of an unselfish ambition.

It is no new departure for school-teachers in rural districts to introduce nature studies into grammar as well as primary and kindergarten schools. Increasing efforts are made every year to interest country children in our common birds and flowers. But a wild flower garden in connection with a city schoolhouse is a decided novelty. Six years ago the master of a school in the Roxbury District of Boston, who is an enthusiastic botanist, conceived this plan for familiarizing his boys and girls with plants and blossoms. Now there are 150 varieties of wild flowers growing in a bit of ground next to the schoolyard, and a fernery containing twenty different varieties has replaced the dismal clay bed by the front door. Many plants have been brought by pupils and teachers from places visited during vacations. Nor has the interest stopped here. Not a few children have fine gardens of their own and take pride in securing new varieties. Another effort to induce city pupils to cultivate flowers at home, in yards or even in window boxes is worth noting in this connection. The Woman's Improvement League in Minneapolis, assisted by the teachers, distributes packets of flower seeds every spring among children in the public schools. Quickened powers of observation, a delight in growing things and a love for the beautiful are among the fruits of such movements.

TEACHING AS A MAKESHIFT

BY JOHN WALCOTT

It is a fact not commonly known, even to those familiar with colleges and college life, that a very large proportion of college students arrive at the day of graduation without a distinct conception of what they want to do in life, much less of what they are going to be able to do. Some of them, possessed of indulgent fathers or elastic purses, put off the question for a time and remain in the beloved college atmosphere by continuing, as they will tell you frankly, to "work the educational racket." A far greater number, however, not being willing, or able, to linger over post-graduate study with no specific object in view, and unaffectedly anxious to be at something in the world, take the advice which certain well-meaning persons are always ready to give, and decide to teach for a year or two. They mean, perhaps, eventually to go into business, or to study medicine, or law, or theology, but the time seems not yet come and something must be done. Really, why should they not spend a year or two profitably and pleasantly enough on the teaching staff of some good school?

"There's not much money in it, but it will be a good experience for you," somebody says, or, "Better to get eight hundred teaching school than half that sweeping out an office. Try it a while, and something better may turn up."

Independently of advice the prospect is not without its attractions to the unwary young alumnus. What could be a more gradual change—since change must be—than to go from college to school? It is not so long since he was in school himself. As he looks back it seems to him it was rather a pleasant place. Some of the teachers were not all that might have been desired, to be sure, but—well, a fellow who has been fairly popular in college, and who is known to be of rather more than ordinary common sense is sure to succeed. Time will still be reckoned by terms, instead of by months; the number of hours on duty in the classroom will be comparatively few. It will be odd, indeed, if something of the flavor of college life should not go over into this new academic employment. Then there are to be still the long, luxurious vacations with rod or gun or wheel, on this side of the water or that, while the other fellows are grubbing in their stuffy offices or doing menial tasks in sweltering city hospitals. Decidedly, to take up teaching will be the easiest step possible.

This is all very pretty and comfortable, but it is sheer fallacy from beginning to end. There is in my imagination no conceivable step which will so overthrow all one's previous habits and theories of life as that from being taught in June to teaching in September. The business boy is obliged, it is true, to correct certain personal habits, such as dilatoriness and lack of method; but he is still, and probably for years will be, just what he has been—a subordinate. He is thrown wholly on his own responsibility only out of business hours. On the other hand, the young doctor, or lawyer, or minister is brought by the training of the professional school, naturally and by a gradual process, to maturity and a change of spirit before he takes up his serious life-work and becomes one having authority. But for this other there is no evolution; it is bald change. The step from the pupil's prescribed place to the august and self-ordered seat behind the desk means shock and strain and chagrin inevitably, perhaps utter failure.

At the very first the young teacher will take the matter as he thinks naturally. He will treat his boys as equals—joke with them, let a bit of his cherished college slang have its way, allow them such liberties, or even laxities, as (he thinks) he would have liked when he was a boy at school. This is a great mistake. There is nothing an average class of boys more thoroughly dislikes from the desk than familiarity. They would a thousand times rather have a teacher prosy, or goody-goody, or obtuse, or portentous and magniloquent to the point of bombast than have him forget what is due to his position. A teacher is, and should be, not a tyrant, indeed, but unmistakably a monarch. An emperor may chat with his subjects, but not from the throne. A judge may, on occasions, promulgate an awful jest (jest, mind you, not joke), but it must be a valid, *ex cathedra* and, as it were, venerable jest. No, trifling with the insignia of his office will not do. In the end the young teacher comes to respect the desk. He realizes that he is no longer a boy among boys, nor a man among men, nor even a college man among subfreshmen, and perhaps in that moment of disenchantment he ceases to be a college man and begins to be a man.

With this discovery comes a new danger. Feeling himself to be hopelessly arrayed against himself on the side of authority, this tyro is very likely tempted to make unwarranted use of the greatness which is thrust upon him. The boys will not laugh with him companionably in mere kindliness; he finds that they are always ready to laugh at each other, and so he comes to taste, at first with inward disrelish but presently with increasing satisfaction, the risky joys of sarcasm. Surely there is no more pitiful misuse of power than the sharp verbal fling with which the poor young teacher vents his spleen against himself and the world at the expense of the defenseless schoolboy, and yet it is a perfectly natural consequence of that first shocked feeling of isolation.

If the experience closes at this unlucky moment, if defeat is marked either by flight nto some other employment, or by a still more regrettable congealment into chronic rrogance and arbitrariness, the year or ears have been wasted indeed. Of course he amateur teacher may have reaped to imself some advantage in mental discipline, or, better, in the knowledge of his ailure, but—what about the boys? How will he answer for the moral culpability of his having wreaked his green and time-erving hand—not even to be seriously alled a prentice hand—upon so delicate n instrument as a boy?

Eventually there are other considerations which begin to admonish this mercenary. After two or three years he finds that his ffairs do not compare so favorably as at irst with those of his classmates who have ntered business or one of the active proessions. The time of sweeping offices is past for them. Many whom he knows to be his inferiors in general ability are beginning to reap the rewards of experience in ncreased salaries and larger openings. Looking forward, the lukewarm teacher is not made more zealous by the small possibility and still smaller probability which he future holds for him. His teaching has not advanced his chances in business, cerainly, nor can it in any way shorten the years of drudgery in the seminary or the aw school. Perhaps in the end the poor fellow is once more forced to leap in the dark, and to make the best of the small opening which a few years ago seemed to offer so little.

Fortunately, many who have taken up teaching as a makeshift learn to find satisfaction in it as a serious profession. They are not frightened by the prospect of comparative poverty. In times of business depression they take comfort in the possession of a sure stipend. And they have come, through the reactions and disheartenments of those first years, into a sober, whole-hearted relation to their pupils and their work. If not perfect freedom and equality, there is at least cordiality to be had and a warm though limited confidence between man and boy.

The ministry is no longer a makeshift with us. It has never been such to any considerable degree. The college man who is uncertain about entering this field at worst ends his experiment—if it is to be only an experiment—in the seminary. We want our college bred men in the teaching ranks, but we must have their whole allegiance. They must serve us, not in hasty relays, one crude installment following another, but with deliberate choice of, and faithful adherence to, one of the most serious and venerable, and therefore one of the most exacting, of professions.

CONVENIENCES MULTIPLIED

BY LILY RICE FOXCROFT

Not new conveniences added—the cooking schools and mechanics' fairs and institutes of domestic economy, the very peddlers at our gates, will take care that we do not overlook them; the "up-to-date" woman will be up-to-date in her kitchen as well as at her club—but the old, familiar, indispensable conveniences multiplied: more brooms and mops and dusters, on different floors and at different ends of the house, to save steps; more pans and skillets and mixing-bowls; more can-openers and lemon-squeezers, to prevent confusion and delay in the kitchen; more small dishes about the pantry, to set away odds and ends in. The average housekeeper loses time and strength and temper by stinting herself in just such simple things.

"Where shall I find a dustpan?" asks the tidy visitor, who has upset a vase of flowers on her carpet. "O, I believe the dustpan is downstairs," answers her hostess, and hurries off to fetch it. "I can't make my cake yet," says the oldest daughter, "Hannah is using the"—oven? No, indeed. "The egg-beater." "I don't know how to begin on these peaches," complains her sister, "we can't any of us find the paring-knife." "Mayn't I leave my stockings till after dinner?" begs the twelve-year-old, impatient for her Saturday playtime, "Elsie wants the darning-egg now."

The dust-pan! *The* egg-beater! *The* darning-egg! And not one of these articles of everyday necessity costing more than a quarter. "The dish towel," fortunately, is an expression that one does not hear. And yet there are many well-to-do households where the supply of towels and rollers, floor-cloths and dish-mops is not what it should be.

Tack hammers, too, and papers of tacks and nails and screw-drivers and corkscrews and gimlets ought to be more plenty. In fact, so far as these small, inexpensive conveniences are concerned each floor should be complete in itself; as to some of them each room should be. It is absurd to travel upstairs when scissors are wanted or downstairs for pen and ink. In a house of any size there should be three or four different places where one could be sure of finding needles, thread, black silk, scissors, a tape-needle and a thimble, and as many more where paper, envelopes, postal cards, newspaper wrappers, stamps, blotters, pens and ink would be in readiness. A pretty pin-holder would not misbecome even the reception-room, nor would a pencil-tray with pencils, a penknife and a tiny pad to jot down errands and memoranda.

Pencils in particular are so cheap that nobody ought ever to have to waste a minute looking for one. You cannot get so much abiding comfort out of a dime in any other way, unless you spend it for assorted rubber bands. Filing old receipts and letters, doing up the leggings and mittens for the summer, putting papers over your jelly bowls—all these are mere pastime if you can snap on the willing rubber instead of wrestling with the refractory string. But string has its uses too, and upstairs and downstairs both need their deposits of string, with wrapping paper hard by, and perhaps a wooden handle or two for those members of the family who are not too proud to avail themselves of such homely conveniences.

Scrap-baskets are as necessary in the nursery and sitting-room as in the library. Court plaster is as likely to be needed in one part of the house as another. Calendars are consulted everywhere. Time-tables ought to be as much a matter of course on suburban mantelpieces as match boxes. Mail cards are greatly appreciated by guests. Candles here and there are a convenience for new comers who have not learned the location of the gas jets. Paper-cutters, choice or cheap, one cannot have too many of. In summer there ought to be a fan within arm's length of every easy-chair in the house.

This is not a plea for lavishness and waste. "More things and cheaper—those we want," to paraphrase the poet. One silver button-hook costs as much as a dozen ordinary ones, and a dozen is a very fair allowance for a family of six, though eighteen would be better. One ornamental hat-pin would buy enough of plain steel to keep two all the time in every hat of every woman in the family, and save damage to both straw and temper. The cost—to speak of larger things—of one handsome clock would furnish every room in the house with a good, plain timepiece, and greatly promote the comfort of school children. So of thermometers.

With the lesser articles of wearing apparel the same principle holds. One need not use things extravagantly, or throw them aside without sufficient mending, merely because one has a good supply on hand. But not to be obliged to mend at once is often a great relief when other work is pressing. Of the small contrivances necessary to a summer toilet—studs, cuff-buttons, belt clasps, skirt-supporters, safety-pins, shoe-lacings and the like—one needs a number of duplicates to insure one against mishap. Quantity, rather than costliness, say comfort and common sense, and good taste will hardly quarrel with them—in hot weather.

OUT OF THE MOUTH OF INFANTS

Little Jesus, wast thou shy
Once, and just so small as I?
And what did it feel like to be
Out of heaven and just like me?
Didst thou sometimes think of there,
And ask where all the angels were?
I should think that I would cry
For my house all made of sky;
I would look about the air
And wonder where my angels were?
And at waking 'twould distress me—
Not an angel there to dress me!
Hadst thou ever any toys,
Like us little girls and boys?
And didst thou play in heaven with all
The angels that were not too tall,
With stars for marbles? Did the things
Play Can you see me? through their wings?
And did thy mother let thee spoil
Thy robes, with playing on our soil?
How nice to have them always new
In heaven, because 'twas quite clean blue!

Didst thou kneel at night to pray,
And didst thou join thy hands, this way?
And did they tire sometimes, being young,
And make the prayer seem very long?
And dost thou like it best that we
Should join our hands to pray to thee?
I used to think, before I knew,
The prayer not said unless we do.
And did thy mother at the night
Kiss thee, and fold the clothes in right?
And didst thou feel quite good in bed,
Kissed and sweet and thy prayers said?
Thou canst not have forgotten all
That it feels like to be small;
And thou know'st I cannot pray
To thee in my father's way—
When thou wast so little, say,
Couldst thou talk thy Father's way?—
So, a little child come down
And hear a child's tongue like thy own;
Take me by the hand and walk,
And listen to my baby talk.
To thy Father show my prayer
(He will look, Thou art so fair),
And say: "O Father, I, thy Son,
Bring the prayer of a little one."

And he will smile, that children's tongue
Has not changed since thou wast young!

—*Francis Thompson.*

HAVE WOMEN NO IMAGINATION

"Women have no imagination," said Jones, as he laid down his newspaper.

"And why not?" asked Mrs. Jones, looking up from her stocking.

"I suppose because the Lord didn't mean they should."

"That's just a man's evasion. What makes you think that women have no imagination?"

"Well, just see here," and Mr. Jones picked up the paper again and read an item to the effect that Queen Victoria was to wear an aigrette of heron's feathers on her jubilee bonnet.

"I don't see where the imagination comes in. It looks to me like want of pity."

"Not a bit of it. Women who will weep briny tears over a dead bird at their feet seem utterly unable at the milliner's to imagine the mother bird shot on her nest and the nestlings starving. Women are pitiful enough, or the world would be dead of heart chill long ago, but they haven't the carrying power of pity which makes a sensitive man shudder when he sees a wild bird's plume on his sister's hat."

We may not agree with Mr. Jones in his opinion of women, but it is at least worth thinking about. Enlargement of the eyes of the mind is a necessary equipment for woman in the greater place which she is filling in the world's life. I. O. R.

HOME-MADE PROVERBS

BY HELEN A. HAWLEY

It would be interesting, if it were possible, to find out the number of persons who are influenced by those short, pithy, well-worn sentences which we call "proverbs." Some future statistician may enter upon the search, though even one endowed with indefatigable endurance would be appalled, perhaps, before its completion. This is only another way of saying that their influence is world-wide. It is a good influence, too, for the most part, as the majority of proverbs give wisdom and courage. Therefore he who sets another one afloat may be in a small way a benefactor.

Who does not know of wise saws which are the possession of families, and do not spread much beyond these narrow limits? Who does not sometimes hear words dropped with apparent carelessness, yet which are truly "words of wisdom"?

One day I sat by the bedside of a sick friend. He was too ill to write, and I was taking down, at his dictation, a letter to his sister. As I finished I handed him the envelope and said: "Wouldn't it be better for you to address it if you are able? Your sister might be alarmed at the strange superscription from this place."

He took the pen, then handed it back to me. "No," said he, "I have taught Fanny to open a letter and be afraid afterwards."

"Open a letter and be afraid afterwards!" I turned the words over and over in my mind. Here was a proverb to be laid away for future use. What memories of absolute terror came to me—terror at the sight of those fateful yellow envelopes, or of a special delivery stamp, yet how seldom had the message inside been anything alarming. "Open first—be afraid afterwards," that is, if there is anything to fear, but spare yourself needless apprehension. Ah! my new proverb covers more than mere telegrams or letters.

It looked like rain, the clouds were somewhat threatening.

"It's certainly going to pour, better not go over there tonight."

The man addressed quietly proceeded to put on his overcoat, answering with a smile, "My father used to say, 'Never let the rain stop you, until it *does* stop you!'" It is safe to conclude that he who follows such a rule will not be hindered in a right course by small difficulties.

Akin to this is one which came to my ears a few days ago. I was begging a friend not to run a risk which, in my opinion, was unnecessary. He did not agree with me as to his duty, and this was the brave reply: "If we took counsel of our fears, there would be very little done in the world."

There is another which I am tempted to add, though some may not deem it properly to be classed with the others. It is certainly a wise saying. I was experiencing the "night of faith," when a devoted Christian friend said to me: "You are holding on with all your might. Faith is not clinging; it is *letting go!*" Was not that a true word? For "underneath are the Everlasting Arms."

HYGIENIC HINTS

A piece of chamois skin placed inside the clothing next the skin is said to be a sure preventive for bed sores.

For binding up cuts and wounds linen, not cotton, should be used, as the fibers of cotton are flat and apt to irritate a sore place, while those of linen are perfectly rounded.

If housewives will remember that gelatine is used by medical men to attract germs, they will not be apt to place their jelly to cool before an open window without covering it with a piece of muslin.

A medical journal advises persons with shattered nerves not to go to the seashore for rest. There is something about the everlasting rolling in of wave after wave which suggests to some restless natures the ever-recurring cares and struggles of life.

"Bask in the sun all you can and you will seldom need medicine" is a wise bit of advice. A sun bath is a wonderful tonic for an invalid, and persons of sedentary habits whose work confines them within doors need to walk on the sunny side of the street and occasionally to steep themselves through and through with the delicious warmth.

Prof. W. O. Atwater, in an article in the June *Century* giving the results of dietetic experiments at Wesleyan University, says that the diet of a large number of people is out of balance. Persons whose labor is mostly mental and indoors are inclined to eat more than they need, and the special excess is due to the eating of fat meats, sugar and the starchy foods.

A Boston physician, in a recent article on pneumonia in *Our Dumb Animals*, claims that the giving of stimulants, frequent nourishment and the use of morphine are all wrong, and that instead plenty of fresh water should be drunk and cold compresses of ice, or ice water, should be kept on the chest. This treatment is given at the Massachusetts General Hospital and by other physicians with success.

The danger of contagion from fruit is not sufficiently realized. Persons who would never eat berries or dried fruits without thorough washing often buy apples or oranges at a fruit stand and bite into the skin without a thought of its uncleanliness. Parents frequently purchase fruit for their children at open fruit stands which are exposed all day to clouds of dust likely to contain disease germs. It is a good rule never to allow a bit of fruit to pass our lips which has not first been washed.

Closet and Altar

Power like character comes from the fountain of prayer.

O God, who art the truth, make me one with thee in everlasting love! I am often weary of reading and weary of hearing; in thee alone is the sum of my desire! Let all teachers be silent, let the whole creation be dumb before thee, and do thou only speak to my soul!—*Thomas à Kempis.*

My God, permit me not to be
A stranger to myself and thee;
Amidst a thousand thoughts I rove,
Forgetful of thy highest love.

Be earth with all her strife withdrawn;
Let noise and vanity be gone;
In secret silence of the mind,
My heaven, and there my God, I find.
—*Watts.*

We are far too little alone with God; and this, I am persuaded, is one of the very saddest features in our modern Christian living. It is work, work, work—at the very best some well-meant, Martha-like serving; but where are the more devoted Marys, who find the shortest, surest way to the heart of Jesus by ceasing very much from self-willed, self-appointed toils and sitting humbly at his feet to let him carry on his blessed work within ourselves? If the Mary-like method were carried out more, it might abridge considerably the amount of work apparently accomplished, but it would incomparably enhance the quality. What though we should lose a hundredweight and get instead of it only a pound—if the hundredweight lost were only lead and the pound gained were pure gold?—*Methodist Times.*

Father! replenish with thy grace
This longing heart of mine;
Make it thy quiet dwelling-place,
Thy sacred inmost shrine!
Forgive that oft my spirit wears
Her time and strength in trivial cares;
Enfold her in thy changeless peace,
So she from all but thee may cease!
—*Angelus Silesius*, 1657.

The unconscious knowledge of God is good, but it is not enough. We need, not only to know God, but to know that we know him. This is life eternal, this fills the soul with spiritual life.—*J. F. Clark.*

The soul in its highest sense is a vast capacity for God.—*Henry Drummond.*

Almighty God, we would rest in thine eternity, in our Father's sovereignty, in the throne of the one Majesty; because the Lord reigneth, the earth should be all sunshine and song and joy and worship. The riches of Christ Jesus are unsearchable riches, therefore we can never be poor and weak. Father, we would know the mystery of living wholly in thee and so dwelling in the world as to live apart from it. Even this miracle lies within the scope of thine almightiness. The Lord's own spirit, more beautiful than light, be with us: an inward glory, a lamp shining on the hidden parts that we may know what is right, not only in conduct but in thought, and live that interior, profound life, which the ever-blessed Spirit himself must approve. In our Saviour's name, infinite in excellency, we ask great things. Lord, if our prayer be great, thy throne is greater, thy cross is infinitely more. Amen.

Mothers in Council

PLAYING CHURCH

A rainy Sunday in one household is hailed with delight as an opportunity for having church at home. The little girl of ten and her brother a year younger have a large family to whom they always allude as "the loves." The name is appropriate, for every one of the forty, from the nine-years-old rag doll, as big as a baby, down to the little one-eared mouse, is truly "a love." It is a happy family, including dolls of all sizes, shapes and descriptions, goats, cats, dogs, rabbits, mice, a reindeer, a rooster and an elephant. It is needless to say that none of them are alive, otherwise there could hardly be such agreement and perfect harmony.

As the children go regularly to church in the morning and Sunday school in the afternoon, besides learning a passage of Scripture to repeat at evening prayers, they have little chance to give "the loves" proper religious instruction and it is a source of deep regret. Consequently, when there is a free Sunday morning, preparations for a church service are joyfully begun immediately after breakfast.

First, rows of chairs are arranged across the long parlor, a table is converted into a pulpit and a hymn-book of some description is placed in every other chair. Then toy money is prepared for the collection, for "a love" who had nothing to give when the opportunity was presented would feel hopelessly disgraced. The next step is the assembling of the congregation, and this is often a work of time, as the forty are sometimes widely scattered and it is considered very important that every member should be present. When at length all have been found and placed in their proper seats, with money at their side, the service begins with the singing of the Doxology. The children take turns in acting as minister, and the one who does not preach sits with the congregation, assisting to find the place in the hymn-books and in taking up the collection. The service is carried on exactly as in a real church and everything is conducted with reverence and propriety. Occasionally some one has to be rebuked for tumbling off his chair or lying down, but as a whole the congregation is remarkably quiet and well behaved. There are always notices read which are of interest to all present, and the sermon is often a model of clear thought, simple expression and forcible illustration.

A guest who chanced to be a witness of one of these services remarked: "I never before thought it worth while for children to go to church, as I didn't suppose they got anything out of the service. But it is evident that nothing has escaped these children, and it is really a pity that they haven't a congregation that could be benefited by the sermon."

They are only ordinary children, with more than an ordinary love for climbing, running, jumping and all kinds of outdoor sports and with a great dislike for sitting still. Yet, having been taken regularly to church, they have made the most of it, as we believe bright children always do. Some mothers feel that a church service is too sacred a thing to be imitated by children in their play, but these children never speak of playing church. It is always: "We are going to *have* church for 'the loves' today," and to them the service is very real and important. M. C. B.

ONE MOTHER'S ORIGINAL METHODS

I suppose that there are as many ways of discipline as there are mothers. I was visiting, not long ago, a friend who seemed to have a rather novel method of punishing her little children when they were naughty. She did not scold, but told them that they must sit for an hour in a certain chair in the parlor. So far it was an ordinary enough punishment; the part of it that surprised me was that the children could choose their own time for sitting still. Each used his or her baby judgment as to what would be the best time to take the punishment. When I was there little Jean was having a naughty spell, and I heard her mother say to her one night, when she had been especially unamiable, "Well, Jean, I think it is about time for you to begin to sit still, for you have twenty-four hours saved up now." I asked the meaning of this remark, and was told the family custom. The next morning little Jean went demurely into the parlor and seated herself in the most comfortable chair. There she stayed till dinner time, directly after which she went back and was still sitting there at four o'clock. Then her mother took pity on her and asked her which way she would prefer to finish her punishment, by sitting out the remaining hours another day or by then having a spanking instead of keeping still any longer. Little Jean thought about it and decided for the spanking. I think that she never again saved up so many hours of sitting still.

This friend had what seemed to me an equally interesting, though entirely different, manner of dealing with her older daughter, a girl in the last years of the high school. When Florence wanted her mother's consent to any plan, mother and daughter had a sort of conference over the matter to see what would be best, especially if the mother was not quite inclined to give her approval. Each brought forward the reasons and arguments of her side of the question, and the one who established the stronger case won the decision. I do not mean that they argued each other down, or anything like it, but fairly brought forward all the reasons at command in a serious, good-natured conference.

Probably not every one could use this mother's methods of discipline and discussion, but one thing is certain—this mother had well-behaved and lovable children. E. P. T.

THE SUNDAY HEN

Hickety, pickety, my black hen,
She lays eggs for gentlemen,
Gentlemen come every day
To see what my black hen doth lay.

It cannot be claimed that this is a perfectly accurate description of the hen of which I am about to tell you, though it is often quoted of her. She is not black and she lays for the one little lady of the family quite as much as for her four brothers, and indeed is not satisfied until the contents of her nest have been shared by every member of the household, and many is the guest who will remember the Sunday hen.

Her nest is not inspected every day as was that of the black hen of the Mother Goose ditty, for our hen was never known to lay except on Sundays, holidays and birthdays, but especially felicitous is the jingle's description of the uncertainty concerning the character of the eggs. No one can tell in advance what our hen is to lay, and the young gentlemen who came every day were never more curious to know what they would find than are the little people who surround our table. Our hen came to us about two years ago, or rather we found her in a tea store on Washington Street. She is made of white glass, the cover being the hen and the dish part the nest, and was intended for boiled eggs, but we have a far better use for her.

At dinner on Sunday, after the plates are removed, the hen is brought in, nest and all. This is the last course, and you may be sure it is the one most eagerly anticipated. It not infrequently happens that the contents are furnished by the one whose privilege it is to prepare them, and this privilege is shared by the children in turn. We do not think it well for them to eat much candy, yet occasional indulgence at meal time is not discouraged. Therefore most of our confectionery comes from the nest of the dear old hen, and she has been known to guard her secret faithfully for two or three days before Sunday, when by some good fortune the one who was to fill her has come into possession of the "eggs" for having run an errand for a neighbor. This was the case last week, when the lifting of the hen from her nest revealed salted peanuts and a candy fish, deposited there by the little six-year-old, gladly purchased for the common enjoyment with his own hard-earned pennies.

There is just one more important thing about our hen, and that is that no one must disturb her before the proper time. It is considered very dishonorable to "peek," and the one who does it almost forfeits his share in the eggs.

It really takes very little to make or mar the happiness of children, and our hen has proved of so much worth as a producer of joy that I thought some others might like to make their little people happy in the same way. MRS. W. E. BARTON.

TOMORROW AND TODAY

Tomorrow hath a rare, alluring sound;
Today is very prose; and yet the twain
Are but one vision seen through altered eyes.
Our dreams inhabit one; our stress and pain
Surge through the other. Heaven is but today
Made lovely with tomorrow's face, for aye.

—*Richard Burton in the June Century.*

THE RAREST STAMP IN EXISTENCE

This precious possession of a Washington dealer in curios is one of the Confederate "provincials," used by cities and towns in the Southern States soon after the beginning of the Civil War and before the regular adhesive stamps were issued by the Confederate Government. Every post office used its own local stamps and many of them have become extremely scarce. Of this rarest of all the *Boston Globe* says:

> The distance a letter had to go often regulated the amount charged, and when adhesive locals were not to be had the postmaster simply stamped the name of the postoffice on one corner of the envelope, and within the circle the word "paid," together with the amount. On the opposite corner of the letter were stamped the town and the date, which served as the postmark, the other being the postage. This was the case with the stamp in question.
>
> The newly discovered stamp, which was hitherto absolutely unknown to those who made a study of stamps and a business of collecting them, was issued April 10, 1861, by the postmaster at Milledgeville, Ga. It originally cost the sender of the letter ten cents. Its discovery came about in an interesting manner. The local dealer has an intimate friend who travels extensively through the South. Recently, while in a Georgia town, the friend was discussing war relics and mementos with a gentleman, and the difficulty the southern people experienced in getting stationery during war times. A package of old envelopes was produced, showing some made of common brown paper, others of ordinary wall paper cut out in the form of an envelope and pasted together, and many which had been turned inside out and used to convey a communication a second time.
>
> Among a number of more or less value was the Milledgeville ten-cent stamp of 1861. It was used by Mrs. Peter J. Williams, of Milledgeville, to convey a letter to her daughter, Mrs. Charles J. Williams, at Columbus, Ga. By a singular coincidence the younger Mrs. Williams, just two years later, in 1863, had reversed the envelope to inclose a letter to her mother at Milledgeville, bearing the adhesive Confederate stamp which had then come into general use.
>
> The stamp was obtained for a trifle and turned over to the Washington dealer. It was a new one to him. In all his long experience in dealing in stamps he had neither seen nor heard of the Milledgeville ten-cent variety.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does come to like it—in time.—*D. M. Craik.*

The Conversation Corner

DEAR CORNERERS: Last week we cornered Putnam descendants from distant parts of the country but here is a little bit of a letter which got tucked down one side in my drawer and only came to sight two minutes ago:

CLINTON, MO.

Dear Mr. Martin: I want to be a Cornerer. I know something about Israel Putnam. My Grandfather went into the cave where Israel Putnam killed the woolf. It was very dark. It first went downward into the ground then it was levil a little way then it was a little rough. Israel Putnam is my grate-grate-grate-uncle. Good-by. ALMA P.

I "guess" the cave would have seemed a little rougher if the Putnam who crawled in had expected a greeting from a growling, angry "woolf"! Of course this Missouri girl is cousin to the Oklahoma and California members mentioned last week. Now I have three letters from three different States—only one is not a State at all—whose writers are not satisfied without going right back to the Mayflower and Plymouth Rock.

ROCHESTER, N. Y.

. . . I enjoy the Corner very much. We are descendants of the Brewsters. I would like to know where we can find dates of Miles Standish, and if Josias was his son. He is our ancestor. He is buried in Duxbury MRS. C.

Justin Winsor's history of Duxbury—a rare book now, but to be found in large libraries—has notes of the early generations of the Standish family, and there is a recently published genealogy bringing down some branches to living descendants. Capt. Josiah was the fourth son of Capt. Myles, and he had a Josiah, as well as a Myles, a Samuel, an Israel, a Mary, a Lois, a Mehitabel, a Martha and a Mercy.

ATLANTA, GA.

Dear Mr. Martin: Although I have lived in the South for nearly seven years, I am descended from the old "Pilgrim Fathers." Elder Brewster, Gov. Prince and Stephen Hopkins were ancestors of my father, while my mother is lineally descended from Miles Standish. ROSE STANDISH D.

If Rose ever comes to the Old Bay State and will visit the Corner Cabinet I will show her a bit of a brick from Elder Brewster's chimney and of stone from Capt. Standish's well. What a lot of cousins she must have—since I began this Corner a young bicycle rider called on me, and assured me that he was descended from Elder Brewster in two lines!

WASHINGTON, D. C.

Dear Mr. Martin: I noticed that in the Corner of May 13 you spoke of the "Mayflower Log." If any Cornerer would like to see a photograph of it let him look in the *Scientific American* for May 8. You see I am personally interested in it because I am the ninth in direct descent from Governor Bradford. Do you suppose that there is any way to induce people to stop calling it the "Log of the Mayflower"? For, as you said, it is *not* a log-book at all. FAITH B.

The calling it a "log" began in England; it was, in fact, the term employed in the legal decree of the London court. The *Illustrated London News* speaks of "William Bradford, who *kept the log* of the Mayflower," as though the future governor of the colony was the sailing master of the little old ship. I have looked up the picture referred to above, but do not care for it, for I have seen the book itself!

Fortunately, I was in Boston on the day of its transfer (May 26), but knew that the exercises under the "gilded dome" were only open to the legislature and a few guests specially invited by the governor—and his Excellency evidently had not noticed the name of "Mr. Christopher Martin" registered by Bradford among the Mayflower passengers (right after "Captin Myles Standish, and Rose, his wife") and was not aware of my close relationship to "Mistris Alice Bradford" (let Faith B. note this) so that *I* was not specially invited! But having a historical errand at the State House I went up (with a friend) to do it and, of course, waited to see the procession, headed by the sergeant-at-arms with his white mace and including the handsome governor, the distinguished ambassador, the eloquent orator and the specially invited guests, pass pompously by. Well, somehow or other, when they had passed into the House of Representatives, and it was announced that there was "room for fifteen more," we were right on hand and passed in too! The "room" was standing room against the wall, but "the member from Greenfield," who chanced to sit near, was courteous enough to secure me a camp-chair beside his desk—if any of our Cornerers live in that town I wish they would thank him for his kindness.

I wonder if all our Corner members know about this remarkable book and what makes it remarkable. It is not a printed book at all, but a small manuscript volume, in which Governor William Bradford, two hundred and fifty years ago, wrote down his account "*Of Plimoth Plantation.*" It is really the only reliable history of the Pilgrims' exile from England and their settlement on the wild shores of the new world. Early New England historians quoted largely from it. In 1728 Governor Bradford's grandson (Faith's very great-grandfather) gave the manuscript to Thomas Prince, pastor of the Old South Church, who placed it in his famous library, kept in the "steeple chamber" of that meeting house. Governor Hutchinson used it about 1767, in publishing his history. After that it disappeared—how and where no one knows. Perhaps the Tory governor carried it to England with his own books. As Mr. Prince's will provided (in bequeathing his library to the church) that no books should be borrowed therefrom, it has been supposed that the British soldiers who occupied the old meeting-house on the corner of Milk Street as a riding school carried it off in 1776 to Halifax, as they carried other books of the library (including Bradford's "Letter Book"), and that thence it was sent to England.

About forty years ago a Boston scholar discovered in an English history a quotation from Bradford's history, recognized by readers of the early New England histories, but credited to "*a manuscript history in the Fulham Library.*" This led to the discovery of Governor Bradford's original manuscript in the Bishop of London's palace, at Fulham on the Thames. He permitted an exact copy to be made, which was published in 1856 in Boston, and so has become familiar to students of our early history.

All this and much more was told in a thrilling way by Senator Hoar of Massachusetts in his splendid address, including the story of the attempt, now successfully accomplished, to secure the book itself. The Senator himself was the principal instrument of bringing it about, by visiting the Lord Bishop of London (introduced to him by Mr. Grenfell, I think a relative of our Deep Sea Mission Dr. Grenfell), and securing his promise that he would consult the Archbishop of Canterbury and "speak to the Queen about it"! Mr. Hoar was very eloquent in his description of what he called "the most precious manuscript on earth," and of its record of the perils and sufferings of the Pilgrims in the wilderness for freedom's sake—"there is nothing like it in human annals since the story of Bethlehem"!

Mr. Bayard—remember and call him *Bi'yard*—our late ambassador to Great Britain, who, by the decree of the "Consistorial Court of London," was charged with bringing the book to the Governor of Massachusetts, before delivering it spoke of the long legal process and of the precedent on which the Court justified their action. It was this: over a hundred years ago a library society in Philadelphia returned to the English Government some manuscripts belonging to the reign of James I. That long forgotten incident has now its reward in the return of this priceless treasure to our country. "A generous or kindly deed is never unwise between individuals or nations." The whole assembly arose as the ambassador presented the package to Governor Wolcott, who made an eloquent reply, and afterwards took off the wrapper and showed the opened book.

I have postponed some letters which I know children expected this week, and overrun our Corner with this story, because I thought you all ought to know about it, and would be thus interested—in due time—to read for yourselves the Pilgrim history, the long-lost manuscript of which has in such a remarkable way come back to the city whence it was taken so long ago. It will do you good to be told over and over again the story of those who have been heroic and brave for a good cause, whether in 1621 or 1861—and help *you* to be heroic in 1901 or in 1921! I stopped in the midst of this writing and went into a public school close by, which had a patriotic hour in anticipation of Memorial Day. An old soldier told of his experience at Fort Wagner and of Colonel Shaw—another hero you will read much about at this time—and you ought to have heard the children cheer as the veteran showed them his medal, and heard them sing at the close,

Land where my fathers died,
Land of the Pilgrims' pride,
From every mountain side
Let freedom ring!

Mr. Martin

P. S. I had quoted in this column the closing sentences of Senator Hoar's address at the State House upon the Bradford manuscript, beginning, "Wherever it shall go it will be an object of reverent curiosity," so that you might preserve it in your Scrap-books and perhaps use it sometime for a declamation. But just now, as I am reading the proof, D. F. informs me that the same extract appears at the close of Mr. Dexter's fine account of the ceremonies in last week's *Congregationalist*, page 802. Be sure and save that passage for future reference, indexing it *Bradford's History* in your Scrap-book. MR. M.

The Sunday School

Lesson for June 20 *Rom.* 14: 10–21

PERSONAL RESPONSIBILITY

BY REV. A. E. DUNNING, D. D.

The epistle to the Romans may be outlined as follows:

1. Paul proves that all mankind are sinners —Gentiles and Jews also.

2. That sinners may be reckoned as righteous in the sight of God, through faith in Jesus Christ.

3. That sinners reckoned as righteous may be made holy through the work in them of the Holy Spirit.

4. The rest of the epistle, after showing that God, in providing the way by which Gentiles might be reckoned as righteous, also included Jews, consists of directions for the holy living of justified believers.

Probably this part of the letter was prompted by questions which deeply agitated primitive Christians, some of which may have been sent to Paul with the request that he should answer them. We should study the section including ch. 14: 1 to 15: 13. Jews and Gentiles were in the same church. Jews had grown up in the belief that it was wrong to eat the meat of animals butchered by Gentiles, or which had been offered to idols, and that it was wrong to sit at the same table with Gentiles. They had been trained to believe in the necessity and sacredness of Jewish laws concerning the Sabbath. They could have lived by themselves and had peace of conscience. But how could they live in loving fellowship with those who made no account of the rules which they felt that they ought to obey? And how could Gentiles keep in loving fellowship with Jews whose habits, if not their words, kept reminding them that they were regarded as living unrighteously?

Some sought to avoid the difficulty by eating no meat at all, only vegetables, and eating by themselves, and probably they kept the Sabbath after the Jewish fashion and perhaps the Lord's Day also. These were the weak ones. Others, with hearty faith in Christ, cared nothing about Jewish laws distinguishing between clean and unclean food, between the Sabbath and other festival days and days without holy names. They ate everything they wanted and thanked God for it all. They served Christ every day and made no distinction, esteeming every day alike. They were inclined to look with pity not unmixed with contempt on their Jewish brethren, with whose scruples they had no sympathy; these in turn were shocked by the freedom of Gentile disciples, which seemed very much like the license of unbelievers.

Many of the questions which then seemed so important have no meaning to us. But others have taken their places and many believers are not less perplexed by them than the primitive Christians were with their questions. Is it right for Christians to dance, to play cards, to go to the theater, to ride a bicycle on Sunday? Still more vital are these questions: May a Christian smoke, drink wine or beer? Some professing Christians do these and other things concerning which there are divided opinions. Many more have decided that these things are sins against God, and churches have passed rules forbidding any of their members to commit what are regarded as sins. Others have decided that if these things are not wicked in themselves, they are not right for any one under present conditions. They give strong reasons for their positions. To these reasons every Christian ought to give candid thought. It does not follow, because they are not in the Bible, that they are not conclusive, only that they are not authoritative.

We find, however, that the apostle did not lay down rules concerning the questions of common habits which had been presented to him. He did not attempt to quote the Scriptures to answer them, nor even the decision of the council at Jerusalem, which had assumed to settle some of them. But in the passage we are considering he laid down these four principles:

1. Don't judge your brethren. Paul seems to have most in mind those who are not troubled about the questions. He says to them, Fellowship your weak brother, but don't undertake to decide his doubts for him [v. 1]. Let him hold himself aloof from common customs and feed on vegetables and keep the Jewish Sabbath. Then he turns to the weak brother and says to him, Don't set up your standard of living for your brother who eats all things and regards all days alike. He is not your servant but Christ's. Before him he will stand or fall. Don't think, either, in your heart that he is sure to fall, "For the Lord hath power to make him stand." You both profess to be servants of Christ. Let each believe the other honest. Neither will escape just judgment. "Each one of us shall give account of himself to God."

2. Help all your brethren. You all are brethren, Paul said. I know through knowledge given me by the Lord Jesus that these things are not wrong in themselves [v. 14]. But any one who thinks it is wrong to do them sins if he does them. Therefore, if you do them, don't parade your freedom before those who think them wrong. Don't invite an evil reputation among weak brethren. The eating is not of itself important, nor the drinking either; but righteousness and peace and joy in the Holy Ghost are of prime importance, and if you truly seek these great things which are the kingdom of God you will find that both God and men approve of you [v. 18].

3. Understand the meaning of Christian service. It consists in building up the kingdom of God. Eating meat and drinking wine are small matters when they become questions of what and where and how you shall eat and drink. You live to do the work of God. Don't overthrow it for the sake of any habit, however sure you are that it is right [v. 20]. To do that is to do evil.

4. Deny yourself for the sake of others. It is better to deny yourself meat, or wine, or any other thing by the use of which you would make your brother do wrong. Stand squarely on your own faith in God. Don't insist that your brethren shall test their faith by the same conditions by which you test yours, and don't measure your faith by the conditions which they set up. You are fortunate if all your habits stand approved by your own conscience. But if you are in doubt as to the righteousness of any of these habits, you are doing wrong to practice them. Whatever you do, as a Christian you must do it to the glory of God. So doing others have no right to judge you, and you have no right to judge others. You may safely and contentedly commit yourself and them to him before whose judgment seat we all must stand and give an account of ourselves.

THE CHURCH PRAYER MEETING

Topic, June 13–19. The Church's World-Wide Field. John 1: 40–46; Mark 5: 18–20; Luke 24: 44–49; Acts 8: 1–8.

The field at our doors. In our own land. Everywhere.

[See prayer meeting editorial.]

BOOKS OF THE WEEK

Copeland & Day. Boston.

NEW POEMS. By Francis Thompson. pp. 139. $1.50.

IN TITIAN'S GARDEN By Harriet Prescott Spofford. pp. 108. $1.25.

PATRINS. By Louise Imogen Guiney. pp. 334. $1.25.

Roberts Bros. Boston.

HIRED FURNISHED. By Margaret B. Wright. pp. 455. $1.25

THE LIFE AND WORK OF FREDERIC THOMAS GREENHALGE. By James E. Nesmith. pp. 456. $3 00.

Leach, Shewell & Sanborn. Boston.

M. TULLI CICERONIS CATO MAIOR DE SENECTRITE. With notes by C. E. Bennett. pp. 129. 60 cents.

Harper & Bros. New York.

THEORY OF THOUGHT AND KNOWLEDGE. By Borden P. Bowne. pp. 389. $1 50

AN EPISTLE TO POSTERITY. By M. E. W. Sherwood. pp. 380. $2.50.

THE PURSUIT OF THE HOUSE-BOAT. By John K. Bangs. pp. 204 $1 25.

SWEET REVENGE. By F. A. Mitchell. pp. 248. $1.00.

Baker & Taylor Co. New York.

THE ROMANCE OF A JESUIT MISSION By M. Bourchier Sanford. pp 292. $1.25.

Macmillan Co. New York.

CASTLE MEADOW. By Emma Marshall. pp. 286. $1.25.

Thomas Whittaker. New York.

OLIVER CROMWELL. By R. F. Horton, D.D. pp. 208. $1.25.

Eaton & Mains New York.

THE SACRED FEAST. By George Lester. pp. 68. 35 cents.

Funk & Wagnalls Co. New York.

THE STORY OF JONAH. By Luther T. Townsend, D.D. pp. 119. 50 cents.

Edward Arnold. New York.

THE TREATMENT OF NATURE IN DANTE'S "DIVINA COMMEDIA." By L. O. Kuhns. pp 208. $1.50.

J. S. Ogilvie Pub Co. New York.

THE LOWLY NAZARENE. By J. Leroy Nixon. pp. 308. $1.00.

Vir Pub. Co. Philadelphia.

WHAT A YOUNG BOY OUGHT TO KNOW. By Sylvanus Stall, D.D. pp. 190. $1 00.

A. C. McClurg & Co. Chicago.

NOTES ON THE NICARAGUA CANAL. By H. I. Sheldon. pp 214. $1 25

PAPER COVERS

Ginn & Co. Boston.

VERTICAL ROUND HAND WRITING BOOKS, Nos. 1 to 7. By H. W. Shaylor. 90 cents per dozen.

MAGAZINES

May. PULPIT.—OUR DAY.—SOUTH AFRICAN PIONEER.

June. CATHOLIC WORLD.—NEW WORLD.—PALL MALL.—POCKET.—LIPPINCOTT'S.—HOMILETIC.—BOOKMAN.—SAILOR'S.—NEW ENGLAND.—INTERNATIONAL.—THE BOOK BUYER.—TEMPLE.—MCCLURE'S—COLONIAL TRACTS.—CHAUTAUQUAN.—PREACHER'S.—OUR ANIMAL FRIENDS.—CENTURY.—PHRENOLOGICAL JOURNAL.—BOOK NEWS.

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PROGRESS OF THE KINGDOM

A COLLEGE Y. M. C. A. SECRETARY FOR CHINA

A few years ago the leading missionaries of all denominations in China, headed by Dr. H. C. Blodgett of the American Board Mission in Peking, appealed to the international committee of the Y. M. C. A. to undertake work for the student and literary classes of China. They spoke of the 500,000 students studying for the first degree, the 150,000 studying for the second, the 10,000 studying for the third—these corresponding to our degrees of Bachelor, Master and Doctor. This unparalleled opportunity was equaled, to be sure, by the difficulty of the work, but in 1895 the international committee answered the call by sending out D. Willard Lyon. Such progress had he made that last fall John R. Mott was able to organize the College Y. M. C. A. of China, which embraces twenty-seven associations in both government and Christian institutions. The national committee is composed of seven missionaries, such as Dr. D. Z. Sheffield and B. C. Atterbury, M. D., and seven scholarly Chinamen. The conferences held by Mr. Mott at Chefoo, Peking, Shanghai and Foochow were attended by 2,400 Chinese delegates and 411 missionaries, the largest and most representative assemblies ever seen in China.

Upon returning to New York Mr. Mott's first care was to secure a coadjutor for Mr. Lyon, in order that the movement so auspiciously inaugurated might not lack the leadership essential to its continued success. He selected one fitted by long training for such a post—Robert E Lewis of Boston. After graduation at the University of Vermont, he became secretary at St. Johnsbury, where within two years the membership grew from 313 to 500. While serving as aide-de-camp to Gen. J. J. Estey, he inaugurated the Military Christian Association for militiamen. In 1894 he became college secretary for Massachusetts and Rhode Island, but resigned in 1895 in order to devote his entire time to the work which he had started among the professional students of Boston, the second largest student center in the United States. Within eight months there were six associations organized with 287 members, of whom seventy were in student Bible classes.

In July, 1896, he accepted the position of traveling secretary of the student volunteer movement. During the past six months he has visited 124 colleges, addressed 12,000 students, and held 325 interviews with students about their life work. Although great caution has been exercised, and none are allowed to sign in public, over 800 volunteers for foreign missions have enrolled, and $50,000 will be given by students to the mission work of their boards.

Mr. and Mrs. Lewis will sail next September for Tientsin, where he will have headquarters in the college Y. M. C. A. building, recently erected by an American lady.

A PROGRESSIVE A. M. A. SCHOOL IN NEW ORLEANS

Straight University has been enlarging the scope of its services to the colored people. Under its auspices a series of popular meetings were held in its chapel, May 3, 10 and 17, to discuss the Unusual Death Rate, the Industrial Condition, and Methods of Improvement and Progress, and Public Education.

The large and intelligent audiences of both white and colored were a gratifying indication of the growing appreciation of the subjects under consideration. The presence at the opening meeting and address of the mayor of the city, Hon. Walter C. Flower, who represents the best culture and the best traditions of the South, was something new. The officers of the charity organization of the city, which is doing a noble work and is instituting a free kindergarten system, were present to encourage the movement.

A special feature of the meeting on education was the address of Mr. Andrew H. Wilson, a member of the city school board. He said the school board had great interest in the schools for the colored people, and would always be found willing to assist them.

The underlying idea of the movement is university extension. The method adopted is to throw each subject open for general discussion after its presentation by some competent person or expert. The plan worked well in realizing the double aim of imparting useful knowledge and in arousing general interest. There is also the further purpose of bringing into united and organized effort for the general good the graduates and other intelligent young people from our various schools who, as individuals, are liable to be lost in the multitude.

The meetings were quite fully reported by the city dailies with favorable editorials. The ultimate aim is to extend the movement throughout the State.

THE WORLD AROUND

Mrs. Bishop's Testimony for Missions. If any additional confirmation of the value of missions were needed, it could be supplied from the testimony of Mrs. Isabella Bird Bishop, the renowned traveler and author. During her three years in the far East she has made special personal observations of mission stations and work in China and Japan and Korea, and since her return to England she has borne public witness more than once to the fidelity of the missionaries whom she has met, and to the merit of their services. She gives especial praise to several missionary hospitals, notably those of the Scotch mission in Manchuria, the English Presbyterians at Swatow and the Church Missionary Society at Hangchow. She also commends warmly the educational and religious aspects of mission work as she has examined it in the Orient. She has brought back with her no fewer than twelve hundred photographs. The testimony of an observer so well equipped in respect to knowledge both of the world and of mankind is worth the sober heed of those who decry missionaries.

Uganda. Bishop Tucker, addressing large audiences in England recently, stated that an enormous change has taken place in the once terrible conditions under which the natives in east equatorial Africa lived when white men first penetrated into the country. Whereas there was only one church in Uganda in 1890, there are now 361, and the congregations number 25,000. There are also 60,000 adherents under instruction, and education is rapidly spreading. In addition to eleven native clergymen there is a staff of native lay workers wholly supported by native contributions. The Scriptures have now been translated wholly into Ugandese. Eager to learn, the natives are equally zealous to carry the gospel news abroad. It is hoped ere long to penetrate the dark forests where Stanley found the pigmies, more than one of this race being under instruction with a view to return as teachers to their own people. Commenting on these triumphs, Mr. Stanley says that twenty years have passed since he stood on a little island in the midst of Victoria Nyanza and wondered how long it would be before the country was permeated by the ethics of a higher humanity, and today one-half his vision was realized. With the completion of the railway from Mombasa to Victoria Nyanza he believed that another twenty years would see the peoples of the south shaking hands with those of the north, instead of shaking their spears with murderous intent.

FRESH FACTS

During the past year the total income of the London Missionary Society, including contributions to the centenary fund (£10,039), Indian famine (£5,606) and Bechuana relief fund (£603), was £153,061. The year closes with an adverse balance of £7,851.

The *Baptist Missionary Magazine* for May states that in the Congo region in Africa the men are beginning to help the women in field work, which hitherto they have held to be degrading. This may seem a trifle to some, but to the well-informed it is a very significant proof of the healthful social charge which the entrance of Christianity is bringing to pass.

At the second annual General Assembly of Evangelical Workers in Mexico Rev. J. D. Butler, D. D., read a strong paper on Comity, enforcing the duty and the privilege of proper mutual consideration and co-operation for the sake of both economy and efficiency. An earnest appeal for the districting of territory among the different societies was made, and the conference indorsed the paper by vote. The policy advocated ought to have been the rule in both home and foreign missions as a matter of course from the outset.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 20-26. Our Brothers' Keepers. Gen. 4: 3-16.

Daniel Webster once said that the most impressive thought that ever entered his mind was that of his personal accountability to God. Solemn as this thought is, that of our responsibility for our brethren is only a little less momentous. Jesus laid almost as much emphasis upon the business of religious people to look out for others, especially for the erring and fallen, as he did upon achieving the salvation of one's own soul. The trouble with the Pharisees was that they thought of religion as a means of getting for themselves the favor of God and "despised others." Jesus, with his great doctrine of the brotherhood of man, swept away class and racial distinctions. Selfishness in religion was to him the worst form of selfishness. We need to read over and over again the parable of the prodigal son, and not to miss the main point of the story, which was to rebuke a self-satisfied virtue that felt contaminated by contact with publicans and sinners.

We are not our brothers' keepers in the sense that we are to regulate all their acts and settle for them all details of opinion. We are not to be tactless and officious in the way in which we express our sense of accountability for them. But we are responsible first of all for their good name, to defend it where we honestly can from abuse and misrepresentation, to put a kindlier construction upon their behavior than the world is apt to do. We are keepers also of our brother's faith in himself. Unless we can somehow keep that alive in him he is sure to stumble and fall. More than one man has been kept from perdition by the thought that his mother in a distant country town or across the sea still believed in her wandering boy. Most of all we must preserve our brother's faith in God. We must try so to interpret even the sorrows and woes of his life that behind them he can still discover the face of a loving Father in heaven. What a responsibility and what a privilege, too, it is to help add to the sum total of a man's faith in God. To minister to his body, and to deny one's self some personal gratification for his sake, may often be the way in which he learns that there is one above who cares for him.

The question which guilty Cain heard, and at which he trembled, rings down through the centuries and may some day sound in our ears when at the last God shall ask us, "Where is thy brother—the man whom I put near you in order that you might save him? Where is that neighbor, that companion of your student days, that man with sorrowful eyes who accosted you on the street and whom you impatiently put one side?" What shall we say when God requires of us the brother for whom, as well as for us, Jesus died?

Literature

BOOK REVIEWS

DRS. BEHRENDS AND BRIGGS ON THE BIBLE

The first of the two books before us, *The Old Testament Under Fire*, by Rev. A. J. F. Behrends, D. D., might be dismissed briefly if it did not point so important a lesson. The Old Testament is under fire from friends as well as foes, and it proves its vitality by surviving defenses not less than attacks. Dr. Behrends has ceased to care, he tells us, for the fifty or sixty men who assume to have the monopoly of scholarship. But doubtless he cares for the thousands of his countrymen who have a jealous eye to the honor of the American ministry. One cannot but respect the eminent author's straightforward attitude, and one is drawn to him still more by the frank revelation of his desperate inward conflict on this subject. If Dr. Behrends could know how many such struggles—not as intense, perhaps, but as real—are being experienced by his Christian brethren of opposite critical convictions he would cross hands instead of swords with them.

One of the fundamental errors of his book is its conception of the critics assailed as holding a sort of religion, which is put to shame if inconsistencies are found among its followers or "concessions" extorted from them. In truth, criticism is a science, which deals in probabilities, and proceeds by continual revision and readjustment. The true critic does not always stop to say, but he always means: "My assertion today is my best explanation of the data accessible; tomorrow may reverse it." The problems of Biblical criticism demand patient, reverent investigation for years, perhaps decades, until the results of a multitude of honest workers can be tested and co-ordinated. It was partly the fear of what would happen meanwhile that drove Dr. Behrends into print. But, according to his own statement:

> Destructive criticism discredits its own results by its unhistorical and unscientific assumptions; and as the foundations are laid in the quicksand, the elaborate superstructure is doomed to collapse without the cost and the fatigue of bombardment [p. 24].

Why, then, this bombardment from him? Moreover, these critics are being watched by other scholars, like Professor Beecher on this side of the Atlantic and Professor Robertson on the other.

Let us turn to a few of the many "utterances which defy both fact and logic" [p. 141]. As to logic, the following sample may serve:

> When it is remembered how jealously the Jews, 200 years before Christ, guarded their sacred writings, and what superstitious reverence they paid them, what recondite meanings Philo found in names and numbers, we must be permitted to believe, and we cannot resist the positive conviction, that those early students were better equipped to pass judgment upon questions of authorship and date than are we [p. 87].

A typical instance of utterances which defy fact is the writer's use of the El-Amarna and the Hammurabi tablets. The former he dates during Joshua's conquest.

> These tablets mention the Hebrews as invaders, and they speak definitely of Jerusalem and of its king, Ebed-Tob, a royal priest, whose name Major Conder translates as Adonizedek, the equivalent of Melchizedec, "king of justice." . . . Thus from the sands of the Nile and from the mounds of Assyria [this last refers to Hammurabi] rise the long-buried bricks, which prove the fourteenth chapter of Genesis, confidently relegated by the critics to the realm of legend, to be simple, straightforward history. Down goes the whole legendary fabric at a touch, and it is critically certain that Abraham is no myth [p. 156 f.].

On the question whether Abraham was a myth we support the negative, but our author in accepting the myth that has grown up around El-Amarna is leaning on a broken reed.

Parallel to this error is his assurance that the critics have been thoroughly overthrown on New Testament ground. There is no Hommel to popularize the present contests in that field. We will say nothing about Harnack, who is depicted as tolling the knell of Wellhausen and his legions, although we regard Dr. Behrends's confidence as excessive. But we cannot help regretting occasional, we might truly say frequent, lapses in these discourses from that calmness and caution of utterance so essential in the discussion of such a theme. We are obliged to add that the list of books commended to students of the subject includes some which cannot be ranked as important and omits some whose value should have been recognized by their mention. [Funk & Wagnalls Co. $1 00.]

Dr. Briggs's volume, *The Higher Criticism of the Hexateuch*, is a new edition of his well known work, reviewed in these columns 30 March, 1893. His manner also lacks urbanity, and he sometimes discredits his cause by what can only be called unfairness of judgment. For instance,

> Prof. W. Henry Green gives himself away when he says: "The author frankly confesses for himself that, while he felt at every point the weakness and unsatisfactory character of the arguments of the divisive critics, he was long deterred by the complexity of the task from undertaking to prepare such a treatise as the nature of the case required. He might have continued still to shrink from it but for the proposal, in 1888, by his friend, Dr. W. R. Harper, of an amicable discussion of the subject in the columns of the *Hebraica*. The kindly proposal was accepted, though with some hesitation, lest the cause whose defense was thus undertaken might suffer from unskillful advocacy." [Unity of the Book of Genesis, 1895, Preface, p. viii.] It is evident that Dr. Green, although he had been a teacher of the Old Testament for nearly fifty years, had not taken part in the critical study of the Hexateuch himself, and had paid little attention to the labors of the critics until 1888. Then he entered the lists as an advocate to oppose the results of modern criticism [p. 98].

The quotation would make it evident, on the contrary, that before 1888 Dr. Green had paid *much* attention to the labors of the radical critics, and had felt the weakness of their arguments at every point. It is strange, but true, that the very book before us contains extended replies to Dr. Green's Moses and the Prophets, 1883, not to mention the more elaborate Hebrew Feasts, 1885.

The author's unfairness is further illustrated by the claim that this new edition represents a thoroughgoing revision of the book. There was great need of such a revision, to supply at least two deficiencies. First, Dr. Green's painstaking articles in *Hebraica* have been treated as Professor Mead prophesied that they would be. No detailed answer has been so much as attempted. Secondly, Professor Robertson's Early Religion of Israel ought itself to have occasioned such a revision, whereas it has a name in the book and nothing more. Most of the body of this edition corresponds in the paging, and line for line, with the old edition. Here and there some information about new books or another allusion to Dr. Green is thrown in. A few new words are treated on pp. 69–74, and the last four appendixes are new. In treating the decades and pentades of laws full credit, instead of no credit, should have been given to Professor Paton's researches. On the main question, as our readers know, we differ from both Briggs and Green. We regard Robertson's book as suggesting a fundamental ground of conciliation, which should either be built upon or undermined. When America produces her representative book on Old Testament criticism it must combine the diligence of Bacon with the versatility of Schmidt, the brilliancy of Brown with the accuracy of Paton, the insight and vigor of Moore with the dignity and courtesy of Lyon, the learning and caution of Toy with the reverence and wisdom of Beecher. [Charles Scribner's Sons. $2.50.]

RELIGIOUS

We do not know how generally the *Presbyterian Book of Common Prayer* [Charles Scribner's Sons. $1.50] is in use in the Presbyterian branch of the church, and we suppose that its use is exceptional rather than common. Nevertheless, there has been such a book for many years, and it is a good one. A new edition of it has been edited, with a supplementary treatise by Prof. C. W. Shields of Princeton, and it is a work of much interest in its way as well as admirably adapted to be used profitably in divine worship. The type of a considerable portion of this edition is too small, but the body of the work is, for the most part, printed with sufficient clearness.——*Barbed Arrows* [F. H. Revell Co. $1.00] is by the late Mr. Spurgeon, and is a companion volume to Feathers for Arrows, of which he was also the author in the sense that each volume is a compilation of short extracts from his discourses. Some of these selections are anecdotes, some are terse and pithy utterances of sentiment or truth, all are practical and helpful.——*Indirect Testimony of History to the Genuineness of the Gospels* [David G. Francis. $1.00], by Frederick Huidekoper, has reached its tenth edition. This is proof that it has met an actual practical want. It is intended alike for students and for ordinary readers, although the former class will doubtless derive most from it in the way of instruction. It is helpful to a correct and complete understanding of the New Testament.

Christianity and Property [American Baptist Pub. Society. 50 cents] is by A. E. Waffles. Its purpose is to declare the teaching of Christ and the Holy Spirit on the subject of property. We notice in it nothing which has not been suggested by others, but it is a plain and earnest treatise, setting forth the author's ideas of duty effectively and likely to have considerable influence of an enlightening and stimulating character. ——*Look Up and Hope*, by Mrs. Ballington Booth, *Branded*, also by Mrs. Booth, and *Faith in the Power of God*, by Rev. Andrew Murray [A. D. F. Randolph Co. Each 25 cents], are three little books intended to promote deeper and more widely reaching, sympathetic and helpful personal piety. They are prettily printed and deserve attention.

In *When, Where, Why* [Editor Pub. Co. $1.00] Mr. Allan Nicholson has retold the story of the earthly life of Jesus, using Scripture language largely and weaving the Scripture narrative together by means of simple and appropriate sentences of his own. The task has been done before, and well done, by others, but this, also, is a successful effort in its way.——The *South African Pioneer* [Marshall Bros.], issued monthly in behalf of the South Africa General Mission, is undenominational and full of fresh and useful religious information. Rev. Andrew Murray contributes to it largely. The current number for May includes the annual report.

STORIES

Paul, a Herald of the Cross [Henry Altemus. $1.50], by Florence M. Kingsley, is a narrative dealing with the personal history of the apostle in the form of a novel. It succeeds well in throwing into bold relief the individuality of its great subject, and the background of minor characters and changing circumstances is well drawn and is exceedingly interesting. This will prove an excellent book for Sunday school and home libraries.

In *Soldiers of Fortune* [Charles Scribner's Sons. $1.50] Mr. Richard Harding Davis has touched the highest level he has yet attained. The book has been running as a serial and many of our readers may be familiar with it. It is a bright, spirited study of one or two types of modern men and women, and the actors figured prominently in a South American revolution which gives opportunity for abundant incident. The romance which is the thread of the narrative is managed adroitly and the book not only is eminently interesting but is a capital piece of work.

The Choir Invisible [Macmillan Co. $1.50], by J. L. Allen, embodies some of the material of his earlier story, John Gray, and is a Kentucky tale of the last century. It is a graceful, picturesque and very entertaining study of individual character and of frontier civilization. The author has exceptional power in making personality vivid and impressive, and the real heroine of the book is one of the most symmetrical, attractive characters with which we have met in literature in a long time. The book is more than ordinarily pleasing.

In *The Day of His Youth* [Houghton, Mifflin & Co. $1.00], by Alice Brown, a novel, is written in the form of a biography and to some extent an autobiography. It is a picturesque and powerful character study, representing the experiences of an unconventional and unstained character brought to approximate maturity apart from mankind in the midst of beautiful natural surroundings, and then introduced to ordinary humanity and society and subjected to the experience of love. The story is that of an unusual and very winsome nature and, although unlikely to be true of most men, is quite natural in the case mentioned. The author's literary grace and skill add much to the inherent attractiveness of her material. The book is one which is likely to be discussed more or less.

Tatterly [D. Appleton & Co. 50 cents], by T. Gallon, describes the deception practiced by a miser in permitting belief in his death to prevail, and the beneficial effect upon his character of witnessing the behavior of his heirs and others. It is a light and somewhat improbable but sweet-spirited story.

EDUCATIONAL

Mr. A. J. George has edited *Carlyle's Essay on Burns* [D. C. Heath & Co. 30 cents] and supplied it with an introduction and notes, and it is issued in a neat little volume.——The same *Essay on Burns* [25 cents], with an introduction and notes by G. R. Noyes, is one of four numbers of Houghton, Mifflin & Co.'s Riverside Literature series. The others are Bunyan's *Pilgrim's Progress* [40 cents], edited by W. D. Moody, Grimm's *Household Tales* [40 cents] and Shakespeare's *Macbeth* [25 cents], based upon Richard Grant White's Riverside edition and supplied with additional notes by Helen G. Cone.——Mary C. Smith is the author of *Life in Asia* [Silver, Burdett & Co. 60 cents], which is the sixth book of the work called The World and Its People, edited by Dr. Larkin Dunton. It is a sort of reader and geography for children, is illustrated freely and well and will answer its purpose successfully.——Messrs. Ginn & Co. have brought out *La Pierre de Touche* [70 cents], a comedy by Emile Augier and Jules Sandeau, edited by Prof. G. McL. Harper, Ph. D., and *Doña Perfecta* [$1.00], by Benito Pérez Galdós, edited by Prof. A. R. Marsh. They, too, will find favor with French and Spanish educators.

Students in the Massachusetts Institute of Technology have been chiefly in the minds of Professors F. H. Bailey and F. S. Woods, Ph. D., in the preparation of *Plane and Solid Analytic Geometry* [Ginn & Co. $2.15], they being instructors in that institution. This fact and a glance at the work itself make plain its adaptation to serve students anywhere else. It is a first-class treatise on its subject.——*Light and Shade* [Ginn & Co. $1.10], by A. K. Cross, is intended for teachers and students of drawing, has chapters on charcoal, pencil and brush drawing, and contains much valuable material in small compass.——The *Third* and *Fourth Readers* [Ginn & Co. Each 40 cents] in the Educational Music course, compiled by L. W. Mason and others, are small but scholarly manuals such as find ready place in connection with the public schools.

A Short History of Education [C. W. Bardeen. 50 cents], by Dr. W. H. Payne, is a reprint of the article by Oscar Browning in the ninth edition of the Encyclopædia Britannica on education. Dr. Payne has supplied an introduction, notes and references. ——*Chesterfield's Letters* [Maynard, Merrill & Co. 24 cents] belongs to the English Classic series, and has been well edited by Dr. H. H. Belfield.

The Story of Oliver Twist [D. Appleton & Co. 60 cents] is a condensation of Mr. Dickens's famous novel, for home and school reading, by Ella B. Kirk. The condensation appears to have been accomplished without interfering with the interest and solid value of the story.——*Asia* [American Book Co. 60 cents] is by F. G. Carpenter. It is a reader intended to teach geography at the same time. Apparently considerable attention is devoted not merely to geography proper, but to ethnology, sociology, etc., all being adapted to juvenile comprehension. It is prettily illustrated.

MISCELLANEOUS

Apparently Mr. John A. Logan, Jr., went to Russia in a semi-official position to attend the czar's coronation. He has described his experiences in that country in a volume entitled *In Joyful Russia* [Dodd, Mead & Co. $3.50]. Going, as he went, practically as the guest of the Russian nation, and being fêted and entertained day after day and night after night, it was to be expected that the impression upon his mind would be rose-colored. And it certainly was. The graver, sadder side of Russian life is wholly unknown in this book, except in an occasional admission that possibly something of the kind may exist, although he believes it has been greatly exaggerated. That he has written a charming book, which is true of Russia as he saw it, which is delightful as a picture of the coronation and its attendant scenes, and which is unusually readable from cover to cover, is true. But such a book must be taken simply for what it is as a picture of official Russian life, and that in gala costume and under circumstances of exceptional and dazzling festivity. The chapters on the Russian Church and Slavic Literature and Art are not without value, but they have less significance than the more descriptive portions of the book. It is handsomely illustrated.

Seventeenth Century Studies [Dodd, Mead & Co. $1.50], by Edward Gosse, a contribution to the history of English poetry, is that distinguished author's volume issued first in 1883, revised and with a few emendations, and also with an index. This is the third edition, and the author's comments on Lodge, Herrick, Cowley, Etheridge and Otway and the others are widely known and need no special comment here. We need only say that the book, in its way, is a standard.

The French Revolution and English Literature [Charles Scribner's Sons. $1.25] contains the lectures delivered by Prof. Edward Dowden of the University of Dublin at Princeton University in connection with the late sesquicentennial celebration. They have been somewhat rewritten for publication. They point out the influence of the French Revolution upon English authors of that period, in the way of foreshadowing, to some extent, as well as in that of direct impression and subsequent influence. Professor Dowden is a close student and goes considerably into the analysis of motives and feelings. He writes with a positive individuality, differs decidedly sometimes from other students and critics, and always gives his readers abundant cause to think, and generally reflection seems to justify his positions. The literary style of his work is exceptionally forcible and polished.

Another series of lectures are Prince Serge Wolkonsky's *Pictures of Russian History and Russian Literature* [Lamson, Wolffe & Co. $2.00]. They have been delivered before the Lowell Institute in this city last year, and in several other places. They are of special interest, because they give an inside view of the subject, affording a study of Russian literature by a Russian who at the same time is sufficiently cosmopolitan to be in touch with writers and readers of other countries than his own. The lectures necessarily are sketchy, but they deal entertainingly and informingly with their successive subjects and they embody a historical *résumé* of Russian history, particularly in connection with its literature, and contain many brief portraits in words of Russian authors and estimates of the value of their work. Although one cannot always indorse Prince Wolkonsky's estimates, which are naturally favorable to a very high degree, they are of more than ordinary interest. One may not agree with everything which he says about Tourgenieff or Tolstoi for example, yet his judgments are not to be disregarded. A portrait of the author serves as a frontispiece to the book.

Mr. F. M. Chapman's *Bird Life* [D. Appleton & Co. $1.25] is a guide to the study of our common birds. The author is assistant curator in the department of mammalogy and ornithology in the American Museum of Natural History, and therefore speaks from the point of view of an expert. His book is somewhat technical yet sufficiently popular for ordinary use. It describes the different kinds of birds tersely but sufficiently, is illustrated freely and will serve as a convenient handy-book of reference in families which are fortunate enough to have country homes, especially in those in which there are young people. ——Dr. Leroy M. Yale's volume, *Nursery Problems* [Contemporary Pub. Co. $1.00], is out in a new and enlarged edition. We remember commending it on its first appearance as an eminently practical, comprehensive and valuable treatise, and this new edition deserves equally to be welcomed.

Pioneers of Evolution [D. Appleton & Co. $1.50] is by Edward Clodd. It undertakes to tell the story of the origin of the evolutionary theory in Ionia, by Thales at about 600 B. C., and of its partial development by others down to the time of Lucretius, half a century before Christ. Then, the author claims, there was an arrest of inquiry, and its resumption has been in progress since the beginning of the seventeenth century. Special attention is paid to the researches of Darwin, Wallace, Spencer and Huxley. The author is an advanced believer, and some of his claims are not justified by any facts thus far discovered, as the very leaders whom he eulogizes have more than once admitted. The spirit of the book towards religion is not always fair or even courteous.

NOTES

—— Last year 3,300 new books by American authors were printed.

—— The *Great West* magazine has removed from Denver to Chicago.

—— The *Metaphysical Magazine* will change its title to *Intelligence* this month and will be enlarged.

—— The late William Morris's Kelmscott Press is to be discontinued. The founder alone gave it its unique power.

—— Julian Hawthorne has returned to New York from India where he went to study and describe the famine for the *Cosmopolitan Magazine*. His articles will be interesting but painful.

—— Two prizes—$1,000 and $500—are offered by the David C. Cook Publishing Co. of Chicago for the two best manuscript religious stories submitted before Sept. 1. They must contain from 60,000 to 65,000 words.

—— It takes more people than many suppose to run a great newspaper. One New York journal has between five hundred and six hundred on its pay roll. Probably all its chief competitors also have as many.

—— The late Professor Jowett urged Sir Hallam Tennyson, who is writing the life of his father, the poet, not to satisfy "the desire of people for gossip about him," adding, "He led a dignified private life and ought not to be made a show of to the public." Here is a useful hint for all biographers.

—— The Papyrus Club of this city of which the late editor and poet, John Boyle O'Reilly, was a beloved member, has given $1,000 to the Boston Public Library in memory of him, together with a handsome memorial book-plate, a copy of which is to be inserted in every volume purchased by the proceeds of the fund.

—— They are accusing Mr. Kipling of inaccuracy in his latest story, Captains Courageous, but thus far investigation has justified him. Careful preparation for work is one of his strong points. By the way, the report that he went to the seat of the Greek war with Turkey as correspondent of the *London Times* was not correct.

For Books of the Week see page 831.

In and Around Boston

The Congregationalist's Pilgrims Have a Happy Reunion

Pleasant memories of *The Congregationalist's* Pilgrimage were revived last week on Tuesday, when thirty-five of the forty-six New World Pilgrims to Old World Shrines gathered at Young's Hotel in Boston. With their friends they made a company fully as large as that which a year ago sailed from New York for Plymouth. Some of those present made a long journey to renew old acquaintance. Letters from the absent ones were read by the secretary, Gen. Elbert Wheeler, and some after-dinner speeches were made by Dr. W. E. Park of Gloversville, N. Y., Mr. F. E. Murrell of London and others. By the use of a stereopticon and the excellent slides prepared by Mr. N. J. Littlefield of Pawtucket, R. I., the Pilgrims traversed their journey over again, revived delightful experiences and refreshed their recollections of scenes and faces which will always be a delight.

Memorial to Phillips Brooks

Phillips Brooks was one of the most popular university preachers at Harvard which the university has ever had, and it has long been the intention of the friends and alumni both of the college and of Dr. Brooks to establish a fitting memorial to him on the university grounds. The original ideas have had to be somewhat modified, owing to a failure to obtain all the money originally counted on. Two hundred thousand dollars were at one time contemplated, but $50,000 is the amount raised, so far without any actual canvass. The plans at present call for the expenditure of about $40,000 on the building, leaving the rest for contingencies. Accommodations will be provided for the religious and charitable societies of the university and a large hall for both religious and secular purposes, also a small parlor and a dining-room.

A Pastor's Decade and a Half

Winter Hill Church, one of the youngest but most important churches in Somerville, owes a great deal of its success and growth to its present pastor, Rev. C. L. Noyes, who was called there the year after his ordination in 1881 and during the year which preceded the organization of the church. His is the longest pastorate of any of the local Congregational ministers. His fifteenth anniversary as pastor was pleasantly celebrated last week Friday evening. A purse of $100 in gold, also a valuable painting, were presented to him. The numerous guests were welcomed to a reception, and later a musical program was rendered. Then a review of the first pastorate of the church was read by Mr. E. A. Stone. Three memorial windows, as gifts from Mr. Charles Payson, Mrs. George Fox and the Ladies' Society, are soon to be placed in the church. Altogether the occasion was an appreciative testimonial of the esteem in which Mr. Noyes is held by the church and the community. His connection with the Associated Charities of the city, of which he has been president since the beginning, has widened his influence and the scope of his labors and brought him in close contact with those most needing help.

A New Form of University Extension

Whosoever can spare a Wednesday or a Saturday afternoon from his work, and a few small car-fares from his purse, may have a half-holiday of the rarest kind. One may stretch one's legs and breathe the salt air in a seashore tramp, and at the same time be admitted to many of nature's secrets. All one has to do is to join a free excursion from the Natural History Museum, and to listen to the easy, friendly conversation of the learned "Tech" instructor in biology, Mr. Amadeus Grabau.

The public is invited to all the work of the class, which was formed about May 1. It assembles at the museum on Berkeley Street, near Boylston, at 9.30 Saturday mornings, and until 10 30 is occupied in the laboratory over specimens gathered the week before. In the afternoons teacher and pupils visit some interesting place on the shore. Persons who may not be able to attend the morning lectures are welcomed to the outdoor trips. One need not be versed in science to enjoy them, or to understand what is said about the geological, geographical and biological treasure of the places visited. Every Saturday excursion is repeated the following Wednesday afternoon.

The class party went recently to Marblehead Neck, where they looked with new eyes on the great cliffs, the bowlders, the pebbles and the terrace-like ridges of the sandy beach, while Mr. Grabau described the processes by which these things had been so made. Perhaps the most fascinating occupation of that excursion was among the pools and slimy sea-weeds, where many interesting little creatures were found for the special studies of hydra, to which much of the laboratory work has been devoted for the past few weeks. This week the special studies are sea anemones and corals, and on Saturday and the following Wednesday the excursions were made to Nantasket.

The Theology of the Preacher

This was the theme of an able and scholarly paper by Rev. Daniel Merriman, D. D., read at the Ministers' Meeting last Monday. At the outset he sharply discriminated between theology and religion, affirming that the apostles, who were the best of preachers, had no theological system. If they had been examined upon any of the great systems known to us as a test of their soundness, they would have been as much astonished as if they had been told that the earth was round. The speaker, however, affirmed, on the other hand, that every minister is a theologian, and in a certain sense must have a theology of some sort. Its main characteristics should be as follows: It must be his own, the result of his own thinking and experience. It must be the theology of his times. It should be progressive, proportionate, sympathetic.

There was some friendly dissent from certain of the positions advanced by the essayist, Drs. Little and Allbright giving voice to it.

Boston Superintendents' Union

The June festival of the union is marked annually as the most popular night of the year. The eighteenth occasion of this kind, last Monday night, added another testimony to the fact. The members were accompanied very generally by lady friends, so that the company at the banquet numbered about 250.

Pres. J. W. Brown was assisted during the after dinner exercises by Rev. Thomas Sims, D. D., the new pastor at Melrose; Hon. J. L. Bates, speaker of the Massachusetts House of Representatives; Mr. F. O. Winslow of Norwood, and Rev. F. E. Ramsdell of the Pilgrim Church, Cambridge. These gentlemen enlivened an hour before the evening session with bright speeches, which contained the pith of helpfulness.

The address of the evening was by Pres. G. S. Hall of Clark University. His suggestions to teachers of the Sunday school were a plain and practical review of the results of research in special study of the youth. His particular thought lay in the need of developing the educational principle in religious work, making the relation of the Sunday school to the church what public education is to the upbuilding of a nation. To accomplish the most the child should be surrounded with watchful care during the years of greatest change and growth, so that the enthusiasm of youth may be particularly directed and expended along the higher plane, leaving less chance of its dissipation on a lower grade. The speaker predicted great things from the awakening age in which we live, and encouraged Bible teachers to accept their responsibility.

The Home Missionary Society

Last Week's Gathering at Saratoga

The seventy-first anniversary of this national society began in Saratoga, Tuesday evening, June 1, in the Methodist church. A business session of the officers, the State secretaries and superintendents had occupied most of the afternoon. American flags decorated pulpit and platform, challenging the patriotism of the audience which faced the field of effort, a large wall map of the United States. The familiar but freshened ceiling and walls looked down on familiar faces, the scene suggesting that the assembly was only an adjourned meeting, with considerably lessened numbers in attendance.

THE SERMON

After devotional services, led by Rev. P. B. Davis, the sermon was preached by Rev. F. T. Bayley of Denver. His texts were John 4: 13, 14, compared with John 7: 37-39. His theme was the Holy Spirit—God in the heart of man resident and regnant. The individual in whom God dwells is the unit of life and power. The progress of the kingdom of God is through the contagion of love and the propagation of faith from man to man. Here is the essential philosophy of missions. As water will flow down and on and faster toward the deepest places, so divine love must flow out of every heart in which God dwells to make it like his own heart. There is enough money, despite the hard times, for self-gratification and gain. The lack is of love rather than of money. O for the incoming tide of God's almighty love! The sermon, which occupied an hour and a half, was throughout spiritual, uplifting and inspiring.

THE PRESIDENT'S ADDRESS

Major-General Howard leads the Congregational home missionary hosts with the same determination, ardor and religious devotion which won him renown as his country's defender on other fields. He reaffirmed his conviction that this is the Lord's work and that, while we are compelled to look on whitening harvests with insufficient laborers, we must cast on him our burdens of anxiety. Still we must examine the extent of the field and seek an answer to the question why we cannot secure an equipment necessary to gather the harvest. General Howard answered the criticism that the society is not as economical as it might be. He thought that the falling off in contributions was not entirely the result of hard times, but that there is a change of feeling among the vast majority of Christian people toward missions. They do not realize the infinite peril of not attaining unto eternal life. But there is no remedy for the misery of men astray from God other than their conversion through him who said, "I am the way, the truth and the life." If the everyday Christian everywhere would return to his first love for his Saviour and for his unsaved neighbor there would be no more trouble about debts of the home missionary society and the precious harvests of ripening fields would be gathered.

THE AUXILIARY SOCIETIES

Wednesday morning's session began with a fair attendance, the devotional meeting being led by Rev. Joel Ives of Stratford, Ct. Rev. Alexander McGregor of Pawtucket spoke for Rhode Island. The eight years' service of a State missionary have resulted in the organization of twelve churches, with a membership of 900, and $40,000 have been raised for church buildings and parsonages. In order to retrench expenses the missionary has been discharged, but the committee, following the example of the first disciples, are going out two by two and visiting the missionary churches. If all the States had done proportionally as much as Rhode Island to relieve the general treasury the story of its emptiness would not be told in such mournful numbers.

Sec. W. H. Moore, the veteran bishop of Connecticut, told of the changing conditions of that ancient commonwealth, of the missionary zeal of the churches for the regions beyond, and of the increasing burdens laid on them to maintain their prestige at home. Sec. T. O. Douglass, for fifteen years the H. M. secretary for Iowa, spoke of the growth of Congregationalism in that State, till now it counts 200 churches and 100 parsonages, and has raised $800,000 in contributions to expenditures, and appropriations have been cut down till the salaries of home missionaries average only $500. Men are bravely holding their posts and carrying on their work, with a support so insufficient that it is becoming a reproach to the churches.

THE WOMEN'S MEETING

At this point in the services a company of honorable and fair women marched two by two up the center aisle and took possession of the platform. They were representatives of the W. H. M. U., which now has organizations in forty-two States. Mrs. H. S. Caswell presided. She briefly outlined the work of the union. Last year it put into the treasury of the H. M. S. $45,550, and raised for the five societies $107,797. In fifteen years it has brought to the H. M. S. $448,000, and to the five societies $878,000. Mrs. Caswell gave a tender and appropriate address in memory of Secretary Kincaid, whose recent death was often recalled through all the sessions, showing the strong affection felt for him by the workers throughout the wide field. The addresses which followed illustrated the remarkable changes which are going on in the relations of women to the work of the churches. Each lady was entirely at home before the large audience, spoke naturally in tones easily heard throughout the church, and held the attention as effectively as any of the ministers who preceded or followed them. Mrs. R. B. Wright of Boise City contrasted the opinions about Idaho held by those at a distance or by the casual visitor with the knowledge of those who have discovered its splendid climate and fertile valleys, and have come to love its people and to enjoy laboring for their highest prosperity. Without a word of cant or complaint she pictured the life of a missionary's wife, and of the new churches which are doing so much for the State and which so much need the support of Christian brethren in the older States. The five churches seem a small beginning for a country rapidly growing, where twenty new churches ought to be planted every year. Mrs. Wright, her husband accompanying on the organ, sang with him a duet, and he made a short address almost as interesting as hers.

Mrs. Dr. J. B. Gregg of Colorado Springs, a pastor's wife in that city for fifteen years, in an address of twenty minutes made the audience understand the spiritual, educational, political and social life in town and village and mining camp, and the burdens which rest on the pastor of one of the stronger churches in a State which has sixty churches, half of them in five cities and only eight as yet self-supporting.

The Slovaks, of whom there are about 100,000 in America, mostly in Pennsylvania, were described by Miss Marie Zoltak, a young lady just graduating from the Bible Readers' School in charge of Dr. H. A. Schauffler of Cleveland. The story of her conversion, of the work she has already done, and of the obstacles which she fearlessly faces and feels sure of conquering in the name of Christ won the warm interest and hearty applause of her hearers. The morning session ended with a song by Miss Zoltak, who has a fine and cultivated voice, and with prayer and benediction.

SISTER SOCIETIES

In the afternoon an audience, whose largest number was 176, heard three twenty-minute addresses from three affiliated societies. Secretary L. H. Cobb, who was effectively aided in different sessions by remarks of missionaries from the field, set forth the work of the Church Building Society, its disposition of the Stickney legacy now in its hands, and the calls for money for church edifices, which it can answer only in part. Rev. G. A. Tewksbury read a paper presenting the efforts and claims of the Education Society, and Rev. Dr. N. H. Whittlesey pleaded for one generous gift from each church in aid of aged and disabled ministers. A venerable Methodist minister emphasized this last appeal; and Bishop Foss was warmly welcomed as he extended greetings for that denomination.

THE WOMAN'S MEETING ON TUESDAY AFTERNOON

The pleasant Congregational church, more attractive than ever now that sacred memories of former meetings fill the place, was well filled on Tuesday afternoon at the public meeting of the woman's unions, Mrs. C. L. Goodell presiding. As was most suitable, four of the six subjects presented for consideration were treated by women. Twenty suggestive and oft asked questions regarding missionary work, boxes, the debt, methods were concisely and wisely answered by Mrs. H. S. Caswell. A pioneer in banding women together to work for home missions was Mrs. Elizabeth Kneeland McFarland of Concord, N. H., the story of whose life, written by Mrs. J. T. Perry, was read by Mrs. Joshua Coit. Five years before the American Board was formed the Female Cent Society was organized in 1804 by this prayerful minister's wife, who, on a salary of $350, with eight children to care for, reckoned no sacrifice too dear for the Lord. To those who have had the inspiration of hearing Mrs. Goodell interpret the Bible it is needless to say how tender and fruitful were the lessons she drew from King David's experience at Besor. The strong paper on A New Departure, by Mrs. Washington Choate, showed how God uses crisis hours for some high purpose and at this time calls to sacrifice, service and a higher life with Christ. As Pres. Thomas McClelland made a forcible appeal for Pacific University in Oregon, so likewise did Rev. E. A. Paddock arouse interest in Weiser Academy in Idaho.

FROM THE SUPERINTENDENTS

Several of these missionary bishops made addresses on Thursday afternoon, each one showing, not only his thorough knowledge of his field, but his deep sense of the pressure of its opportunities and his large faith in its possibilities. Rev. A. K. Wray spoke for Missouri, Rev. Harmon Bross, D.D., for Nebraska, Rev. E. H. Ashmun for New Mexico, Rev. L. P. Broad for Kansas, Rev. W. H. Thrall for South Dakota, Rev. T. W. Jones, D. D., for Pennsylvania and Rev T. G. Grassie for northern Wisconsin.

BUSINESS MEETINGS

The hours set apart for the business of the society were mostly occupied by a discussion of an amendment providing that members of the executive committee, after serving for one term, should not be eligible for re-election for one year. This amendment was, according to instructions voted at the last meeting, presented by the executive committee, but without its recommendation. It was earnestly advocated by Rev. Drs. H. A. Stimson, Nehemiah Boynton and others, opposed by Secretaries Joshua Coit, W. H. Moore and several others, and was finally defeated by a vote of thirty-two for to thirty-eight against. Notice was given, however, of an amendment to be acted on at the next annual meeting, providing that members of the executive committee, after two terms of three years each, shall not be eligible for re-election till after one year. Rev. Dr. W. E. Park presented a report on the report of the executive committee, ably reviewing that document and suggesting the necessity of a readjustment of the work to the changed business conditions of the country, which indicate lessened incomes and seem to necessitate reduced expenditures. The ballot for officers, as presented in the report of the nominating committee, resulted in the re-election of the president, General Howard, the treasurer, secretaries and vice-presidents. The terms of five members of the executive committee having expired, three of them were re-elected, as follows: Messrs. George P Stockwell, Asa A. Spear and John F. Anderson, Jr., all of New York; also Rev. C. M. Lamson, D. D., of Hartford, and William H. Wanamaker of Philadelphia. Rev. C. A. Savage of Orange, N. J., was elected to fill a vacancy for one year.

As it was generally felt that the time allotted for the business meeting had been consumed while some of the most important matters connected with the administration and policy of the society had not been considered, the secretaries were requested to arrange for a special meeting. This was fixed at the beginning of the Thursday morning session. After brief but earnest devotional exercises, led by General Howard, discussion followed for an hour and a half, mainly on the financial outlook, and many questions were asked of the executive committee and answered by the chairman, Mr. William Ives Washburn, and other members. From their printed report it appears that for the year ending March 31 the receipts fell $180,503 below those for the preceding year. The debt up to that date amounted to $127,505. A reduction of $73,782 has been made in the estimates for the current year. But on the basis of reduced appropriations, if the receipts up to Oct. 1 should be the same as last year, the debt at that date will be $219,798, which will be about $40,000 beyond the borrowing power of the society. Either the contributions must be soon largely increased, or the society must fail to pay its obligations to the missionaries, or it must cut down its work still further, to its great and lasting injury. Increased prayer and effort on the part of ministers and churches were urged, but not many practicable suggestions were offered. It was voted, on motion of Rev. A. E. Dunning, that "it is the sense of this meeting that the annual meetings of our six benevolent societies should be held in the same week and in one place." On motion of Dr. Reuen Thomas, a committee was appointed to consider the relation of the auxiliaries to the national society and to report at the next meeting. On motion of Dr. E. N. Packard, it was voted that the second morning of the next annual meeting be devoted to discussion of the business interests of the Society. On motion of Dr. W. E. Park, it was voted to request the churches to observe the Sunday following Thanksgiving Day each year as Home Missionary Sunday. At 10 45 A. M. the regular session was resumed.

FIXED FACTORS

This was the theme of Sec. Washington Choate's paper. He first glanced at the shadows of the past year and set over against them this saying of Dr. Kincaid, "There is nothing in all this emergency to alarm us, unless the church loses its hold upon God." Then he discussed these four fundamental factors which have stood unchanged through all the seventy-one years of the society's history: (1) The spiritual need of men; of men spiritually powerful to make out of the vast heterogeneous peoples gathered in this country a life that shall be *one* and *Christian* in its qualities, aims and motives. (2) The divine command to preach the gospel to all the people; our definite duty to this nation, permanently resting on Christ's Church and impelling us to obedience. (3) The necessity of organizing and maintaining local churches, organized bodies of Christian believers, wherever men are. It is the organized body of Christian believers, the permanent ministry of the Word, the prolonged influence of the missionary pastor upon the community where he is placed and maintained from year to year by this arm of the churches, the sustained ordinances of God's house, the hallowed Sabbath, the trained youth that does constructive work in the Christian upbuilding of the nation. (4) Christian patriotism to send forth and permeate our nation's life—her institutions, laws, customs, her political, civil, industrial, social forces with the spirit and qualities of the gospel of Christ.

These abiding needs, duties and opportunities must be by earnest men borne in on the heart of the Church of Christ to move her to rise up in her might and pour forth the wealth of which God has made her steward, to make the almost paralyzed arm of her missionary service thrill with a new and an enlarged ministry.

Time remained for only two addresses, the first by Rev. H. H. Kelsey of Hartford. His picture of the weakening of belief in evangelical doctrines, the prevalence of intemperance, the increase of crime, the passion for amusements, the growing indifference to public worship and the appetite for Sunday newspapers—Sunday conscience destroyers—was so dark that the president was moved to declare that a great deal of good is being done, for which we ought all to rejoice. Mr. Kelsey especially dwelt on the importance of evangelizing the cities, and urged that the society should set itself to secure in every city of 40,000 or more at least one Congregational church where the people are thickest, and keep it open and at work.

The morning session closed with a stirring address by Rev. Dr. Nehemiah Boynton, who, with many effective illustrations, enforced the truth that the great need, in order to restore to its full power the work of missions, is the recovery of the sense of God, which will only be realized by the experience of individual souls in their personal relations with the loving Christ who has redeemed them.

THE EVENING SESSIONS

Wednesday evening's session began with Secretary Clark's able paper, entitled A Year of Distress. He recited the facts concerning the decreased receipts, the extraordinary efforts to secure larger contributions, the steps in retrenchment, the illness and death of Secretary Kincaid. He reviewed the history of the society, showing a steady advance of gifts by decades, and expressed the conviction that the eighth decade will excel all the others in the average annual volume of home missionary gifts. He declared that, in spite of the severe reduction in appropriations, the fruits of the work in fact and promise are unusually large throughout the field. He said that a patient and thorough examination of all the missionary churches had been made, with the purpose to close every one not needed, or occupying a field already supplied with those of other denominations. It was found that more than half the home missionary churches are in fields not occupied by any other kindred denomination. No missionary work of the society has been started for merely sectarian gain or purpose. Wherever it can be made clear that some other church can best do the work in any place Congregationalists will promptly retire and give Godspeed to the presumptive heir.

Rev. Dr. A. F. Sherrill of Galesburg, Ill., made a sensible, racy and suggestive address. He aimed to put heart into the friends of missions. We have not yet reached, he said, the extreme of sacrifice and suffering. Cubans have burned their homes and joined the insurgents. We are yet far from these straits. Thousands have starved in India, but corn is so cheap in Nebraska that it is being burned for fuel, and in Kansas the hopelessness of the people comes from their inability to dispose of their supplies. The home missionary who has brains and heart—the only kind we want—expects to make more sacrifices than any one has a right to ask of him. Reduction in the home office is an experience most business men have known. These times of stress teach the churches to take care of themselves. It is too great a temptation to a church to know it can get $200 or $300 by asking for it. God is tremendously committed to make this country a success as a Christian nation by the immense investments he has made in it.

Rev. J. H. Parker spoke for Oklahoma with its ninety Congregational churches, sixty-two of them housed, and with twenty-four parsonages, a home missionary college and two academies. Congregationalists have more meeting houses in Oklahoma than all other denominations put together. We'll hold the fort till better days come.

Rev. Dr. H. A. Schauffler described the work among Bohemians, Slovaks and Poles, giving special attention to the latter, of whom there are between one and two million in this country. They are the hardest part of the Slavic population to reach with the gospel. They are under the domination of the Roman priesthood, but they are becoming an important political element in our large cities. A hopeful beginning has been made among them in several places. The Bohemian church in Cleveland of 165 members, not yet having completed its first decade, has furnished five men and five women as missionaries, and through their labors ninety-nine have this year been added to the Slavic churches.

Rev. W. G. Puddefoot closed the Wednesday evening services with one of his unreportable addresses, bristling with statistics before unknown to the audience, and demonstrating that there is plenty of money if we only think we have it. He at least put every one in a cheerful mood for the night.

If Saratoga skies were inclined to drop a few tears in welcoming the guests on Tuesday, they wept copiously and persistently in the closing hours. Not even the widely known names on the program for Thursday evening could beguile a large audience to walk through the flooded streets to the churches.

The words of Dr. J. L. Scudder of Jersey City were prompted by personal experience of a peculiarly successful work in a difficult city field, and were a fitting sequence to the prominent treatment given to this topic. Rev. Dr. A. H. Bradford took the broad, general view of our mission as a nation. He contrasted the two ideals which are striving for supremacy in this country. One ideal, which is selfish, is America for Americans. The other, which is Christian, is America for the world. Our country is in danger of losing its moral leadership among the nations. Selfish leaders have succeeded in defeating the treaty of arbitration with England—the most righteous, the most truly American suggestion concerning international affairs ever yet proposed. Money is coming to be the great aim of many of our citizens. Secularism, materialism and paganism are coming in like a flood. Yet, though our moral leadership is imperiled, it is not lost. What is needed is a revival of that pure and historic Americanism which realizes that we have a mission and a worthy destiny. We must insist that there is a moral order for nations as well as for individuals; that it is better to trust to law and love than to force; that Christ is the Saviour of States as of men; and that the kingdom of God must take form in a nation before it can come in the world. This is the mission which our society is fitted grandly to fulfill.

Rev. Dr. Reuen Thomas looked at the causes which have led to the apparent decline of interest in missions. If the spiritual sensitiveness of the people had been acute, the economizing would not have been begun at the charities and the church. Criticism has been the dominant intellectual habit. In science, literature and theology, nothing has escaped this tendency. We have been living through an age of doubt, and doubt means irresolution and inactivity. We have ourselves been half afraid that we are on insecure foundations. The fact that we have maintained ourselves as well as we have is one for congratulation. Simple loyalty to Christ will bring us out of the mists and miasmas into the clear oxygenated air where is that robust health we need for body, soul and spirit. We can urge the lower loyalties only as they are included in the higher loyalty to Christ.

Resolutions were unanimously adopted expressing the fullest confidence in the management of the society. General Howard announced that the receipts for last month were $17,000, as against $5,800 in May of last year. With this cheering news the meeting closed. The next place of meeting will be chosen by the executive committee, and probably will be one of the larger cities of the Eastern or Interior States. A. E. D.

WISE AND WITTY SAYINGS AT SARATOGA

If the devil has the cities he has the country.—*Rev. H. H. Kelsey.*

"Doubt in the pulpit never brings faith in the pews."—*Dr. Thomas.*

Life wouldn't be worth living in Idaho were it not for the Church Building Society.—*Mrs. R. B. Wright.*

God keeps the best women in the world to be the wives and mothers of ministers and missionaries.—*Nehemiah Boynton, D. D.*

Fifty per cent. of the people of our cities prefer the carrion of the Sunday newspaper to the worship of God.—*Rev. H. H. Kelsey.*

When you are in the East you are being formed by society; when you are in the West you are forming society.—*Mrs. Gregg.*

A man doesn't have to be born in America to be an American. Americans were born before Columbus discovered this country.—*Rev. W. G. Puddefoot.*

You who have the moral support of all your old friends and associations don't know how to estimate its value till you have missed it.—*Mrs. J. B. Gregg.*

An epigram worth remembering and pondering by all city dwellers is this of Dr. Scudder's: "When tenements run up the better classes run off, the churches run down, Christianity runs out."

A poor Polish woman insisted on paying for some tracts, though she was told they would be loaned to her. She said, "They seem to speak to my heart better when they are mine."—*H. A. Schauffler, D. D.*

If all the wives of the home missionaries are lubricators, as Mrs. Wright calls herself, we do not wonder that no grumbling over the hard times was heard from those on the field whose salaries have been cut to the quick.

Indifferentism, materialism, Romanism—these were the three obstacles most dwelt on as hindering the advance of the kingdom of God in our time. They were equally prominent in the discussions of the Presbyterian Assembly.

Mrs. Gregg compared the gift of suffrage to the women of Colorado to the gift of a jackknife to a little sister in the family. At first it causes some alarm, but don't worry. She will not long prefer whittling to taking care of her dolls.

Hard times sweep away with them much useless rubbish. They dispose of unnecessary expenditures, antiquated forms and loose methods. They put on all missionary work the pressure of the survival of the fittest.—*Dr. W. E. Park.*

The substance of many things said in papers and addresses was written many centuries ago in a letter of the apostle John: "The lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

Not soon to be forgotten was the scene in the Huestis House at the late after meeting on Wednesday evening. The dozen or more superintendents and missionaries might be likened to a company of noble braves in whose ears still rings the noise of the battle, whose eyes still see the very great land to be possessed, gathered around the council fire to renew their strength. Most fervently did Dr. Richards implore help from above.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 14, 10 A. M. Topic, Reports from Home Missionary Society, Saratoga. Speakers, Dr. Reuen Thomas, Rev. W. G. Puddefoot and Superintendents T. G. Grassie and W. H. Thrall.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

CONGREGATIONAL EDUCATION SOCIETY, annual meeting, Wednesday, June 16, 2 P. M., Pilgrim Hall, Congregational House. All annual members bringing proper credentials are entitled to vote. With usual business amendments of by-laws will be considered, authorizing president and directors to make conveyance of any real estate owned by the society.

SPRING STATE MEETINGS

Additions or changes should be sent at once

Conn. Asso.	New Haven,	Tuesday, June 15.
Pennsylvania,	Ebensburg,	Tuesday, June 22.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

The review of work for the people of a large Connecticut city is the record of the only efforts of their kind conducted by any church in the place for the dependent classes. The location of the enterprise gives it a tinge of foreign mission work, and its character makes it possible to enlist college and seminary students in large numbers. Fortunately, the church which conducts it has been able to make and continue ample provision for the necessities of such extensive operations. "This preaching of deeds reaches many hearts that are not reached by words."

The church members in a Western State who last year were stripped of both homes and meeting house by a cyclone, and have struggled to rebuild the latter even before the former are completed, have a just estimate of values. The Christian does not let God's work wait till his own material needs are satisfied, but labors simultaneously "for God and home and native land."

Children's Day, observed in May on the Pacific coast, is a good time to review the Sunday school work of the past year. California's investment in this line, merely from a financial point of view, yields ample returns. The spiritual harvest is no less satisfactory, though no instrument or process sufficiently delicate to measure it has yet been discovered.

The success of great undertakings is so often diminished by lack of sufficient preparation, whether it be a matter of revival services or of debt raising, that exceptionally favorable results of well-planned efforts engage unusual attention. Such an auspicious work has been done in a neighboring city of Boston as to commend its methods and spirit generally.

A plan which has worked excellently during its few years of operation in the Pine Tree State provides for the economical and amicable settlement of cases which might otherwise magnify the differences between denominations, while this method tends to obliterate them.

The Kansas church which magnanimously shares its pastor and the minister who willingly gives his service to neighboring unshepherded flocks have the true idea of brotherhood, through which the kingdom of heaven will come on the earth.

The self-reliance developed in weak churches by the exigency in the Home Missionary Society will be worth far more to them than any amount of financial aid could be.

The first roll-call of an ancient church in the Green Mountain State brought out some features which could not be duplicated often.

Babies and bicycles have drawn largely of late on the attention of the churches in a central city of the Bay State.

A St. Louis church receives a revival impulse from an unusual source.

Departing pastors in Michigan cause heart aches.

Of Special Note

A suggestive comparative statement of Protestant and other church attendants from Connecticut.

The first-class record of a self-reliant church in California.

A monopoly of pastoral oversight in a Vermont town.

THE SOUTHERN MINNESOTA CIRCUIT

Many of the churches in this section are small and the hard times and consequent reduction in missionary aid make it difficult for them to maintain regular services. At least eight of the twenty churches comprising the Owatonna Conference are at present pastorless. How to provide for some of them is a serious problem.

On the other hand, the conference boasts several strong, self-reliant organizations, abreast of the times as to methods and extent and variety of activity. Among these the Northfield church ranks first in every way. It has a membership of upwards of 500. Its benevolent contributions last year exceeded $4,000, being surpassed within the State by only Plymouth Church, Minneapolis. Rev. J. E. McConnell has been the beloved pastor at Northfield for more than seven years. Carleton College, which is tributary to this church, has always ranked high as an institution of learning and is specially noted as a center of deep spiritual life.

The Nestor of Minnesota Congregationalism is Rev. C. E. Wright, D. D., of Austin, who has shepherded that flock for nearly twenty-three years. Meanwhile a strong and efficient church of nearly 400 members has been built up and a beautiful house of worship secured.

Recently this section of the State has been blessed by the coming of Rev. J. H. Chandler to Owatonna, which is coming to be one of our best churches. Just now extensive repairs and improvements are being made upon the house of worship, and under Mr. Chandler's wise and vigorous leadership the church has surely a promising future.

Another strong church is that at Faribault, one of the most beautiful small cities in all the West. The pastor, Rev. G. S. Ricker, has recently begun his fourth year of service. The city is celebrated for its institutions of learning, and is known as the Athens of the West. Three State schools—for the deaf, the blind and the feeble-minded—are located here, also three Episcopalian institutions. The Congregational church has in its membership many of the leading families of the city. A recent social was entertained by a committee of gentlemen, among whom were the mayor and four ex-mayors, five lawyers, four manufacturers, one large railroad contractor, one bank president, one superintendent and one clergyman. R.

AFTER MANY DAYS

The Christian workers of Utah need patience. In some respects progress in their work is slower than in heathen lands. But every little while God cheers his laborers with a blessed surprise. Congregational workers have just had such an experience. And as another evidence of the delightful fellowship of Christian workers in Utah, the representatives of other denominations shared liberally in the recent blessing.

Rev. David Peebles, after years of labor in the South, came to Utah with his wife fifteen years ago and began work at Bountiful, a thickly populated and fertile district eight miles north of Salt Lake City. Mrs. Peebles taught the New West school, which was prosperous from the start. Most of the non-Mormons were infidels in religion but desired education for their children, and the New West school provided Christian instruction. After a few years Mr. and Mrs. Peebles were sent elsewhere to labor. Other teachers continued the school and other missionaries followed at intervals. In 1895 missionary work became more regular, but the field was most discouraging. In the East last summer the H. M. superintendent referred to Bountiful to illustrate fields demanding patient waiting with small encouragement.

Miss Whiteman took the school last fall and decided that there must be closer hand to hand work among families friendly to the work. Mrs. Peebles was secured as assistant teacher and missionary worker, and Mr. Peebles spent Sundays with them. Their former pupils had pleasant memories awakened. The three faithful missionary workers at first doubted, but when young people began to stand up, confessing a desire and determination to become Christians, the patient laborers realized the blessing that was coming. One Sunday fifteen young persons went into the inquiry room—an act which means far more in Utah than in the East. The old restraints were broken. Some reputed infidels attended the services and rejoiced to have their children take this stand.

The interest reached its climax, Sunday, May 16, when a church of nine members was organized, composed of these converts and other Christians. Mr. Peebles, who was chosen pastor, was overcome with emotion as he compared the past and present. The New West schoolhouse, a solid stone building, was filled with an interested audience, including many Mormons. Superintendent Hawkes conducted the services, and the pastor baptized the candidates, ranging in age from fourteen to sixty-five. His own son, twelve years old, was among the charter members.

This and other hopeful indications appear when missionary funds are so meager that some needy fields must go pastorless, and the remaining forces know not how to reach all who are ready to hear the Word. The Mormon church is active, sending out more missionaries than ever before, and many indications point to a renewal of the old struggle with renewed zest. Yet the young Mormons are more independent than formerly, and the door for the Christian worker was never so wide open in Utah as now. O for men and money to "enter in"! W. S. H.

FOUR DECADES AT IMMANUEL CHURCH

The completion of an existence of forty years by Immanuel Church, Roxbury, was the occasion of impressive morning and evening services last Sunday. The fine edifice, standing on a prominent corner, was a center of attractiveness to large congregations at both gatherings. The interior was elaborately decorated with floral and patriotic adornments, and the special music was a rich addition to the exercises.

The morning discourse of the pastor, Rev. C. H. Beale, D.D, outlined in interesting form the chief facts of the early and later history of the church. At its organization there was no Congregational church on the Boston side nearer than what is now Berkeley Temple, and on the other side Eliot Church was nearest. Rev. A. C. Thompson, D. D., becoming pastor at the latter in 1842, showed a special interest in the Roxbury district by establishing a Sunday school, which continued several years but was finally abandoned. It was revived again, however, in 1852, under the Eliot City Mission Society. A chapel was built in a few years, and in the spring of 1857 a church of twenty-seven members was formed under the name of Vine Street. The little company flourished under the leadership of its first pastor, Rev. J. O. Means, and during the first year erected a suitable building. The center of the parish changed rapidly within a decade and a half, and a new site, that on which the present house stands, became the location of a $50 000 edifice, which was dedicated free of debt. A disastrous fire within a few years made a new structure a necessity and the present splendid meeting house was built.

REV CHARLES H BEALE, D. D.

The succeeding pastorates have been filled by Rev. L. H. Blake, Dr. Michael Burnham and Dr. A. P. Foster. In forty years the church has received 1,143 members, and has raised $80,000 for church building, $200 000 for expenses and $105,000 for benevolences. The present membership is about 400

The evening service was a Sunday school anniversary. Addresses were given by former superintendents. The Sunday school enrolls 450 members. Monday night a social reunion was held, at which there were informal remarks, letters from members and former pastors and greetings from neighboring churches.

A DECADE OF WORKS AND GIFTS

Pilgrim Church of Pomona, Cal, celebrated its 10th anniversary May 30. By the arrangement of its pastor, Rev. L. H. Frary, who with his wife is on the way to Europe, the former pastor, Rev. C. B. Sumner, preached a historical sermon in the morning. Three of the professors of Pomona College, former members, made addresses in the evening. The original membership of 35 has increased to 400, representing 29 States and Territories beside the District of Columbia and Old Mexico. The church has never had any members with large incomes, nevertheless, it has raised $50,122, an average of $5,000 a year. Two-thirds of this amount has been applied to buildings and other home expenses and one-third to benevolence. The H. M. S. sent its founder and first pastor into the field, agreeing to pay him his whole salary for six months. At the end of that time a church had been organized, Pomona College had been incorporated, $200 had been sent to the H. M. S, lots had been purchased, a chapel begun and the church had voted unanimously to become self-supporting. Each year not less than $2 per member has been given to the H. M. S., a sum amounting at this time to about $5,000, or one-tenth of the whole amount raised in the ten years. Pomona College, which owes its existence to this church, and to which the church gave its first pastor and at one time 25 members to form the College Church at Claremont, has received from the mother church about $8,000. This church is now the second or third largest in its general association, has the second largest Sunday school and is first in its benevolences.

ST. LOUIS BOHEMIANS NEWLY HOUSED

The new Bohemian edifice was dedicated in May, in the presence of pastors and other representatives of the St. Louis Congregational churches and an audience that filled the building. Rev. H. A. Schauffler, D.D, and Rev. John Prucha of Cleveland and Rev. Jos. Jelinek of Chicago were also present and, with local pastors, participated in the exercises. Dr. Schauffler spoke upon Bohemian Protestantism.

The structure, which stands at the corner of 13th Street and Allen Avenue, was planned and its construction supervised by the recent superintendent of the City Missionary Society, Rev. A. L. Love. It is of brick, resting upon a stone foundation, and measures about 45 x 71 feet. The cost, including furnishings, has been about $8,500. It stands on ground leased for twenty years, costing nothing for the first decade, and after that six per cent. a year of the appraised valuation of the land, irrespective of the building.

Inside the main entrance a stairway leads downward to the basement and another to the main floor, on which is the auditorium flanked by two Sunday school rooms. Above are two other rooms of about the same size which open on the auditorium by windows of figured glass, as the rooms beneath open upon it by rolling doors.

The basement, which is partly finished, will furnish three large Sunday school rooms, or two Sunday school rooms and a kitchen. The building is equipped with closets, electric lights and gas. The main auditorium is furnished with reversible ash seats, a neat oak pulpit, an organ and a piano. The entire building is heated by two return-draft furnaces. The auditorium will seat 250 people, but within sight of the pulpit 600 persons can be accommodated, and the Sunday school rooms will hold 750 to 800 children and teachers.

The Bohemian work, which has been badly housed for seven years, is now splendidly equipped and is ably led by Rev. Edward Wrbitzky and his devoted wife. It is the purpose of those interested in this field to make this church not only the center of the religious life of the community, but a stimulus to its intellectual life and a center of rational enjoyment.

THEOLOGICAL SEMINARIES

Andover

W. H. Rollins of the Middle Class has been elected by the students a life member of the A. M. A. because of his efforts in raising the $50 which the seminary pledged.——The Society of Inquiry has elected P. H. Cressey president and W. W. Rockwell secretary.——The following men have been approbated to preach by the Andover Association for two years: Messrs. Sloan, Cressey, Dean, Dunbar, Greeley, Ray, Rollins, Wright.——Professor and Mrs. Taylor have gone abroad for the summer, sailing June 2. He hopes to make a study of the old Bibles in the British Museum before returning.

CONFERENCES AND ASSOCIATIONS

ME.—The 72d annual meeting of Penobscot County Conference was held with First Church, Brewer. Topics were: Lessons from the Successes of the Year, What to Do with Converts, The Prayer Meeting, The Sunday School, Evangelists, Missions, A Survey of Four Fields. Sermons were preached by Rev. Messrs. J. S. Penman and D. E. French. A ladies' meeting surveying missions, home and foreign, was held with five minute papers. The good work of the lady visitors at Holden and Dedham was commended and a movement begun to supplement their work for a time in that hopeful field by another.

N. H.—Grafton County Conference held its annual session at Plymouth, June 1, 2, with a good attendance, one young minister coming 50 miles on his bicycle. The exercises included a symposium on different aspects in the use of the Bible in several well-prepared papers by pastors, a discussion of The Civic Duties of the Church and Social Obligations of the Church, missionary addresses and the usual devotional services, closing with the communion. The reports from the churches were fairly encouraging, showing faithful work and progress.

Ind.—The Kokomo Association held a special meeting with this church, May 24, to consider the case of the recent pastor, Rev. S. S. Condo, who had been received by letter from an Ohio body. After consideration of the matter in hand, the association withdrew fellowship from him. The charges bore in part upon his fitness for the Congregational ministry and his personal judgment and discretion. The church, which has passed through a severe trial, is united and harmonious. Rev. L. E. Ratliff, a minister of the Friends Church, is supplying the pulpit pending the call of a new pastor. Mr. Condo has instituted legal proceedings against the church.

Mich.—Grand Traverse Association met at Northport. Topics were: Limit of Organization, The Claims of Foreign Missions upon the Churches, Does the New Testament Afford the True Ideal of Church Work for All Time, To What Extent Do the Churches of Today Conform to the New Testament Ideal in Polity, in Doctrine, in Administration and in Missionary Activity, Pulpit Themes. The meeting was enthusiastic all through.

Wis.—Lemonweir Convention met here June 2, 3. Rev. Edrys Jones preached the sermon. Topics were: Loving Christ, What Does It Mean? Christian Stewardship; Giving in the Old Testament; Giving in the New Testament; Women's Foreign Missions; Church Work and Church Extension; Tramp Preachers and What to Do with Them; Elements of Strength and Weakness in the C. E. Societies. A symposium was held on The Causes Which Prevent the Spirituality of the Churches.

N. D.—Wahpeton Conference met at Dwight, June 1, 2, and despite rainy weather was well attended. Rev. Samuel Williams preached the sermon. Sunday School Work, Fargo College and Bible Work were among the subjects considered.

CLUBS

Vt.—Passumpsic Club met in St. Johnsbury, May 27. After-supper speeches were made by Prin. D. Y. Comstock on Congregationalism and Education, A. F. Stone on The Editor Abroad and J. A. Sault on the Editor at Home. In the evening the general public were invited to hear an address by Rev. M. C. Julian of New Bedford, Mass., on The Huguenots in New England, with stereopticon illustrations.

NEW ENGLAND

Boston

[For other Boston news see page 835.]

Dorchester.—*Pilgrim* has just sent $120 to the famine fund for India. At the prayer meeting on a recent evening over $40 were given to Weiser Academy, Idaho, after listening to the vigorous address of Missionary Paddock. Ladies' night of the Fraternal Association was attended by 130 members and their wives who, after a reception and refreshments, were entertained with a lecture and stereopticon views of Venice by Rev. J. F. Brodie of Salem, a classmate of the pastor, Rev. W. H. Allbright. Last Sunday marked the 30th anniversary of the church, recognized by a special service in the evening. Mr. Seth Mendell reviewed the early years and Mr. E. B. Worrell spoke of the present. The future of the church was considered by the pastor.——*Second.* A special event last Sunday was the missionary rally in the afternoon, in which the four missionary organizations in the church combined forces and heard a moving address from Miss Ellen M. Stone of Bulgaria. Nearly 400 persons were present.

Massachusetts

Revere.—*First.* The fifth anniversary of the pastorate of Rev. W. S. Eaton was observed May 15. During this period 106 new members have been received into the church, 66 on confession. There has been a natural and healthful growth in all the departments, and the outlook for the future was never more encouraging to people and pastor. Mr. Eaton is now making special efforts to increase the benevolences. By vote of the church committee an offering will be taken this year for each of the six national societies.

Winthrop.—*Union.* The Sunday evenings at Tewksbury Chapel during part of May and all of June have been devoted to the general subject, Business and Christianity. Addresses have been made by laymen such as ex-Mayor Carter of Chelsea, Mr. Richardson, dean of Burdett Business College, Mr. Lewis, pitcher of the Boston Baseball League, and others. Rev. Arthur Truslow is pastor.

Malden.—*Maplewood.* The church has recently met a financial crisis and debt raising heroically. A letter was sent to all the people from the standing committee; then a day of fasting and prayer was called by the pastor; then, after a brief sermon, the pastor stood before the congregation with a blackboard having on it 10 squares, representing a total of $1,000, to be rubbed off as subscriptions came in in sums from $100 to $1. Hearty responses were received until over $200 were promised beyond the thousand first asked for. Then came a time of rejoicing, a quickening of Christian fellowship and an increased love for Christ and his church. Rev. W. A. Evans, the pastor, preached the Memorial Day sermon May 30, the Grand Army and city government attending in a body. The subject was God's Teaching by the War. Many were unable to gain admission.

Newton.—*Second* of West Newton is to make extensive changes in its chapel, adding a gallery and making classrooms for the Sunday school.——*Auburndale.* The first number of a small weekly church paper, *The Greeting*, has just been issued.

Lowell.—*Kirk Street* has usually closed for a part of the summer, but has voted to maintain the usual services each Sunday of the coming summer. The Sunday evening services have been exceptionally popular, and Rev. W. A. Bartlett has firmly established himself in the good will of the city.

Middlefield is manifesting new and vigorous life. A recent financial campaign effected results which surprised the people themselves and suggest the great possibilities of united church work here. More than the amount required for the current year's expenses was pledged and the members of the church and many friends of the church deserve great credit for the heartiness and unanimity of their response to the appeal. The ordination of the pastor, Rev. H. A. Youtz, May 27, was an occasion of interest and inspiration. The presence of the neighboring pastors and of Dr. Judson Smith, a native of Middlefield, brought a blessing.

Worcester.—*Pilgrim.* Last week the women held their eighth annual reception for the babies in the parish, 175 guests being present and nearly 100 little ones under three years. The Men's Association invited the public to a lecture by Rev. Sherrod Soule on The Pilgrims Before 1620 and a description of *The Congregationalist's* Pilgrimage of last summer.——Old South, Bethany and Summer Street Churches have organized bicycle clubs.

Maine

Bangor.—Perhaps no movement is more important to the churches than the Interdenominational Commission, represented at a recent meeting here. The organization was started in 1890 and consists of representatives of five denominations, each of which is fully, heartily and finally committed to the principles of the commission. The sixth year demonstrates the practical success of the work, as there has not been a single case of encroachment by one denomination on another's field, while there have been inquiry and quiet adjustments. Vigilance is maintained in carrying out the principles and reporting to the secretary.

Machias.—The Social Circle having cleared the parsonage of debt has insured the church buildings for $5,000. Farther improvements in heating and lighting are projected. At the recent jubilee the pastor was presented with $25 in gold as a surprise.

Cranberry Isles.—Rev. C. E. Harwood's sudden death left parish affairs in an unsettled state, and Rev. Charles Whittier is supplying and arranging the work of the church. Mr. Harwood willed several pews to the church.

Cape Elizabeth.—*First.* Rev. Robert Lawton, recently received from the Methodist church to membership in the church in Yarmouth and in Cumberland Association, has been called to this church.

Auburn.—*High Street.* Extensive repairs on the edifice, including new ceiling, windows, stairs, etc., are decided upon. The sum needed is about $5,000, a considerable part of which is already pledged.

Rev. E. M. Cousins of Gray supplies the two union chapels in Raymond Sunday afternoons.——Rev. M. S. Hartwell of Yarmouth supplies in Pownal Sunday afternoons.——A Sunday school of 63 members has been organized in Brooks, and the outlook is hopeful.——Union services are to be held once a month at the various churches in Thomaston.——The C. E. Society and Epworth League of Aroostook County have agreed to send a car load of flour to the starving people of India, and the B. & A. R. R. gives free passage over its line.——Rev. B. B. Merrill, the faithful and efficient pastor of the First Church, Brewer, has just passed the 14th anniversary of his settlement.——Rev. R. G. Harbutt has returned from Clifton Springs to his work in Searsport.

New Hampshire

Hinsdale.—The work of canvassing the town to ascertain the religious characteristics of the people with a view to aid the pastors in their church work shows that the adult attendants at church number 906, non-attendants 233, church members 675, number of children in the Sunday school 325, not attending 138, number of adults in the school 231, in the home department 40.

Kingston.—The pastor, Rev. W. F. Warren, lately introduced a new feature into the Sunday evening service, previously arranging with several of his parishioners to prepare brief papers or talks upon the subject How to make Secular Things Sacred. The result of the experiment was an unusually interesting and helpful service.

Atkinson.—Two women of the parish, interested in its welfare and desiring to make proof of their liberality while living, have recently given $2,000 to the society, a portion of the income of which is to go for the support of preaching. The church is also to receive a legacy of $500 by the will of a friend.

Exeter.—*First.* The church has lately received $1,000 from Dr. A. L. Merrill, to be known as the Henry R. Merrill Fund, in memory of the donor's brother, the income to be used perpetually for the support of preaching.

Vermont

Northfield celebrated its 75th anniversary last week, and the fact was brought out that the first pastor, Rev. Calvin Granger, and the present incumbent, Rev. W. S. Hazen, are the only ones of the church's pastoral leaders who now survive. The former addressed the gathering briefly. The sermon was preached by Rev. Norman Seaver, D.D., and addresses were given by neighboring pastors. An evening reception was held at which interesting reminiscences were given.

Weathersfield.—This old church recently held its first roll-call. Messages were received from six members over 70 years of age and two over 80. New life seems to have come to this depleted organization and two new deacons were elected. Miss Brokaw, who has been with them since January, will immediately be followed by Mr. Prentiss, who will work here and at the Bow.

Corinth, East, has five church buildings and as many religious organizations, but the Congregational pastor, Rev. E. W. Hatch, is the only resident minister in service. He is invited to resume Sunday services in the Old Center meeting house, where he preached during his first four years in this place.

Newfane.—The society has voted to accept the offer of the Ladies' Aid Society to replace the old pews with new ones, and otherwise to repair the house of worship.

Connecticut

New Haven.—Memorial Day the Sunday schools of the city and the Boys' Brigades united with the Grand Army in the exercises of the day. In the forenoon the Boys' Brigades assisted the veterans in decorating the soldiers' graves. In the afternoon the brigades and the Sunday schools assembled and marched on the Green 10,000 strong. All denominations, 10 in number, were represented. Afterwards the different divisions assembled in the various churches. The children and young people repeated in concert a pledge of patriotism. In the evening services were held in the Hyperion Theater.——*United.* Dr. Munger leaves this month for the White Mountains. During his absence the assistant pastor, Frederick Lynch, will preach. During July United and Center Churches will unite in their services.——*Center.* Dr. Newman Smyth has rendered valuable service in the recent investigation of the city street sprinkling and advertising contracts.

Hartford.—*Center.* The Hartford City Guard attended a special memorial service in the church last Sunday evening with a sermon by Dr. Lamson.——*Fourth.* The vacancy caused by the appointment of Evangelist Gillette as city missionary, an office newly created, will be filled by the assistant pastor, Rev. W. F. Norris, who recently announced his intention to take an extended vacation, this decision being arrived at partly on account of the low financial condition of the church, which he proposed to help in this way.——The usual memorial sermons were delivered in all the churches May 30.

Bristol.—The home department of the Sunday school has increased to large numbers. A recent Sunday morning was especially devoted to it, the pastor preaching a special sermon and extra class exercises taking place in the Sunday school. The walls and ceiling of the chapel are being newly decorated and a new carpet is being laid.

Berlin.—The recent canvass of the town shows 271 Congregational families, with a membership of 1,112 persons out of a total population of 2,983. Only 19 Roman Catholics against 523 Protestants do not attend church.

Norwich.—*First.* Two afternoon exhibits of rare and interesting curios at the home of Mrs. A. W. Dickey at Norwich Town for the benefit of the church were largely attended, and were a success financially.

Stonington.—Rev. C. J. Hill preached his farewell sermon May 30. He has been a successful pastor here for several years and resigned on account of ill health. He will visit Europe this summer.

Wolcott has secured the services of Rev. F. P. Waters, who takes charge of the parish immediately and expects to occupy the parsonage as soon as it is ready.

Pomfret.—The exterior of the meeting house has received a fresh coat of paint, and the audience-room a new carpet with other needed repairs.

Newington.—The Church Aid Society, with its usual activity and helpfulness, has voted to assume the debt of $200 of the society.

Ground has been broken for the new chapel at West Suffield.——The receipts of the strawberry tea at Pilgrim Church, Canaan, were over $26.——The Huntington church is free from debt, through the generosity of some friends.——Rev. J. P. Hawley of Columbia, who has been seriously ill, is slowly convalescing.——Thieves entered the meeting house at Goshen recently but secured nothing.——Electric lights have been put in the meeting house at Suffield.——New carpets have been laid in the auditorium of the church at South Manchester.——Rev. J. P. Trowbridge of Eastford preached a special sermon on the 25th anniversary of his ordination.

MIDDLE STATES

New York

Maine has taken a collection for the famine sufferers in India and has forwarded it to the missionaries in that field. The Ladies' Aid Society, after having incurred a considerable debt for church improvements, reports itself free from incumbrance.

Cortland has just received a beautiful communion set, the gift of Mr. T. A. Gage of Newark, N. J.

New Jersey

Little Ferry.—The Union Church of the neighboring town of Ridgefield Park has for years been maintaining a mission Sunday school in this place. As the population is largely German, however, need was felt of religious worship in that tongue, and Rev. F. W. Martini, a local preacher in the Methodist church, has for a year past met that need and has gathered together a church of about 30 members. A council was held, May 14, at the Methodist church of Ridgefield Park for the purpose of recognizing the new church and ordaining and installing its pastor. The Union Church presented a formal protest, but as this after consultation was withdrawn, and it appeared that no English speaking Sunday school could do the work of the new church, the latter was recognized and its pastor installed, Rev. C. A. Savage making the recognition address and giving the right hand of fellowship. Rev. H. S. Bliss offered the ordaining prayer. Rev. George Wechbacker, a graduate of Chicago Seminary, was ordained as evangelist at the same time.

THE SOUTH

Georgia

Atlanta.—*First.* On his visit to Atlanta to preach the baccalaureate sermon at the Atlanta University, Pres. C. C. Hall of Union Seminary spoke in this church at the evening service on the influence of secret prayer as illustrated in Christ's life. The pastor, Rev. H. H. Proctor, is preaching a series of sermons on prayer, and Dr. Hall's subject, selected without his knowledge of the present series of sermons, was most appropriate and its treatment by him especially helpful.

THE INTERIOR

Ohio

Cleveland.—*Plymouth.* The church chorus and soloists, under the direction of Mr. D. J. Pratt, the pastor's assistant and musical director, gave a fine rendering of Gaul's Holy City on a recent Sunday evening. The great auditorium was crowded and the cantata will be repeated another Sunday evening.

Illinois

[For Chicago news see page 825.]

Bunker Hill continues to have large congregations morning and evening. A chorus and several soloists assist in the services. There have been additions to the church at nearly every communion during the present pastorate. The mayor of the city and a member of the church have recently placed electric lights in the building, thus making the church one of the most conveniently furnished in this part of the State. Rev. A. F. Hertel is pastor.

Indiana

Solsberry, in the hill country of southern Indiana, is isolated from close Congregational fellowship. It was formed by a colony from Ohio, and has sent out a number of missionaries and ministers. Superintendent Curtis visited the field May 23, and was received with hearty welcome and the congregations at four services were large. The church is in excellent condition, and the high character of its membership makes it a light shining in all that region. Its original members were anti-slavery and temperance advocates, and the church retains in adverse circumstances its power as a living Christian force.

Indianapolis.—*Mayflower.* Rev. C. A. Riley, ordained June 1, graduated from the Butler Bible School (Disciple) in 1896. He has united with this church and has lately preached with acceptance in various Congregational pulpits.——*Plymouth.* May 30 the morning service was given up to the Grand Army of the Republic and the Woman's Relief Corps. The house was handsomely decorated and Rev. F. E. Dewhurst discoursed to the veterans on The Sword Which Was Bathed in Heaven.

Cannelburg.—The church at this mining town was greatly hindered in its growth by changed conditions due to the Debs strike. For weeks Indiana militia were quartered here and a wholesale change was made by the mine owners in their workmen. Recently Rev. Thomas Smith has taken up the work at this point as an out-station, holding service on Sunday. The Sunday school has been re organized, and matters are looking more hopeful in a spiritual way. He has visited a great many homes of the miners and people are astonished at the number which come to church.

East Mount Carmel on the Wabash river bottoms, 75 miles south of Terre Haute, is doing a good work under Deacon Z. F. Van Sickle. A small village and saw mill and farms are being cleared. The church has 20 members, the Sunday school 60 attendants and the average congregation numbers 100. The schoolhouse is used. A church building is in progress of erection and $200 aid has been asked of the C. C. B. S. The people are earnest and self-sacrificing.

Fort Wayne.—*Plymouth* is deeply affected in the sudden death of Mrs. W. B. Douglas, the oldest charter member of the church, a royal woman in every way and always full of good cheer.

Michigan

Detroit.—*Old First.* Dr. Boynton has been East preaching to the students at Amherst College and addressing the home missionary society at Saratoga. He is much missed when from home.——*Mt. Hope.* An excellent concert was arranged for two evenings last week, the sale of tickets being so great that all could not be accommodated on one evening. The proceeds will go toward the new building. The Men's Auxiliary was in charge.

Essexville has been practically raised from the dead. Rev. C. T. Patchell of Bay City and some of his earnest workers have tried several methods of resuscitation, and have finally succeeded. There is a future for the cause here, and there seems reason to hope that a strong church will grow up in this suburb of Bay City.

Vicksburg.—The meeting house was crowded recently to hear the parting words of Dr. D. H. Reiter. The Methodist Episcopal church united in the farewell service. Mr. Reiter will be much missed in the church and community, and strong complimentary resolutions were passed, setting forth the esteem in which he is held.

Greenville.—Rev. A. M. Hyde preached his last sermons as pastor on a recent Sunday. The farewell address was reserved for the evening, and the other churches united in the service. The house could not accommodate all who came. The visiting pastors took part, and Mr. Hyde's sermon was a powerful appeal.

Imlay City.—The Men's Club closed another season of splendid work in the church and community by a grand banquet, held last week Wednesday evening.

Dexter has raised its apportionment for home missions, which is a great encouragement to pastor and people. The organizations are all doing good work. The Ladies' Missionary Society is small but active, having raised $20 for home missions.

Traverse City.—Rev. Demas Cochlin is giving a course of sermons at present on Pauline Theology. Each subject is focussed upon present day life.

Wisconsin

Oshkosh.—*Plymouth* has inaugurated a vesper service at 5 P. M., Sunday evenings, to take the place of the regular service during hot weather. Music is made a special feature, and, to create a more fraternal spirit, speakers from the different churches are invited to speak on questions that interest all churches in common.

THE WEST

Missouri

St. Louis.—*Compton Hill* made a special effort, May 23, to raise a debt of $1,200. In a few moments $1,400 were pledged in $5 shares.——*Reber Place* is enjoying a delightful revival through the immediate agency of workers from the Salvation Army. About 30 conversions are reported. The C. E. Society and the Brotherhood of Andrew and Philip have also been greatly blessed.

Minnesota

Minneapolis.—*Fremont Avenue.* Increasing congregations, especially in the evening, the payment of old debts to the amount of over $250 and good benevolent contributions are reported.——*Robbinsdale.* The church is growing, having received welcome accessions. The C. E. Society is specially efficient and cares for the Sunday evening services. The pastor is supplying Mayflower Church, a small mission in the city, which he hopes to develop.——*New Brighton.* Increasing activity in the stock-yards has caused growth in the town, which it is hoped will affect the church favorably.

Clarissa.—This little church, formed a few months ago, has erected a building and called a former presiding elder of the United Brethren denomination, who also is a practicing physician. The membership is so small that it is unable to secure a pastor for full time.

Rose Creek has been pastorless for several months, owing to a depleted treasury, but arrangements have been made with Rev. C. J. Swain of Lyle to supply every Sunday afternoon in connection with his present charge. It is hoped to secure a pastor in the autumn.

Sauk Center has an opportunity to sell its building and lot for school purposes and plans are being considered for securing a new site and the erection of an edifice to seat 400 persons. The church is making progress under Rev. G. E. Smith.

Grand Meadow and Dexter are uncared for, but arrangements are being made to secure a student at one town and a pastor at the other. Dexter has suffered severely by fire and the church has been weakened in various other ways.

Kansas

Goshen, whose building was destroyed by cyclone in May, 1896, dedicated a new house of worship May 16. Led by its devoted pastor, Rev. W. H. Knight, it has worked heroically to get the new building, many members at the same time restoring their own homes. About 100 families met with great loss by the cyclone. Sermons were preached by Rev. Messrs. C. L. Mills, L. P. Broad and W. H. Knight, and enough money was pledged to assure the payment of all remaining indebtedness.

Blue Rapids.—At a recent communion service the pastor, Rev. William Haresnape, asked for special pledges to reduce the amount of aid to be asked from the H. M. S. for the coming year. They were quickly and willingly made and brought the amount asked for 40 per cent. below the estimate of the State board of directors.

Argentine, though pastorless, finds encouragement in a large Sunday school and an active Y. P. S. C. E. The church is an important one, with the opportunities of a Kansas City suburb containing 6,000 souls and the difficulties of a town in which numerous operatives are required to work on Sunday.

Ellis has cheerfully voted to spare its pastor, Rev. R. H. Harper, occasionally on week days to visit pastorless churches on the line of the U. P. R. R.

At Kiowa Rev. R. L. Layfield, the Kansas City evangelist, has recently assisted the pastor, Rev. J. E. Everett, in a helpful revival.

North Dakota

Havana.—The work on this field is rapidly gaining. Though the church is only 15 months old, steps are being taken to erect a house of worship, and if the C. C. B. S. can aid, an edifice will be built at once.

Hankinson recently celebrated its 10th anniversary with appropriate services. Six persons united at that time. The Sunday school has a home department. Rev. G. S. Bascom is pastor.

Abercrombie, under the lead of Rev. W. A. Wilkinson, is paying off its debts and making substantial progress.——Though without a pastor, the little church at Dexter sustains its home Sunday school and has recently organized another, tributary to this one.

PACIFIC COAST

California

San Francisco—*Richmond*. Lumber is already on the ground for a new edifice.——*Bethany*. Major Winchell and Colonel Palmer of the Salvation Army presented its colonization scheme on a recent Sunday evening.

Saratoga celebrated, May 10, its 25th anniversary. In the quarter-century 210 members have been received, 102 on confession. The present membership is 104.

The *Pacific*, largely through the efforts of Supt. L. L. Wirt, devoted its issue of May 26 to Congregational S. S. work. This tireless laborer for the children in his seven years of service has organized 339 schools, in which nearly 10,000 persons have studied the Bible. Of these schools 185 still live. Twenty Congregational churches, two Presbyterian, two Baptist and one of the United Brethren have grown out of this work, with a present membership of 700. Seventeen of them have erected houses of worship, and their property aggregates $40,000 in value. During this period the State has contributed to the C. S. S. and P. S. $11,400 ——Santa Rosa has pledged the last dollar on its loan from the C. C. B. S.——Since Jan. 1 sixteen members have been added to the church at Porterville.

WEEKLY REGISTER

Calls

BACHELER, Gilbert H., Hartford Sem., to Perry, Me.
BARTLETT, Ernest M., Andover Sem., to Rockdale Ch., Northbridge, Mass.
BELL, John W., to supply another year at Newington, N. H.
CHASE, Jas. B., Correctionville, Io., to Hull.
CLARK, Ward R., Oberlin Sem., to Almena, Kan., for six months. Accepts, and has begun work.
DONNELL, Albert, late of Wellfleet, Mass., to Slatersville, R. I. Accepts.
DUNN, Simeon B., Shoreham, Vt., to S. Dartmouth, Mass. Accepts, to begin work July 4.
EVANS, Kenneth E., *not* called to Cong'l Ch., Danvers Center, Mass., but to a church of another denomination in Danvers.
GILT, Henry F., Eugene, Ore., to Moravia, N. Y.
HJERPE, Erik G., New Britain, Ct., declines call to Swedish Ch., Boston, Mass.
HUCKEL, Oliver, First Ch., Amherst, Mass., accepts call to Associate Reformed Ch. (Ind. Presb.), Baltimore, Md.
HYDE, Chas. L., recently of Central Ch., Toledo, O., to Longmont, Col. Accepts.
JOHNSON, W. J. (formerly Meth.), W. Superior, Wis., to Le Mars, Io. Accepts.
KENYON, Frank E., Denmark, Io., to Wauseon, O. Accepts.
LAWTON, Robt., Yarmouth, Me., to First Ch., Cape Elizabeth.
LYND, S. Edward, Fishhook, Ill., to Whitehall, Mich. Accepts.
MCCLELLAND, Raymond G., Austinburg, O., to Dayton, Wn.
MORACH, Jacob, German Ch., Princeton, Neb., to Avoca. Accepts.
MORSE, Morris W., Chicago Sem., to Bridgewater, Ct. Accepts.
MOULTON, Ezra C., Red Oak, Io., accepts call to Corning.
PEDERSEN, Ludwig J., Scand. Ch., Fargo, N. D., accepts call to Merrill, Wis.
PEEBLES, David, to new church at Bountiful, U., where he has been at work.
PIHL, G. E., Chicago, to Swedish Ch., Woodstock, Ct.
ROPER, Elijah H., Andover Sem., to Westford, Mass. Accepts.
SEVERANCE, Claude M., late of Japan Mission, to Denwai Ave. Mission (late Lorain St.), Cleveland, O. Has begun work.
SHATTO, Chas. R., to Danville, Io., where he has been supplying. Accepts.
STEARNS, Wm. F., formerly of Marlboro, Mass., to Norfolk, Ct.
STROUP, Chas. A., Mesopotamia and Farmington, O., to Freedom and Charlestown. Accepts, with residence at Freedom.
THAYER, Henry E., recently of Longmont, Col., to Plymouth Ch., Wichita, Kan. Accepts, and has begun work.
UNGER, Sam'l L, Malta, Ill., to Rockton. Accepts.
WATERS, Frank P., Waterbury, Ct., to Wolcott. Accepts.
WAY, Wm. H., withdraws acceptance of call to Parishville, N. Y., and goes to Rensselaer Falls.
WEBBER, Berthold L., Aurelia, Io, to Milford. Accepts.
WEBSTER, Franklin G., Oswego Falls, N. Y., declines call to Eaton.
WHITE, Levi, Westfield, Ind, to South Side Ch., Indianapolis.
WIARD, H. DeForest, Chicago, Ill., accepts call to Fort Dodge, Io.
WILD, Joseph, late of Bond St. Ch., Toronto, Can., to Plymouth Ch., Los Angeles, Cal. Accepts.
WOOD, Morgan, Plymouth Ch., Detroit, Mich., to Bond St. Ch., Toronto, Can.

Ordinations and Installations

BARNETT, J. W., *i.* South Ch., Columbus, O., June 1. Sermon, Rev. B. R. Long; other parts, Rev. Messrs. Washington Gladden, D. D., J. C. Jackson, Jr., D. D., D. F. Harris, Alex. Milne.
CAMERON, Malcolm J., *o. p.* Lynxville, Wis., May 10. Sermon, Dr. Henry Faville; other parts, Rev. Messrs. J. Willan, Philo Hitchcock, A. L. P. Loomis, J. H. Dixon and W. A. Griffith.
KNODELL, Jas. R., *i.* Pilgrim Ch., Oakland, Cal., May 20. Sermon, Rev. G. R. Hatch; charge to the people, Rev. L. H. Hallock, D. D.
LADD, Geo. E, *o.* and *i.* Waterbury, Vt., June 3. Sermon, Rev. Norman Seaver, D. D.; other parts, Rev. Messrs. S. N. Jackson, H. L. Hartwell, Peter McMillan, W. S. Hazen, D. D.
MARTINI, Fritz, *o.* and *i.* over new German Ch., Little Ferry, N. J., May 14. Sermon, Rev. C. A. Savage; other parts, Rev. Messrs. H. S. Bliss, J. A. Chamberlin, J. L. Scudder, D. D.
NOBLE, Edwin L., *i.* Wendell Ave. Ch, Brockton, Mass., June 1. Sermon, Rev. C. E. Jefferson; other parts, Rev. Messrs. E. S. J. McAllister, R. L. Rae, A. W. Archibald, D. D.
PATTERSON, Sam'l C., *o.* and *rec. p.* Lodi, Cal., May 18.
RILEY, Chas. A., *o.* Mayflower Church, Indianapolis, Ind., June 2. Sermon, J. W. Comfort; other parts, Dr. N. A. Hyde, Rev. Messrs. O. D. Fisher, F. A. Jefferey, F. M. Whitlock, E. D. Curtis, D. D.
SCOFIELD, Cyrus I., *i.* Northfield, Mass., May 26. Sermon, Dr. A. H. Plumb; other parts, Rev. Messrs. S. P. Cook, D. H. Strong, G. G. Atkins, G. W. Judson.
WECHBACHER, Geo., *o.* as evangelist, Ridgefield Park, N. J., May 14. Sermon, Rev. C. A. Savage; other parts, Rev. Messrs. H. S. Bliss, J. A. Chamberlin, J. L. Scudder, D. D.
YOUTZ, Herbert A., *o. p.* Middlefield, Mass., May 27. Sermon, Dr. Judson Smith; other parts, Rev. Messrs. G. W. Andrews, J. C. Seagrave, T. D. Murphy, J. H. Laird.

Resignations

GALLOWAY, Emil R., Eighth Ch., San Francisco, Cal.
HAYWARD, Chas. E., Fairfield and E. Fairfield, Vt.
JOHNSTON, Wm., Western Ch., Toronto, Can.
KEEP, Elisha A., Conway, N. H., to accept call to Walpole. He will begin work this month.
LANPHEAR, Nath'l D., Fisher's Station and Grandville, Mich.
MACCOLL, John A., North Ch., New Bedford, Mass., after a pastorate of more than seven years.
MCSKIMMING, David D., Plymouth Ch., Youngstown, O.
PERKINS, Henry M., Derby, Vt., after a pastorate of four and a half years, resignation to take effect Aug. 1.
SINGLE, John, German Ch., Avoca, Io.

Churches Organized

CHICAGO, Ill., Mayflower Branch of Pilgrim Ch., 27 May, 64 members.
CUSTER, Wn., Swedish, — May.
LITTLE FERRY, N. J., German, *rec.* 14 May, 30 members.

Supplies for the Summer

NORFOLK, Ct., Chas. H. Williams, Hartford.
PARKERSBURG, Io., John P. Clyde, Yale Seminary, called.
SPRING VALLEY, Wis., Wm. H. Short, Yale Seminary.
WALKER, Minn., Ira G. Hambleton, Chicago Seminary.

Miscellaneous

DOUGHERTY, Jas. G., was recently tendered a reception in the parlors of First Ch, Kansas City, Kan., to mark the 25th anniversary of his coming to the "Sunflower State." Though his opposition to the lottery and other evils has been active and outspoken, the large attendance of citizens representing various political and religious opinions showed that he has a host of friends. A large cake, frosted with silver and gold coin, was presented to him.
HAWLEY, John P., of New Hartford, Ct., is suffering from nervous prostration, induced in part by anxiety and care during Mrs Hawley's recent long illness. She is now able to walk a few steps with crutches.
KIMBALL, John, formerly managing editor of the *Pacific*, has returned from Lytton Springs somewhat improved in health, but still a sick man.
WILLIAMS, W. Tyrer, pastor at Linwood, Kan., is in Chicago, where his wife is receiving medical treatment. A student from Washburn College is supplying during his absence.

ACCESSIONS TO THE CHURCHES

	Conf.	*Tot.*
CALIFORNIA		
Ferndale,	8	9
Harrison Gulch,	4	13
Los angeles, Central,	3	5
Mills College,	4	4
Pasadena, North,	10	10
Perris,	—	6
Porterville,	6	11
San Bernardino,	—	5
San Francisco, Fourth,	5	5
Santa Barbara,	5	6
CONNECTICUT		
Barkhamsted,	—	5
Ridgebury,	—	5
Shelton,	—	4
Torrington, French,	—	95
ILLINOIS		
Bunker Hill,	—	3
Chicago, Doremus,	9	10
Gross Park,	4	4
Pilgrim Mayflower,	50	64
S. Chicago, First,	19	22
Streator, First,	—	12
INDIANA		
Brightwood,	5	5
Fort Wayne, Plymouth,	2	7
Washington,	4	4
IOWA		
Britt,	—	17
Danville,	12	14
Elma,	5	9
Genoa Bluffs,	2	4
Golden,	5	9
Humboldt,	7	7
Manson,	3	5
Preston,	9	11
Riceville,	4	4
Waterloo,	5	9
KANSAS		
Kirwin,	4	4
Manhattan,	17	21
MAINE		
Bangor, Central,	4	4
E. Hiram,	4	4
MASSACHUSETTS		
Dalton,	3	10
Middleboro, First,	6	8

	Conf.	*Tot.*
MICHIGAN		
Alpine Center,	—	26
Detroit, Boulevard,	8	11
Grand Ledge,	46	63
Grand Rapids, Smith Memorial,	—	6
NEW HAMPSHIRE		
Berlin Mills,	9	11
Lancaster,	11	12
NEW JERSEY		
Little Ferry,	—	30
Upper Montclair,	—	12
NORTH DAKOTA		
Dawson,	4	4
Fessend n,	4	4
Hankinson,	—	6
VERMONT		
Cabot,	2	4
E. Corinth,	4	4
Londonderry,	4	6
Weybridge,	6	6
WASHINGTON		
Kalama,	—	3
Seattle, Green Lake,	30	30
WISCONSIN		
Antigo,	—	11
Lake Geneva,	6	12
Milwaukee, Plymouth,	—	21
Oshkosh, Plymouth,	—	21
Pittsville,	6	6
Rio and Wyocena,	8	8
OTHER CHURCHES		
Beresford, S. D,	3	3
Bountiful, U.,	—	9
Breckenridge, Mo.,	3	3
Brooklyn, N. Y., Plymouth,	17	17
Philadelphia, Pa., Central,	5	8
Sylvan, Ore.,	—	12
Trenton, Neb,	65	66
Winnepeg, Can., Central,	—	30
Churches with less than three,	32	55

Conf., 501; *Tot.*, 974.

Total since Jan. 1: *Conf*, 9,519: *Tot.* 17,194

EDUCATION

—— Mills College in California has just graduated seventeen young women. Dr. L. H. Hallock preached the baccalaureate sermon.

—— Amherst College hopes to receive, within a few weeks, $100,000 as its share of the $2,000,000 of the Fayerweather estate, which is at last free from litigation. Generous members of the Pratt family of Brooklyn, who have already given largely to the college, have just made an additional gift of $20,000 to endow the infirmary which they erected.

—— The new school building of Eells Academy, Colville, Wn, was dedicated May 20. The sermon was by Rev. William Davies of Spokane. Three hundred dollars were secured to pay last bills. On the following evening Prof. E. S. Woodcock, principal of the academy, conducted an oratorical contest, the first prize being a term of tuition in the academy, and the second half a term. There were over forty students enrolled last year. The teachers received but meager pay. It needs an organ, library and necessary apparatus.

—— Tuskegee's sixteenth Commencement marked the close of a most successful year. The number enrolled reached 1,073 in the normal department and 200 in the training school. Twenty-one States, Indian Territory, the West Indies and Africa have been represented. The average number on the school grounds for the year has been about 1,500. Cash receipts from all sources have been $104,595.62. Of this the students have paid about $8,000. They have paid in work done for the school $40,000. The number of graduates is forty-eight.

—— The anniversary of the theological department of Howard University occurred May 28. Six men were graduated, three with a classical diploma. One of the graduating addresses was upon Hildebrand and another upon Monasticism, and both were complimented for the broad historical treatment that characterized them. Another address was upon the colored preacher's duty to his race, and it showed such a manly, comprehensive appreciation of the condition of the colored people that the leading paper of the city requested it for publication. The report of the examiners was very commendatory. There was one pleasant new departure in an alumni banquet, at which an alumni fund was inaugurated. The Junior Class is the largest for a number of years. Any gifts will be doubly appreciated because of the straitened finances of the A. M. A., which supports this department of the university. The department issues a modest bulletin, whose last number has reports from a number of its graduates. These show the faithful, self-denying service which they are rendering in various denominations and in hard fields both in America and in Africa.

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Marriages

The charge for marriage notices is twenty-five cents.

ALLEN—BRYANT—In Olivet, Mich., June 2, Rev. Ernest B. Allen, pastor of Pilgrim Church, Lansing, and Mary R. Bryant.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

AIKEN—In Hanover, N. H., June 2, Henry O. Aiken, general secretary of Y. M. C. A. at Dartmouth College, aged 32 He was son of the late Dr. Edward Aiken of Amherst, N. H, and grandson of Dr. Silas Aiken, formerly pastor of Park Street Church, Boston. President Tucker attended his funeral at Amherst, June 4, and paid touching tribute to his noble character and useful life. After graduation at Dartmouth, in 1887, he taught successfully in Vermont and at the Hill School, Pottstown, Pa., until a year ago, when he accepted the position at Dartmouth. His manly character won the respect of the entire student body, and his work, already effective, promised large results in the future.

DENT—In Troy, N. H., May 2, of consumption, Edwin Bullock Dent, only son of A. C. and E. B. Dent, aged 30 yrs., 4 mos.

FARLEY—In Ipswich, May 22, Nathaniel Rogers Farley, aged 82 yrs., 8 mos.

PIERCE—In Auburn, May 30, Elizabeth Peabody, wife of Rev. Charles M. Pierce, aged 59 yrs.

RICE—In New Haven, Ct., May 30, Richard G. Rice, an officer of the United Church and secretary of the Class of 1839, Yale, aged 82 yrs.

TOBEY—In S. Berwick, Me., Elizabeth, widow of Rev. Alvan Tobey and daughter of Chester Adams of Charlestown, Mass., aged 85 yrs.

HON. BARAK MAXWELL

Died in Wells, Me., March 28, aged eighty-two years. He had been an active member of the First Congregational Church since the beginning of his religious life, and a constant attendant till near the time of his death. He was superintendent of the Sunday school for nearly forty years. Our brother was a very warm friend of missions and a large contributor to all the benevolences of our denomination, leaving legacies for several of them in his will.

He did not grow old. He had a large heart and a well-balanced, superior mind. He seemed twenty years younger than he was. As a wise counselor and a prosperous business man he was well-known in the county and State. He built many vessels, was a large ship owner, and extensively interested in foreign commerce. He was a member of the State legislature in 1861 and 1878, serving respectively in the lower and upper chambers. His death is a great loss to the church and the town. He was one of the few who fully realized what one writer says is the most cherished hope of all good men, "To be kindly remembered and lovingly honored on the spot which gave them birth." B.

MISS SARAH ELIZABETH ANDREW

Died May 30 at her home in Winchester, Mass., in the seventy-fifth year of her age. She was a sister of the late Governor Andrew and possessed many of his noble characteristics. Miss Andrew was a woman of rare Christian culture and strongly devoted to every good cause connected with the Congregational church of which she was a member. Her ready wit and humor and ability for story telling made her attractive to young and old alike.

In all respects Miss Andrew was a true home maker, as all who ever shared her generous hospitality would testify. She leaves a large circle of friends who deeply mourn their bereavement.

◆

From Germany comes news of the successful sewing up of the heart of a man who had been stabbed in an affray. The organ was laid bare and continued its beating while the surgeon was at work upon it.

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Barely Able to Crawl Around—Now Perfectly Cured and Doing Her Own Housework.

"I was extremely nervous, barely able to crawl around, with no strength or ambition. I could not sleep, would have very bad spells with my heart, and my stomach was in a terrible condition. I had dreadful neuralgia pains in my side, and would be dizzy. In the midst of it all I had malarial fever. I was miserable for months after; could not sit up over half an hour without being all exhausted. At last one of my neighbors wanted me to try Hood's Sarsaparilla. I was persuaded to do so and in a little while could eat and sleep better. This encouraged me to continue. I have now taken five bottles, and am perfectly cured. I am doing my housework alone." Mrs. Fred Turner, Barre, Vt. Be sure to get

Hood's Sarsaparilla

The Best—in fact the One True Blood Purifier. Sold by all druggists. $1; six for $5.

Hood's Pills are tasteless, mild, effective. All druggists. 25 cents.

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Cool comfort in White Lawn Shirt Waists—that's the special attraction we offer you this week. Values that cannot be equaled elsewhere:

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Organist. A position as organist desired by a lady of ten years' experience. Address L., *The Congregationalist.*

White Mountains. To rent, a private house for summer months; 14 rooms, with stable. Address Thorn Hill, Jackson, N. H.

Wanted, by young lady of some education, position to take care of children and give instruction in English branches. Address I. T., *The Congregationalist.*

An old-fashioned pulpit can probably be secured without cost by applying to Rev. D. W. Waldron, 19 Congregational House, 7-A Beacon Street, Boston, Mass.

To Let. Furnished Cottage on Lake Whitney, New Haven, Ct. Furnished Cottage on Money Island, off Stony Creek, Ct. Howard Sherman, Whitneyville, New Haven Co., Ct.

Wanted, boarders in an American family, 10 miles from Boston. Every accommodation for comfort, good beds, home table. References given and required. Box 34, Braintree, Mass.

Companion. A teacher wishes a position as companion to a lady, either at the mountains or seaside, for the months of July and August. Address M. L. C., Bridgewater, Mass.

Cottage to Rent at Amagansett, L. I. Containing 8 rooms, kitchen and bath. Fine ocean view. Ten minutes' walk to R. R. depot, five minutes to ocean. Address E. B. Leek.

Wanted, by lady of middle age, the care of an invalid in vicinity of Boston. References all that would be required as to character and ability. Address Mrs. M., office of *The Congregationalist.*

The Elderage. Summer Home School for Girls, where they can remain through the year under the care and instruction of kind and capable teachers. 136 Sherman Ave., New Haven, Ct.

Wanted, by a refined, middle-aged lady, thoroughly competent, a position as matron, or lady in charge, in a private school or seminary for the ensuing school year. Address B. F., Northampton, Mass.

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Seashore Cottage for Sale at Rye, N. H. 9 rooms; on bluff overlooking broad Atlantic; good stable, bathing, boating and fishing; finest beach on the coast; furniture if desired; price low. F. D. Butler, Portsmouth, N. H.

Cottage to Rent. I would like to rent my furnished cottage for the season. Located on high hill, with fine view. Five minutes' walk from post office, one mile from R. R. station. Address M. W. Leach, Plymouth, Litchfield Co., Ct.

Wanted, position as housekeeper in an elderly widower's Christian home, by a refined, middle-aged lady, who understands the care of a nice, quiet home. Not over twenty miles from Boston. Address, A. R., *The Congregationalist.*

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The NEW Form of Admission

The committee appointed by the National Council to prepare a new Form of Admission have reported, and their Form of Admission is now printed in convenient form as an 8 pp. leaflet, No. 7 of the Congregationalist Leaflet series.

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COMMENCEMENT DATES

The following list includes the Commencement and Anniversary days of the leading educational institutions:

UNIVERSITIES AND COLLEGES

Adelbert, Cleveland, O.,	June 23
Amherst, Amherst, Mass.,	June 30
Bates, Lewiston, Me.,	July 1
Beloit, Beloit, Wis.,	June 24
Berea, Berea, Ky.,	June 23
Bowdoin, Brunswick, Me.,	June 24
Brown, Providence, R. I.,	June 16
Carleton, Northfield, Minn.,	June 16
Colby, Waterville, Me.,	June 30
Colorado, Colorado Springs, Col.,	June 16
Cornell, Ithaca, N. Y.,	June 17
Dartmouth, Hanover, N. H.,	June 30
Doane, Crete, Neb.,	June 24
Drury, Springfield, Mo ,	June 17
Fargo, Fargo, N. D.,	June 16
Fisk, Nashville, Tenn.,	June 16
Gates, Neligh, Neb.,	June 23
Hamilton, Clinton, N. Y.,	June 24
Harvard, Cambridge, Mass.,	June 30
Hiram, Hiram, O ,	June 24
Illinois, Jacksonville, Ill.,	June 10
Indiana, Bloomington, Ind.,	June 16
Iowa, Grinnell, Io.,	June 16
Iowa (Univ.), Iowa City, Io.,	June 10
Johns Hopkins, Baltimore, Md.,	June 15
Lafayette, Easton, Pa.,	June 23
Lake Forest, Lake Forest, Ill.,	June 10
Marietta, Marietta, O.,	June 17
Massachusetts Agricultural, Amherst, Mass.,	June 23
Michigan, Ann Arbor, Mich.,	July 1
Middlebury, Middlebury, Vt.,	June 30
Mt. Holyoke, South Hadley, Mass.,	June 23
New York (Coll), New York, N. Y.,	June 24
Northwestern, Evanston, Ill.,	June 17
Oberlin, Oberlin, O.,	June 23
Olivet, Olivet, Mich.,	June 17
Pacific, Forest Grove, Ore.,	June 16
Pomona, Claremont, Cal.,	June 30
Princeton, Princeton, N. J.,	June 16
Radcliffe, Cambridge, Mass.,	June 29
Ripon, Ripon, Wis ,	June 23
Roanoke, Salem, Va.,	June 16
Rochester, Rochester, N. Y.,	June 16
Rutgers, New Brunswick, N. J.,	June 15
Smith, Northampton, Mass.,	June 22
Talladega, Talladega, Ala.,	June 15
Trinity, Hartford, Ct.,	June 24
Tufts, Medford, Mass.,	June 16
Vanderbilt, Nashville, Tenn.,	June 16
Vermont, Burlington, Vt.,	June 30
Wabash, Crawfordsville, Ind.,	June 16
Washburn, Topeka, Kan.,	June 16
Wellesley, Wellesley, Mass ,	June 22
Wesleyan, Middletown, Ct.,	June 30
Whitman, Walla Walla, Wn.,	June 16
Williams, Williamstown, Mass.,	June 23
Wisconsin, Madison, Wis.,	June 24
Yale, New Haven, Ct.,	June 30
Yankton, Yankton, S. D ,	June 23

SEMINARIES AND ACADEMIES

Cushing, Ashburnham, Mass.,	June 16
Dow, Franconia, N. H.,	June 17
Freehold, Freehold, N. J.,	June 11
Lawrenceville, Lawrenceville, N. J.,	June 22
Leicester, Leicester, Mass.,	June 21
Mount Hermon, Mount Hermon, Mass.,	June 15
Phillips, Andover, Mass.,	June 24
Phillips, Exeter, N. H.,	June 22
Pinkerton, Derry, N. H.,	June 18
St. Johnsbury, St. Johnsbury, Vt.,	June 18
Thayer, Braintree, Mass.,	June 26
Wheaton, Norton, Mass.,	June 23

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Is literally written in blood.
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The minds of thousands
Of people whom it has cured
And given good health
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THE BUSINESS OUTLOOK

The general trade situation continues "spotty" in character, here quiet and there showing increasing activity. The fall trade is now on, and there is more activity noted. That is to say, the consumptive demand has not started, of course, but goods are being ordered and made in preparation for the fall trade. There is no question of the growth of confidence in the mercantile community. Things are better than they were, and after the tariff is settled it would not be at all surprising to see general business gain considerably.

We hear a great deal of complaint now about the great dullness of trade, but a better way to put it would be the smallness of profits. The facts show that more goods are moving than in the good year of 1892, but that prices are lamentably less. The great trouble in this country in recent years has not been underconsumption but overproduction.

Prominent in the business situation is the improvement in the demand and prices for iron and steel. Crop reports from the Southwest are enthusiastic, and indications point to large exports of wheat from the Pacific coast. In the cotton goods market prices continue depressed, and the demand does not start up in satisfactory manner. The opinion grows that the New England mills will come together on some sort of an agreement for restriction of production during the hot months. Wool is quiet, and lumber is in fair movement. The orders for boots and shoes are not up to expectations.

The tone of speculation in the stock market has undergone the greatest improvement, and security values have advanced quite materially. The sentiment seems to favor a further advance in prices, although Wall Street leaders are waiting a little for the publication of Mr. Calhoun's report on the Cuban situation.

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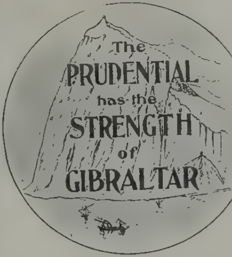

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Eighty-Seventh Semi-Annual Statement, Jan., 1897.

SUMMARY OF ASSETS.

Cash in Banks	$306,032.86
Real Estate	1,748,857.41
United States Stocks	1,497,762.50
State Bonds	25,000.00
City Bonds	821,974 81
Rail Road Bonds	1,624,495.00
Water Bonds	83,500.00
Gas Stocks and Bonds	115,925.00
Rail Road Stocks	2,476,595.00
Bank Stocks	311,500.00
Trust Co. Stocks	85,150.00
Bonds and Mortgages, being 1st lien on Real Estate	423.786.71
Loans on Stocks, payable on demand	183,100.00
Premiums uncollected and in hands of Agents	602.866.76
Interest due and accrued on 1st January, 1897,	55,678.34
	$10,362,224.39

LIABILITIES.

Cash Capital	**$3,000,000.00**
Reserve Premium Fund	**4,280,827.00**
Reserve for Unpaid Losses and Claims,	**735,128.68**
Net Surplus	**2,346.268.71**
	$10,362,224.39

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BOSTON.

"THRIFT IS A GOOD REVENUE." GREAT SAVING RESULTS FROM CLEANLINESS AND SAPOLIO

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, JUNE 4

Miss Grace Weston, in charge of the meeting, brought a valuable lesson concerning the power of personal influence. "Ye are the salt of the earth, the light of the world." "Ye are our epistle, written in our hearts." Much is often accomplished by a few words. One important link in the chain of circumstances resulting in Chief-Justice Bradley's useful career was his going to a minister's house one morning with a load of coal. Being obliged to wait for directions the boy picked up a book, which so enlisted the minister's interest in him that just the right help and impetus were given. Browning's girl in Pippa Passes who sang:

God's in his heaven—
All's right with the world,

influenced the four great people of the town.

Mrs. Hubbard of Sivas being mentioned, an extract was read from a letter from Mr. Hubbard, in which, speaking of their orphanages, he says, "Mrs. Hubbard has two sewing machines humming continually and a corps of sewing women making up the clothing, and the business seems quite brisk"; also, "We Hubbards are especially busy setting up the boys' department for the 200 Armenian orphans on the Swiss fund, whom they purpose to support in our station for five years." The Cæsarea missionaries, the Farnsworths, Fowles, Dodds and Wingates, were all remembered, as well as Miss Burrage with her kindergarten and Miss Closson and Miss Nason with their company of girls in the Talas school

Miss Day recalled her pleasant meeting with many of these missionaries in Constantinople, her observation of work similar to theirs in Adabazar and Brousa, and her visits in the homes of former pupils of the missionary schools there it was evident that they made better wives, mothers, sisters and daughters for the influence of these schools and teachers. Mrs. Noyes spoke of the special interest of her society in Miss Closson and Miss Burrage, resulting in a yearly box.

Sympathy was expressed for the Herrick family in Constantinople in their present sorrow in the death of their daughter Abby in this country, and prayers were offered for them and for the various interests which had been mentioned.

Mrs. Capron expressed the belief that missionaries have most influence by what they really are, and told the story of a woman who came to her dispensary one day, and after she had been attended to waited a long time, nodding and smiling as she watched Mrs. Capron and her assistant as they listened to one patient after another and gave directions for their relief, while they wondered why she waited. At last, when asked why she did not go, she said, "I am waiting to see how long your patience will hold out." After Mr. Capron's death a native, expressing his sympathy, said, "The gentleman never seemed in a hurry to have us go"—a comment upon the patience of the missionary in entertaining callers to whom time seems of no account.

Miss Child recalled a meeting which she attended in Madura, where among the women she noticed one, a Hindu, very beautiful, decked in fine attire, with necklaces, earrings, bangles, anklets and toe-rings, whom no one knew, who, when spoken to, said she came because she heard there was a lady there from America who knew Mrs. Capron and lived near her, and she wanted to see her.

An incident was also given of a Japanese girl who was sent to this country to be educated, and who boarded in a minister's family, with the understanding that he was not to attempt to persuade her to accept Christianity, but the power of Christian living was mightier than words, and she became a disciple.

The announcement was made that after next Friday, June 11, the meetings will be suspended until the autumn.

THE practice of giving mementos for engagement and wedding events has broadened out to a general custom, and the china stores and jewelers show activity at this season. Jones, McDuffee & Stratton have their share of attractive novelties.

NOTHING SUCCEEDS LIKE SUCCESS.—Every year our sales have increased. This has been going on for more than 30 years. Hundreds of thousands of people rely exclusively on Adamson's Botanic Cough Balsam, whenever troubled with coughs or lung diseases. Sold at all druggists.

DON'T MISS THIS.—No reader of this paper should miss reading the description of the new brass-bound bedstead on exhibition this week at the Paine warerooms on Canal Street. As the latest novelty in furniture, it has created much enthusiasm. A full description of it appears in another column. Nothing finer has been brought out in many years.

B. & O. SUMMER BOOK.—The Baltimore & Ohio Railroad has just issued a very handsome book for summer travel, describing the mountain resorts, springs and baths located on and adjacent to its lines; also the various watering places on the Atlantic coast. The routes for reaching them are set forth in a comprehensive and clear manner.

NEW ENGLAND'S SUMMER RESORTS.—The summer season will soon be upon us and then comes the task of selecting the vacation grounds. New England in Maine, New Hampshire and Vermont has hundreds of resorts which are visited each year by multitudes of tourists, and to these resorts, which include the mountains, the seashore and lake regions, during the period from June 1 to Sept. 30, the Boston & Maine Railroad will have on sale at all of its principal stations reduced-rate round-trip excursion tickets. This company also issues an excursion book which is replete with information for tourists and travelers regarding routes and rates to all points in Northern New England, while a list of the leading hotels and boarding houses of this region is also included in this book, which is sent free to any address upon application to the general passenger department of the Boston & Maine Railroad, Boston.

June Weddings.

An unexcelled Stock of Pieces and Sets adapted to Wedding Gifts.

Richly Cut *Crystal Glass* pieces, $2 to $120.

VASES from France, Germany, Austria and England, $2 to $300.

Rich colored and gold Carlsbad Glass, $2 to $50.

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ECHOES OF THE SHAW MEMORIAL ORATIONS

From the orations on the occasion of the Shaw Memorial unveiling we quote the following striking passages:

THE NEED OF CIVIC COURAGE

The men who do brave deeds are usually unconscious of their picturesqueness. For two nights previous to the assault upon Fort Wagner the Fifty fourth Massachusetts Regiment had been afoot, making forced marches in the rain, and on the day of the battle the men had had no food since early morning. As they lay there in the evening twilight, hungry and wet, against the cold sands of Morris Island, with the sea fog drifting over them, their eyes fixed on the huge bulk of the fortress looming darkly three quarters of a mile ahead against the sky, and their hearts beating in expectation of the word that was to bring them to their feet and launch them on their desperate charge, neither officers nor men could have been in any holiday mood of contemplation.

War has been much praised and celebrated among us of late as a school of manly virtue, but it is easy to exaggerate upon this point. Ages ago war was the gory cradle of mankind, the grim-featured nurse that alone could train our savage progenitors into some semblance of social virtue, teach them to be faithful one to another and force them to sink their selfishness in wider tribal ends. War still excels in this prerogative and whether it be paid in years of service, in treasure or in life blood, the war tax is still the only tax that men ungrudgingly will pay. How could it be otherwise, when the survivors of one successful massacre after another are the beings from whose loins we and all our contemporary races spring? Man is once for all a fighting animal; centuries of peaceful history could not breed the battle instinct out of us, and military virtue is the kind of virtue least in need of re-enforcement by reflection, least in need of orator's or poet's help.

What we really need the poet's and orator's help to keep alive in us is not, then, the common and gregarious courage which Shaw showed when he marched with you, men of the Seventh Regiment. It is that more lonely courage which he showed when he dropped his warm commission in the glorious Second to head your dubious fortunes, Negroes of the Fifty-fourth. That lonely kind of valor—civic courage, as we call it in peace times—is the kind of valor to which the monuments of nations should most of all be reared, for the survival of the fittest has not bred it into the bone of human beings as it has bred military valor; and of 500 of us who could storm a battery side by side with others, perhaps not one would be found ready all alone to risk his worldly fortunes in resisting an enthroned abuse. The deadliest enemies of nations are not their foreign foes; they always dwell within their borders. And from these internal enemies civilization is always in need of being saved. The nation blest above all nations is she in whom the civic genius of the people does the saving day by day, by acts without external picturesqueness, by speaking, writing, voting reasonably, by smiting corruption swiftly, by good temper between parties, by the people knowing true men when they see them, and preferring them as leaders to rabid partisans or empty quacks. Such nations have no need of wars to save them. Their accounts with righteousness are always even, and God's judgments do not have to overtake them fitfully in bloody spasms and convulsions of the race.

The lesson that our war ought most of all to teach us is the lesson that evils must be checked in time, before they grow so great. The Almighty cannot love such long postponed accounts or such tremendous settlements. And surely he hates all settlements that do such quantities of incidental devils' work. Our present situation, with its rancors and delusions, is the direct outcome of the added powers of government, the finances and inflations of the war. Every war leaves such miserable legacies, fatal seeds of future war and revolution, unless the civic virtues of the people save the state in time.—*Prof. William James.*

THE CIVIC PARTNERSHIP

There is a higher and deeper sense in which both races must be free than that represented by the bill of sale. The black man who cannot let love and sympathy go out to the white man is but half free. The white man who would close the shop or factory against a black man seeking an opportunity to earn an honest living is but half free. The white man who retards his own development by opposing a black man is but half free. The full measure of the fruit of Fort Wagner and all that this monument stands for will not be realized until every man covered by a black skin shall, by patience and natural effort, grow to that hight in industry, property, intelligence and moral responsibility where no man in all our land will be tempted to degrade himself by withholding from his black brother any opportunity which he himself would possess. Until that time comes this monument will stand for effort, not victory complete.

One of the wishes that lay nearest Colonel Shaw's heart was that his black troops might be permitted to fight by the side of white soldiers. Have we not lived to see that wish realized, and will it not be more so in the future? Not at Wagner, not with rifle and bayonet, but on the field of peace, in the battle of industry, in the struggle for good government, in the lifting up of the lowest to the fullest opportunities. In this we shall fight by the side of white men North and South. And if this be true, as under God's guidance it will, that old flag, that emblem of progress and security which brave Sergeant Carney never permitted to fall upon the ground, will still be borne aloft by Southern soldier and Northern soldier, and in a more potent and higher sense we shall all realize that

The slave's chain and the master's alike are broken,
The one curse of the races held both in tether;
They are rising, all are rising,
The black and the white together.

—*Pres. Booker T. Washington.*

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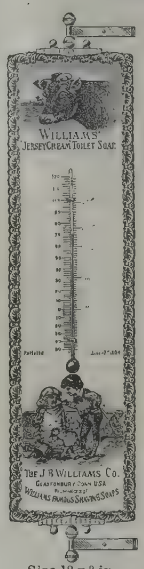

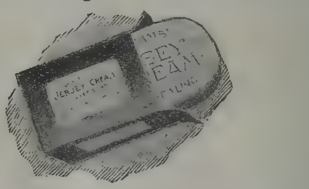

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Queen's Jubilee Number

Volume LXXXII
Number 24

THE
CONGREGATIONALIST

Boston Thursday 17 June 1897

Victoria

*IN the remotest region of the seas
  Where the full tide-wave sweeps,
Bringing along all shores and all degrees
  Murmur of awful deeps,
Wherever the far sails go to and fro,
Where the four winds like four great trumpets blow
  Her happy name,
Out of the gray, out of the dark, love leaps
  Up like a flame.*

*And as the tide-wave bearing its broad swells
  In farthest bends and bays,
Softly and silently and slowly wells,
  And fills all salt sea ways,
So refluent again returns the tide
Of hearts' devotion gathering far and wide
  As winds are blown,
To break with sweet spent fall these summer days
  About her throne.*

*And here, where East and West the seas keep guard,
  And their blue surges pour
—Holding the outposts with bright watch and ward—
  In thunders down our shore,
Great Empress of a mighty people's life,
Sweet woman, tender mother, widowed wife,
  With sorrows crossed,
The hearts are hers that in the battle's roar
  Were long-time lost!*

Written for The Congregationalist by
HARRIET PRESCOTT SPOFFORD

To the "Gulf of Maine."—Thousands will soon be flocking to the salubrious down East coast. In no department of the great New England summer vacation field have more extensive preparations been made this season for the increased accommodation of tourists than in the picturesque seashore section of the "Gulf of Maine." Some one has happily revived this fitting old time appellation of that part of the Atlantic lying between Cape Ann and the beginning of the Bay of Fundy, and to its alternately rock-bound and shingly shores thousands of expectant vacationists will shortly be hieing. At the scores of favorite resorts scattered along the coast line of Massachusetts, New Hampshire and Maine, the hotel and boarding house managers have been getting their hostelries in shape for the summer army, and, wisely foreseeing that this is likely to be a "record breaker" in the summer outing line, have in many instances added materially to their accommodations and conveniences. True to its traditions as an up-to-date transportation line, the Boston & Maine Railroad has made advance preparations for the comfortable and expeditious handling of this season's big hegira of seekers after outdoor pleasures that will make any serious delays or discomforts practically impossible. Its connections with "down East" railroad and steamboat lines will be better than ever this year, the most important change in this respect being the placing of the favorite steamer "Frank Jones" upon the new Portland, Mt. Desert & Machias route. The steamer will this season leave Portland for its various Eastern calling places instead of Rockland, as formerly, enabling the tourist to enjoy a full night's rest on the boat, close connection being made with express trains from Boston. Those who contemplate a visit to any portion of this glorious surfside section of New England should send to D. J. Flanders, General Passenger Agent, Boston & Maine Railroad, Boston, for the company's Summer Tour Book, containing hotel and boarding house list, and any other general information they may desire

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Eighty-Seventh Semi-Annual Statement, Jan., 1897.

SUMMARY OF ASSETS.

Cash in Banks	$306,032.86
Real Estate	1,748,857.41
United States Stocks	1,497,762.50
State Bonds	25,000.00
City Bonds	821,974 81
Rail Road Bonds	1,624,495.00
Water Bonds	83,500.00
Gas Stocks and Bonds	115,925.00
Rail Road Stocks	2,476,595.00
Bank Stocks	311,500.00
Trust Co. Stocks	85,150.00
Bonds and Mortgages, being 1st lien on Real Estate	423 786.71
Loans on Stocks, payable on demand	183,100.00
Premiums uncollected and in hands of Agents	602,866.76
Interest due and accrued on 1st January, 1897,	55,678.34
	$10,362,224.39

LIABILITIES.

Cash Capital	**$3,000,000.00**
Reserve Premium Fund	**4,280,827.00**
Reserve for Unpaid Losses and Claims,	**735,128.68**
Net Surplus	**2,346,268.71**
	$10,362,224.39

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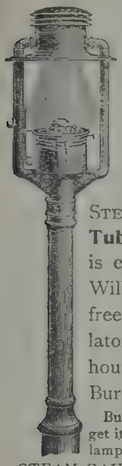

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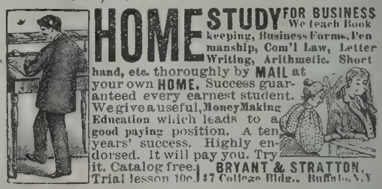

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SEC. J. B. CLARK takes exception to our last week's editorial on the home missionary anniversary. He regards the meeting as "the most spiritual, helpful and practical the society ever held." "Every phase of the work," he says, "was presented with unusual care." We have no word of dissent from these statements so far as those present were concerned. The sense of dependence on God, of confidence that he will care for his work and the sense of personal responsibility to work with him were earnestly, spiritually, courageously expressed. Our ground for expressing the opinion that the meeting came near being a failure was simply that the churches were not largely represented, so that the society could not present to them its record of work. But Dr. Clark is encouraged by the fact that nearly 170 delegates and life members were present, a larger number than have sometimes been seen at Saratoga. We rejoice to chronicle every sign of genuine and growing interest in home missions and in our Home Missionary Society. Such interest we regard as a thermometer showing the spiritual life of the denomination. The sympathy of the stronger churches for the weaker and the desire of all our churches to extend the gospel of Christ through the whole country must be constant and controlling in the hearts of those who are reproducing Christ's life on earth. We hope that next year, in some city where Congregationalists have a larger local constituency, the anniversary of the Home Missionary Society may be attended by much larger numbers; and we shall welcome the day when it will be possible in a single week's meetings to survey the year's work of all our missionary societies.

The skies were not very promising in this vicinity last Sunday morning for Children's Day, and they were altogether out of sympathy with the floral concert exercises in which many children were prepared to participate in the evening, when rain fell copiously. Yet in most churches sermons were preached appropriate to the day, a number of infants were baptized, Bibles were presented to the baptized children who had reached the age of seven years, and contributions were taken at both services for the missionary work of the Sunday School and Publishing Society. We have heard of several notable sermons which will make the Sunday memorable, among them one by Dr. A. H. Plumb on the meaning and impressiveness of Christian home life, and another by Dr. Arthur Little on heroes, with especial reference to Robert Gould Shaw, whose monument on Boston Common is every day preaching a notable sermon to a succession of interested audiences. Children's Sunday is an opportunity which no wise pastor will miss to enforce most important lessons on hearers peculiarly open to receive them.

The emphasis of the baccalaureate sermons is more than ever this year upon personal responsibility in view of the social obligations and opportunities of the time. Dr. McKenzie at Cornell made a strong appeal to manliness from the text, "God give us good speed." "A real man," he said, "asks for no favors or luck. He is willing to stand up and earn his place. So called good luck is a discriminating thing and is wonderfully just, for it comes only to those who deserve it. It finds people where they ought to be." At Princeton President Patton spoke of personal responsibility in social morality, illustrating the subject by the lessons of current history. "It is evident," he said, "that Greece, after the manner of the traveler in the parable, has fallen among thieves, and as we look over the map of Europe it is easy to see who the priest is. We may also recognize the Levite, and we have been looking all these months for the good Samaritan to put in an appearance." He also asserted, what we are glad to believe is true, that university sentiment in this country is absolutely in favor of the arbitration treaty.

The corner stone of the John Robinson Memorial Church at Gainsborough, Eng., was laid in June of last year, in the presence of *The Congregationalist's* pilgrims, by United States Ambassador Bayard. The building is now so far completed as to be ready for dedication services. These began June 9, with a luncheon in the Caskgate Church, where the congregation has worshiped hitherto, but which is now to be sold. Addresses were made by Dr. Archibald Duff, a graduate of Andover Seminary, and Mr. G. F. Parker, United States consul at Birmingham. Mr. Parker's address was a strong and scholarly defense of Puritan principles, making the responsibility of the individual the corner stone of Christian faith. This he declared to be the central idea of Christ's teaching, "whether it relates to the duties of this life or to preparation for that to come," and therefore that if what is called Christian Socialism—which makes society the end and the individual merely the incident—is Christian, it cannot be socialistic, and if it is socialistic it cannot be Christian. Later in the day a dedication service was held in the new building, with a sermon by Dr. C. A. Berry. Further services are to be held this month, also Aug. 29, Sept. 5 and Nov. 14. Dr. C. R. Palmer of New Haven is to preach Aug. 29.

Our staff letter from Scotland contains an unusual amount of interesting news. The recent meeting of the Congregational Union, which was notable as being the first session held since it and the Evangelical Union were merged into one body, is described at length. It seems that the United Presbyterians have finally disposed of the case of Rev. Alexander Robinson, which has been pending for some time. He wrote a book advocating extremely modern views with reference to the person of Christ and the Scriptures, and he has now been practically deposed from the ministry by a large majority vote. He certainly must have been extremely free in his utterances, for the sentiment in Scotland today is not favorable toward the prosecution of men for heresy. Yet perhaps the atmosphere of the Established Church, to which Mr. Robinson belonged, is somewhat stricter than that of the Free Church which so recently acquitted Professor Drummond and some years ago Professor Dods, when on trial for heresy. The event in Scotch ecclesiastical circles which will just now particularly interest many Americans is the election of Dr. James Denney of Broughty's Ferry to succeed Professor Candlish in the Glasgow Free Church College. We have always had the expectation that sooner or later Dr. Denney would reach a position as honorable as this. We congratulate him, and the institution which is to feel the influence of his strong thinking, his positive and broad convictions of truth and his delightful personality.

Among the fighters on the Turkish side of the recent war were many Jews but no Christians except the Germans. Jewish patriotism has been called in question, but wrongly, we think. It is certainly not lessened with the majority of the people of that faith by any hopes of an immediate restoration of Jewish nationality. If it seems strange at the first glance that Jew and Mohammedan should fight side by side, it is to be remembered that down almost to our own century the lot of the Jew was worse in Christian than in Moslem lands, and that this is still true in most of Eastern Europe. The volunteering of the Jews is really less remarkable than their acceptance as soldiers by the Turks in disregard of a fundamental law of Mohammedan tradition.

We have no sympathy with the habit of abusing the bicycle because some people misuse it. It has come to stay, and is as truly a boon to mankind as was the locomotive or the electric wire. But when men or women on the bicycle disturb religious services on Sunday, or ride through the streets regardless of pedestrians, or in other ways make themselves nuisances to the public, they ought to receive such condemnation as will make the disgrace of their rowdyism appear. The mayor of Chicago, riding at the head of a procession of cyclers past churches in that city on Sunday, at the hour of morning service, was conspicuously offensive, not only to Christians but to every lover of good order. Any city is disgraced by such an act of one of its officials. Acts of that character, though less widely heralded, are altogether too common. One such is complained of by the pastor of the Congregational church of West Suffield, Ct., and the *Springfield Republican* expresses the sentiment of all decent people in saying: "None but born rowdies, dead to all the proprieties of life, would repeat the offense complained of. Offenders like those at West Suffield last Sunday bring discredit upon all wheelmen and are an unmitigated evil."

If any one imagines that credulity and fanaticism have died out of the world a very slight reading of the news of the day ought to convince him of the contrary. From a single page of a newspaper we gather such incidents as the burial alive of fifteen Russians of a fanatical sect of the Roskolinki dissenters, who had been assured by a prophetess that it was necessary, to avoid the contamination and damnation of the census; the hallucination of a Posey County, Ind., farmer's wife, who dreamed that the Lord commanded her to sacrifice her infant daughter, and upon awaking proceeded to obey; and the self-mutilation of a man of the hill country in central New York, who took a Bible into the woods and tore his own eyes out, as he told the physicians afterward, because the Lord had commanded him to tear out his eyes, and he had been doing the will of the Lord. None of these incidents, or a thousand others like them, prove anything but the power of religious enthusiasm and the necessity of wisdom and self-control. It is natural that insanity should take a religious form, because religion is the most potent and enduring of the forces which shape and control man's thinking. It was not carelessly that the apostle, familiar with the mad ecstasies and cruel orgies of heathenism, so often urged the churches to be sober. In the gospel of the grace of God we have a great power committed to us, and a great responsibility as well.

The *Sacred Heart Review* is unkind enough to quote, for the benefit of the Protestant Episcopal newspapers of the ritualistic and Romanizing sort in these jubilee days, a portion of the coronation oath which Queen Victoria took at her accession, and which her successor is required by law to take. That passage which bears upon the points in controversy between the pope and the Episcopalians runs in part as follows: "I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation, and that the invocation or adoration of the Virgin Mary or any other saint and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous." We have never doubted that in a fair reading of the history of the English Reformation it must be decided that the Church of England intended to and did put itself outside the line of the Roman corruptions of the Catholic faith, and we are in hearty accord with the declarations to that effect of the coronation oath. But then we are Congregationalists, and believe in the right of individual churches to profess what creed they believe—at their peril, of course, if it be a creed that denies or obscures the immediate sovereignty of Christ in the church and in the conscience of the individual. The Romanizing churches ought to secede from the Church of England, and then they would be free to go into papal slavery—if they thought it worth their while.

GREAT BRITAIN'S JUBILEE

All English-speaking people are interested in the celebratian next week of the completion of sixty years' reign by the ruler of the British empire. It will be of great service to Great Britain in intensifying and giving expression to the feeling of loyalty to the queen and her government. It will help to educate all Englishmen in the progress of the empire and in the principles to which it owes its strength. Americans, too, have hardly less reason than Englishmen to be interested in this celebration. They gladly recognize and honor the noble character and wisdom of the Christian woman who sits on the British throne. Far more than that, their interest is because Great Britain's triumphs in civilization are ours almost as much as theirs. In the movement for the advancement of the human race, we stand with them in the front of the procession. Our rivalry, so far as it is honorable, is altogether friendly. The three most powerful nations of the world today are Great Britain, the United States and Russia. There can be no question with which of the other two our sympathies are strongest.

The chief glory of the Victorian reign is the progress of democracy. In the essentials of freedom, safety and stability no government outranks Great Britain, and no other has made so rapid strides in this direction during the last sixty years. When Victoria was crowned the aristocracy claimed England and held firmly to the inherited conviction that the nation existed for their benefit. Today the rights of the people predominate and their privileges are multiplied. Every man has a voice in government. Working men have shortened hours of labor, higher wages, cheaper food and rent and clothing. If the rich have carriages, parks, picture galleries and universities so have the poor. The best museums, art collections, lectures are at the service of the wage-earner at public expense. If his children seek education good schools are open to them. If he is sick a hospital is ready to receive him and skilled physicians wait on him. The government is by the people and for the people, and all share in its prosperity.

Many of the steps toward democracy, which from time to time have intensely excited England, are practically forgotten. The Chartist Agitation marked the earliest years of the present reign. The Corn Laws and their repeal, the movement toward free trade which the opposition to those laws accelerated, the Reform Bill establishing manhood suffrage are foremost among great political movements powerfully resisted whose beneficent results are now established. An effective system of national education, the emancipation from labor of young children, a marked advance in the cause of temperance and the development of organized philanthropy give splendid reasons for Englishmen to rejoice, and encourage the efforts for further advancement in the interests of humanity.

Great Britain's growth in area has not been less remarkable than her internal development. She has completed her possession of India, and has taken additional territory in Asia as large as Germany. She has extended her rule over about half of the continent of Africa. In North America and Australasia her flag flies over one-ninth of the dry land of the earth. She controls half the world's commerce. Her people at home and in her colonies and in the territory she governs number about one fourth of the world's inhabitants. And wherever her rule has extended it has brought better government and greater blessings to the common people. We say this confidently, not forgetting her greed for land nor her imposition of the opium traffic on China. The citizens of her island kingdom have spread out over the earth, and are making her sway welcome over lands far distant in space and peoples far separated in history and in character. Her colonies take pride in the mother country. They are approaching, more and more completely, toward self-government, and toward a great federation of sovereign states which will tend to increase the strength of the empire.

Great Britain has made mistakes in internal administration, of which Ireland furnishes the most conspicuous example; and in her foreign policy, the most costly of which was the Crimean War. The penalties for these mistakes, especially for the latter, as yet have by no means fully been paid. But at heart she is conscious that they are mistakes, and in this lies her hope.

Americans find fault with Great Britain, as they criticise opposing parties when in power in our own government. But we cannot fail to recognize that in our highest aims and mission the two nations are one. More and more, as invention and skill and concentrated efforts bring the whole human race into closer fellowship, must Great Britain and the United States accept their common duties and responsibilities as nations leading the world's progress. Our language, our principles of government, our religion and our ideals are the same. As nations we shall stand or fall together. Therefore we join with all our hearts in the jubilation of our brethren on our northern borders and across the sea, and say with them, God save the queen! Long live the queen!

THE CRITICS OF A CRITIC

The greatest of living French critics, M. Brunetière, has set our American critics by the ears in a few lectures delivered in his own tongue in New York, and widely circulated through the translations in the newspapers. It is significant of the basal unity of all literature that what he had to say about the history and prospects of French poetry, history, drama, criticism and the novel should have come so directly home to the consciences of many of our American artists, literary producers and judges of literary art. The spirit of the age has become a cosmopolitan spirit, and affects more directly than ever the form and tendency of art production everywhere.

M. Brunetière is himself a critic, but criticism in France has long been elevated to the rank of a fine art. As editor of the *Revue des Deux Mondes*, the most authoritative critical journal in the world, he brings to us a message which is heard, if not heeded, at home. He is not a voice crying in the wilderness, but the accepted mouthpiece of the saner and more wholesome elements in the life of France.

Historically he is an evolutionist, using the Darwinian vocabulary and mode of thought to account for the changes and progress of literary expression. The varieties of art embodiment develop out of each other, he tells us, as by the Darwinian hypothesis specific variations appear. A variant genius is somehow born, asserts himself, wins followers, who work in his manner with lesser power until they give place in turn to a new and more powerful variation and impulse. In this regard his criticism is a true expression of the dominant philosophy of the time and contradicts the individualistic theories which still hold their own in some art circles.

There is also a strenuous note of duty in the thought of M. Brunetière, which we are glad to have sounded in the ears of the self-indulgent writers and readers of our time. "My principal effort," he says, "has been to get outside of myself and to give criticism a basis, not scientific, for I dislike that word applied to art and letters, but solid, objective, independent even of the works which are criticised, a formal criticism, like formal logic or algebra, a science or an art of general processes." To sit still and be pleased is not enough. We must ask ourselves whether we have any right to be pleased, whether the apparent harmony which delights us in any work of art springs from agreement with our own imperfect taste or from inherent and eternal harmonies to which our souls ought to vibrate and respond. This is wholesome doctrine, even though the definitions of such a formal criticism must still evade the critic's grasp. It transfers admiration from the lower to the higher side of human nature, as holding the soul to an ideal responsibility must always do.

It is not surprising that with these theories of art evolution and art responsibility M. Brunetière has been a consistent and powerful opponent of Zola and his school of naturalists; nor that, in smiting their chief representative, he has called down upon himself the wrath of the whole school on both sides of the Atlantic. Zola, the naturalist, he tells us, is not natural. He gives him credit for constructive imagination, but not for clear or comprehensive vision. "Never was any observer less accurate, less conscientious, less true. The peasants of M. Zola are not French peasants, his working men are not French working men, his middle classes are not the French middle classes, nor are his soldiers and officers French officers and soldiers. We have faults in France, but we have not this sustained grossness, this absolute lack of morality, this perfect cynicism which Zola depicts. His French people are caricatures—pessimistic and calumnious caricatures. He has neither literary conscience nor æsthetic sense." It is well to have an authoritative denial on this point in the interest not of France alone, but of calumniated human nature. Man has undeniable affinities with devil and with beast, but when the bestial and the devilish fill the whole foreground of the picture sober criticism must join with indignant self-respect in denying that it is a true portrait of humanity.

If any word from over seas can fix these three thoughts of literary art in the mind of the rising generation of American writers and readers we shall have better hopes for the future. All art is rooted in and grows out of the past. We may call it evolution, growth or mere historic continuity, but, consciously or unconsciously, the artist's work is never done in isolation. It takes the torch from those who have gone before; it hands it on to those who are to follow. Out of this grows responsibility. Upon observation follows the duty of selection. The artist is not a pipe for any wind to blow its music through; he is a player who chooses out of all the airs he hears the worthiest and the best. And out of this grows dignity. There are elements of nature and of human nature which are beneath the dignity of literary record, as they are beneath the dignity of common speech. There are enjoyments of literary workmanship, as well as reading, which leave the bitter taste of self-contempt in the artist's or the reader's soul. If the strenuous note which has offended some among the critics of M. Brunetière holds public thought to a higher sense of the artist's responsibility, it will count among the forces making for the future greatness of America.

A SERIOUS BREACH OF FELLOWSHIP

On another page we print an account of the meeting of the Chicago Association of Congregational churches, which voted to admit Rev. C. O. Brown, D. D., into its membership. This case having now assumed such proportions as to threaten the integrity of Congregationalism, we here rehearse the main facts concerning it.

In the autumn of 1895 Dr. Brown, then the pastor of the First Church, San Francisco, was charged with having committed adultery with Miss Overman, a young woman who had lived in his family. The woman who made the charge, Mrs. Davidson, was a member of the First Church. She had been convicted of crime and imprisoned in Massachusetts, but her record up to that time was not known to the First Church. On her demand Dr. Brown paid her $500. He soon afterwards caused her arrest for blackmail.

A mutual council called by Dr. Brown and the church investigated the charges, holding many very excited sessions, and the testimony was printed verbatim in the city newspapers. The council in its result, March 8, 1896, declared that "the evidence before us does not sustain the charge of adultery," but censured Dr. Brown for unministerial conduct, referring to menacing and intimidating language used by him in several cases to persons involved in the charges against him. In respect to one case the council said: "We find his conduct to have violated all rules which should control the actions of a gentleman and a Christian minister, and we censure him for it, while we gladly recognize the kind and manly words of appreciation and reparation offered by him." The council also declared that it was not altogether satisfied with Dr. Brown's explanation of his reasons for paying money to the woman who first made the charge against him, nor with certain other evidence placed before it. Mrs. Davidson was afterwards discharged from custody by the court, Dr. Brown having testified that his payment to her of money was not caused by fear.

The Bay Conference of churches, at a meeting held April 21, suspended Dr. Brown from membership in that body till he should satisfactorily explain certain matters connected with the charges which had been made against him, concerning which the conference was in doubt.

Dr. Brown had been for several years, previous to his work on the Pacific coast, pastor of the First Church, Dubuque, Io. His son is now pastor of the church at Strawberry Point. Both these churches are included in the Dubuque Association. This body, of which Dr. Brown was formerly a member, April 28 passed resolutions of sympathy with Dr. Brown and confidence in him, and called in question the action of the Bay Conference in withdrawing fellowship from him. The Bay Conference, Aug. 11, sustained its former action by a vote of fifty-five to ten, and requested the Dubuque body to rescind its votes, reminding it that the proper remedy for any alleged injustice was a mutual ecclesiastical council. To this request the Dubuque Association responded, Sept. 28, by laying the resolutions of the Bay Conference on the table. Dr. Brown, being present, requested to be received into the Dubuque Association and pleaded his own case. After hot discussion he was received by a vote of twenty-two to seventeen, sixteen of the affirmative votes being cast, according to the report of our correspondent, by representatives of the two Dubuque churches and the church at Strawberry Point.

The Bay Conference, Oct. 29, passed resolutions stating the usage of Congregational churches concerning the relation of co-ordinate bodies and the standing of members, and declared the action of the Dubuque Association "unwarranted, and in open violation of Congregational fellowship." It also called on the Dubuque body to consider the case as presented in its resolutions and to take action to conserve the interests of denominational fellowship. At the same time it appointed a committee with power to request a mutual council or, if necessary, to call an *ex parte* council. No response to this action, so far as we have record, was made by the Dubuque Association. But the State Association of Iowa, at its annual meeting last month, unanimously condemned the attempt of one local association "to reverse, on what must of necessity be *ex parte* evidence, the solemn decision of another like body, in that it strikes a blow at one of the fundamental principles of Congregational polity, gravely endangers the fellowship of the churches, is liable to force a local association into unwelcome relations with its own previously discarded members and involves the denomination at large in responsibility for such members."

Dr. Brown, who had removed to Chicago, preached in several churches during the winter, and recently accepted a call to the Green Street Church in that city. The Dubuque Association granted him a letter, which he presented to the Chicago Association of churches. This body, having received from the Bay Conference and from members of the Dubuque Association protests against its admitting Dr. Brown into membership, at a meeting May 4 appointed a committee to consider the whole matter and report June 7. The proceedings of that meeting and the result, admitting Dr. Brown to membership, are given in another column.

We have carefully refrained, in the history of this lamentable case, from expressing any opinion concerning the guilt or innocence of Dr. Brown, or concerning the justice or injustice of the action of the Bay Conference in suspending him. But we have no hesitation in giving voice to the judgment on which the leaders of our denomination, past and present, are agreed concerning the sacredness of the principle which the Dubuque and Chicago Associations have violated.

"Two principles, the independence and autonomy, under Christ, of the local church and the obligation of fellowship with others always resting on it, give to Congregationalism its name and impart to it any virtue which belongs to it as a scheme of general church order." This is the statement of Dr. R. S. Storrs describing our polity, with which all Congregationalists will agree. The Chicago Association, following the example of the Dubuque Association, has deliberately violated the second of these principles. Declining to avail itself of time-honored usages by which the peace of the churches has been maintained for more than two centuries, it has committed a gross breach of Congregational propriety, done itself grave discredit and cast reproach on our form of church government from which the entire denomination must suffer. To say the least, it owes to the churches with which it may desire to continue in fellowship some prompt explanation of the course it has taken.

We are not disturbed as to the final result. Congregational churches, by weathering many a storm, have proved that sound sense, mutual good faith and Christian purpose will in the end prevail over excited feeling. We are confident that wiser counsels will be heard by the churches of the Chicago Association, and that they will not long consent to rest under the imputation of having thrust aside one of the two fundamental principles on which their fathers and they have builded.

GOD'S HANDIWORK IN NATURE

A few weeks ago a certain scientist declared that he had discovered proofs of life in crystals. His claim does not seem to have been established but there is life in many natural objects which not very long ago were assumed to be inanimate. And the whole natural world is in constant movement and change. God is rebuilding it, shaping it anew, day by day. Among the most reverent admirers of the ways of God in the earth have been many of the greatest experts in natural science. For their study has revealed to them wonderfully the infinite power, wisdom and skill of the divine Creator.

Whether his handiwork in nature be examined on a large scale or a small one, whether it be a mountain or a crystal, an ocean or a drop of sap, a tornado or a snowflake, his boundless resources of creative ability, his delicate adjustments of part to part and of structures to surroundings, and the marvelous beauty of many of his creations, tell us a thrilling story of what he is himself. They teach his love of order and plan, his ceaseless care of what he has made, his untrammeled freedom in shaping and executing his designs, and his delight in beauty for itself. The most magnificent sunset which we ever have seen, stately in its cloud-structures and gorgeous in its coloring beyond any words, was in mid-ocean, where, so far as could be known, only the human beings in a single ship were allowed to see it. Many such must go absolutely unwitnessed by men. God makes them for his own enjoyment.

It is wholly impossible to do more than hint thus at the significance of the divine handiwork in nature as we can trace it. But one suggestion may not go unnoted. If our Heavenly Father cares thus for the material world how he must care for our living, eternal souls. If he takes such pains to complete his handiwork in soil and vapor, light and shadow, what must be his desire to see his highest, noblest creation, the human spirit, work out its mission by his help, grow into its intended beauty, usefulness and happiness, and become all which he meant it to be, but which—because it was necessary to leave it free—he cannot force it against its will to become. The God of nature, because he is the God of nature, is the God of every human soul who is willing to receive him.

CURRENT HISTORY

Home Affairs

President McKinley's tour through parts of the South, including a visit to the Tennessee exhibition at Nashville, has added to his popularity and to the national good feeling. The hopeful utterances of Secretary Gage on the financial question have quickened the slow progress of commercial improvement. The tariff debate has reached the sugar schedule, and the Senate amendment has been once more amended under pressure of the Republican caucus by the narrow majority of two, which is said to be the assured majority for the bill as a whole. The most significant result of the debate thus far has been the development of a sentiment in favor of protection among Southern Democratic senators, whose votes were given for the addition of a duty on cotton to the bill. Speaker Reed still holds back the House from consideration of the Cuban belligerency resolutions, and there are no startling developments in regard to our relations to Spain. The President evidently finds it less difficult to choose a strong man for the Spanish mission than to persuade him to accept the post when chosen. The South American delegates to the commercial congress in Philadelphia have been visiting the manufacturing centers of New Jersey, New York and New England. There has been much interchange of good wishes and an evident growth of good feeling from their visit, and there is hope of the establishment of an international bank and of new lines of steamers by way of helping on in trade relations.

Augusta's Centennial

The 100th anniversary of Augusta, Me., was fittingly celebrated, June 9, with public meetings and an address by perhaps the most distinguished living native of the town, Chief-Justice Fuller of the United States Supreme Court. The first settlement of the locality was a trading post called Cushnoc, founded in 1629. In 1713 a stone fort was built as one of the outposts in the eastern wilderness, but was destroyed and only rebuilt in 1754 under the name of Fort Weston. The settlement was incorporated as a part of Hallowell in 1771, but set off as the town of Harrington in 1797, changing its name to Augusta within a year. The following year it became the shire town, and was made capital of the State soon after its admittance to the Union in 1820. It was incorporated as a city in 1849. Situated at the head of navigation on the Kennebec, with large water power from the falls of the river, it has been a successful manufacturing and export center and the residence of many of the most distinguished men of the State.

The Greatest of Lens Makers

In the death of Alvan G. Clark the world loses one of its greatest makers of telescopes. We recorded recently his journey from Cambridgeport to Williams Bay, Wis., carrying the great lens of the Yerkes telescope belonging to the University of Chicago, and the more recent accident which has temporarily disabled that telescope. Mr. Clark was born in Fall River, Mass., and took up with his father the manufacture of telescopes, and especially the grinding of lenses, in which he brought his work on a large scale to a perfection never reached by any one else in the world. The list of his great lenses is a long one, beginning with the Princeton University telescope with a twenty-three-inch lens. That of the Harvard instrument at Arequipa, Peru, of the University of Virginia, of the Russian government at Pulkowa, of the Lick Observatory in California and the forty-inch lens of the Yerkes instrument were all ground by him. As the work owes nothing to machinery, but depends upon personal skill and judgment and enormous patience, the world's loss is for the moment irreparable, though the business will no doubt be carried on successfully by his trained assistants. Mr. Clark was himself an observer and had devoted much time to the study of double stars. The Lalande gold medal was awarded to him by the French Academy of Sciences in 1862 for his discovery of the companion of Sirius.

A Lynching in Maryland

The lesson of last week's lynching has been driven home by a repetition of the offense, this time in Maryland. The criminal and victim was again a negro, but this time he had been sentenced to death by the court. The death penalty executed with all the decencies of the law was not enough for the mob. In spite of the pleading of the judge who had just passed sentence and the resistance of the officers of the law, the "respectable citizens" of Princess Anne took the prisoner out of the hands of the sheriff, threw him to the ground and kicked him into insensibility. They stamped upon his face with their heavy boots and hacked him with their knives, and at last dragged him with a rope around his neck to a tree, where they jerked him up to a limb and shot bullets through his body. "No attempt at disguise was made by any of those who took part in the lynching," say the newspaper reports. Will there be any attempt to vindicate justice in Maryland? Or is the wild beast instinct, which loses its senses at the sight of blood, still unconquered in our nature? After Ohio, Maryland! What community will be safe henceforward if these are given up to mobs?

The Ruin of the Rain

The weather of June thus far exceeds all previous record in rainfall, tornado and destructive floods. In China it is impossible to send relief to plague and famine stricken regions because of flooded rivers. Recent cloud bursts have wrought havoc in France. A tornado in South Italy swept the mountain valley of Caprino clean of growing crops and in destroying the mulberry trees ruined the silkworm crop of the neighborhood for the year. At home the territory about Lyle in southern Minnesota was devastated by a windstorm with much destruction of property and some loss of life. A cloudburst on the slope of Pike's Peak cut off traffic on the railroads west of Denver and flooded the lower part of the city. In northern and central New England the rivers have overflowed and the dams been threatened. Railroad embankments and bridges were swept away and the season's harvest of logs on the Connecticut bursting through boom after boom was largely carried down stream toward the Sound. Such excess of summer rains insures an unprecedented hay crop if the sun will shine long enough for its harvesting, but is bad for corn, summer boarding houses and human patience everywhere.

Hawaii, Japan and America

Reports from Hawaii represent Japan's reception of the Hawaiian answer to her demands as threatening at first, but afterward more conciliatory. The principle of compensation in cases where the law was violated in sending back qualified immigrants Hawaii accepts, but refuses to recede from its laws governing immigration, of which Japan complained. It is doubtful whether the Japanese authorities have any other end in view than that of vindicating their national honor. In the meantime reports of renewed annexation projects come from Washington. According to the story, which is given at length by the newspapers as a forecast of a message soon to be sent to Congress by President McKinley, the two governments are to appoint commissioners who shall arrange a treaty for the admittance of "the territory of Hawaii," which is to be governed temporarily under a special arrangement which will exclude Asiatics from the suffrage and from the right of emigration to the United States. In view of these hopes and plans the present reciprocity treaty will probably not be withdrawn by the new tariff legislation.

Great Britain Abroad and at Home

Abroad Queen Victoria's jubilee is clouded by one of the little frontier wars which have been such common incidents in recent British history. One of the wild Afghan tribes in the difficult country containing the frontier passes from India toward the northwest fell upon a body of 300 native British troops and overwhelmed them by force of numbers. The subjugation and policing of these high mountain valleys, inhabited by a turbulent population, is always a difficult task, but every war hitherto has ended in an extension of British authority and the enforcement of peace, and this is likely to be no exception to the rule. Shocks of earthquake have done much damage in India, extending from Simla and Darjeeling on the foothills of the Himalayas to Calcutta, where the shock was very severe, throwing down the spire of the cathedral and ruining many large buildings. On the Nile the troops and stores are being brought together for an advance toward Khartoum sometime in July, and on their side the Mahdists are said to be gathering for a decisive struggle.

At home the crowds are gathering in London, the buildings in whose main streets are cased in wooden seats in anticipation of the great jubilee procession. On Sunday next there will be special religious services in every church affiliated with the Church of England in the queen's dominions. On Monday, June 21, the queen and court will move in state from Windsor to London, and in this journey the representatives of foreign nations will join, the United States being represented by Special Ambassador Reid and his staff. Tuesday will be the day of the great procession by which the queen will be escorted to the Houses of Parliament. She will ride in an open carriage drawn by twelve cream-colored ponies and be followed by volunteer troops from all parts of the world. The religious ceremony will be held, in passing, at the north entrance of St. Paul's, under a canopy, but the queen will not leave her carriage. On Wednesday there will be a large garden party at Buckingham Palace, and a review of 10,000 school children in the afternoon. On Thursday the court will return to Windsor.

The English Liberals are greatly dissatisfied with the program of the jubilee, owing to its omission of the civic and industrial elements of the life of the kingdom. The presence of the Turks and the Germans, and the absence of Gladstone, arouses indignant comments. The premiers of the colonies are the most talked about guests of the nation, and their presence and popularity are being used to push schemes of an imperial federation with free trade among its members and differential duties for all outsiders. England is too dependent upon foreign nations for raw material and food to lightly abandon her long experiment of free trade, but the temptation is the strongest that has assailed her since the days of Cobden. The Canadian premier, Sir Wilfred Laurier, however, has declared in a public interview that Canada has nothing to fear from war with any nation except the United States, and has no need of great schemes of naval defense, and at the same time distinctly disavowed any wish for English abandonment of her commercial policy. Whatever may be the outcome of the agitation, the presence of the colonial soldiers and representatives has added immensely to the imperial self consciousness of the British people, while it has, no doubt, increased colonial loyalty to the crown.

Persuading the Sultan

The commissioners of the Powers and of the sultan are playing out their game of peace and war in Constantinople behind closed doors. The main outlines of their discussion are clear enough, but only now and then does a hint reach the public of the progress of the debate. The question of Thessaly is evidently the crucial one. The representatives of England and France are said to have insisted that Thessaly must be returned to Greece, whereupon the sultan withdrew his commissioners altogether for a day. He has since made a personal appeal to his good friends the czar and the Emperor William to support him in his demand for the annexation of the province—an action on his part in which he evidently overreached himself, because it has enabled the representatives of the other Powers to insist that the question of Thessaly must be settled before any other is considered. In the meantime the Turks are increasing their forces under arms, gathering the Thessalian harvests, and settling after their own fashion the administration of the country, and the brigandage which the Greeks had suppressed has broken out again in the parts not occupied by their armies. France, England and Russia are all feeling the result of the Turkish victories in Thessaly in the awakening of unrest among the Mohammedans under their sovereignty in Africa and Asia.

NOTES

It is a satisfaction to note that justice has been meted out and punishment is sure in the case of the Boston city clerk and contractor, Mulrey and Finneran, who conspired to cheat the city by false pay rolls. The sentences are not too heavy for the offenses and the rebuke to the too prevalent feeling that cheating the public is not really cheating is very much needed.

It will be a relief of mind to the compassionate everywhere to hear that the monsoon, or early summer rains, has begun in full force on the west coast of India. The famine stricken people will take new heart and the work of the Indian Government, of enormous complexity and difficulty at best, will be greatly lightened.

Men in the highest public office in Europe always run a certain risk of assassination. "It is one of the perquisites of the profession," as King Humbert of Italy, who escaped death at the hand of an assailant not long ago, remarked. This time it is the president of France, Mr. Felix Faure, near whose carriage a bomb was exploded. No one was hurt and the president's popularity is greatly increased by his cool bravery.

Barney Barnato, born Barney Isaacs, who fell (or jumped) overboard from an English steamer homeward bound from the cape, was the most picturesque figure in British South Africa after Cecil Rhodes. The younger son of a London Jew, he went to Cape Colony, where he was for a time a member of a company of strolling players. He went to Kimberley after the diamond discoveries, and by industry and shrewdness acquired a fortune in the mines. His recognition of the possibilities of the gold discovery in the Transvaal and his investments and manipulations in the London stock market made him, in British popular opinion, the richest man in the world, although his wealth was much lessened by the collapse of the boom in African mining stocks a year ago. He was one of the central figures also in the planning of the Jameson raid.

IN BRIEF

The Turk is rapidly becoming a cosmopolite. In his dispatch denying a story of Turkish outrages in Epirus Mustapha Bey speaks of the lynching at Urbana as "a great cruelty." We are of his opinion, to which Americans ought to give all the more heed because the Turks, judging by the fate of their Armenian subjects, are experts in the art of cruelty.

Sec. C. J. Ryder's restoration to a good degree of health rejoices the hearts of the multitude of his friends. His has been a painful and alarming illness, and his recovery is something of a surprise even to his physicians. None of our benevolent societies has a more tireless worker than this faithful official of the A. M. A. Slow up a little, brother, now that you have had this warning!

One problem of college discipline has been admirably solved at Harvard recently, where four Freshmen who celebrated a baseball victory by painting the status of John Harvard have been discovered by a committee of the students and forced to resign from the university. This is as it should be. The line between fun and vandalism must be drawn by student hands and fixed in undergraduate traditions before it can become a permanent landmark of college life.

The reported sale of several thousand acres on the eastern side of Mt. Washington calls renewed attention to the shortsighted policy of the State of New Hampshire in allowing the White Mountain region, which ought to be a great public park, to pass without reserve into the hands of the lumbermen. Not even the recent floods, we fear, nor the decrease in the number of summer visitors to the mountains, who are the State's best customers, will suffice to awaken a public sentiment powerful enough to override the immediate selfish interests of the lumbermen and the railroads.

Apropos of our recent suggestion, that it does not hurt a pastor now and then to hear kind words, this anecdote is called forth: A minister, on being cautioned against becoming proud by the complimentary words spoken of him on a certain anniversary occasion, replied: "If as the pastor of the church in X—— I have not enough to keep me humble I am exceedingly sorry."

The pope talks good politics as well as good Christianity when he says, in a communication to a newspaper in Rome with reference to the affairs of France, that he disclaims all intention of recommending any preference for either the republican or the monarchical form of government, and that he has observed that the interests of religion in any country are best served by loyal support of the constituted government. If the bishops of Rome had only found that out a millennium ago the world might have had a different history.

Discoveries of ancient Chinese inscriptions in Mexico and researches by F. W. Christian of the Polynesian Society in the Caroline Islands, and elsewhere in the South Pacific, seem to point toward belief in an ancient and extensive intercourse between Asia and America long ago. Many hints and suggestions used to bolster up the hypothesis of an Asiatic origin for the American Aztec and Indian tribes will fit very naturally into this theory, which is one more nail, by the way, in the coffin of the hypothesis of the aboriginal diversity and separate origin of the races of men.

"If people do not want to be hurt or killed they should not go rioting," says the New York *Tribune* in commenting upon the Urbana lynching. The final sanction of law in our imperfect civilization is, and must be, force, and the militia exists as a reserve behind the ordinary instruments of enforcement. This should be understood both by the militia and by the people. It is a grim duty to shoot men down, but if private soldiers in the ranks are to be judges of the necessity there is an end of all discipline. No one can blame a soldier for obeying orders, and if he is not ready to obey he should not become a soldier.

The French Government adds yearly to its collection of pictures by purchase from living artists. These pictures are hung in the Luxembourg Palace, whence the choicest of them are ultimately transferred to the gallery of the immortals in the Louvre. Such a purchase of a picture by an American artist is rare indeed, but has just occurred in the case of the picture of the raising of Lazarus by H. O. Tanner, born in Philadelphia. Let those who are doubtful of the capacity of the Americans of African descent take notice that Mr. Tanner is a Negro, the son of Bishop Tanner of the African Methodist Episcopal Church.

The *Christian Advocate's* leading editorial last week was a vigorous condemnation of the Maine Wesleyan Seminary because of the appointment of Mr. Frank Jones, a wealthy brewer of Portsmouth, N. H., as one of its trustees. The *Advocate* justly ridicules the two leading arguments presented to the Maine Conference for his election: first, that the institution needs money and hopes to get it from Mr. Jones; second, that his election to this office is going to bring him into the kingdom of heaven. When men cannot urge a man's character and standing in the esteem of Christians as the first reason for his election to administer the affairs of a Christian institution, they can never justify their action.

There seems to be some danger of a split in the Reformed Episcopal Church over the question whether its ministers shall dress in white or black in the public services. The General Council after a long and somewhat heated debate decided to forbid the use of the surplice except in parishes where it has already been introduced. Upon this Bishop Cheney of Chicago resigned all his posts in the gift of the council as a protest against its action. The present position in which the surplice is allowed to some and forbidden to others seems to us as outsiders neither logical nor tenable, and is it worth while to waste the nervous and spiritual energy of the churches over clothes?

The *Central Christian Advocate* says:

> As long as a man is wholly loyal to Jesus Christ, as long as he leads a devout life and seeks to re-embody the spirit of the Master in his own character, as long as he believes in the deity and the atoning sacrifice of our Lord, in the ministry of the Holy Spirit, in the new birth and in the divine authority of the Word, we know of no doctrinal reasons why he should abandon his place as a Methodist preacher because he inclines to accept some of the assured results of higher criticism.

We would adopt this as a description of the doctrinal fitness of a Congregational minister, only qualifying it by saying that if he is sufficiently intelligent to present these doctrines to his people he will certainly accept "assured results" of Biblical study when he understands them.

We are glad to notice that the treasurer and alumnæ of Mt. Holyoke College are organizing a movement to raise an endowment fund for a memorial to the late Catharine Hopkins, one of the early principals, whose memory is as tenderly cherished today as it was at her death, thirty-two years ago, at the age of thirty years. Among those who have given their lives to this mother of female colleges throughout the world, Miss Hopkins's brilliant scholarship, progressive views, deep religious consecration, strong and fascinating personality and loving heart have left an abiding impress. It is eminently fitting that, among the new buildings now being erected at Mt. Holyoke, there should be a Catharine Hopkins Hall.

A growing interest in New England history is indicated by the increase of facilities for seeing the historic places. At least two well-arranged pilgrimages are projected for the present season. One is offered by the Old South Historical Society for June 26—a trip from Boston for a single day to the homes and haunts of Whittier beside the Merrimac, including travel by rail, electric car and steamer, and giving a good idea of the surroundings in which the poet lived and did his work. The other offers to the people of the Old Colony a five days' trip, beginning Oct. 5, under the direction of Rev. Charles H. Washburn, pastor of the First Congregational Church in Falmouth, Mass., to Boston, Concord and Lexington, with optional trips to Salem and New Bedford. There will be much to be gained of knowledge and civic enthusiasm from either of these excursions.

James Martineau, now in his ninety-third year, is called a Unitarian, though he declines to accept the name. He worships with the Camden Road Congregational Church, London, though no doubt he would not permit himself to be classed as a Trinitarian Congregationalist. Yet few men in this century have written words more prized by many Christians of all denominations than he. Possibly his choice in worship may be explained in these words which he lately wrote, declaring his preference for the name Christian above that of Unitarian and his reverence for Jesus Christ as representing the religious character to which he aspires:

> The genuine essence of that life, when found and appreciated, is still so far beyond our present standards as to shame our past indifference and to quicken our sense of the high calling before us. With this feeling ever stronger in me, I must still seek my supporting fellowship with those who frequent the Christian sanctuary.

Some months ago the *Kingdom*, just before its suspension for the summer, published an article by President Gates of Iowa College severely criticising the business methods of the American Book Company. The same article, or the substance of it, was issued by the Kingdom Publishing Company in pamphlet form. The Book Company applied to the courts for an injunction restraining the Publishing Company from circulating any further copies of the pamphlet, on the ground that the defendant was insolvent and unable to answer in damages. The court denied the application on the ground that restraint of freedom of the press by injunction is contrary to the Constitution of the United States, at the same time declaring that "this pamphlet is a serious attack upon the business methods of the American Book Company." That company has now brought a libel suit against the Kingdom Publishing Company for $100,000 damages. We chronicle the facts without comment because of the importance of the decision against issuing injunctions in restraint of the press and because of the wide interest in the result of such a suit, the defendants in which are prominent Congregationalists.

STAFF CORRESPONDENCE

FROM SCOTLAND

Professor Drummond

The memory of Henry Drummond is still fresh among us and his rare influence will go on working. Among the many beautiful tributes that have appeared I have reason to know that the appreciative notice in *The Congregationalist* was specially interesting to the relatives of Professor Drummond. Dr. Dods, whose influence over him was great, remarked in the funeral sermon at Stirling that probably the work his gifted friend did by his addresses to the students of Edinburgh University would have the most abiding results. It was the work into which Drummond put the whole force and charm of his personality. The announcement that Prof. George Adam Smith has undertaken to write a short memoir will give universal satisfaction. Dr. Smith's reading of David's lament over Saul at the funeral service held in Stirling was singularly powerful.

The Congregational Union

Our Scottish May meetings were begun by the holding of the first united gathering of the Evangelical Union of Congregational bodies in Augustine Church, Edinburgh. Rev. Fergus Ferguson, D. D., of Glasgow, was honored by being called to the chair on an occasion new and important in the history of these bodies. Dr. Ferguson is ready in conversation and with his pen, and the success of the proceedings and the spirit of brotherliness and harmony that prevailed were due in no small measure to his genial tact and unfailing good humor. His appointment to the chair may—on this its eighty-fifth annual meeting—be regarded as a generous act of reparation on the part of the Congregational body, and as showing the contrast between the policy of fifty years ago and now; for in 1844 he was one of nine students expelled from the theological hall of the Congregational church for holding the Wesleyan view of the resistibility and universality of divine grace. This view went beyond the teaching in those days of Dr. Wardlaw and Dr. Lindsay Alexander, who maintained that, while Christ died for all men, the Holy Spirit worked with invincible energy and was given only to the unconditionally elect. The advanced view held by the nine students brought about the existence of the Evangelical Union body in Scotland, and it was to this body that Dr. James Morison was attracted and brought the weight of his scholarship and character.

Delegates from England and Ireland were welcomed, the most prominent being Rev. Dr. Mackennal of Bowdon. Prin. A. M. Fairbairn was also cordially received. The *conversazione* drew together an audience that filled the Edinburgh Music Hall. Mr. Somerville of Dalkeith, a wealthy layman, presided, and among the speakers was the well-known Dr. Guinness Rogers. Another speaker, Rev. George Gladstone of Glasgow, made a powerful impression. The union now comprises 180 congregations, with a membership approaching to 40,000.

A Heresy Trial and Its Outcome

The case of greatest interest in the Established Church Assembly has been the trial of Rev. Alexander Robinson of Kilmun for the alleged heresies of his book, The Saviour in the Newer Light. Mr. Robinson was suspended from his ministry by the assembly of last year, and when questioned this week if he now repudiated the teaching of his book he boldly answered "No"! After some delay and a keen debate, which illustrated the different doctrinal tendencies of the Scotch Church, the assembly, by a large majority, decided that Mr. Robinson's views on such points as the truthfulness of the gospels and the divinity of Jesus Christ cannot be tolerated within the church, and it was left to Mr. Robinson's presbytery to accept his resignation of his charge or, failing that, to depose him from the ministry of the Church of Scotland. Mr. Robinson was not without his friends and advocates, who pleaded for greater tolerance and sympathy on the ground of his youth and excellent character, but it was generally admitted that his book was thoroughly hasty and immature, and that the writer had undertaken a task beyond his powers.

Progress Toward Union

The event of greatest significance in the Free Church Assembly is the advance made in the negotiations towards union with the United Presbyterian Church. The opposition of the conservative party in the Highlands has been in a great measure overcome, and now that a joint committee is at work on the various questions that come up for adjustment we may be said to be within measurable distance of actual and incorporating union. Whether this result will hasten disestablishment, or pave the way for the reconstruction and union of the three great Presbyterian bodies in Scotland, remains to be seen.

New Professors and Publications

Two appointments made in the Free Church Assembly were of special interest. Rev. Alexander Martin of Edinburgh was unanimously given the chair of apologetics and pastoral theology in the New College made vacant by the resignation of Dr. Blaikie, who is fully as well known by his Life of Livingstone as by his theological writings. Mr. Martin has not yet won his spurs like Dr. Denney, but he had a high reputation as a student and as assistant to the professor of moral philosophy in Edinburgh University; and it was a marked tribute to his fitness for the chair that Professor Iverach of Aberdeen, who had been nominated also, withdrew in Mr. Martin's favor and left the field clear for his unanimons appointment. Quite as much is expected from the other appointment, made in favor of Dr. James Denney, who was chosen by a large majority to succeed Dr. Candlish in the chair of systematic theology at Glasgow. Dr. Denney's views, however, on sin and the atonement were called in question by several critics, but this did not disturb the confidence of the assembly in Dr. Denney's substantial soundness. There are a few in every age who would thus scour the face of the sun! It is undoubtedly by the publication of the lectures he first delivered in America that Dr. Denney has won his place among us as an able theologian and a writer of great candor and independence.

We are looking forward to the publication of the first series of Dr. A. B. Bruce's Gifford Lectures. The full title of the volume will be The Providential Order of the World. It will appear early in October and be published simultaneously here and in America.

Growth of Christian Endeavor

It appears from the convention held last month at Greenock that this movement is making steady progress, and that our Scottish Endeavorers are full of enthusiasm. The number of societies is now close on 400, with a membership of upwards of 16,000. These figures denote a large increase. *Scottish Endeavor*, the monthly organ of the union, is making headway, but complaint is made that the press in this country is much less disposed than American papers to give recognition to the work of endeavor. The interest taken in foreign missions continues to be a marked feature. The retiring president made a vigorous appeal for a revival of ethics and pointed out the harm done to the gospel by characterless, emotional people.

Glasgow, May 29. W. M. R.

CURRENT THOUGHT

AT HOME

"Major Hardie, an ex-Confederate of Birmingham, Ala., who presided at the Y. M. C. A. International Convention," says the *Christian Register*, "faced the Southern race question as bravely as he ever faced Federal guns. This is the way he talked. I heard a man say the other day that the colored race was on trial, but it is my opinion that it is the white race that is on trial. God gave us the African when he permitted man's avarice to penetrate the wilds of Africa to shackle him and bring him to our shores. He finally brought about the means by which he was declared free. And I take it that this was God's way of taking him away from his idols. Shall we be like the priest or Levite, who passed by on the other side, or shall we, like the good Samaritan, take these people and lift them up, and make them a blessing to themselves and to their race? It is the white race that is on trial. Are we going to meet this question and bring these people to God?"

In the department of Men and Letters in the June *Atlantic* Mr. Rollo Ogden writes of the New Pathos. He asks, with reference to the different literary appeal of the writer of the day: "Does all this argue that manners have really changed as well as literary taste? Do we take our sorrows more stoically than our grandfathers did? That depends upon who we are and who our grandfathers were. The unconventional classes in society are now what they have always been. Having emotions of any kind, why should they conceal them? Children of nature, their grief is as immoderate as their laughter. Now fifty years have undoubtedly extended outwards and downwards the sway of social conventions. So it would be true that many more people nowadays feel the weary weight of the unintelligible world upon them without crying out so unguardedly, and in this sense it may be said that manners have really undergone a transformation."

In its review of Letters from the Scenes of the Recent Massacres in Armenia by the English professor, J. Rendell Harris, and Helen B. Harris, who went out at their own charges to investigate the need, the *New York Evening Post* says: "Everywhere the Harrises found themselves working hand in hand with the American missionaries, and eulogies on the devotion, the heroism and the sound, practical common sense of these missionaries occur with a frequency very gratifying to American ears. On the other hand, when we read their story of the attack on the mission buildings and the American missionaries at Harpoot by the Turkish troops and officials, accompanying our admiration of the heroism of the missionaries there is a feeling of shame that our Government practically left them to their fate, and that to this day no one has been punished for the outrage and no indemnity exacted."

Bishop Westcott, in a suggestive article published by the *Churchman*, sums up the lessons of Queen Victoria's reign. He says: "Looking back over the experiences of my life, I seem to see clearly that in our queen's reign we have learned a great truth, we have received a great hope, we have been face to face with a great danger. As we deal with the truth, the hope, the danger, so will our future be. We have learned a great truth. We have gained a practical conception of the solidarity, the continuity, the dependence of life. The individual is no longer regarded habitually as an end in himself. It is seen that his personality is contributory to a larger being, in which he is not lost; that he is modified by his environment, and that in turn he modifies it. We recognize that we cannot isolate actions; that all we do has a reference to the whole and to eternity. . . . Out of the truth springs a great hope. Feeling welcomes the thought of solidarity and hallows it into fellowship. There is among us, on all sides, in men and in classes, a growing acknowledgment of mutual duties and a strenuous endeavor to understand one another. . . . Our dangers spring out of the vast industrial development in which we commonly find our national glory. The rapid, if precarious, accumulation of wealth has disturbed the power of a quiet life. . . . But the great truth and the great hope which I have indicated—a truth, a hope, confirmed in their infinite fullness by the incarnation—are able to save us from this fatal degeneracy."

ABROAD

Congregationalists in England are probably nearer in agreement than we are with respect to the main conclusions of the higher criticism of the Bible. But they are less disturbed by it than we are. Dr. G. S. Barrett no doubt well represented them in saying recently: "I want to avow my definite belief that when the higher criticism has done its best—or, some of you might say, its worst—with the Bible, the Bible remains unique. The longer I live the more certain I am that you may trace in that Book, from Genesis to Revelation, running like a thread of gold, the unfolding of the redeeming purpose and mercy of God. But it is not a true order to say that you believe in Christ because of the authority of the Bible; the true order is this, you believe in the authority of the Bible because you believe in Christ. To a man who is not converted the Bible is no authority. It speaks to him with the voice of God; but he is deaf—he does not hear it; he is blind, he does not see the light. Nay, if certainty depends on the Bible, how did the Galatian Christians reach that immense certainty of which I spoke just now? There was no Bible in Galatia, and yet the apostle addresses them as if he were just as certain they knew that Christ was true and Christ was real as he himself was. An infallible book never creates certitude."

Queen Victoria's Reign and the Higher Life of Her People

By Rev. John Brown, D. D., Bedford, Eng.

With the dawn of morning on June 20 it will be sixty years since William IV., the childless king of England, passed away, and since state messengers hurried through the still, silent streets to old Kensington Palace to announce to the Princess Victoria, a mere girl of eighteen, her accession to the throne as queen of England. Older men can still remember the thrill of emotion which passed through the heart of the nation as the people came to hear of the way in which the young princess received the tidings brought to her on that eventful morning. With tears and prayers she stepped forth into that fierce light which beats upon a throne, "weeping to wear a crown," the sense of responsibility and insufficiency overpowering the lower promptings of vanity and ambition.

The sixty years which have come and gone since then have more than justified the high expectations begotten by that first simple and natural scene in the story of her reign. And what memorable years they have been both in her own history and in that of her people! During their course there have been greater developments on the material side of things—the advance of science and its practical application to the needs of life—than perhaps during all the centuries of civilization before. A modern writer has emphasized the fact that when Sir Robert Peel was summoned from Rome to England in 1834 to form a cabinet he traveled in precisely the same way as did Constantine the Great when he was summoned from York to Rome to be crowned emperor fifteen centuries before, that is to say, they both had only such help as horses and sails could give, and they were both of them weeks upon the road. Whereas if Sir Robert had made the same journey a few years later he could have traveled all the way by steam and have reached London in forty-eight hours. So that advance in many directions has been by leaps and bounds, and in many important respects society has been revolutionized during these sixty years. But our purpose now is to measure, so far as we can, what progress the English nation may have made in the higher departments of life—intellectual, moral and spiritual. When we come to these we feel at once that we are in an altogether different region in which a measurement of forces is largely beyond our range. You may register to a pound the pressure of steam, but you cannot tell what may be the effect of a single speech or a single book upon a nation's history. You can no more tabulate the dealings of God with human souls than you can weigh the fragrance of flowers in scales or the beauty of the landscape in a balance.

Yet a modified survey is possible and may be instructive, filling us with hope and confidence while we wage warfare with those reactionary forces which are still so powerful and oftentimes so disheartening. It may help us to see and feel that the world does move on after all. Taking the shorter look of a year or two, it may seem as if the waves went backward as well as forward; but taking the longer look of sixty years, or over two generations of men, we see how,

> Far back through creeks and inlets making,
> Comes silent, flooding in, the main.

To glance at the intellectual region first. England had been far outstripped in the matter of the education of the people by the United States when in 1870 she, by the elementary education act, set herself more seriously to her high duty in this respect. As early as 1807 the member for Bedford carried a bill through the House of Commons seeking in statesmanlike fashion to stem pauperism and crime by means of better education, but when the bill reached the House of Lords—that charnel house where the dead bones of so many noble schemes lie scattered—it was strangled out of life.

If there had been a national scheme of education in 1807 instead of 1870, the English people would have been farther on their way today. But happily, during the last quarter of a century, a whole generation has been growing up under better auspices, the result of which is becoming more and more manifest. In the matter of higher education, also, steady advance has been made. University life is better organized, more accessible and more efficient. It also breathes a freer air of liberty. When Victoria came to the throne there was no admission for Nonconformists to what were called the national universities; nor could a Dissenter, however distinguished for genius, learning, scientific and literary attainment, obtain a degree in any one of them except by taking a course which involved perjuring his own conscience and renouncing the faith of his fathers.

Now a Nonconformist can enter any of the colleges, compete for any university and college prizes, exhibitions and scholarships, and when he has taken his degree is just as eligible as other men, not only for a fellowship, but also for the honor of serving his college as tutor or lecturer. And the young men of the Nonconformist churches have shown themselves worthy of the privileges which have been won for them, as will be seen from the fact that the senior wranglership, the highest attainment at Cambridge, was taken, nineteen years out of thirty, and that against all comers, by Nonconformists.

The principle of religious liberty has not only been advanced during these years in the national universities, but also in other departments of the nation's life. Sixty years ago church rates were levied on the whole community for the benefit of the Episcopal Church and the churchyards were closed against the ministration at funerals of all but the clergy of that one church. The rates were enforced against resolute Nonconformists by seizure of their household goods, which were then sold by public auction amidst scenes which brought no credit to the cause of religion. Fortunately, in 1868, by the abolition of penalty, this state of things came to an end and no church gained more by this than the one which so long resisted the change.

The principle of a free church in a free state has not yet reached the point it has attained on the American side of the Atlantic. Still it has made progress of distinctly hopeful sort. The reign of Victoria will always be memorable as the time when, by a noble act of self-sacrifice, the Free Church of Scotland came into existence. In 1843, for freedom's sake and in vindication of the crown rights of Christ, 474 ministers signed the deed of demission, by which they surrendered all claim to and interest in the churches, manses, glebes and stipends they had enjoyed as ministers of the Established Church. This heroic deed, done in the sacred name of conscience, was like life from the dead to a nation whose church had been steeped in a lifeless moderatism and hide-bound by crippling bonds of state. In Ireland, too, a change for the better was brought about by the disestablishment of a church which was merely that of a rich minority, and which, while claiming to be Protestant, was the one great hindrance to the cause of Protestantism.

In the religious life of the nation there have been both losses and gains during these sixty years. It may be doubted whether there is as much prayerful meditation, as firm a grip of Bible truth, as vivid a sense of eternal things with the many in our time as there was with the few in the days of our fathers; it may be feared, also, that there has been such a reaction among a large section of the clergy of the Episcopal Church in the direction of sacerdotalism and superstition as there has not been before since the Reformation became an accomplished fact. On the other hand, among the Free Churches there has been a more direct and earnest setting forth of Christ as the way of salvation, the gospel has been kept more free from the entanglement of such hopeless controversies on abstract doctrine as once delighted the contentious, and the spiritual life of the churches has shown itself in more real and practical endeavors for the elevation of the people.

In the Episcopal Church, too, if there has been a revival of superstition and of priestly ideas in some directions, there has also been a revival of spiritual life and of earnest religious zeal, which good men of every communion are glad to see, and abuses and scandals which once prevailed dare not now face the light of day. In all the churches the worship has become brighter and more attractive; indeed the danger is lest spirituality should be sacrificed to æstheticism, and that the people should come to lay more stress in worship on what is pleasing to themselves than upon what is acceptable to God.

The questions of evolution and the literary structure of the Bible, which of recent years have agitated the mind of the religious world, have well-nigh become adjusted to their true focus. As a result life and revelation have not become less sacred or wonderful, but more. The all-pervading reign of law is not felt by the truly devout to supersede the personality of a ruling mind, but to demand it all the more strenuously. The process of creation by development is even more wonderful than creation of special forms. As Charles Kingsley put it: "We knew of old that God was so wise that he could make all things; but behold he is so much wiser even than that that he can make all things make themselves."

The action of what has been called the higher criticism upon the various documents of the Old and New Testaments has, of course, variously influenced different orders of mind among our people. But what scare there may have been here and there is quietly passing away for the most part. It is felt that whatever is true will live, while mere hasty deductions will vanish as they came. Whatever may be the truth as to the mode of revelation, it is being increasingly felt that God has in very deed spoken to men, first in broken portions and at sundry times by prophet and seer, and now finally and completely by his own Son. No literary theories, no questions of mere authorship, can diminish the grandeur and spiritual majesty of that Christ who is the King of glory and everlasting Son of the Father. The Saviour is and ever must be the center of life and hope to a sin-stricken world. No light has yet shone on the great spiritual world brighter and clearer than that he gave, and his cross is still and ever must be for an ensign to the nations.

Love, the treasure worth possessing
More than all the world beside,
This shall be her choicest blessing,
Oft to royal hearts denied.
—*Wordsworth, on the Queen.*

QUEEN VICTORIA'S REIGN AND THE COMMON PEOPLE

BY EDWARD PORRITT

To students of English political institutions the pre-eminent fact of Queen Victoria's long reign is that her Majesty is the first sovereign who has not sought to exercise an undue and unconstitutional influence on the House of Commons, but has stood apart from Parliament in the exalted place to which the sovereign is assigned by the constitution. To many people this may seem a remarkable statement. They have read, or they have been told, that the government of England has for centuries past consisted of the Crown, the House of Lords and the House of Commons, and that the House of Commons represented the people. This is so today, but up to the eve of Queen Victoria's reign it was so only in theory, and her Majesty's predecessors back to the days of Henry VIII., if not to a much earlier period, occupied a vastly different position towards the House of Commons to that occupied by Queen Victoria.

Almost as soon as the House of Commons came into existence the sovereigns began to seek to possess and to exercise a power over it contrary to the constitution. They interfered in parliamentary elections, and practiced the devious arts of political bosses, in order that they might have groups or parties in the House of Commons prepared to do their bidding. From the reformation it is easy to trace this manipulation of the House of Commons by the sovereign. It went on increasingly during the time of the Stuarts, and, in spite of a resettlement at the Revolution, held to be in the interests of popular liberty, William III. was soon an adept at electioneering and at manipulating the House of Commons.

After the union with Scotland it was easier than ever to manipulate the House of Commons and override the popular will, because the members from Scotland were usually a purchasable element. The system of unconstitutional control of the popular chamber was at its worst during the long reign of George III. He was the greatest election manager, the greatest political boss ever on the throne of England, and while he was king the House of Commons represented the people less than at any other period. His unconstitutional hold upon the House of Commons was greater than that of any of his predecessors, and for a while, as students of the American Revolution are aware, the king was absolute. With the help of the Scotch members, and through the woefully corrupt state of the English electoral system, George III. was supreme in Parliament, and in England there was none to say him nay.

George IV. and William IV. were not continuously active, as George III. had been, in seeking to control the House of Commons. They left this work to ministers, who continued it nearly up to the time when the queen came to the throne. George IV. and William IV. did, however, take some part in the unconstitutional proceedings; they were fully cognizant of all of them. Queen Victoria's reign then must always stand out in English history as the reign in which the common people once more came into possession of their own. As regards the parliamentary and the municipal franchises, the common people are now again in the possession of political rights and privileges which were theirs from the fourteenth century, and out of which they were gradually cheated, largely owing to the fact that it suited the purposes of successive sovereigns to exercise unconstitutional control over that branch of the legislature to which the people's representatives were sent.

The restoration of the common people to their old constitutional rights began when the queen came to the throne, went on slowly and intermittently and stopped only in 1894, when the Gladstone Rosebery government carried the measure establishing parish and district councils. The movement began as far back as the days of Pym and Hampden. It was attended with some measure of success at the time of the Commonwealth, but at the restoration what little had been gained under Cromwell was lost, and the old agitation for popular electoral franchises had to be begun over again. For a while it made no headway. The forces were too strong for it. At the time of the American Revolution, however, it was moving slowly forward. But before the movement could successfully assert itself there came the French Revolution, which set it back another half-century; so that it was 1832, only five years before the queen came to the throne, before the movement, begun in the early years of the seventeenth century, passed its first legislative milestone.

This success, important as it was, was only partial. The reform act of 1832 enfranchised only the middle classes. It gave parliamentary votes to the larger tenant farmers in rural England, and in urban England it enfranchised the people of the professional and trading classes. When Queen Victoria began her reign the common people had no larger share in political life than they had at the time of the American Revolution. They were agitating for a share when the queen came to the throne, for they had soon discovered that the reform act of 1832 had done nothing directly for them. Just thirty years, however, were to elapse before the movement for the restoration of the political rights of the common people was to pass the second parliamentary milestone. This success was achieved in 1867, when the franchise was conferred on householders in the large towns, and when for the first time for four centuries the common people became a political power. But the act of 1867, like the act of 1832, had its shortcomings. It left out the working people of rural England, and not until 1884 were they put into possession of the parliamentary franchise and placed on a level of political equality with the work people of the towns. Thus Queen Victoria was on the eve of celebrating the jubilee of 1887 before the movement for parliamentary reform, begun two and a half centuries ago, had achieved a complete and final success. The reform acts of 1867 and 1884 and the local government acts of 1888 and 1894 have all been achieved during this reign, and in themselves must make the reign memorable in the political, industrial and social history of England.

These acts never came alone. Each was followed by other measures for the common people. The act of 1832, the great turning point of modern English history, was followed by the reform of the poor laws and of municipal government. That of 1867 was followed by the elementary education act of 1870 and by a long series of measures in the interest of trade unions and of the working classes generally, while that of 1884 was followed by the county government act and the parish and district councils act, which have placed local government in every corner of England on a democratic basis. It has been stated that all these reforms only restore to the people of England rights and privileges which they possessed centuries ago. That is so. But there has been more than a restoration. England today is more democratic than she was before the corruption of the House of Commons and the municipalities began in the middle ages. Then England had generally a household franchise for municipal and parliamentary government. Today the electoral system comes near to manhood suffrage, and women, although without the parliamentary franchise, possess other political franchises and rights withheld entirely in the middle ages.

The possession by the common people of these privileges has told and is telling enormously on English life. The development of the municipal spirit, in itself an outstanding feature of Queen Victoria's reign, dates not much further back than the early seventies, when the working classes in the towns were beginning to exercise the parliamentary franchise and to feel that at last they were possessed of political power. Since then, too, Parliament has given continuous attention to labor questions. At first the movement in this direction was slow. It was greatly accelerated by the reform act of 1884, and since then there has hardly been a session of Parliament in which some measure has not been passed in the interest of the working classes. Nor is this interest any longer confined to one political party. The movement goes on whether a Liberal or a Conservative government is in power. Adequate proof of this is forthcoming in the present session of Parliament, in which the principal government measure establishes a general system of compensation for men or women who are killed or injured by accidents while at work.

The jubilee rejoicings will not be confined to any class; but no part of the nation has greater reason to survey the reign with satisfaction and pleasure than the middle and working classes, for they, more than any others, have profited by the political, social and economic changes by which the reign has been so gloriously marked.

In and Around Chicago

College Commencements

Sunday was a great day for baccalaureate sermons and special addresses to students in the colleges and universities in which the region contributory to the growth of Chicago takes an interest. The address at the University of Illinois at Champaign, given by Pres. Andrew S. Draper, was on The Law of Equipoise. Its chief thought was that that life is the highest, will reach the farthest and accomplish the most which obeys the laws of the Almighty and stands in harmonious relations with the universal plan. Dr. Caspar Hiatt of Peoria spoke to the graduating class of Knox College, his subject being the treasure stored in heaven and made evident in deeds done in love. Knox has been prospered the past year and sends out a class of fifty-six. President Finley urged the Seniors to make their characters as symmetrical in proportion and as beautiful as the New Jerusalem represented by John in the Apocalypse. Prof. W. D. McKenzie, at Jacksonville, emphasized the thought that Christianity occupies the middle ground between optimism and pessimism. The great event for Illinois College was the dedication, Monday, of the Jones Memorial Building, which will serve for a library and chapel building for many years to come. It is both elegant and convenient. Dr. H. K. Jones, who has furnished the money for its erection, is an old resident of Jacksonville, who, in addition to his practice, has found time to study Plato with as much thoroughness as any man in the country. Although seventy-eight, he is still vigorous and as full of interest as ever in the welfare of young men. Dr. N. D. Hillis preached the baccalaureate at the University of Iowa, and took for his subject the tendency of all things to move upward. Bishop Vincent was at De Pauw University, Greencastle, Ind. The graduating exercises of Ferry Hall, Lake Forest, took place Wednesday June 10, the prominent feature being an address by Dr. J. L. Withrow.

Ministers' Meeting

The subject discussed was the rights of children or the laws which should be followed in their religious instruction. The paper by Rev. Sidney Strong was instructive and thorough. The interest in the subject was universal. Evidently Chicago pastors are not indifferent to the demands which the children in their parishes are making upon them. Rev. Mr. Gulick of Japan spoke briefly and gave high testimony to the work of such men as Colonel Davis, formerly of the Doshisha. He says that Japan needs the gospel as never before; there is a growing desire to hear it.

Dr. Barrows and the Y. M. C. A.

The Y. M. C. A. for several weeks has secured leading ministers to lecture on some attractive topic at the noon hour, Monday, and in this way has drawn large audiences. Last Monday Dr. Barrows gave a lecture on what he had learned about Christianity in India. His previous testimony to the fact that India's only hope is Christianity was repeated, although the excellencies of Hinduism were not overlooked. He said that Christianity is making giant strides in India, and although its triumph may not come immediately it is surely destined to conquer the land. Next Monday ministers of all denominations will unite to give him a reception.

The Election

The election, Monday, of judges for the Supreme Court and the lower courts was one of the most important of the year. The nonpartisan ticket triumphed by a very large majority. This may be considered a Republican victory, inasmuch as the Democrats, under the lead of Mayor Harrison, put up a partisan ticket and did all they could to elect it. Throughout the State the principle prevailed that men who had served well should be reelected and that questions of politics should not be considered. There is great relief over the fact that our legislature has adjourned, and still so many important matters have been neglected that it seems almost certain that a special session will be called.

The Case of Dr. C. O. Brown

As was anticipated, Dr. Brown was received as a member of the Chicago Association at its adjourned meeting, Monday afternoon, June 7. The attendance was large, though there were some notable absences. The First Church was not represented in the final vote. Its pastor, Dr. Goodwin, though chairman of the committee, was unable to be present or even to give any attention to the subject which had been intrusted to him. Mr. E. D. Redington of the Evanston church took his place. Plymouth and New England Churches were not represented, Union Park Church only by its pastor, and the seminary by a single individual. The smaller churches were well represented. It was evident from the first that the younger members of the association were fully in sympathy with Dr. Brown, and that nothing would prevent them from voting to receive him. It should be said, in justice to those who voted against his admission, that there was no desire on their part to do him any injustice, or to burden him with continued delays, or to compel him to submit to a new trial. They felt that, in justice to himself, he should defer his request for admission till the matters in dispute between himself and the Bay Conference could be settled. What ought to pass for the majority report, although unfortunately the committee was equally divided, two being for immediate admission and two for delay, was read by Mr. Redington and signed by himself and Dr. Willard Scott. It advised the calling of a mutual council by the Bay Conference and Dr. Brown, to be held in or near Chicago, to which the question of the legality of the action of the Bay Conference in suspending Dr. Brown from the ministry should be submitted. To Dr. Scott and Mr. Redington the answers from the conference in reference to this proposal seemed satisfactory, to Dr. Waterman and Mr. Blanchard they did not. Consequently they presented a long report in which the action of the council in San Francisco acquitting Dr. Brown was considered, the illegality (so asserted) of the Bay Conference in suspending Dr. Brown after this acquittal demonstrated, and the action of the Dubuque Association in receiving him to fellowship defended.

Several addresses advocating immediate reception followed the presentation of this report. Dr. Scott and Mr. Redington were allowed to answer them, which they did briefly, and fortified their position with what seemed to them and to the minority very strong arguments for delay and the calling of a council, but so determined were many that the minority should not be heard that a substitute for the questions before the house was presented, recommending immediate admission, the previous question called for and carried. Further resistance was out of the question. The vote was taken by ayes and nays and stood eighty-nine to twenty-five, a few declining to vote. The majority took the ground that, having been acquitted by a council which sat upon the case over a month, Dr. Brown was unjustly suspended by the Bay Conference, and that no other association is bound to consider its action as legal, and that therefore the letter from the Dubuque Association should be received just as if its bearer were not under suspension. The minority felt that Dr. Brown, having joined the Bay Conference and having been suspended by it, was bound by all the precedents of our ecclesiastical history to submit to this suspension until he could show, either by a mutual or by an *ex parte* council, that he had been unjustly treated, that, therefore, the action of the Dubuque Association in receiving him was irregular and gave him no standing whatever, and that his reception by the Chicago Association could give him nothing in addition to that which the reception by the Dubuque Association had given him. The minority does not feel that the Chicago Association could in courtesy to the Bay Conference receive Dr. Brown in the present circumstances into its fellowship, and that in doing so it has done Dr. Brown an injury which a council would have rendered impossible.

Monopolistic Legislation

By the signature of the governor the Yerkes-Allen Bill has become a law. It was the successor of the notorious Humphrey Bill, which seemed to take away from our cities the privilege of home rule, and which roused such opposition that it was speedily withdrawn. The Allen Bill claims to put all the power of control of street railways, to which it alone relates, into the hands of local authorities, and in this respect is free from the objections made to the former bill. It gives these local authorities the privilege of granting a franchise for fifty years, or so much shorter time as may seem to them desirable. It fixes the fare during the lifetime of the present franchises at five cents, grants the authorities the power to fix a five-cent fare for twenty years thereafter, and requires them to readjust the fares at the end of that period for twenty years more. It provides for the protection of property owners, requires ten days' notice to be given of the intention to petition for a franchise, but seems to make no provision, as the Humphrey Bill did, for the payment of any portion of the earnings of the roads into the city treasuries. Great pressure was brought to bear upon the governor to prevent his signing the bill. He declares that he signed it, after careful consideration, because he deemed it a wise measure and in no way injurious to local interests. For cities, towns and villages the local councils have the entire control of the franchises asked for; for country roads and public grounds the authority is lodged with the county boards. Men of the highest standing are bitter in their denunciation of the measure and of the governor for permitting it to become a law, while others equally reputable see in it nothing objectionable. Possibly, had the opposition to it been made a little more wisely, and by some other person than Alderman Harlan, who sometimes is rather too emphatic in his language even when on the right side, the result might have been different. The discussion of this bill and of the consolidated gas bill, which also has been made a law, will do good in opening the eyes of the people to the value of the franchises which common councils control, and in leading them to nominate men who can be trusted to represent them, not only in the council but in the legislature. The chief objection to the bill is the favor it seems to give to corporations.

Fifty Years of Journalism

June 10 completed fifty years in the journalistic life of the *Chicago Tribune*. The event was celebrated by an issue in colors, with illustrations covering the history of the half-century, a carefully written account of the struggles through which the paper has passed to its present commanding position at the head of the journalism of the West, as well as of the men who have been employed on the paper, and of those who have been prominent in the history of Chicago. The issue is one which lovers of enterprise will be interested in reading. We cannot refrain from extending hearty congratulations to a paper which, old as it is, is a good many years our junior.

Chicago, June 12. FRANKLIN.

The Home

FEET OF CLAY

I burned my heart as incense night and day
Before a shrine where scorners turned away.
Upward I gazed, and only cared to see
The glorious face that showed a god to me.
I kissed the garment's hem
That swept about the feet and covered them.
But hands unhallowed tore the robe aside.
"Behold thine idol!" mocking voices cried;
"He whose wingèd flight thy blind embrace would stay
Hath feet—ah, hear!—of clay!"

Pass, bitter hearts! the smile of scorn is mine;
The worship his, whom still I deem divine.
What if the touch of earth, its base desires,
Its dross unpurified in passion's fires,
Cling to the feet I kiss?
O light were love to forfeit faith for this!
What loss were his, what woeful gain were mine,
If from that sun-and-star-illumined shrine
One heart's poor candle I should take away—
I, who am *all* of clay?

Haply our homage had not seemed so dear,
Haply he had not sought a temple here,
Nor in his service had I known such joy,
But for the mingling of that earth alloy!
O soul that woke for him,
What larger hope hath lit thy prison dim!
May I not rise from these unquickened clods
To claim eternal kinship with the gods?
To godlike stature grow, though bearing—yea,
Like him—the print of clay?

—*Louise Betts Edwards.*

What could be more suggestive of the social and legal position of English women when Victoria ascended the throne than these words of Macaulay's, written early in the reign: "If there is a word of truth in history, women have always been and still are playthings, captives and beasts of burden." In those days woman's position was one of more or less honorable servitude, and her place was almost entirely dependent upon her agreeableness and usefulness to man. But in two generations there has been a greater advance than in centuries preceding. The legal subordination of one sex is gone. There is now almost nothing that an English woman may not do. She is enfranchised municipally and welcomed to sit with men on most administrative boards. She is practically on an equality with man in the university and the hospital, in business and on the platform, on the street and in outdoor sports. As the higher position of woman is a proof of progress in the state, so also is the increasing regard for little children. During the Victorian era they have been rescued from slavery in mines and factories and provided with schools, playgrounds and wholesome literature.

Queen Victoria has gained the love of her subjects and the admiration of all the world largely by virtue of her true and gracious womanhood. Her influence upon public affairs has been none the less powerful because hidden under the reserve befitting her position, but her power over the sympathy and imagination of the public has largely arisen from the dignity and purity of her life in the ordinary family and social relations. We like best to think of her as mother and friend to all her people, and, indeed, few monarchs have given so much reason for affection and confidence, in not even fearing frankly to share with them in published journals the recollections of her own private joys and griefs. A writer in *Blackwood's* declares that her name, her influence, her character, her unique and great personality have had an almost incalculable part in reviving the old passion of loyalty in Great Britain. "The tie is warmer, softer, between her and her peoples than ever is woven between man and man," he says. "A sense of motherhood steals into the relationship. The queen is a monarch and more. 'We are the children of one mother' is the meaning of the shout that will go around the whole earth on the approaching day of triumph."

In these days, when religious societies are so numerous and varied that children hardly emerge from babyhood before they are enlisted in a mission band, Junior Endeavor or other organization, there is danger that our young people will forget their responsibilities as individuals. Getting up missionary teas, serving on committees and taking part in prayer meetings will not make up for the neglect of uninteresting home duties or for crossness and selfishness in the family circle. No doubt the Master is pleased with the service rendered him by these societies organized in his name, but unless the members can work for him just as faithfully without the stimulus of these organizations they are not serving him in spirit and in truth. When a girl is so absorbed in outside work that she has no time to help her mother or to interest herself in the welfare of her brothers and sisters, then it is time for her to consider that she was a member of the home before she was of the society and that her duties to her own family are of the first importance. Surely all our young people's societies ought to recognize the fact that their place is only a secondary one.

OUR COLLEGE GIRLS

BY MRS. MARGARET E. SANGSTER

A great, influential and, on the whole, earnest and conscientious body of young women, our college girls, leave their four years of training behind them and enter on a course of work which distinctly affects society for the better. Few of the graduates of our higher institutions have failed to receive an impulse toward future, and often toward strenuous, work during their period of study. Before their diplomas were even in sight they were selecting professions on which they hoped to enter and, as best they could, were laying foundations for the years of their independent maturity.

In a host of cases the girl's first duty to the home which has sent her to college, and to the parents whose self-denials have kept her there, is to become self-supporting. Not so much as some would imply is it a desire for a career, or simply a wish to satisfy personal ambition, which induces girls to enter at once the ranks of the breadwinners. They are simply doing the obvious thing and the right thing when they besiege the professions or enter a business life, or bring to bear in any legitimate field the disciplined intellectual powers which the college training has given them as its best endowment.

A merely superficial and sentimental view is often taken by persons who do not stop to think or who are ill informed. "Susie or Rebecca," they say, "should now stay quietly at home and help her poor mother." Why poor, pray? If her mother is a capable woman of middle age, as in nine out of ten cases she is, she may enjoy her daughter's society, but beyond that she does not need her nor is she willing to resign her housekeeping cares into the younger hands. Of course Susie might do a maid's work and save a maid's wages, but that is rather poor economy when Susie's earnings might easily be enough to pay those of a dozen maids. Why should not Susie lay something up for herself, add something to the family exchequer, help to send a sister or a brother to college, and above and beyond this have the feeling that she is employed in the great army of the world's workers.

I have great faith in the simple common sense and the Christian dignity and balance of the average college girl. I do not doubt that when and where she is wanted there she will be. If the home people do need her presence, her loving, daily ministries, her strong hand under their feeble shoulders, she will resign cheerfully all other plans and stay where Providence appoints her place.

In such a case her years of study and her intercourse with clever and cultivated minds will be far from wasted. One can order a household better for an acquaintance with geometry. A familiar friendship with Browning or Tennyson will hurt nobody's bread or cake. In any subsequent rôle—from that of amateur nurse or trained attendant on the sick to that of astronomer or professor or surgeon, from the most obscure to the most conspicuous field of service—the training of a good college will prove itself a decided advantage and help.

As for the happy girls who will marry early, and some of them certainly will, their husbands and their homes will receive great benefit from the mingled drudgery and delight of the years in cap and gown. An educated man needs a comrade, open-eyed, candid, lovingly critical, as well as a wife subservient to his every wish. Rather he does not want a too subservient wife, though sweetly serviceable she may be. Comradeship in marriage insures its highest happiness and its mutual and reciprocal good. Our college women as wives shine from their homes like candles which shed golden light far afield. They are at our mission stations, in our parsonages, in stately and in lowly homes, for they are too self-respecting to wed for any but sacredly pure and unmercenary reasons.

The college training thus far has touched home life like a benediction, elevating and broadening it, giving it a flavor of new interest and proving, if proof were required, that the thoroughly educated woman fits well into whatever worthy sphere may beckon her. She is more practical, not less so, in her conduct of affairs because her mind has been made facile by dealing with studies and problems involving thought and reasoning. As a wife, as a mother, as a friend, as a member of society, the woman who went to college in her girlhood will equal, if she do not surpass, her acquaintance whose school life was abridged.

Physically our college girls compare more than favorably with any other set of young women of the same or an approximate age. They have healthy bodies and good appetites, they take regular exercise and have more outdoor life than the farmer's daughter thinks essential. They have pure air to breathe, as the city girl has not always. They are aware of the need of perfect bodily health, if the mind is to receive and assimilate as it should, and they live according to hygienic rules.

The religious life in our women's colleges might, perhaps, be more pronounced than it is. The atmosphere is favorable to piety and sympathetic with spiritual growth, and in no college with which I have acquaintance is there any influence inimical to the culture of the soul or opposed to true religion.

THE GENTLE SIDE OF THE IRON CHANCELLOR

BY JANET SANDERSON

The nineteenth century was still young when the child, Otto Edward Leopold von Bismarck, destined to make a greater figure on its stage of action than any of his contemporaries, was born in an old family mansion in the village of Schönhausen. In his youth he was called by all his comrades and neighbors "Mad Bismarck." He was of robust physique, tall of stature and stalwart of frame. As a student at Göttingen he got himself up in the traditional long boots, velvet jacket and saucer cap, he flaunted the colors of his club, he sported a pipe a yard long and led about a ferocious mastiff, he reveled, he drank in time honored German style and fought duels. He did nothing by halves, and when he studied he did so with an absorbing energy and intentness.

But gay and effervescent as he was he had his serious and reflective side, and was now and then plunged into gloomy fits of melancholy. Even in youth he had ideas and hopes that Germany might be united, and boasted that he would be the saviour of his country by making it a great and powerful empire. The fellow-student whose company he most courted was the genial young American, Motley, with whom he formed a friendship that was to last through life. Bismarck furnished an interesting account of the origin of this acquaintance to Motley's biographer, Oliver Wendell Holmes.

After student days he occupied his first years of manhood by managing his father's property, and the story goes he led a life not exactly like that of a hermit. His neighbors said his consumption of champagne was phenomenal. He raced about the country on horseback during the night, and often frightened the whole neighborhood who, hearing numberless pistol shots fired in quick succession, roused up to learn it was simply the young squire amusing himself. He never made any secret of his having lived this unsteady life, but, on the other hand, he never boasted of it.

When the young man found himself in love he captured his dear Johanna in the same intense manner in which in later days he captured kingdoms. In 1846 Bismarck took a journey in the Harz country with a family of friends. In the party was Fräulein Johanna von Puttkammer, with whom Bismarck had become enamored some time before at a wedding. On his return from this trip he wrote to Johanna's parents, with whom he had no acquaintance, and demanded their daughter in marriage. The simple folk were naturally surprised at such a proposal and were rather frightened in view of the reputation which the candidate enjoyed, but as Johanna did not look upon the young gentleman unfavorably, and as she saw in him the making of a great man, they yielded to her entreaties and invited him to visit them. He came immediately and as he alighted threw his arms around the maiden, who stood with eyes modestly bent upon the ground, and embraced her vigorously before anybody had time to tell him that his conduct was improper. In July, 1847, they were married. Bismarck is very fond of telling this story, always adding, "And you have no idea what this lady has made of me."

The home life of the great chancellor has been truly delightful. He has many fine estates—one at Schönhausen, another at Friedrichsruh and in his later life at Varzin—while the Berlin home in Wilhelm Strasse is familiar to many Americans. His Johanna always arranged comfort for him. He was fond of passing the evenings in the bosom of his family, where he forgot about the cares and annoyances of public life listening to the sonatas of Beethoven and other favorite composers. His friends were always welcome and went away refreshed in heart and mind by the atmosphere of peace and cheerfulness. Perhaps nothing can give a better idea of this home life than a letter of Motley written when he was in Europe pursuing his historical studies. He says: "The Bismarcks are as kind as ever. It is one of those houses where every one does what one likes. The show apartments where they receive formal company are on the front of the house. Their living rooms, however, are a *salon* and dining-room at the back, opening upon the garden. Here there are young and old, grandparents and children and dogs all at once; eating, drinking, smoking, piano-playing and pistol-firing (in the garden) all going on at the same time."

BISMARCK AT THE AGE OF NINETEEN

The chancellor succeeded in educating his two sons, Herbert and William, so skillfully in diplomatic affairs that they became his most useful colleagues. He never confided his state secrets to any but members of his own family, in whose devotion and discretion he could put implicit trust. His daughter Marie, the Countess von Rantzau, possesses an intelligence of the first order, and has had a thorough diplomatic education. In the matter of writing and reading cipher dispatches she reached a degree of cleverness surpassing any of the employés at the Foreign Office. She has a lively disposition, is witty and prompt at repartee, and it is told that even in Bismarck's moments of gloom and melancholy he has never been able to refrain from laughing at his daughter's flashes of wit.

The prince's whims have always been indulged by his family. One of them is to try the weight and measure the hight of persons staying at Friedrichsruh. In pursuance of this caprice one New Year's Eve he made all his family pass under the measuring-rod, and superintended the operation himself to see that no one cheated. As each was measured he wrote down the hight on one of his bedroom doorposts. By the side of these figures he made a note saying that his "dear Johanna tiptoed a little."

Johanna is described as the model of a practical, methodical German matron, who has an eye for every detail of household arrangement and economy and a heart for the well-being of each housemate from the highest to the lowest. She loves Bismarck with her whole heart, and once remarked: "That my husband is a public character is a fact to which I often find it painful enough to resign myself, but as for me, his wife, what have I to do with publicity? I do not exist for that, but wholly and solely for him."

This great man, who bowed his will to none, yielded with grace and often with humor to her wishes. When an excursion to the seaside was projected he said: "I have held out against it for a long time, but as all the mothers and aunts are unanimous in declaring that nothing but sea air and sea water can do our Mariechen any good, I know that if I refuse every cold in the head which may befall her to the seventieth year of her age will be set down to my avarice and paternal barbarity," and later he said: "Yesterday I was reduced to such a state of despair by all these plannings that I determined to give up the whole journey, and I went to bed with the firm resolution, at all events, to travel straight through without stopping anywhere on the way. But Johanna attacked me in the night with the youngster in her arms, and by dint of all the arts which drove man out of paradise she, of course, gained her point, and the original scheme is to be carried out."

When absent from home he sent her tender, loving letters, and we get a glimpse of his thought for her when at Biarritz he wrote: "I have a bad conscience because I am seeing so much that is beautiful without you, my dear."

That the princess sometimes yearned for the country quiet of her early married life we cannot doubt, for once at a dinner, when repeatedly called "Excellency," she said: "I beg you will not call me 'Excellency.' I like best to be called 'Frau von Bismarck.' That brings back the sweet remembrance of a quiet, gladsome time when Otto and myself, as simple, rural gentry on the banks of the Elbe in our fine old Schönhausen, had leisure to live for each other and for our village folks, but now my husband belongs to all the world." Bismarck, on hearing her express such sentiments, said, "My dear, those good old times will come back again, God willing, when we grow old and the world can make no further use of us."

Bismarck's character presents the most striking contrasts. In public he is the cold, imperative dictator, but in his family he is simple, frank and domestic. Every one stands in awe of him but his wife, children and dogs. Although he is called the "Iron Chancellor" and all the world knows how he has ruled Germany with a rod of iron, which has also proved a rod of wisdom, yet by the sweet influence of woman's love he has conquered his own heart and become the loving, devoted husband, father and friend. It has been said: "Prince Bismarck has a way of taking hearts by storm; the princess has a way of gently winning them. He is the German knight and hero, from the crown of his head to the sole of his foot; she the German lady, full of grace and amiability."

A QUEEN YET A WOMAN

The most tender and appreciative word about the queen's personality which we have seen in the current magazines is by Mrs. Oliphant in *Good Words*. This picture of the aged monarch is most human and touching.

The queen has not been exempted by her high estate from any of those blows to which we are all subject. She has had the sound health of a vigorous constitution, which is, however, by no means exempt from many personal sufferings, though it gives strength to bear them without complaining; and now that she has reached her sixty years of rule, that strength enables her to overcome many infirmities whenever duty calls, but does not the less make these infirmities very real, and not smaller, perhaps greater, than those which usually accompany her age. We are too apt to forget that this is the case, that the queen is not one of those exceptional persons who see their eightieth year approach with eyes undimmed and feet almost as light as ever. We have all known individuals like this, as light of limb and easy in possession of every bodily faculty as they were thirty or forty years before. And very few remember that this is not the case with the queen.

The lengthened round which we are all so delighted to see her undertake to please her people will be no holiday promenade for her Majesty. It will involve great fatigue, a serious trial of strength and patience, and an actual personal sacrifice of a kind which few of her age care to make. Her people, for whom she undertakes so great an exertion, ought to know this in order to estimate at its full cost to her the effort the queen makes to do them pleasure. It ought to be all the more profoundly appreciated by those for whom it is made. What to her are the plaudits of the crowd? Her honor, her praise cannot be increased. They are set high beyond any popular utterance, known to all the world.

What the queen now does is purely and simply to carry pleasure to the masses, to make a bright day, a pageant splendid and beautiful for their enjoyment; it is an offering of kindness on her part to the least of her people. "Come and see," she seems to say, "O my poorest ones, who see so little! Come and see our soldiers, our princes who are yours and mine, and all that is gay and fair around them; come and hear the music, which is a delight to both of us. Come and say good morrow to your old queen, who so often when she too was young and fair sent her greetings to you. Come and thank God for me that I have lived and reigned so long and helped to do something for you, and, women, from you at least I know that amid your thanksgiving there will sometimes fall a tear."

And well may that be so; amid the cheers and shouts many eyes will gush full of water to think of all that has been and will be no more. It is not an easy thing to grow old; the path is marked by more than milestones, by many a cross of anguish and green mound. If her Majesty carries a thankful heart with her to the great gates of St. Paul's under the sunshine, it can scarcely fail to be a sorrowful one too. Even in that close surrounding bodyguard of her own house and blood, two, nay, three are gone since last she made her offering of praise. And how many less known, less prominent, the friends of her maturity, the companions of her youth. If her heart should sink or her eyes fill, what wonder? They will not, we know, for it is her office to restrain emotion and maintain a royal calm. But we are glad to think that great sympathy loosens these cords, especially with women, and that throughout the multitude there will be tears as well as smiles, and shouts and a thunder of voices as great as the sea—for the queen.

Be sorry for her, O people! be glad for her! Her heart has never failed to throb for you; her voice has never been silent in your times of trouble. Remember how her own heart has bled, how many sorrows have come with the snows of nature. No unfeeling pageant is this, no glitter of outside splendor alone; but love that has wept and been widowed, that has mourned for children and lost friends, and now feels the grasshopper a burden, yet comes forth with blessing and greeting to say God save you, while we all cry, God bless her, our lifelong friend and sovereign!

CLOVER

Little masters, hat in hand,
Let me in your presence stand,
Till your silence solve for me
This your threefold mystery.

Tell me—for I long to know—
How, in darkness there below,
Was your fairy fabric spun,
Spread and fashioned, three in one.

Did your gossips gold and blue,
Sky and Sunshine, choose for you,
Ere your triple forms were seen,
Suited liveries of green?

Can ye—if ye dwelt indeed
Captives of a prison seed—
Like the Genie, once again
Get you back into the grain?

Little masters, may I stand
In your presence, hat in hand,
Waiting till you solve for me
This your threefold mystery?

—*John B. Tabb.*

ABOUT THE QUEEN

Oddly enough, neither the birth, baptism nor confirmation of Queen Victoria is a matter of official public record.

Victoria has more royal blood in her veins than any sovereign who ever sat upon the English throne. She traces her descent in an unbroken line from Egbert.

The queen has now no less than seventy living descendants. Seven of these are sons and daughters, thirty-three are grandchildren and thirty are great-grandchildren.

Before the royal marriage the queen was asked by the Archbishop of Canterbury if she wished the word "obey" omitted from the ceremony. "It is my wish," she replied, "to be married not as a queen but as a woman."

Many incidents are told to illustrate the simple and sensible way in which the Princess Victoria was brought up. Once in her youth when asked at Maidstone, where her mother stopped to change horses on a journey, what she wished for refreshments she replied, "A small piece of stale bread."

Only twice since the death of Prince Albert has the royal widow appeared in full state—once when a national thanksgiving day was observed, after the recovery of the Prince of Wales from a serious illness, and again on her jubilee in June, 1887.

Among the numerous portraits of Queen Victoria none are more interesting and historically suggestive than those which have appeared on the British postage stamps. The device printed on the first English adhesive stamp was the head of the young queen in profile. British conservatism and British loyalty are both manifested by the fact that this same youthful portrait is still the favorite.

An evidence of the youthful queen's tact and consideration was given in the letter of condolence she wrote after the death of William IV. to her newly widowed aunt. She addressed it not to the queen-dowager, but to "her Majesty, the queen." Some one called her attention to the irregularity, but Victoria answered that she would not be the first to remind Queen Adelaide that she was no longer queen.

England's monarch has as much sentiment in cherishing keepsakes as a young girl. It is said that everything in the queen's *boudoir* remains as it was arranged by the prince consort many years ago, and a conspicuous object, protected by glass, is the bouquet he presented to her on their wedding day. Victoria still wears a small enamel ring with a tiny diamond in the center, given her by Albert when, as a lad of seventeen, he first visited his pretty English cousin.

An amusing story is told about the Prince of Orange, one of the suitors for the hand of the maiden queen. After a period of indecision she finally dismissed him peremptorily. The ladies-in-waiting thought it a sign of relenting when she went to the window to take a last look at his retreating figure; but when, after gazing intently at his scarlet uniform surmounted with nodding green plumes, she exclaimed, "How like a radish he looks!" it was felt that his fate was sealed.

The religious instruction of her children the queen regarded as a sacred duty to be delegated to no one else. Of the little Princess Royal she wrote in a memorandum: "I am quite clear not only that she should have great reverence for God and religion, but that she should have the feeling of devotion and love which our Heavenly Father encourages his earthly children to have for him, and not one of fear and trembling; and that the thoughts of death and an after life should not be represented in an alarming and forbidding view, and that she should be made to know, *as yet*, no difference of creeds, and not think she can pray only on her knees, or that those who do not kneel are less fervent and devout in their prayers."

A BIG GAIN IN MORALS

An English writer, who as a child saw the coronation of Queen Victoria and has been for many years in public life, says that manners and morals in England have much improved during the last sixty years. Comparing the habits of forty years ago with those of today he writes:

I see improvements everywhere, with few exceptions. Men's morals, and certainly their language, have improved; excessive drinking has become unfashionable and almost unknown in the society of gentlemen; cigars and cigarettes have replaced the filthy habit of taking snuff; night caps and stuffy four-posters and sweltering feather beds have been replaced by fresh air and tubs; and electricity has snuffed out cotton-wicked candles and rid us of tinder-boxes, and may ere long rid us of gas. Everybody is clean, and it would be difficult to find a man or a woman in society who is not engaged in some good and useful work, or some endeavor to help others in the sorrows and struggles of life.

Closet and Altar

Power like character comes from the fountain of prayer.

God's Spirit falls on me as dew-drops on a rose,
If I but like a rose my heart to him unclose.
—*Angelus Silesius.*

George Fox, the Quaker, says that when he was first converted to faith in the divine love and went out into the fields the whole world around him glowed with new life. The skies were full of a divine presence, the air breathed a divine love. The birds in their songs seemed to say, "Let us praise God." The same spirit in the Hebrew Psalms calls on the hills to clap their hands, and the waters above and below to be thankful. So is nature transfigured by the soul and grows full of life. The earth becomes a Bible—the rocky strata its book of Genesis, the singing of the birds its book of Psalms, the air full of sunlight and fragrance its gospels, and the changing lights, the advancing hours, its book of Revelation, showing to us how God is all in all.—*James Freeman Clarke.*

Father it is enough! My full soul drank
Such a deep draught of beauty and delight
From this fair day, just fading into night,
How shall my lips thy goodness ever thank?
All is so fair; the clover-dappled bank,
The tendrilled branches drooping from the vine,
Through whose lapped leaves the glowing clusters shine;
The giants of the forests, rank on rank,
Into the misty distance far withdrawn;
And through them all, around, below, above,
Felt like a presence thy unchanging love.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day duty and the night musing, I do not think we should discern him any more in the grass of Eden or beneath the moonlight of Gethsemane.—*James Martineau.*

The fairest day that ever yet has shone
Will be when thou the day within shalt see;
The fairest rose that ever yet has blown,
When thou the flower thou lookest on shalt be.
—*Jones Very.*

O Lord, we thank thee for a day so sweet and fair as this, when the trees lift up their hands in a psalm of gratitude to thee, and every little flower that opens its cup and every wandering bird seem filled by thy spirit. We thank thee for the senses that take hold of the world of sight and touch and sound and are fed and beautified thereon. We praise thee for the spiritual powers which lay hold of justice and truth and love and faith in thee—these flowers of the soul, these imperishable stars of the human spirit. We thank thee that as thou feedest the grass by the roadside and every flower of the field with dew by night and rain by day, so thine inspiration falls upon the souls of thy children. Lord, what shall we render for the least of thy mercies to us? We pray that we may live as blameless as the flowers of the field; that our lives may be as fragrant within and as fair without, and that what is promise in our spring, what is blossom in our summer, may in the harvest of heaven bear fruit of everlasting life. Amen.

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

54. ADDITION

On the "Notice" board at school one night,
The master chalked in characters great:
"A short ONE essay on Homer write—
The tenth exercise into French translate."

The boys all smiled, next day, at the call,
"The class in Greek will their essays read."
The first scarce touched the subject at all,
And the teacher frowned as he said, "Proceed."

The next one flowed in a trifling vein,
Made light of the great Greek poet's fame;
No weight had the third, yet so lofty his strain,
One hardly knew whether to praise or blame.

The fourth was rude and personal, too;
The master was liked to the mighty Greek.
Then his puzzled face like a dark cloud grew,
As he thundered, "What means this—can't you speak?"

They looked at the board; he turned his head,
And saw—but scarce could credit his sight—
That a prefix was added; the sentence read:
"A short TWO essay on Homer write."

E. E. C.

55. "ALL IN A GARDEN FAIR"

George likes historical and legendary plants. He has the flower that sprang up where Apollo killed his follower with a quoit (1), and the one that grew from the youth who died from admiration of his own beauty (2). There are the flowers of York (3) and Lancaster (4), of Bourbon (5), Bonaparte (6) and Hohenzollern (7).

Here is the flower with which girls tell their fortunes (8), and that by which fortunes were made and lost during a strange mania in Holland (9).

In a small pond floats the lily whose fruit brings forgetfulness of care (10), and on the bank is the plant used by St. Patrick to help his hearers understand the Trinity (11).

From the vegetable garden had crept in the plant a Welshman wears on St. David's Day (12), and near by was a fine specimen of that which once saved the Scottish army from surprise (13).

"It's handsome, but I can't have it here," said George, and grasping it boldly he uprooted the savage beauty.

"*Nemo me impune lacessit!*" he muttered—at least I hope it was nothing worse than that—as he wrapped his hand in his handkerchief, which he would have been wiser to do before the attack. M. C. S.

56. CHARADE

To the FIRST, one bitter day,
Rode my SECOND, proud and gay.
Sad at heart, I WHOLE in vain—
Never came he back again.

M.

57. A DROVER'S PROBLEM

In a stock-yard there are seven pens, each 30 by 27 feet, for cattle; eight pens, each 27 by 25 feet, for hogs; and eighteen pens, each 24 by 20 feet, for sheep. Allowing cattle each 21 square feet, hogs each 8 square feet and sheep each 4 1-2 square feet, how many of each will the yard contain? NILLOR.

58. ANAGRAM

Good Mayor Peter Podgers, not deeply learned was he,
But money he had plenty, and with it he was free;
So workmen and contractors, householders and their lodgers
Marched to the polls in order and cast their votes for Podgers.
They owned his education had been somewhat neglected,
But fortune—or misfortune—was close at hand to score him.
An alderman one evening a paper laid before him.
"Now, will your Honor sign it? The space is rather small;
Just put down your initials, we understand it all."
Said Podgers, quite bewildered, "Vernitials, what is them?"
"Why, just the two first letters, two P's, you know, ahem!"
A lucid explanation puts any one at ease.
The mayor nodded, smiling, and gravely wrote, "too pese."
"*A true sign*" of his Honor, but no one, wise or witty,
Would dare to criticise it; the mayor ruled the city.

M. C. S.

ANSWERS

50. 1. Chaucer. 2. Pope. 3. Bryant. 4. Shelley. 5. Thomson. 6 Wordsworth. 7. Spenser. 8. Cowper. 9. Burns. 10. Southey. 11. Scott. 12. Addison.

51. Crows, row, O. (Owe, naught.)

52. Well-a-day.

53. 300.

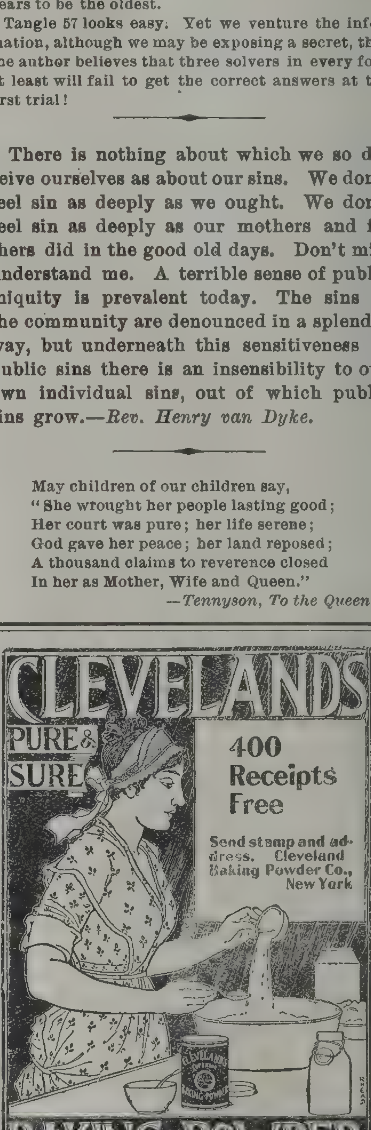
Recent solvers include: George N. Shepard, 47, 48, 49; Nillor, 46, 47; L. B. M., 46, 47, 48, 49; L. C. Droning, 47, 48, 49; H. R. Palmer, 46, 47, 48, 49; Mrs. F. W. Bush, 47, 49; M. M. S., 47, 48, 49; Cora E. Kellogg, 47, 49; Nancy C. Bunner, 46, 47, 48; E. La Mira Hayward, 47, 48, 49; H. E., 47, 48, 49; James R. Beede, 38; Pine Cone, 47, 48, 49; H. T., 46, 47, 48, 49; Walter C. Richards, 47, 49; C. A. S., 47, 48; Janie K. Holmes, 47, 49; and a hundred or more solvers of 47 alone.

The answers to 47 have varied considerably, the greatest difficulty encountered having been to find "islands of the Grecian Archipelago" suitable to roast. The correctness of the answers given has been determined on the authority of Lippincott's Gazetteer. Judged by this standard, the best lists have been found to be those of George N. Shepard, West Epping, N. H., who is awarded the first prize, and Mrs. F. M. Bostwick, Medina, O., who is given the second award. The youngest of the competing solvers is ten years, and a lady of eighty-one appears to be the oldest.

Tangle 57 looks easy. Yet we venture the information, although we may be exposing a secret, that the author believes that three solvers in every four at least will fail to get the correct answers at the first trial!

There is nothing about which we so deceive ourselves as about our sins. We don't feel sin as deeply as we ought. We don't feel sin as deeply as our mothers and fathers did in the good old days. Don't misunderstand me. A terrible sense of public iniquity is prevalent today. The sins of the community are denounced in a splendid way, but underneath this sensitiveness to public sins there is an insensibility to our own individual sins, out of which public sins grow.—*Rev. Henry van Dyke.*

May children of our children say,
"She wrought her people lasting good;
Her court was pure; her life serene;
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as Mother, Wife and Queen."
—*Tennyson, To the Queen.*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The Conversation Corner

DEAR CHILDREN: I had arranged for a picture of a pig in this Corner, but I am afraid he might crowd out these letters from two little girls —and I don't believe they could keep their secret any longer!

NEW HAMPSHIRE.

Dear Mr. Martin: The Congregationalist has been in my home ever since I can remember, and two of my grandmas have taken it for a long, long time. I enjoy reading the Conversation Corner very, very much. We all try to solve the questions. I wish to become a member, and may I not? My little friend, Marguerite E., wanted me to write you a letter with hers. This is all a secret between Marguerite and me, and nobody knows but ourselves. I wish you would print our letters so as to surprise our parents. One question before I close. What do you think our National Flower ought to be?

GERTRUDE N.

After all our rejoicing over the old Plymouth manuscript, I cannot change the preference expressed in the Corner when the subject was discussed a few years ago, that the beautiful little Mayflower which must have first greeted the eyes of our Pilgrim Fathers after their terrible winter of 1620-21 should be the National Flower. I know that it is not universal in our country, but is not this offset by its simple beauty, its fragrance, its inheriting the name of the Pilgrims' ship, its association with the Pilgrims' town, and the fact that the Pilgrim virtues have blossomed all over our wide land? Read Whittier's poem,

Sad Mayflower! watched by winter stars
  And nursed by winter gales,
With petals of the sleeted spars,
  And leaves of frozen sails—

and see if you do not think so too.

NEW HAMPSHIRE.

I am a little girl eight years old. I go to school and like my teacher very much. I have four brothers. Their names are George, Daniel, Willie and Arthur. Arthur is the smallest. He is four years old. He has got the measles. All the rest of us have had the measles. My brother Daniel has got 8 chickens. We do not like cats very well for they catch our chickens. One hen is speckled. We call her speckle. The cats have caught 7 of her chickens. We have got a horse. His name is Charlie. This letter is a secret with Gertrude and me. Daniel and George want to see it but they can't. They don't know who I am writing to. Good bye.

MARGUERITE E.

P. S. I want to be a Cornerer.

Both girls are accepted as members of course, but I did not dare to send their certificates, until the letters were printed, lest Daniel and George should find out the great secret! Notice that I have omitted the name of the place, so that no one can guess who they are! I hope Daniel will be able to keep from the cruel cats Speckle's last surviving chicken. When it grows up it will be like the sole inmate of the farmer's henroost, about which he told his boy, "Now, Daniel, go and wake up the old speckled hen and count her, and then you can go to bed!"

Speaking about the Pilgrims and having the measles, here is a note from the grandmother of a new member, saying that

. . . she and her sister are just getting over the measles. Elizabeth, who is six years old, says "measles are not much to have after you get over them"! She is a lineal descendant of Anne Hutchinson, of Priscilla Alden and also of Mary Chilton, who, I believe, is said to have been the first woman to step upon Plymouth Rock.

Yes, that has been "said" very many times, but without a bit of truth, for the shallop that started out on the exploring expedition from the Mayflower in Provincetown harbor had, according to Governor Bradford's manuscript, "10. of their principall men, & some sea men." There would have been no women in such a party, and not even John Alden or John Winslow, who married Mary Chilton, were among them—for the history gives the names. Here is the new Cornerer's letter (written before she had the measles):

PRAIRIE AVENUE, PROVIDENCE, R. I.

Dear Mr. Martin: I received your letter. Thank you for letting me be a cornerer. Yes, we have dogs, but we do not call them prairie dogs, but I hear people talk about having buffalo bugs, these are the nearest we come to having buffalo, so I think Prairie Ave. is a good name for our street. The ten cent piece is for Pomiuk.

MARY H.

Something had been said about the pleasant names of the streets in Providence, which I always noticed had a very kindly, friendly sound, as Benevolent Street, Benefit Street, Peace Street, etc. Here's another:

FRIENDSHIP ST., PROVIDENCE, R. I.

My Dear Mr. Martin: I am eleven years old and I want to join the Corner. I carry papers and have 7 customers and I earn 21 cents a week. I have three brothers younger than I am, one is 8, one is 3 and one is 1. I go to the Union Congregational Church, and I will send you one of the calendars.

HENRY B.

And the church is on *Plenty* Street! That is right—earn all you can, lay up a little of it every month, keep up in your studies—I shall look out for your name in a few years in the Freshman Class of Brown University!

The "ten cent piece for Pomiuk" reminds me of another inclosed in a letter from California, with a picture of an old-time minister settled in Edgartown, on Martha's Vineyard, for nearly fifty years, and before that a soldier at Concord and Bunker Hill and a chaplain in Washington's army. The letter says:

I saw in a newspaper that the old Thaxter house in Edgartown had lately been sold. I wish I had been able to buy it and give it to the town for a public library or something as a memorial of my grandfather. I am very much interested in the Conversation Corner, in Kitty Clover, the General and all the rest. The General appears to be quite highly educated, judging from his letter—it is said you can tell persons' character by their handwriting! [I do not know what the lady would say if she should see the pig's letter, spoken of in the beginning of this Corner!] How good it is to read about Dr. Grenfell, the Deep Sea Mission and Pomiuk. I send twenty cents for the Corner cat.

So I read it, but as Kitty Clover knew nothing of it, and neither he nor the General are objects of charity, I looked again and found it was meant for Corner *Cot!* One of the dimes looked remarkably bright and proved to be just out of the San Francisco mint, dated 1897. I put it in my pocketbook, thinking some lover of Pomiuk and of coins might like it.

The dime from the Pacific coast reminds me of several silver coins from the Black Sea. They are from a missionary, and are for the Armenian orphans. There are five of them—a *medjidieh* (twenty *piastres*), a ten *piastre* piece, a five, a two and a one *piastre* piece, and three thin, copper coins. Does any one want them? The lady writes:

Those that have holes in them or a ring on them have been used as ornaments. They are often hung from a baby's cap on the forehead, with the addition of one or two large blue beads, which are supposed to keep off "the evil eye," as in the United States one sees a horseshoe. The copper coins are ten *paras*, five *paras*, and the tiny one, one *para*. That could never have been in circulation. Years ago an old man got it for me as a curio.

Mr. Martin

CORNER SCRAP-BOOK

The Florida Lady's Book. A day or two after her query a boy rode up on his bicycle from a neighboring town with this memorandum as an answer: "Original Poems for Infant Minds, by the Taylor Family, New York, 1862." Then another boy wrote:

In answer to the inquiry of "Lowell" in the Corner Scrap-book of May 20, I write to say that I have the book. It used to belong to my mother, but not long ago was found and given to me. Its name is "Original Poems for Infant Minds, written by Jane Taylor and her Sisters," C. S. Francis & Co., New York, 1857. "Meddlesome Mattie one ugly trick possessed"—meddling. The poem goes on to the point that Mattie's grandmother went out of the room, leaving her spectacles and snuff-box. Matilda opened the snuff-box and the snuff blew into her face and hurt her eyes, so that she never meddled any more. The name of the one about "Marianna and Maria" was "The Good-natured Girls."

CHARLES R.

Then this came from Somersworth, N. H.:

Dear Mr. Martin: I am an old lady of seventy-five years, but delight to read the Corner page and always eager to read everything concerning Pomiuk and Dr. Grenfell's Deep Sea Mission. I own the book inquired for by the lady in Florida. It was a New Year's gift from my father when I was three years old. Its title is "Original Poems for Infant Minds," published by Munroe & Francis, 4 Cornhill, Boston, 1823.

MRS. W.

Then this from Beloit, Wis.:

Dear Mr. Martin: I think the "Florida Lady" has in mind "Original Poems for Infant Minds." When a child this was a favorite with an elder brother and myself. Mother purchased it in New York city, in connection with two volumes of Gallaudet's "Child's Book on the Soul." These books held a prominent place in our juvenile library, being read and reread, and much of the contents committed to memory. The book was an English collection. Many of them were signed "Jane Taylor," and some others, "Adelaide." My brother still keeps the thumb-worn book as a sacred relic of childhood days.

MRS. W.

Still another Mrs. W. writes the same in substance from Manchester, Vt. After a few such hints as these I looked on my upper shelf and there was *my* copy of "Original Poems, by the Taylor Family," which I had owned for forty years save one, but not having read it in my boyhood I had not remembered its contents! In it I find at once "The Apple Tree," beginning,

Old John had an apple-tree, healthy and green,
Which bore the best codlins that ever was seen,

and "The Wooden Doll and the Wax Doll," beginning,

There were two little friends, a charming little pair,
Brunette the brown, and Blanchidine, the fair.

Perhaps the most familiar of all the poems is "My Mother":

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My Mother.

But the lines about "Father William" are not in the book at all, and I have had a long search for them, finding at last they were written by Robert Southey—"The Old Man's Comforts, and how he gained them,"

'You are old, Father William,' the young man cried,
'The few locks which are left you are gray;
You are hale, Father William, a hearty old man,
Now tell me the reason, I pray.'

This may be found in Southey's Works, and in the Children's Garland (Cambridge, 1863). Perhaps the book in which the "Florida lady" found all the pieces was the one mentioned by Mrs. C. of Woodstock, Ct., viz., a little old reading-book, called "Easy Lessons, published in 1824." [I omit one paragraph in which Mr. Martin seems to claim that he and Dr. Grenfell are related to the author!—D. F.]

L. H. M

The Sunday School

LESSON FOR JUNE 27 REVIEW

BY SOPHIA C. STEDMAN

During the quarter our lessons have given us some delightful glimpses of the church in the second decade of its existence. We have seen Peter on an apostolic tour, exercising his miraculous gifts for the comfort of the "saints." We have met Dorcas, whose loving ministries to the poor and especially to widows endeared her to all and whose very name has become a synonym for benevolence. We have found the church in Jerusalem holding an all-night meeting to pray for Peter's deliverance from prison, and have sympathized with them in their rejoicing over his miraculous release, which at first seemed too good to be true. We have seen the converts at Antioch so loyal to their Lord and Saviour that they were called "Christians."

But our attention has been held not so much by the internal life of the church as by the extension of its work, the development of its doctrine and some characteristics of apostolic teaching.

1. *Work extended.* The work of the church, as outlined by the command of Christ, "Go ye into all the world and preach the gospel to every creature," was accepted heartily from the first. But it was only under the guidance of direct revelations and providential openings that the largeness of the commission was fully apprehended.

Peter, with his Jewish prejudices, would not have dared to preach Christ to the Roman centurion if the vision on the housetop had not prepared his mind and heart for the work. And had not the descent of the Holy Spirit set the seal of God's approval upon it, the step might and probably would have been condemned by the other apostles. But while the influence of this event was doubtless felt in the reception of Greek converts into the church at Antioch, the work of carrying the knowledge of Christ to the Gentiles was not entered upon as a definite and systematic undertaking until that church was supernaturally called upon to set apart Barnabas and Saul for special evangelistic work, and then only after the Jews had rejected the message.

Thus naturally, but very gradually, a distinctive branch of the work of the church became missionary work.

2. *Doctrine developed.* With the expansion of the work of the church there was a corresponding enlargement of vision, and truth seen in its wider application crystallized in the statement of that fundamental doctrine of the Christian system—justification by faith.

The admission of Gentiles into the church upon equal terms with Jews occasioned the first serious difference of opinion.

Paul, although a "Pharisee of the Pharisees," was born and reared in Tarsus in an atmosphere of Greek culture and thought, and doubtless, in common with the western Jews, was more hospitable than those of Palestine toward new ideas and less slow than they to subordinate, or if needful even to surrender, traditional beliefs and practices. This fact both fitted him for the aggressive work to which he had been appointed and made him the natural leader of the progressive party.

Equally natural was the determined and bitter opposition of the conservatives, whose representatives went from Jerusalem to restrict the liberty of the Gentile Christians.

In the council whose decision settled this question in favor of the liberal party, it was Peter, the apostle to the Jews, who formulated the doctrine of free grace, and James the Just, the leader of the church in Jerusalem, a strict observer of the Jewish ceremonial, whose opinion was accepted as the judgment of the church.

Thus we see how the promise of our Saviour was fulfilled. The Comforter took of the things of Christ and showed them unto men of different temperaments and opinions, whose convictions were in part the result of environment, but whose hearts were loyal to truth. Their common sense, illumined and guided by inspiration, enabled them to see eye to eye and to discern, beneath the peculiar circumstances and the special question of that day, a great fundamental truth, and they came to a decision which placed Christianity before men as a universal religion, and which established for all time the principle of religious liberty, while it none the less magnified the law of love and recognized its universal application. Salvation by faith, faith working by love—these two phrases have thenceforth summarized the creed and the code of the Church of Christ.

3. *Characteristics of teaching.* This controversy, emphasizing as it did varying aspects of truth viewed by different men from different standpoints, might have resulted in a wide divergence in the teaching of that day. And as we examine and compare the instructions of the three men most influential in the apostolic church at this period, as they have come before us in our lessons, we naturally find the personality of each stamped upon both his spoken and his written words. Peter's addresses to Cornelius and before the council breathe the impulsive, earnest spirit of the man. James's words in the council, as well as his epistle, reflect his calm, upright, austere life. While Paul, whether speaking to Jew or Gentile, whether writing the weighty doctrinal epistle to the Romans or the personal letter to his "son" Timothy, is always the courteous gentleman, the great-hearted, fearless "apostle of faith."

But when we look below the surface, through style and manner to matter, we find an agreement in doctrine and general purpose quite remarkable when we consider the variety of subjects treated and the specific aim of each particular passage.

(*a*) *Doctrine.* While the teaching of Paul and Peter may be summed up in the familiar phrase "Jesus and the resurrection" all three agree in proclaiming a salvation for all mankind, free alike to Jew and Gentile. All teach that faith is essential to salvation. All insist that genuine faith must manifest itself in good works. All magnify the Scriptures by frequent references and quotations, for they were the source from which, in part, they drew their message and the standard by which they tested their own fidelity in its proclamation. And perhaps just here we touch upon one reason for the harmony of their teaching. Inspired by the same spirit, instructed by the same sacred writings, how could the message vary save as, in the wisdom of God, it was adapted by human agents to human needs?

(*b*) *General purpose.* If the unity of doctrine is apparent, the oneness of aim is even more marked. To Paul Christianity was more than a system of doctrine, to James it was more than a faultless morality. To them all it was a plant whose roots were faith, whose blossoms were professions and whose fruit was holiness—a life having its source and end in God. Therefore they became preachers of righteousness and their message was both strongly ethical and intensely spiritual. Sin was rebuked in no measured terms. Perfection was placed before men as their goal and love as the supreme motive. Minor differences were all forgotten in the overmastering desire to extend the kingdom of God, which is "righteousness and peace and joy in the Holy Ghost."

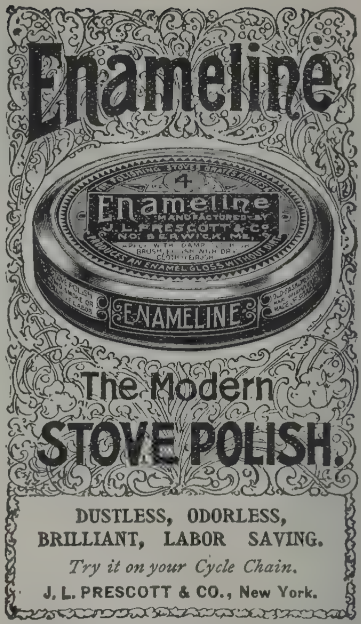
THE CHURCH PRAYER MEETING

Topic, June 20–26. God's Handiwork in Nature. Ps. 104.

His care of all. His delight in order and beauty. His authority.

[See prayer meeting editorial.]

No one has yet discovered the word Jesus ought not to have said, none suggested the better word he might have said.—*Ian Maclaren.*



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Literature

BOOK REVIEWS

THE LITERARY HISTORY OF THE AMERICAN REVOLUTION

Prof. Moses Coit Tyler, the author of this work, in this, the first, volume covers the thirteen years between 1763 and 1776. His purpose is to outline the spirit and feeling of the American people which brought about the war of the Revolution as they expressed themselves and exerted their influence in their literature. At that time we were not a nation, and the colonies contained comparatively few authors of general repute here at home, and still fewer whose writings received any attention abroad. It is necessary, therefore, for his purpose to consider the productions of men some of whom do not occupy a large place in history, although their influence at the time was deservedly great. Others of them, however, were truly famous, and will remain so, if only because of their connection with the accomplishment of American independence. The correspondence of the time, the state papers and the addresses, secular and religious, the political essays, the satires, the latter being often in verse, and the popular lyric poetry of the period are treated.

The importance of the influence of these classes of literature has not been overlooked in the past, and the power which they exerted often has been commented upon, but Professor Tyler discusses them with a somewhat keener historic sense and a more judicial balancing of values than has been common. He has not confined himself to the patriotic side, but very properly also has paid attention to Tory literature, doing justice to the conscientiousness and loyalty of many of the Tories, and making it possible for the modern reader to appreciate quite clearly the opposite states of mind which existed. Comparatively small attention is paid to legislative proceedings or to the maneuverings of statesmen and politicians, nor are military matters made prominent. The attention is fixed primarily upon the publications of the period covered, allusions to public affairs, of course, abounding therein, but seldom in the way of actual description. As the author puts it, he aims to afford a presentation of the soul rather than of the body of the American Revolution.

Among the authors whom he describes and whose work he outlines are James Otis, Oxenbridge Thatcher, Stephen Hopkins, "a gentleman at Halifax"—believed to be Martin Howe of Newport—Soame Jenyns, John Adams, Daniel Delaney, Jonathan Mayhew, Capt. Jonathan Carver, Maj. Robert Rogers, Francis Hopkinson, Philip Freneau, John Trumbull, John Dickinson, Arthur Lee, Jonathan Boucher, "The Westchester Farmer"—who was Rev. Samuel Seabury, afterwards bishop—Alexander Hamilton, Thomas Paine, William H. Drayton and Thomas Jefferson. This is a representative list, illustrating not only many different types of mind and methods of utterance, but opposite politics and both English and American points of view. We can only indicate the quality of the volume briefly. It is the fruit of wide research, thorough study, sympathetic yet controlled interest and skillful handling, and it accomplishes its purpose effectively. Personalities come to the front, but vivify without dominating the narrative. Quotations abound, but do not overweigh the book. The more important productions are analyzed fully, and the author's own comments are uniformly enlightening and helpful.

The spirit of the time, the gradual growth of patriotic and national feeling, the development of a purpose to become free, the ability illustrated in establishing the moral and political grounds whereon a conflict for independence might be based, and the ingenuity and at times the force of the arguments to the contrary all are set before the reader lucidly and instructively. In a word, the author has done his work in a masterly manner and has made a most important contribution to those works which are properly regarded as standards in relation to the history of our struggle for national freedom. A second volume soon will complete the task so well begun. [G. P. Putnam's Sons. $3.00.]

RELIGIOUS

In *The Open Mystery* [Houghton, Mifflin & Co. $1.25] Mrs. A. D. T. Whitney has departed from her usual departments of authorship, the story and the poem, and has given her readers an interpretation of the Mosaic record. It is a careful, reverent, inspiring study of the beginning of the Biblical narrative, as we have it, and is suited to both the young and the mature. It is conservative, theologically, without being hidebound, and it follows the main lines of the Biblical narrative with the purpose of revealing afresh the divine meaning in the successive events and the practical lessons to be learned from them today. It comes down to the death of Moses and its portrayals of individual character are among its strong features. It aims to bring out the absolute unity which is at the heart of all truth, and looks at the actors in the solemn drama as far as possible from the point of view of their own time, dealing with them justly and not comparing them with the standards of our own day. But it also indicates the progress which has been made between their time and our own, suggesting how inadequate their standards of morals and religion would be for us. As a volume of interpretation, suggestion and inspiration it deserves to be read and reread, and cannot fail to exert a lasting and helpful influence.

The New Apologetic [Eaton & Mains. 85 cents] contains five lectures by Prof. M. S. Terry on True and False Methods of Meeting Modern Philosophical and Critical Attacks upon the Christian Religion. The first lecture is preparatory, and consists of definitions and a historical retrospect. The second deals with philosophical objections to Christianity and its defense. The third deals with the opposition from the literary-critical source, the fourth with the subject of comparative religion, and the last contains a positive argument for Christianity. The volume is clear, candid, logical and able.

Rev. Dr. Daniel Berger has written a history of the Church of the United Brethren in Christ [United Brethren Pub. House. $3.00]. It is more than a third of a century, during which period the work of this branch of the church has greatly developed, since an account of it has been issued and this history is the fruit of a resolution adopted by the General Conference in 1889. The author has written with the enthusiasm of a leader in the body and with the essential knowledge of its character and growth. He has outlined its history with sufficient fullness. The work is well proportioned and goes into details enough to render it serviceable as a work of reference, and it contains desirable statistical tables and a bibliography of denominational literature. It will take good rank at once among histories of its class and the Christian body which it describes will prize it highly.

A new *Self Pronouncing Sunday School Teachers' Bible* [A. J. Holman & Co. $4.00] is issued, following the text of the King James version and containing all the usual helps in the way of maps, tables, concordances, etc. Although the paper is thin and the type in the minor portions very small, it is exceedingly clear, and ordinary eyes will not find difficulty in reading most of it with ease. We notice no special features except the reduced price, which we commend. It is a handsome volume in limp covers and is well adapted for practical service.——The latest volume of the Lutheran Commentary, edited by A. P. Jacobs and containing an exposition of the New Testament by scholars of the Lutheran Church in America, is by President R. F. Weidner and deals with the *Epistles of James, Peter, John and Jude* [Christian Literature Co. $1.50]. It is intended for the use of ordinary readers as well as experts. It is a good example of plain, practical and also scholarly interpretation and exposition and is handsomely printed.

Bible Readings for Schools [American Book Co. 35 cents], by Dr. N. C. Schaeffer, contains judicious selections from the Scriptures, to be read in schools. Unsectarian and practical, they embody a good degree of variety. The Scriptural order is not observed, but this neglect is not a matter of much consequence. The book is tastefully issued.——A wholesome and effective little volume is *The Ethics of Gambling* [Henry Altemus. 35 cents], by W. D. MacKenzie. It is thoughtful, free from cant, and should do good service.——*Arnold's Chart of Paul's Journeyings* [J. D. Wattles & Co. 20 cents] is a neat map in cloth covers accompanied by suitable tables and easy to be carried in one's pockets.

BIOGRAPHICAL

A fine portrait of its subject forms the frontispiece of Mr. J. E. Nesmith's volume, *The Life and Work of F. T. Greenhalge, Governor of Massachusetts* [Roberts Bros. $3.00]. It is appropriately dedicated to the Republican party of this State. The author has had some experience in biographical composition, and he has done here a good piece of work in its way. It is not a biography of the more thoughtful and elevated sort, but is a record and compilation of its distinguished subject's performances, public and private, poems, orations, etc., with enough biography to supply essential information. Undoubtedly it is the sort of a biography which most of Governor Greenhalge's admirers prefer. Another portrait of him, also a fine one, is included, and the book is of permanent value and interest, not merely because it tells the story of a worthy man, deservedly successful and honored, but also because it throws useful light upon important portions of the political history of our State and nation.

An Epistle to Posterity [Harper & Bros. $2.50] is by Mrs. M. E W. Sherwood, and contains rambling recollections of many years of her life. The author has been long a somewhat prominent figure in social circles in this country, and has had a pleasant and somewhat extended acquaintance among people worth being known abroad. She is also an author of good standing. Her life has been one of exceptional interest in some respects, and she has described many of its experiences in this present volume. She takes the reader into confidence in a chatty and even gossipy fashion, but always with discretion and kindness, and her pages afford many vivid and valuable pictures of men and women who have been, or who still are, eminent and widely known. A considerable portion of the book describes experiences in foreign travel, and the whole will be regarded as exceedingly pleasant reading.

Dr. Johnson's biography of *Alexander Pope* [Harper & Bros. 60 cents] has been re-edited by Kate Stephens. It makes an attractive volume, which from its appearance possibly may have been intended for use in schools, although that fact is not stated.——*Blessed Memories of Mrs. Mary A. Blanchard* [Ezra A. Cook. 50 cents] is a short biography of the wife of Rev. Jonathan Blanchard, formerly president of Knox College and Wheaton College, by their daughter, Mrs. Julia W. Fischer. Mrs. Blanchard's face, which forms the frontispiece, is marked by an expression of blended firmness and gentleness, which her daughter's brief account of her life indicates as among her prominent characteristics.

POEMS

The portrait of James Clarence Mangan, whose *Selected Poems* [Lamson, Wolffe & Co. $1.50] have been edited, with a biographical study, by Louise Imogen Guiney, is that of a delicate, sensitive, shrinking, but exceptionally intellectual and in a good sense a sentimental man. The sketch which the editor has supplied of Mr. Mangan confirms this impression. He must have been a strange character indeed. Poor, shabby, neglected, overworked, morbidly shy and apparently the victim of intemperance and the opium habit successively, and dying at an early age, he must have been, nevertheless, one of the most brilliant intellects of his time, which was the first half of the present century. He was one of those intellectual Irishmen who have been like comets to those who have discovered them at all in the world of mind. Miss Guiney's sympathetic yet frankly critical sketch of him is of great interest, and his poems illustrate the striking, one might almost say the unique, character of his genius. He was a prolific writer, used many forms of verse, excelled in expressing the peculiar spirit which characterizes the Celtic poetry, and made many translations from other tongues than his own, including the Arabic, and also wrote many pretended translations, which are strikingly faithful to the spirit of the poetry which they profess to reproduce. His story was as painful as it was picturesque, and his poetry is as impressive as it is unusual.

Mrs. Harriet Prescott Spofford's new book is called *In Titian's Garden and Other Poems* [Copeland & Day. $1.25]. Most, if not all, of its contents have been printed in our own columns or those of other journals. This volume, too, appeals to the more thoughtful reader, although one must be careless indeed not to relish the dash and sparkle of some of the poems, for example, The Hunt. But Mrs. Spofford appeals to what is highest in her readers, and knows well how to enforce her appeal. Her exceptional power in putting weighty and vital thought into musical form is the chief source of her eminence as a poet. She endows with grace and charm what in many other hands would fall heavily even in rhyme. Her volume is one to be kept at hand and to be pondered over.

New Poems [Copeland & Day. $1.50], by Francis Thompson, is one of those books of verse which are not as easily read as some others, but many of which insist upon being read a second time. The author possesses the true instinct of the poet and much of the master poet's art. His verse prompts to meditation and in some of its expressions delights by its music. Some of the shorter poems have impressed us unusually. Those of our readers who enjoy the more serious work of the poets, and who appreciate good work in verse when they find it, will prize this volume most highly. We commend it heartily.

We have printed occasional poems, and good ones, from the pen of Mr. James Buckham, and have read, with pleasure, his volume, *The Heart of Life* [Copeland & Day. 75 cents]. He possesses the instinct of the true poet and also his deftness and felicitous utterance. Some of the poems are rich in noble and uplifting sentiment, some reproduce nature with unusual vividness, some are jaunty narratives in verse and some reach the real depths of human nature and feeling. All are short and musical.

The Romance of Arenfels and Other Tales of the Rhine [G. P. Putnam's Sons. $1.25], by C. E. Stevens, offers the reader the somewhat elaborate title poem and a number of shorter productions. The author has caught the spirit of the famous river and its legends well, and his other poems are thoughtful and suggestive in sentiment, but his versification is often defective, and although his lines do not lack a certain spirit they cannot be called verses of the first class.

Two volumes of poems by Louis M. Elsheimer are published by Eastman Lewis. One is *Mammon, a Spirit Song*, the other "*Lady*" *Vere and Other Narratives* [Each $1.25]. They contain rather labored productions, not without some excellent conceptions or without some musical and pleasant lines, but it is a fair general criticism that too much of the author's poetry is essentially prose in the form of verse. His mastery of meter also leaves much to be desired.

MISCELLANEOUS

The Will to Believe, and Other Essays in Popular Philosophy [Longmans, Green & Co. $2.00] contains ten papers by Prof. William James of Harvard University. They all have been printed before, and discuss such subjects as that which furnishes the title to the book, Is Life Worth Living? The Sentiment of Rationality, The Dilemma of Determinism, Great Men and Their Environment, and What Psychical Research Has Accomplished. They are good specimens of the actual work of a philosophical expert aiming to do practical service to his fellowmen in popularizing philosophical truth, and enabling his readers to grasp its substance and to use it worthily and with permanent advantage. In the essay on the worth of life, for example, the argument is weighed and ably shaped so as to meet current objections and to inculcate a genuine and proper religious spirit and to stimulate nobility, self-sacrifice and high ideals. Without advocating any particular creed the paper exerts a positive and useful religious influence. Many readers will be specially interested in the last paper, which deals with the success of psychical research thus far, and although the actual results will strike most people as disappointingly small in amount, they will be interested to learn that the quality of these results has been such as to convince the author, who is by no means easily convinced, that there is substantial basis for some claims which have been made in regard to thought transference and similar subjects, and that there is reasonable hope of striking and lastingly valuable discoveries in the future.

A capital book for the public at large is *Corporation Finance* [G. P. Putnam's Sons. $1.25], by Thomas L. Greene. It popularizes a kind of knowledge which is too largely confined to bankers and others who have to deal with the subject of finance. It discusses various forms of corporate enterprises, Corporation Accounting, Railway Reports, Public Policy towards Corporation Profits, Corporation Reorganizations and Receiverships and similar subjects in an unusually clear, full and enlightening manner. It is candid in spirit, and points out both the benefits and the dangers attending the modern development of a great corporation. Apparently the author believes that they have come to stay, and that it is possible to remedy what is amiss with the management of some of them so that the public welfare need not be imperiled. For those who feel attracted to this theme the book will possess true interest.

Talks for the Times [$1.00], by Prof. W. H. Crogman of South Atlanta, Ga., contains a selection of the public utterances of the author, who is a prominent representative of the colored race in Georgia, and has attained distinction as a thoughtful and eloquent representative of his people. This book contains memorial addresses upon Frederick Douglass, President Ware, Bishop Haygood and others, and discusses the education of the Negroes, their needs and claims and other timely and important topics. The different addresses treat their respective themes with wisdom, earnestness and practical aptness, and sometimes rise to a noteworthy level of eloquence.

Good sense, well compacted and fully meriting careful heed, is found in *College Training for Women* [T. Y. Crowell. $1.25], by Dr. Kate H. Claghorn. Many a parent is anxious for just what the author here has to say. She shows how expectation in regard to a college course may be enlightened, how preparation may be made wisely, how a college should be chosen, what the perils and advantages of a college career have been found to be, and indicates what the effect of a college course ought to be upon the future of the student alike in society and as a wage-earner. She has done well an important work.

Prof. F. V. N. Painter in Part First of his *Introduction to American Literature* [Leach, Shewell & Sanborn. $1.00] has begun a companion work to his Introduction to English Literature. It is devoted to Colonial and Revolutionary literature as well as to that of our national life. It does not profess to be a comprehensive manual of reference, but deals only with leading periods and the principal writers, and makes judicious selections of authors to be considered and describes their lives and characters and their works.

Students of natural history will find Prof. A. A. W. Hubrecht's lecture on the *Descent of the Primates* [Charles Scribner's Sons.

$1.00] full of value. It was delivered on the occasion of the sesquicentennial celebration of Princeton University. It is too technical alike in theme and treatment for ordinary readers, but all who have some advanced knowledge of the subject will value it. The book is illustrated.

The Vines of Northeastern America [G. P. Putnam's Sons. $2 50] is a sequel to two earlier volumes dealing with trees and shrubs, respectively. It is a scientific book in arrangement and substance, fully illustrated by diagrams and describing the nature, appearance, habitat and any other important features of the various forms of the vine. Botanists and horticulturists are addressed, of course, directly in such a work, and they will comprehend its large value.

Volume 53 of the *Century Magazine* [Century Co. $3.00] contains the numbers from last November to last April inclusive, in the usual handsome binding. It is pleasant to recall the delights of the successive numbers in this effective and beautiful form.

NOTES

—— Nine-tenths of the lectures delivered in New York city in these days are stated to be given in private before audiences of women.

—— Eleven letters by Carlyle recently brought $176 at auction in London. One of them contained many allusions to Frederick the Great and went for nearly $23.

—— Now it is the publishing business which —in France, at least—complains of the bicycle. There, they say, book sales are falling off greatly because people bicycle so much that they have no time for reading!

—— The manuscript of Lord Nelson's autobiography is to be sold before long by Messrs. Sotheby of London. It was written by him for Mr. John McArthur, and sent from Port Mahon in 1709. A letter was sent with it which will be sold at the same time.

—— The Lounger in *The Critic* reminds the reader that one of Macaulay's famous essays was devoted to a review of Mr. Gladstone's first book. They came out fifty-eight years ago. Macaulay called Gladstone "the rising hope" of "the stern and unbending Tories," which sounds drolly enough as one looks back.

—— The annual report of the famous—or infamous—gambling casino at Monte Carlo mentions an item of $310,000 for subsidizing the press. This sum is said to have been distributed among newspapers to bribe them not to mention the painful events which frequently occur, for example, the suicides of those who have ruined themselves at play. Another item is $30,000 spent in helping persons who have lost all to return to their homes.

—— A committee of the Association of Collegiate Alumnæ, under the supervision of Miss Mary H. Rollins, has just completed a Bibliography of the Higher Education of Women which the Boston Public Library has issued. Over 1,300 titles are included in spite of the small attention hitherto paid to the subject. The work is well done and copies are for sale at the Public Library and its branches. The Monthly Bulletin of the library is distributed free.

For Books of the Week see page 880.

* * *

It is fifty years since Rev. T. L. Cuyler's first contribution to the religious press was published by the *New York Observer*. His pen is still blessedly busy, and probably copies of his articles number more than 100,000,000. The pen *may be* mightier than either the sword or the tongue. To handle it as wisely as Dr. Cuyler has done is a rare gift which can be kept only by diligent cultivation.

LETTER FROM AUSTRALIA

American or British Precedents

More than once I have referred to the subject of Australian federation. Six years ago an Australasian convention was held and drew up a bill which, however, was never submitted to the Parliaments of the several colonies concerned. Now an Australian convention is sitting in Adelaide (New Zealand takes no part in the concert this time), and is engaged in drawing up the bill for another constitution. One of the questions repeatedly raised in the discussions before and during the convention is whether American or British precedents should be followed in framing the federal constitution. This question has come to the surface more frequently in connection with the adjustment of the relative boundaries of state and federal rights than with any other matter. The democratic sentiment in the colonies is strongly averse to giving to the chamber representing the states a parity of powers with a body like your Senate. It is insisted that some means shall be provided (by the referendum or otherwise) whereby a majority of states representing a minority of electors shall be compelled to bow to the will of a minority of states representing a majority of electors. By democratic writers and speakers the blame of your Civil War is laid upon your Senate. Its rejection of the arbitration treaty is also urged against it. It is, no doubt, difficult for us to judge justly concerning other people's affairs, but it may be interesting, if not edifying, for readers to have an Australian view of the American Constitution as it is set forth in a leader published in the Sydney *Daily Telegraph* of April 6, 1897:

> In a federated community, the constituents of which have grown to maturity under representative government, there must be provision for the majority to rule. The Americans paid nearly a million lives for an experiment in aid of such a provision, and have not yet got it. Only a day or two ago the arbitration treaty, which by far the larger part of the people desire, took its deathblow from an autocratic and uncontrollable Senate. In this country we have the advantageous opportunity of profiting by the mistakes of others.

Denominational Debts

For the last four years the Congregational denomination in New South Wales has been groaning under a burden of debt, which has strangled in the birth pretty nearly every attempt at aggressive effort. Four years ago the debt stood at nearly £1,500. It has been reduced to £1,000. At the same time the bolder spirits in Congregationalism are clear that the twentieth century shall not dawn without seeing "something attempted, something done" for the denomination. These desire that the extinction of the debt on the denominational funds should be followed by the extinction of the debts on the several churches.

Missionary Visitors

The Congregational foreign mission work in Australasia exists as an appendage to the London Missionary Society, and the Australian auxiliaries are in the position of troops too far from their base to keep up effective communications. The English management does what is possible to keep in touch with Australia. A proof of this was the recent visit of Rev. Ralph Wardlaw Thompson and Mr. William Crosfield. Mr. Thompson is the famous and indefatigable foreign secretary of the London Missionary Society. Not the smallest part of his important mission is to take personal notes of the situation in Madagascar and decide what is best to be done there. These Christian gentlemen left a good impression. Mr. Thompson is a long-headed and statesmanlike missionary ambassador, and Mr. Crosfield a good sample of the capable and genial British globe-trotter.

A Cardinal as a Candidate

The greatest excitement of the month of March in N. S. W. was the election for the federal convention now sitting in Adelaide, and the most exciting incident in connection with the election was the candidature of Cardinal Moran. It was one of the surprises of the election that the cardinal was defeated. To no one, perhaps, was it a greater surprise than to the cardinal himself. His entry into the field transformed the contest, to some extent at least, into a trial of strength between the Protestant and Catholic sections of the community. As a candidate the language of peace and toleration was on his lips, but, under the strain of criticism and censure, his temper betrayed him into some undignified expressions. Moreover, his many attacks on Protestant doctrines and institutions and an unretracted slander against the L. M. S. were in evidence against him. Apart from the fact that clerics *as* clerics are by many not fancied in the political arena, Cardinal Moran was not the kind of cleric to conciliate Protestants who hold strong opinions as to Rome's love for meddling in affairs of state.

A Large Donation

In South Australia there has been an illustration of that magnificent style of giving to which in America you owe not a few philanthropic and educational institutions, but of which there have been too few in Australia. Sir Thomas Elder, who died recently, left for distribution £154,000. This amount was divided between the Adelaide University (to found chairs) and various philanthropic societies and churches.

Our Premier Bound for America

Hon. G. H. Reid, colonial treasurer and premier of the colony of New South Wales, like the other colonial premiers, has accepted the invitation to attend the celebrations in connection with Queen Victoria's reign. He will visit America on his way back to Australia, sailing from Vancouver Aug. 8. For more reasons than one he is a man worthy of notice. One fact in his record (for which he will not receive unqualified approval in America) is that he has established in his own colony the most complete system of free trade in the whole world. In New South Wales practically the whole of the customs revenue is derived from tobacco and spirits.

The most eventful incident in Mr. Reid's career was his conduct of the general election which won free trade for New South Wales. No politician ever faced a serried phalanx of more determined foes. All that wealth and social influence could accomplish was done to defeat him, but all in vain. His tireless energy and unflinching courage were the despair of his adversaries. In this campaign his gifts as a platform speaker shone out. Probably he is the best political platform orator in Australia. When interjections (and more solid things) are flying about, he seems quite at home. These accompaniments of an oration, which discompose and dishearten most speakers, seem to put new life into him. His opponents taunt him with being a comic man. A comic man, on occasion, he certainly is. He has shown himself, nevertheless, sufficiently earnest in his work, and his exhaustless flow of humor is, perhaps, the weapon of which his political adversaries are most afraid.

Mr. Reid has manifested during his course a great deal of sympathy with the aspirations of the democracy for more enlarged powers of self-government and a higher standard of comfort in living. With a special view to meeting the needs of the unemployed he has instituted a "labor department" with a "minister for labor" in his government.

Such is the "chiel" who comes "amang" Americans, and, unless his character has suddenly and violently changed, he will be "takin' notes" for use when he gets back to Australia. Could he not be got to deliver a speech during his visit? W. A.

* * *

Queen, as true to womanhood as queenhood,
Glorying in the glories of her people,
Sorrowing in the sorrows of the lowest.
—*Tennyson.*

Our Readers' Forum

Dismissal and Withdrawal of Members from the Church — Pulpit Exhibits — As to Ceremonial Rites — Christian Endeavor Expense Versus Missionary Debts

ALIENATED AND USELESS MEMBERS

¶ Ought a Congregational church to allow a member voluntarily to withdraw from membership, without taking a letter to any other church, if in his judgment it is right for him to do so? I have no particular case in mind, but such causes as those of change in belief so radical that it affects the honesty of worship or loss of all spiritual interest are what I allude to. In the same line, is it, in your judgment, right for such a church to try to secure the withdrawal of members against whom, perhaps, no charge sufficiently grave to warrent excommunication or withdrawal of watch and care could be made, or against whom it would be likely to do more harm than good to make a charge if it were possible, but who, nevertheless, are wholly useless members, never joining in its worship, its support or its work, and who might be willing to request an ending of the connection? My question, of course, assumes that all has been done that, so far as known, could be done to secure revived interest and co-operation. A PASTOR.

Why should a church wish to retain in its membership one who has no sympathy with it and who does not share in its worship or work? If he wishes to withdraw formally from a fellowship from which in spirit he has already withdrawn, while outwardly he has kept his vows, the church, failing to recover him after all known means have been tried, may vote to erase his name from the list of members, placing on its records the reasons for so doing.

When such persons do not themselves request release, but have ceased all connection with the church, neglecting their covenant vows, it is for the church to decide by what means it will relieve itself of watch and care over them, after being convinced that such watch and care are of no avail. But if no steps of discipline are taken with those who never join in the worship, support and work of the church, and at some future time they should ask for letters of dismission to other churches, the church could not honorably make such a request an occasion for discipline or refuse to grant the letters. [THE EDITORS]

IS THERE A BETTER WAY

The question as to the best method of dealing with church members who find themselves out of sympathy with its standards and principles and to whom the covenant of the church has become distasteful is a serious one and should find a solution. Hitherto the standards seem to have acknowledged only one method of dealing, called by the severe name of discipline. The same relentless law must be applied to all disaffectants alike, moral and immoral, and with the result of putting the excommunicant under a shadow. But it is a rational question if the logic of Congregationalism or the consistency of the gospel requires this. Cannot the church cancel a contract it has itself ratified? Can it not terminate a membership itself has created? We have nothing to say about the mystic covenant of the soul with God. That is a matter with which the individual alone has to do. The only thing with which we are concerned is membership in the visible church. And we claim that the church with which the contract was made has an equal power to cancel it when sufficient reasons appear, and in any manner that will most perfectly fulfill the law of Christian kindness.

One church, at least, is struggling with this question and is anxious for a wise solution. The following rule has been proposed, but before adoption it is desired to test the sentiment of the churches about it. If it is permissible, expressions of opinion and suggestions through the columns of *The Congregationalist* are requested. The proposed rule is as follows:

Any person who has ceased to be in sympathy with the principles and standards of the church, and to whom its covenant has become an unacceptable burden, may, on application, be granted an honorable release therefrom. Application must be made to the standing committee. The committee shall first do all they wisely can to win the applicant to a different mind; but failing in this, and convinced that the application is a proper one, they shall report to the church with recommendation. If, however, they believe that the applicant is a worthy Christian and is laboring under a mistaken sense of duty, they shall not report to the church.

Such requests shall be granted only on recommendation of the committee. Such honorable release shall not be considered as casting any reflection on the moral character of the person so released. Such release shall be considered as leaving the person as nearly as possible in the same relation to the church as before uniting with it.

The released person shall be notified immediately in the following letter in writing:

Dear Friend: Your request for release from membership in the Blank Church has been carefully considered. Being convinced that the request was a proper one and was actuated by a worthy motive, the church has voted to grant it. Your membership in the church is therefore terminated. This vote is intended to cast no reflection on your moral character, contains no invidious implications whatever, and is supposed to leave you, so far as possible, in the same relation to the church as before you united with it. But you will allow us to assure you that we shall still feel a sincere interest in your welfare, and to express the hope that in God's good grace you may sometime return to us again. And we beg you to cherish the same kindly feeling toward us. Do not let your sympathy for the church be alienated. May we not ask you to take an interest in its secular affairs? Speak kindly of the church, and of us, its unworthy members. And may the God of all grace keep you and us from all sin, and bring us all at last to his heavenly home, saved by the precious blood of Christ.

Yours in Christian love,
(Signed)

Criticisms and expressions of opinion on the above would be very acceptable and may be widely useful.

Westfield, Mass. L. H. BLAKE.

THE PULPIT A SHOW CASE

Rev. Mr. Brown was pastor in one of the hill towns of New England. Of course the children of his parish were Yankee children. "Yankee children have brains," often giving evidence of the fact by their quaint remarks concerning what they hear and see. One little boy, the son of the village merchant, saw many things on his first visit to church and thought a good deal. On the return his parents were curious to know his impression. "What did you hear" they inquired? "What did you see, Harry?"

"I saw Mr. Brown up in the show case."

This comment, like many humorous remarks, contained a truth well worth recognizing by those whose calling necessitates their being upon exhibition weekly, if not like merchandise, still as examples.

Many times has this little boy's expression come to me when I have seen the uncouth attitudes, where the full form is exposed, unshielded by pulpit or desk of even meager dimensions. Perhaps I ought to speak to the young brethren who make such an exhibition of themselves. Men ought to be as careful as women when they are in positions that make them the foci of many eyes and minds. Carelessness in dress would not be countenanced, why should ungainly posture in sitting or standing pass unchallenged? In seeking a church home once, I attended service where an able young man preached. There was nothing to screen him from a full exposure of his form. His attitude as he sat upon the sofa showed such carelessness and thoughtlessness as no young man of ordinary breeding should be guilty of anywhere, much less in front of an audience of people. How I wished that among the modern ways, such as no desk and no text, he had adopted also the donning of the gown. The same impression was made upon my wife, which I found out, without questioning, on our way home from church.

It would do ministers, young or old, good, now and then, to think of their pulpits as a show case. J.

WHO MAY PERFORM THE MARRIAGE CEREMONY

What is the standing of a Congregational minister who has resigned his church and his faith and has become a member of the Episcopal Church? Has he a right to perform marriage or burial services for any not Episcopalians? In other words, can he be an Episcopal layman and a Congregational minister at the same time? INQUIRER.

The laws deciding what persons have the legal right to perform the marriage ceremony differ in different States. Massachusetts's law says that "a marriage may be solemnized by a minister of the gospel, ordained according to the usage of his denomination, who resides in the commonwealth, and continues to perform the functions of his office." This sufficiently answers the question for this State. In any State we should say that good taste and decency required one who had withdrawn from the Congregational ministry, as in the case mentioned, to lay down entirely the functions of a minister in any denomination till he received ordination in the Episcopal Church. Any one, whether a minister or a layman, may officiate at burial services. [THE EDITORS.]

WOULD IT BE TRUE ECONOMY

I am told that the Christian Endeavor Convention to be held in California in July will necessitate the expenditure of $4,000,000. Is this a justifiable outlay? Many of our churches are facing deficits in their accounts. Others are reducing the salaries of their pastors, already too small. Our great benevolent societies are practically crippled in their work. The managers of every charitable enterprise look into the coming days with grave apprehension. Orphaned Armenians appeal to the Christian world to be rescued from starvation and death. Famished India cries for bread. May it not be asked in all kindness, Is this a time to expend so much money in an undertaking from which there can be so little return in spiritual results? For what are our Christian Endeavorers of the East going to California? Every one knows that the great majority are going simply for a pleasure trip because they can go cheaply.

What will this convention accomplish for the churches? Will our young people come home with any more of the spirit of consecration? Will they have any larger ideas of self-sacrifice for the kingdom of God? Would it not be a nobler act of Christian service if, for instance, the half of every dollar to be expended in traveling to the convention should be turned into the treasuries of our benevolent societies? What would that mean? Relief from debt! Enlargement of work! Release to overburdened officials! Do our young people realize what an opportunity is afforded them to remove a tremendous hindrance from the progress of the kingdom of God? A CHRISTIAN ENDEAVORER.

[We expressed our view of this question on page 669 of *The Congregationalist*, May 13, where we took occasion to point out the fact that such great gatherings promote sympathy between the different sections of the country and furnish inspiration to better work.—THE EDITORS]

In and Around Boston

The American Antiquarians

A great many interesting things were told, and, what is more, put on record, at the recent semi annual meeting of the American Antiquarian Society at the Boston Athenæum building. Stephen Salisbury, A. M., of Worcester was, as usual, the presiding officer. It was somewhat of a memorial meeting also for two eminent members who have died recently, Dr. Gould and General Walker. Of Dr. Gould's Harvard life personal recollections were given by his student and life-long friend, Senator Hoar, especially of the remarkable calculations on the comet of 1843 by the boy astronomer of seventeen years.

A paper of much general interest was a full account of the abandoned and fast disappearing customs of the North American Indians in dress and ornaments, read by Lucien Carr of Cambridge.

Some idea of the society's collections may be gained from the statement that accessions since the last meeting have been received from fifty-one members and over 130 persons not members, besides from some 130 societies and institutions. In all these amount to 666 books, 5,391 pamphlets and twenty-one volumes of bound, and 160 of unbound, newspapers. The secretary has just finished a catalogue of the early colonial and American broadsides, to which announcement Dr. Edward Everett Hale added the interesting statement that there are a large number of MS. broadsides in the State archives which were not printed in their day for fear of the magistrates.

One of the latest additions to the society's treasures represents an enormous piece of work in sifting the files of nearly seventy years' general correspondence. This collection, arranged with a manuscript catalogue, contains all the acceptances to the society's membership since the foundation in 1812. These autograph letters show the sentiments felt toward the society's work, and contain promises of aid from many of the most distinguished men of the nineteenth century.

Among the new elections to membership were Dr Frederick Temple, Archbishop of Canterbury; Dr. Mandell Creighton, Bishop of London; and Joseph Floremond, Duc de Loubat of Paris.

Omnibus Boats on the Charles

Boston is soon to be treated to an innovation which will make one more link to connect it with the customs of its big sister London. The winding river Charles is to be made still more to resemble its English conemporary, the Thames, by a line of steam launches to ply between the Craigie Bridge at East Cambridge and various points along the river, including Boston, Cambridge and Brighton, as far as Allston. In 1895 the agitation began which is to result in the opening on June 17 next of this line. The Charles River Navigation Company was incorporated under the laws of Maine. One fare will be charged for the whole route. Three steam launches are being provided. Each is forty-five feet long and is intended to seat forty people. The power will be a gas engine. The promoters of this scheme, before completing their arrangements, had made a study of the systems of omnibus boats along the Thames at London and near Hamburg on the Elbe. The route on the Charles is six miles in length. The fare will be ten cents for a trip, whether short or long. If the venture succeeds next year there is likely to be put on a line running on the Charles River from the Newtons to Waltham, and probably another to connect the North End Park, via East Boston, with the Marine Park at South Boston.

The river already is the thoroughfare for some 1,200 canoes which are kept along its shores, and this system of public conveyance promises to still farther develop life and interest on what might well become a formidable summer rival of both subway and elevated railroads.

A Methodist Anniversary

The Methodist Episcopal Conference in Chicago and New York have each celebrated the silver anniversary of the episcopal election of their bishop. Not to be outdone in honors to a venerable leader the New England Conference has likewise given a celebration for the twenty-five years of episcopal work of Randolph S. Foster, D. D., LL. D , but last year retired. The exercises were held in People's Temple, Monday evening, June 7.

Father Endeavor Clark's Return

A year ago this month Rev. F. E. Clark, well known to every Christian Endeavorer in this or any other land, at least by name, had a reception in People's Temple just before he started on a tour around the world to visit C. E. Unions wherever they were to be found. Now that trip has been successfully completed, and Dr. Clark and his wife are expected to land about the 18th from the transatlantic steamer at New York. Before leaving the city a reception will be given them in Carnegie Hall, at which Hon. John Wanamaker will probably preside. Wednesday evening, June 23, at People's Temple the Boston C. E. Union will give a reception It is expected that Mr. Samuel B. Capen will preside, and the governor has been asked to be present, besides other interesting speakers. The Boston Union, through its president, Mr. J. A Floyd, and other officers, is making a great effort to have it such a welcome as the C. E. favorites never got before. To those who will signify their intention of attending, in spite of rain, heat or almost anything else, tickets for reserved seats for that night are being issued.

About the Saratoga Meetings

Interesting reports and comments upon the home missionary anniversaries were presented at the Ministers' Meeting last Monday in fifteen-minute speeches from Superintendents T. G. Grassie and W. H. Thrall, Dr. Reuen Thomas and Rev. W. G. Puddefoot. While commenting upon the fact that the audiences were smaller than in previous years, and consequently a certain inspiration was lacking, each speaker felt that the meeting had been useful and helpful. Mr. Grassie considered the meeting productive of much good, because the critical spirit, manifest at the opening sessions, was completely cleared away by the reports and frank explanation of the affairs of the society and the methods of its management, while the devotion and consecration of the men at the front touched the hearts of all who learned of their efforts to increase their work on reduced salaries. Dr. Thomas gained a truer recognition of the magnitude of the society's work than he had ever had before, and of the strength and manliness of the missionaries, and felt that he could now assure the business men in his congregation that the Home Missionary Society was wasting neither men nor money. If merchants and politicians in the newer States were actuated by right motives the home missionaries would not come into collision with them, but would be recognized as the most important of the elements developing our Western country.

Mr. Puddefoot, who was introduced as that "philosopher with wings," said the audience at the meeting was small because people were tired of going to Saratoga, and the talk about saving the country was a twice-told tale. "But then," he added, "so is the Lord's Prayer." He indulged in a little sarcasm over the cry of hard times, and the general expectation that some one in Washington would change things, and urged people to stop whining and get to work on the Lord's business, trusting that Christ can and will bring this nation out "into a large place." He left with the audience an inspiration and renewed courage for the future.

ANNIVERSARY WEEK AT ANDOVER

Had Dr. John Watson been in attendance at Andover Seminary last week to share the ceremonies of the anniversary, he would have seen one of his novel assertions fully verified, "People in these days are interested in theology."

The throng of visitors, official and unofficial —examiners coming from remote corners of New England to "lexow" the seminary, alumni returning like the class of '92 to renew old associations, laymen from round about bent upon theological inquiry, and young ladies from Abbot Academy with the conventional polychrome bonnets on their heads and the red-edged volumes of Westcott and Hort in their hands—all alike followed with keen interest the progress of the examination.

It is more properly an exhibition. The Waterloo has commonly been the examination in systematic theology, and in order to secure greater precision of statement, together with a more condensed arrangement of material, President Harris has adopted a method of examination by essays, each student reading a paper and then being subjected to cross-questioning upon the views presented. Only once in the whole examination was there anything to suggest Mrs. Phelps-Ward's story of Emanuel Bayard and his judges, but even then the temper of the most persistent questioners was kindly and considerate. The positions taken might be broadly characterized as fundamental orthodoxy—modern but not radical, progressive but not reactionary, critical but not destructive. And yet this was not what most deeply impressed the visitors. It was rather the reverent spirit of the students, their composure and self-command under examination, and the evident thoroughness of the work they had done.

Professor Churchill's class in homiletics gave a series of brief extempore addresses upon subjects assigned individually, and then two sermon outlines were presented by their authors for criticism by classmates. The professor's elocutionary class, however, gave the usual exhibition drill, uttering sounds that printers' ink can never hope to reproduce in imagination. This exercise, at once the most amusing and the most beneficial of all possible systems of vocal discipline, was designed by Professor Churchill, and resembles the Episcopal liturgy in two points at least—it is largely antiphonal and it improves with repetition. Even the drenching rain of that week in "darkest Andover" failed to reduce the throng of admiring visitors.

Two magnificent addresses—one the baccalaureate sermon by Professor Ryder and the other the lecture by Pres. Charles Cuthbert Hall before the Society of Inquiry—embodied the religious spirit of the anniversary. Both were concerned with the work of the Christian ministry. Both emphasized, though in very different ways, the practical aim of all ministerial endeavor. Just as Dr. Hall began his address all the electric lights in town suddenly went out. Fortunately there were two lamps on the desk, throwing a glare of light upon the speaker's face and moving hands and casting long shadows from the Gothic rafters across the roof of the church. The service closed with the doxology, the room being too dark for the use of hymn-books, and just as the congregation rose to sing up went the electric lights again as if the whole calamity had been pre-arranged.

The alumni meeting Wednesday afternoon, in spite of the heavy rain, drew a considerable audience. Rev S. W. Dike, Ph. D., presided. Rev. C. C. Carpenter presented the necrology of the year. The State of Religion in New England was ably discussed by four appointed speakers—Rev. Messrs. C. B. Rice, D. D , C. S. Patton, B. W. Lockhart, D. D., and W. E. Barton, D. D. Several others took part in the discussion. It is proposed to publish next year a full address list of past members of the seminary, and it is hoped that so many of the alumni will join the association that their membership fees will be sufficient to provide for a general catalogue in 1900.

Two social gatherings, the "theological teaparty" and the alumni dinner, followed the usual custom. The after-dinner speeches were fewer than usual, but of excellent quality and in fine spirit. Dr. Fiske, though in feeble health, spoke with his characteristic elegance and tenderness as president of trustees; Professor Harris with characteristic force and wit as the new president of the faculty; Dr. Little responded wittily and cordially for the board of visitors; Rev. S. P. Fay of Dorchester, who graduated fifty years ago, spoke of the professors and the Andover of that time; Rev. E. R. Smith of Farmington, Me., for the class of 1892, a full apostolical dozen of whom had held a reunion here; Rev. F. H. Page of Lawrence for the neighboring churches; and Rev. C. E. Jefferson of Chelsea for the delegates of the associations.

The Commencement speaking was uniformly excellent. Mr. Bartley, who received the degree of Ph. D. from Yale two years ago, spoke on The Old Testament of the Apostles. Mr. French, discussing The Use of the Study of Religions, showed how the critical comparison of ethnic beliefs established Christianity as the universal religion and Christ as "unclassifiable," the Lord of a "peerless faith." Treating of Cyrus and Yahweh in Prophecy and Inscription, Mr. Holmes showed that Cyrus never became a monotheist, the testimony from the tablets running contrary to prophecy and tradition. It was an able address, though the choice of the Hebrew rather than the Latinized name for the God of Israel was rather unfortunate. I overheard a layman telling how Mr. Holmes had been "talking about Cyrus and *another Old Testament fellow*"! Mr. Parks, who has been nearly blind from early childhood, and who is not yet able to read, having acquired his education wholly through oral instruction, spoke upon The Final Cause of Theology, contrasting past and present tendencies of religious thought. Mr. Merrill delivered a finished and telling address upon The Message of Christian Monasticism. Mr. Dutcher's address was in the best sense an oration. He spoke on The Ideal of Public Worship. Mr. Hodgdon spoke on The Preacher as a Prophet, losing himself in his message, and doing what few men can ever do—actually *preaching* to a Commencement audience. The last address was by Mr. Mattson on The Pulpit and Material Progress, an able plea for alliance between the leaders of the church and the leaders of the world. Mr. Mattson has been awarded the fellowship, but declines to go abroad for study. Instead he accepts a position of large usefulness in the active ministry. After the singing of the class hymn, "Lead on, O King Eternal," Professor Smyth offered the closing prayer.

Following are the names of the graduating class: George H. Baker, George S. Ball, Ernest M. Bartlett, William T. Bartley, Ph. D., Alfred V. Bliss, Frank E. Drake, Norman H. Dutcher, William C. Fessenden, Edgar B. French, Byron F. Gustin, Frank W. Hodgdon, William T. Holmes, Albert W. Howes, Albert J. Lord, Halah H. Loud, Bernard G. Mattson, George A. Merrill, W. Ulmer Parks, Elijah H. Roper, Frank N. Saltmarsh and Alexander Sloan, Jr.

Several members of the class have received calls. Mr. Bartlett goes to Northbridge, Mr. Bartley to Salem, N. H., Mr. Mattson to Medina, O., Mr. Roper to Westford, and Mr. Sloan to Groveland, while Mr. Holmes becomes Dr. E. C. Moore's assistant in Providence, R. I. Mr. Dutcher, called to Vergennes, Vt., has not yet accepted. R. L. H.

The *Christian Register*, loyal as ever to Unitarianism, declares that "it is a fact patent in history that all progress has been made through the work of unsafe men." Does this indicate that our contemporary is going to support Mr. Bryan in the next presidential election?

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 21, 10 A. M. Subject, A Forward Movement in Church Work. Speakers, Mr. J. L. Dixon of the Bible Normal College, Springfield, Rev. Drs. Reuen Thomas, G. M. Boynton and Rev. S. L. Loomis.

THE Friday morning prayer meeting of the Woman's Board of Missions will be omitted until September.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

Six embryo churches in Iowa, showing that religious life abounds in spite of poverty, call for continued patience and self-denial on the part of pastors and peoples, till we have, if not more money, yet a larger proportion of it consecrated to the Master's work. We believe that these organizations will grow up all the stronger and purer for a rigorous infancy.

The State society of home missions in Vermont has had an excellent year, all things considered. Thus it reported at the annual meeting lately. Its reputation is "No debt, no appropriations on the basis of inflated expectations, and doing God's business on business principles."

A church in the Hawkeye State can boast both pastor and superintendent whose staying qualities are rare and valuable in this age of change. We infer that they find the work rewarding and the people appreciative, else they would not so cleave to them.

In the face of such extensive parish work as a Michigan church has done of itself under the lead of its pastor, no one would hesitate to commend the thought, "Every member a pastor."

More additions to the churches than any year for a quarter of a century—that cheering news from the Green Mountain State must not pass unnoticed.

Of Special Note

Summer arrangements in a few important Chicago churches.

A fruitful half-decade of work by an Iowa pastor.

Generosity between churches in Michigan.

THE VERMONT CONVENTION

Looked at from any point of view the State meeting, June 8–10, was a success. Middlebury hospitality was taxed to the utmost by the large number of delegates from the churches and the people responded nobly. Abundant lunches were provided at the church parlors and an abundance of carriages conveyed the delegates to and from their temporary homes. The village was made doubly beautiful by this thoughtful and cordial attention.

From a business standpoint the convention had a new experience. In the formation of the roll three young women presented themselves for admission. They were sent by the churches of which they are pastors. The assemby caught its breath. The young women had not been ordained, but the constitution provides that a church may be represented by "one who has been chosen as pastor by special vote of the church." A committee on credentials considered the matter and recommended that the voting membership be composed of ordained ministers and delegates and that licentiates and ministers of other denominations serving our churches be admitted as honorary members. The report was adopted and the traditions are safe yet.

The Fairbanks Boards of Relief and of Education showed the pressure of hard times. So did the report of the committee on the *Vermont Chronicle*. But an unexpected response was awakened on the part of business men and pastors and the *Chronicle*, now seventy-two years old, bids fair to enter on renewed prosperity.

Sunday schools have shown an increase in membership and a decrease in average attendance. There is increased activity in house to house visitation and in normal classes. Endeavor Societies show diminished membership. The report of corresponding secretary, J. M. Comstock, was luminous in facts and comprehensive in its view of church life. There are 206 churches on the roll, two new ones having been organized in communities otherwise destitute of religious services. The church membership is 21,817, a gain of 274 in the year.

In intellectual and spiritual thought the sessions maintained a high level. The communion sermon, by Rev. J. E Fullerton, the first afternoon was a helpful beginning. The theme was The Necessity of Forgiveness and the Sufficiency of Christ's Work. The subject of an inspiring paper by Dr. Edward Hawes was Spiritual Life in Our Churches. Rev. Dr. Jackson presented the Comparative Claim of Educational and Evangelistic Effort in Church Work. Rev. G. T. Smart awoke our slumbering corporate conscience, and on The Meaning of Church Membership and Lay Work helpful discussions were held.

Missionary interests were not forgotten. For the first time in its history the convention gave its initial evening to the Woman's Home Missionary Union, Mrs. Van Patten presiding. The speakers were Miss Hartig, Professor Foster, Miss Zoltak, Rev. and Mrs. R. B. Wright, who are loyal children of Vermont, and the elect Mrs. Caswell. Foreign missionary interests found an able advocate in Rev. Dr. J. L. Barton. The Vermont Domestic Missionary Society reported, as usual, a fruitful year under the direction of its able secretary, Rev. C. H. Merrill. About $10,000 have been used in State work, $4,240 have been sent to the national treasury—$10,000 less than last year. Half of this shrinkage is in legacies and half in special gifts for the Howard Roll of Honor. The number of additions to the churches is the largest since 1872.

On the whole, Congregational life in Vermont may be said to be vigorous. There are especial efforts to evangelize outlying districts. Successful efforts are made to reach young men and boys. Abandoned fields have been reclaimed, new churches organized. Training classes for Sunday school teachers, for young people and for children raise the standard. The kingdom of God is among us.

F. F. L.

RHODE ISLAND CONFERENCE

Clouded skies and a cool atmosphere were nature's accompaniments to the genial, fraternal fellowship of the churches whose pastors and delegates gathered Tuesday morning, June 8, at Newport for the annual meeting. The hospitality of the United Church, whose old name is particularly fitting since Rev. T. C. McClelland became pastor, was so generously extended that the indoor warmth of heart made up for the outdoor want of sunshine. The completed organization of the conference found Rev. A. L. Clark moderator, Rev. E. T. Root scribe and Rev. E. H. Hadlock assistant scribe. The program was crowded as nearly always, and interest was sustained all through.

A cheery tone was in the reports from all the churches. Only four reported no additions, only three are without pastors. The benevolent gifts have been sustained at about the usual mark and the home expenses kept well up. Two churches in Providence, beside the Edgewood, which is "digging away" in its enterprise for a building, reported their want of enlarged house room.

Tuesday afternoon Dr. E. C. Moore spoke upon The Order of Worship in Our Congregational Churches. The combination of worship and instruction in the one religious service was shown to be peculiar to the modern Christian church life, and the pith of Dr. Moore's instructive address was a plea for such services as would always produce in its participants an uplift of soul toward a conduct and character nearest the ideals of Christ.

Rev. E. T. Root spoke on Newer Methods of Church Work and suggested that changing conditions demand changes in the application of the eternal principles which never vary. Christ could say, "Come unto me" because he came unto them. People discussed his preaching in his presence and with him. Why not allow such practice today? Then the press can be made the church's servant more than as yet. Discussions freely followed two such themes.

The Tuesday evening service of sermon and communion was tender in spirit. From the text Rom. 8: 6 Rev. J. J. Woolley led the thought and aspiration toward the spiritual life, the attainment of its perfection being the most important of all problems.

The R. I. Congregational Historical Society, Rev. J. G. Vose, D. D., presiding, occupied part of an afternoon session. A historical paper was read by Miss Hazard on Judge Sewall and His Gift to South County. The Ministerial Relief Fund was reported to be nearing the $10,000 mark, there being $8,633 on hand and the prospect of an additional $1,000 from a legacy.

The work among the societies was ably presented by Dr. F. P. Woodbury for the American Missionary Association, Dr. Judson Smith for the American Board, Dr. N. H. Whittlesey for the National Ministerial Relief Society and Rev. George A. Hood for the Church Building Society. Three ladies represented woman's work for women: Mrs. L. A. Kellogg of the Massachusetts Home Missionary Association; Miss Rebecca Kurkjian, a graduate of Robert College, who pleaded for the continued sympathy of Americans for her stricken country of Armenia, paying high tribute to the work of our missions in Turkey; Mrs. Slocum of Providence, who spoke for the R. I. Branch of the Woman's Board. Home mission work was represented in the regular annual meeting of the Rhode Island H. M. S. by reports and by a stirring address from Superintendent Grassie of Wisconsin.

Greetings of fraternal feeling were brought from the State Free Baptist Association; a resolution was passed expressing a determination to extend cordial help to all wise effort to secure a true observance of the Sabbath; delegates were named for the Anti-Saloon League's annual conference at Columbus, O., in accordance with a request for such representation. The report of the committee on the state of religion noted the hopeful spirit of the churches.

Newport, the summer city of millionaires, luxuriant as to its seabeach palaces, with their beautiful park-like grounds seaward inclosed with their high walls streetward, rich in its historic associations, interesting in every aspect, chilly and churlish of sunshine in its welcome to the Congregationalists, wept floods of rain tears at their departure on Wednesday evening. The conference will meet next year with Elmwood Temple Church, Providence.

F. B. P.

A FOREIGN MISSION AT HOME

The past year at Welcome Hall of Redeemer Church, New Haven, Ct., has been a period of unique and diverse efforts, which are carried on in a building erected about four years ago at a cost of $25,000 and situated in the midst of a dense foreign population. The annual expenses amount to over $3,000, all raised by this church. Besides the assistant pastor, Rev. H. E. Peabody, a lady missionary and two other paid helpers are engaged with this branch. The work began nearly nine years ago. In the Sunday school the average attendance has been about 200. In addition to the regular religious meetings, informal cottage prayer meetings and a Christians' training class have been carried on. Various kinds of philanthropic work have also been conducted. More than 50 persons in the church have regular work at the hall. Among the special efforts are a mothers' meeting, at which about 100 mothers of eight nationalities are reached, a free kindergarten attended by 60 children, clubs and classes for instruction in sewing and other arts, a boys' club, a men's reading-room and a mixed choral class. Special work at special seasons adds much also to the duties of the laborers. The pastor is Rev. W. L. Phillips.

CONFERENCES AND ASSOCIATIONS

ME.—Of the three meetings of Cumberland Conference held annually that held with one of the rural churches in June is always the best. The conference at Windham, June 9, was largely attended, and the topics discussed were practical and profitable: The Right Attitude Toward the Bible, The Blessings Attending It, The Place of Power in the Church, How Far Does the Success of the Church Depend on Individual Effort, The Claims of Young People on the Church and The Claims of Missions on the Church. The sermon was by Rev. W. G. Mann. At the evening session Rev. J. S. Chandler of India presented the work of the American Board.

The annual meeting of Cumberland North Conference was held at Cumberland Center. The topics were: Decadence of the Prayer Meeting, Evangelists and Their Work, Opportunities of the Country Church, The Place of Authority in Christian Training. Sermons were preached by Rev. Messrs. Arthur Smith and E. C. Brown. Dr. E. B. Mason gave a masterly address on Paul, the Roman Citizen, the Jewish Pharisee, the Christian Saint, the New Testament Writer. Mrs. Foster and Miss Burdette occupied the woman's hour with reports from the field. The sessions were well attended and full of interest.

At Oxford County Conference Secretaries D. P. Hatch, C. H. Daniels and Missionary S. S. York were all present with live addresses. Sermons were preached by Rev. Messrs. J. B. Carruthers and Sampson Nichols. Topics were: How to Have a Live Church, Sunday Observance and Desecration, Revival Needs and Obstacles, How to Promote Greater Benevolence, How to Get the Gospel to the Back Districts, Summer Sunday Schools. The ladies missionary meeting was well attended and bright.

VT.—Chittenden Conference met at Richmond. Among the subjects were Music in Religious Worship, The Sunday School, The Mission of the Church in Molding the Life of the Community. An interesting address upon Home Missionary Experiences was given by Rev. Mary D. Norton. The sermon was by President Buckham.

Lamoille Conference was held at Morrisville. The main topic was The Place of the Bible (1) in Public Worship and Private Devotions, (2) in Theology, (3) in History. The sermon was by Rev. S. F. Drew.

MINN.—Western Conference held a delightful meeting at Springfield, June 8, 9. At the session in Sleepy Eye a year ago only three ministers were present, most of the churches were unsupplied with pastors and the outlook was so discouraging that the conference debated union with some other organization. At the present meeting every church was represented. Rev. H. W. Johnson, who has recently begun work at New Ulm, preached the sermon. A paper upon The Church of Christ in Our Smaller Places advocated the union of different denominations. Other subjects considered were: The Pastor as a Shepherd, Fellowship and Efficiency, The Church and Moral Reform, National Evangelization. At the women's meeting, which was well attended, topics discussed were: How to Have an Interesting Meeting, How We Should Give, and Home Missions. Three new ministerial members were received. Good progress has been made by all the churches of the conference during the year.

The Minnesota Valley Conference gathered at Graceville, June 1, 2. The sermon was by Rev. A. H. Tebbets. Papers were read and addresses made upon Christian Education, S. S. Work, Church Building, Home Missions and the Work of the A. M. A.

CLUBS

R. I.—The summer festival of the Providence Club was held June 7. The spacious parlors of the Mathewson Street Methodist Church were used for the social hour. The banquet was served at the adjoining Trocadero, and the order of exercises was continued when the 450 members and guests had reassembled in the beautiful audience-room of the church. An address by Prof. W. S. Pratt upon Modern Church Music was heard with keen interest, and then followed a full vocal program of sacred solos and quartets.

CT.—The New Haven Club held its 14th annual meeting at Dwight Place Church, June 14. An address on The Puritan Pluck was given by Rev. J. H. Twichell, D. D. The present membership is 193. Rev. F. R. Luckey is president.

O.—The new Toledo Club has elected Rev. G. A. Burgess, D. D., president, and Rev. G. W. Belsey, secretary. The next meeting will be held June 22

NEW ENGLAND

Boston

[For other Boston news see page 873.]

CHARLESTOWN.—*First* has been greatly cheered by a visit from Miss A. H. Bradshaw, once a child in its Sunday school, now a missionary in Japan, who made an interesting address Sunday evening, May 30. She comes back with affectionate words for "the dear old church," congratulating its present members on the hearty, united, hopeful feeling which prevails today. All the expenses of the past fiscal year have been easily met, the debt of the parish has been reduced and benevolent contributions have been resumed. Rev. C. H. Pope supplies the pulpit.

Massachusetts

WINCHESTER.—Rev. D. A. Newton received a generous welcome from the large congregation which greeted him last week Sunday morning. After an absence through illness of about six months he returns from Clifton Springs, N. Y., greatly benefitted, and will gradually resume the work.

MILFORD.—Rev. Webster Woodbury, the pastor, is enjoying a three months' vacation given him by his people for rest and recuperation. Among the pulpit supplies are Rev. Messrs. Walcott Fay, A. F. Newton and Rev. Drs. F. E. Emrich, E. F. Williams and F. A. Warfield.

WOBURN.—*North* gave the pastor and his wife, Rev. and Mrs. G. H. Tilton, a genuine surprise the evening of their 21st wedding anniversary. About 250 persons gathered in the vestry and the chairman of the parish presented them with an envelope containing a new $100 bill. A beautiful wedding cake was also given. Light refreshments were served by the young ladies and an enjoyable evening was spent. During the nine months of Mr. Tilton's pastorate he has endeared himself to old and young.

NEW BEDFORD.—*North.* Rev. J. A. MacColl, the pastor, has resigned after a period of seven years with this church, but his church by a nearly unanimous vote refused to accept his resignation, and earnest protests against accepting it were signed by many outsiders, by the C. E. Society and by those members of the church prevented by illness from being present at the meeting.

Lowell.—*High Street.* The effort to increase the attendance at the second Sunday service has been a marked success, with a series of vesper services held late in the afternoon with music of a high order.——*First* has had a course of lectures upon That Boy and His Sister, with special singing and an increased congregation.——*Kirk Street,* whose musical programs have drawn large evening congregations all winter, was recently filled to overflowing at a bicycle service.——*First Trinitarian.* The pastor is an expert with the stereopticon, and has regularly as many uses of it as the limited place of worship can accommodate.——*John Street* has been heartily congratulated upon a service rendered to the community by an address upon Municipal Reform by Mr. H. N. Shepard of Boston, to which the city government was invited and at which two thirds of a large congregation were men.

Spencer.—*First.* The fourth anniversary of the pastorate of the present pastor, Rev. S. W. Brown, was celebrated June 6. He has been out of health but is now greatly improved. His earnest efforts have greatly built up the church. During the past four years 103 persons have come into fellowship with the church, 82 on confession.

Worcester.—*Union.* Dr. J. E. Tuttle devoted the morning and evening of June 6 to the subject of Sabbath Observance, preaching two vigorous sermons to large congregations ——*Belmont* recently reminded its pastor, Rev. W. B. Oleson, and his wife of the 15th anniversary of their marriage by taking possession of their home for the evening and leaving numerous gifts.

Springfield.—*First.* The Bible school has passed the 1,000 mark in membership, the largest in the history of the school. The pastor's assistant, Mr. M. A. Dixon, is superintendent, and regularly introduces special features. Recently a male quartet, in which the pastor and superintendent took part, gave selections. The Sunday evening services continue to attract large congregations. Of late there have been no special exercises, but only the gospel preaching by the pastor, Rev. F. L. Goodspeed.——*Hope* is now holding Sunday services at 5 P. M. and finds the change beneficial, with increased attendance. The service is largely devotional, with music by the choir and a short address by the pastor, Rev. R. W. Brokaw. He has begun a series of sermons on Character Contrasts.——*Park.* Rev. A. E. Cross preached the baccalaureate sermon to the students of the Bible normal college. He has just finished a series of interesting talks on The Great Books of the Day.——*Eastern Avenue.* The C. E. Society holds its meetings after the regular church services Sunday evenings. The plan approves itself readily.

Maine

Portland.—*High Street.* Rev. Dr. W. H. Fenn and his wife start this week for Europe, where they will spend the summer on account of Dr. Fenn's health.——*State Street.* Rev. Dr. J. L. Jenkins and wife sail the 23d for Europe, to be absent until September.——*St. Lawrence Street.* The beautiful new edifice will be ready for occupancy early in July, but owing to the vacation season will not be opened and dedicated until the middle of September.——*West.* The government of the church having passed from an outside body of trustees to the church itself, the way is now open for an immediate enlargement of the edifice and ground has already been broken for an addition suited to the needs of the various departments.

Bangor.—The 24th annual meeting of the Maine Branch, W. B. M., met at Central Church. The address by Miss A. B. Child was much enjoyed by a large congregation. The reports were, on the whole, encouraging. Papers and addresses by Mrs. W. H. Fenn, the first and only president, Mrs. J. F. Thompson, Mrs. L. F. Stearns, Mrs. A. B. Cole and Miss Abbie Martin were all helpful. Three auxiliaries have been formed the past year. The cradle roll and Junior work were presented. The Bangor auxiliary entertained the friends with a delicious lunch at noon.

South Portland.—*Bethany.* This wide-awake church has grown from 17 members to 54 in its two years' history, has built a substantial and commodious edifice, the vestry of which is completed and doing admirable service, while the church wisely and cheerfully waits for funds to complete the main auditorium.

Fort Fairfield.—The beloved pastor, Rev. G. B. Hescock, has read his resignation, but his people protest and hope to prevail upon him to rest for a season and return when health is re-established. The tasteful little house has been built during his pastorate and the membership has increased from 50 to 120.

The cancelation of the debt on the beautiful First Church edifice, Brewer, was celebrated with a jubilee service lately.——Rev. J. A. Lawrence of Machiasport supplies at Whitneyville.

New Hampshire

Exeter.—*First.* The church has been greatly afflicted in the unexpected death, from heart failure, June 11, of Mrs. Sarah Perry, wife of John T. Perry, so well known in journalistic circles. Her abounding helpful services will be greatly missed.

North Hampton has been sorely bereaved by the death of Mr. Eben Gove, one of its oldest and most useful members. Rev. T. V. Haines, the late pastor for 30 years, has decided to build a residence and remain in town.

Hollis.—The King's Daughters and friends in the parish have done a graceful act in paying the expenses of the faithful pastor and his wife in attendance upon the missionary meetings at Saratoga.

Portsmouth.—The late Mrs. M. E. Ladd of this city left, among other bequests, $2,000 to North Church and $6,000 in trust for the Y. M. C. A.

Vermont

Rutland.—June 6, at a special children's service, 20 infants were baptized and five received the rite at their homes. Thirteen Bibles were given to children in token of baptism seven years ago. The pastor, Rev. G. W. Phillips, D. D., and wife, sail for Europe June 12, to be absent three months. The assistant pastor, Mr. C. N. Thorp, will remain in charge during their absence. He will enter upon his new pastorate at Oswego, N. Y., in October, followed by the best wishes of this church.

Simonsville has engaged Miss A. C. Billings to remain with it until October. The standing debt of the church has been met by pledges, and the people are encouraged.

Norwich.—At the recent annual meeting 130 responses were given to the roll-call. About twice that number sat down to supper. An indebtedness of only $30 was reported.

Morrisville.—The pew holders have completed the organization of the First Church Meeting House Association. A small assessment has been voted to meet expenses.

The Granby parsonage has been made ready for the new pastor.——Rev. E. H. Eppens has closed his work in Pittsfield.

Rhode Island

Providence.—*Central.* Rev. W. T. Holmes of Montclair, N. J., began work as assistant pastor June 1. A course of four addresses on Sunday evenings by Dr. E. C. Moore on The New Testament Canon has recently closed. They were the substance of a course given at Haverford College in the spring. A Monday noon Bible class at the Portuguese Mission under care of this church is attended by 40 to 50 men and 33 have united with the church from this mission in a year. The mortgage debt has been considerably reduced during the year.——*Union.* Dr. Wallace Nutting sails this week for an extended tour in Europe, with special reference to observation and study of the cathedrals of the Old World. Losses by death have been among the sad experiences of this church during the winter and spring.——*Plymouth.* Quite recently $600 for a new carpet and needed repairs were promptly given on a Sunday morning. The sum was collected for the increase of the present building fund of several hundred dollars.——*Academy Avenue.* Rev. W. E. Smedley resumed pastoral work May 30 after a severe illness of many weeks. Rev. F. F. Emerson supplied his pulpit part of the time.

Wood River Junction.—A pulpit for the new edifice was purchased by the results of 20 persons investing the total of $1 distributed between them. A silver communion service is the gift of three Providence churches. Rev. A. J. Small resigns on account of ill health.

Cranston.—*Edgewood.* In face of the great strain and suspense of building problems, the current expense fund has been increased by more than $700 over last year and $190 increase in benevolence.

Connecticut

New Haven.—*Taylor,* during its six months without a pastor, has cleared off its debt and looks forward hopefully to the future under its new pastor, Rev. A. M. Hall of Yale Divinity School, who until now has been a member of the United Brethren. He was three years professor of Hebrew and Old Testament literature in Butler College. He begins work with this church June 20.——The first institute of the New Haven Primary Union was held June 10 at the Church of the Redeemer. Delegates were present from all over the State. In the afternoon an address was given by Mrs. S. W. Clark, president of the New York union, on How to Use the Crayon. She illustrated her method with a class of children present, and a talk to mothers was given by Mrs. E. P. Armstrong. In the evening the conference was addressed by Mrs. Clark, Mrs. M. I. Hicks, president of the New Haven union, Rev. W. L. Phillips, D. D., and Rev. E. P. Armstrong.

Windham.—A brass railing with draperies has been placed around the platform occupied by the choir, and the singers and organist will remain there during the entire service instead of retiring to the ante-room as heretofore.

Litchfield.—The past year has been most prosperous. All debts have been paid, the parsonage repaired at a cost of $350 and over $200 is left in the treasury. Rev. John Hutchins is pastor.

The Milton meeting house has been shingled and it will be papered within and painted without.——The bell at Riverton, being insecurely fastened, fell from its hangings recently, doing quite a little damage.——Thirty-three dollars have been collected at the church at Centerbrook and the chapel at Ivoryton for the starving in India.——The Ladies' Aid Society of Wethersfield cleared $154 from the suppers and entertainments given the past season.

MIDDLE STATES

New York

Norwich.—*First* has issued a neat manual, with colored cuts of the meeting house and pastor, Rev. E. J. Klock, and with the usual lists and historical sketch. Besides the other ordinary contents there are rules for business meetings, a digest of State laws regarding religious bodies and facts about Congregationalism.

THE INTERIOR

Ohio

Cleveland.—Rev. C. M. Severance, recently a missionary of the A. B. C. F. M. in Japan, has accepted a unanimous call of the trustees of the Congregational City Missionary Society to be pastor of the Denison Avenue Mission for a year from May 1. He is already living on the field, and attendance both at Sunday school and morning and evening services is encouraging. It is hoped that a church will be organized in the near future.

Cincinnati.—*Walnut Hills.* Rev. J. R. Danforth, formerly of Philadelphia, has begun work and preached his first sermon recently.——*Price Hill.* The pulpit is temporarily supplied by Professor Penniman of Berea College.——*Newport.* This pulpit, recently vacated by Rev. G. A. Veitz, is supplied by ex Pres. J. W. Simpson of Marietta.——The Congregational Ministers' Association has adjourned for the summer.

Geneva.—*First.* The more commodious quarters recently added include two stories and a basement at the front of the meeting house and a new tower. Thus a prayer meeting room, a S. S. room and parlors are provided, and also a new choir section and pulpit rostrum were built. The auditorium has been reseated and the floor recarpeted. Memorial windows are placed in the first floor walls.

Illinois

[For other Chicago news see page 862.]

Chicago.—*California Avenue* has granted its pastor, Rev. Dr. D. F. Fox, leave of absence from the middle of June to the first of September, chiefly on account of Mrs. Fox's health. Mr. and Mrs. Fox will spend their vacation in Colorado, with headquarters at Manitou. Supplies have been secured for every Sunday during the pastor's absence. At the last communion, June 6, 14 members were received, 12 being adults who received the ordinance of baptism. Illness has made the year a hard one for the pastor, but the work of the church has been successful ——*Plymouth* has voted to give its pastor, Dr. F. W. Gunsaulus, three months' vacation in which to recuperate. Probably he will go abroad. Although steadily improving, as yet he is unable to leave his room. June 13 Dr. J. H. Barrows occupied his pulpit and preached the baccalaureate sermon for the graduating class of Armour Institute.——*First.* Dr. E. P. Goodwin is still too feeble to preach, but is slowly regaining his strength.——*Union Park.* Dr. F. A. Noble will leave the city the first of July for a two months' absence. During July his pulpit will be supplied by Professor King of Oberlin, and in August by Dr. Fiske of St. Louis.

Waukegan.—*German.* This people is moving on with faith and courage, though the past year has been one of trial financially. The pastor, Rev. Karl Freitag, gave instruction on the Bible and the way of salvation to a class of young people every Saturday for 12 months. As a result nine bright boys and girls between 13 and 16 years of age united with the church on a recent Sunday. Such additions augur well for the future of the church.

Pana.—The pastor, Rev. W. C. North, is seeking to enlarge his field of usefulness by holding open air services at the grand stand in the fair grounds, the use of which the authorities freely granted. The attendance is fine, a good number of young men being included. These meetings have already borne fruit, and seem to give promise of cheering results.

Emington has called to the pastorate Mr. J. B. Losey, who has for some time served as stated supply. He will be ordained this month. Both pastor and people look forward with pleasure to a season of earnest work, which it is hoped will strengthen and enlarge their borders.

Indiana

Central.—This field, with the Beechwood and Cedarwood churches, makes large demands upon Rev. and Mrs. E. W. Murray, the missionaries. Mrs. Murray conducts much of the home work. June 6 was Children's Day at Central. The house was crowded, and decorated with evergreen and flowers. The Cedarwood congregation still worships in the schoolhouse. Recently the sole remaining trustee of the Heidelberg German Reformed Church united here with his family, and steps are now being taken to purchase the Heidelberg building. The community was originally constituted of German families from Pennsylvania, but German services are now no longer desired.

Indianapolis.—*Mayflower*. Rev. N. A. Hyde, D.D., recently preached in the absence of the pastor, and Rev. George E. Hill preached for the Southside Church. The latter has removed its quarters from Odd Fellows' Hall to a rented chapel on a prominent corner, which it hopes to purchase.

Michigan

Greenville.—During Rev. A. M. Hyde's three years' pastorate, now terminated, more than 250 persons have come into the church. Every department has flourished, and through the "worker's unions" every member has done some pastoral work. Through this system more than 10,000 pastoral calls a year have been made. At the farewell reception the church gave Mr. and Mrs Hyde many beautiful and costly presents.

Grand Rapids.—*Barker Memorial* has received a beautiful communion set from the Consolidated Workers of Park Church. The young church is grateful for the gift.——*Smith Memorial* has received 26 additions, all on confession. These are largely the fruit of Rev. Joel Martin's evangelistic services, so well followed up by the faithful work of the pastor.

St. Johns.—Rev. H. E. Butler closed his pastorate of three and a half years the first of June. During this time 113 persons have been added to the church. His address for the present is Alma.

Wisconsin

Vircqua, Rev. J. H. Dixon, pastor, held impressive closing services in the old meeting house preparatory to erecting at once a fine modern building. Sec. H. W. Carter preached the sermon. An invitation from the Christian Church to share their fine new building was accepted for June 6.

Lake Mills.—Sec. H. W. Carter conducted the communion service and received into membership the pastor, Rev. T. F. Murphy, his wife and their two children with three others the last of May. The congregations are growing, and a Sunday Evening Club assists.

THE WEST

Iowa

Osage.—May 9 was the fifth anniversary of Dr. W. W. Gist's settlement. In these years there have been 192 accessions, the benevolences have been $4,116 and the home expenses $12,667. The prayer meeting attendance has increased fourfold. The meeting is held in the auditorium, having outgrown the lecture-room. The pastoral calls for the five years exceed 3,600. At the close of the anniversary address a member, in the name of the church, congregation and community, assured Dr. Gist of their esteem, affection and appreciation of his work.

Manchester.—Rev. H. W. Tuttle began the ninth year of his pastorate May 6, having served longer here than any other pastor. The church is united and prosperous in all its departments, and hopes for many more years of service with its devoted pastor. When he came the membership was 142; it now numbers 275. The same superintendent has had charge of the Sunday school for the past eight years.

Gomer.—Rev. R. E. Roberts closed a five years' pastorate here June 13. During this time the membership has nearly doubled. Mr. Roberts expects to spend six months or a year at the Moody Institute. In this Welsh church a part of the services are held in English.

In spite of hard times and the H. M. debt, new fields insist on opening up. Steamboat Rock has called a council asking recognition as a new church. Radcliffe has taken steps to organize, Clermont, expecting to organize, has engaged a student for the summer, and Cushing, Lawn Hill and Wesley are seeking to enter the Congregational fold. In each of these six places there is room, material and demand for a church of our denomination.

Pioneer, a country church, is being supplied by Rev. J. D. Mason of Clear Lake.——At Kellogg the women have expended $40 in decorating the interior of the audience-room.

Minnesota

Biwabik.—The work is prospering under the charge of Rev. C. E. Wilcox, the Sunday school having been largely increased and some local entertainments given which attract the miners. The church has voted to withdraw from the Northern Pacific Conference and unite with another to be formed. Evangelist Fellows is visiting there at present.

Springfield has made great progress during the year. A troublesome debt of $250 has been raised, and the pastor has preached three times every Sunday, driving 25 miles. The out-station at Selma has so prospered that a resident pastor is desired, and it is believed that he can be supported without H. M. aid.

Walker.—Mr. W. A. Kennedy has closed his six months' work and is succeeded by Mr. Ira G. Hambleton of Chicago Seminary, who will probably remain for the summer. He has just graduated at Chicago. The outlook is hopeful in this growing town, which at present has but one church.

Duluth.—*Mayflower*. Mr. Ernest Day has closed his work, the church being too much discouraged to continue services. It awaits the approach of better times.——*Plymouth*, yoked with *Morley*, is prospering. Rev. W. W. Newell preaches there evenings.

Sleepy Eye.—Rev. William Blackwell has completed six years' service with this church, during which it has come to self-support, and has increased in membership and in influence. The members are heartily united in the desire to keep Mr. Blackwell.

St. Cloud.—Rev. H. S. McCowan has closed his work and Rev. H. F. Gilt is preaching for two Sundays. The attempt at uniting the different denominations has fallen through and the Congregational church will probably call a pastor.

Brainerd.—*First*. Rev. G. W. Gallagher has begun work under favorable auspices.——*Second*. Rev. M. B. Bird finds the meeting house too small, it being crowded at every service. A subscription is being raised for a new building.

New Ulm.—Rev. H. W. Johnson has been successful in reviving and increasing the congregations. Much interest is manifested. An attempt to start a Unitarian church does not interfere with his success.

Waterville and Morristown have been pastorless since Rev. W. A. Warren went to Spring Valley. A new minister has now been secured, and the churches will continue to be self-supporting.

Clearwater and Hasty.—Rev. J. L. Jones has accepted an invitation to remain another year. Welcome additions to each church are among the encouraging items.

Lake Benton.—Rev. William Lodwick has been for nearly two years upon this field, preaching also at Tyler and Lake Stay. This necessitates a drive of 50 miles.

Nebraska

Omaha.—*Plymouth* has collected a sum sufficient to pay the debt on its building and is now undertaking repairs which are greatly needed. Rev. H. S. MacAyeal is pastor.

Long Pine.—Rev. J. H. Andress preaches at an out-station seven miles distant, where interest is growing. At the home church the work is steadily gaining.

PACIFIC COAST

California

San Francisco.—*Richmond* now requires the entire time of Rev. Philip Coombe, through whose exertions much success has been realized in the past three years. Relinquishing work at Pierce Street he begins morning service at Richmond.——*Mariners'*. From 15 to 20 services are held weekly. Conversions are frequent, and a week without one is exceptional.——The third Missionary Extension Summer School is to be held the last two weeks in July. Aside from local representatives several prominent speakers from the East are expected. Miss Berry, State superintendent of missions for C. E. Societies, at her headquarters will have an exhibit of missionary extension on the Pacific coast from early missions to the present time, including work among the Chinese, Japanese, Spanish, Indians and other nationalities.

Oakland.—*First*. Rev. and Mrs. C. R. Brown were cordially received by their people on returning from a trip to the Holy Land. They arrived in time for Children's Day.

Interesting evangelistic services at Park Church, Berkeley, have been conducted for two weeks, with encouraging results.——First Church, Santa Cruz, received to membership on Children's Day Mr. and Mrs. Charles Newell. The former is 81 years old. ——Rio Vista has purchased, for $2,000, a parsonage, soon to be occupied by the new pastor, Rev. C. C. Cragin of San José.

CHRISTIAN ENDEAVOR NOTES

No dances or theatrical exhibitions have taken place in Waterloo, Me , since the C. E. Society was started.

Older members of an Ohio society hold monthly meetings by themselves to consider new ways of working.

At a convention in a small Kentucky town that could entertain only 60 delegates, 18 offered themselves for foreign work.

For June the Prayer Chain is praying for universal peace, that war everywhere may give way to arbitration, and that Christian nations may become examples of fellowship and mutual toleration.

Each society applying during June can receive copies of three pamphlets on systematic giving in sufficient quantities to supply each family represented in the society. Apply to "Layman," 312 Ashland Avenue, Chicago.

Endeavorers of Puget Sound are arranging excursions for delegates to California, returning by the northern lines. For information about this section of the country, and best ways of seeing it, address W. H. Lewis, Seattle.

After two or three years of effort for better government in their city, Toledo Endeavorers succeeded this year in a movement resulting in the choice of a Christian mayor, a majority on the police board and two-thirds of the aldermen and councilmen.

Many local conventions in California are given up this year to concentrate more effort at San Francisco. The State convention will be held July 10 for business and a reception. California is working hard for better observance of the Lord's Day.

At an annual meeting of a China local union 15 congregations were represented, one of them 80 miles away. The matter of entertainment caused no difficulty since the delegates came in houseboats. Some of them spent time in evangelistic work on shore.

At Powellville, Liberia, there was given a report of the Washington convention by their only delegate to Washington, Rev. G. P. Goll. During his absence he had collected badges from 20 or 30 different societies to make into a banner, which is offered to the society forming the most new societies within a year.

The cause of systematic giving in Cleveland, O., has received a strong impulse from an enthusiastic rally. Each society in the union was asked to send a representative. Every person present was given a leaflet containing pertinent facts and questions. The questions were discussed, and three brief addresses on tithe-giving followed. The work of the Tenth Legion was presented and literature and pledge cards were distributed for all the societies.

A society in a mission school in Burmah decided to attempt to improve the Sunday schools in the jungles and to establish schools in places where there were none. Four boys were chosen to look after this work—two to be supported by the society and two by missionaries. The plan was to visit a village and urge every one to attend the sessions. The effectiveness of the work may be seen from the fact that in one village of 90 there are 89 attendants, the remaining one being an invalid.

OTHER CHRISTIAN WORK

The 21st annual meeting of the Niagara Bible Conference for Bible study will be held at Niagara-on-the-Lake, Ontario, Canada, for seven days, beginning July 7. All the sessions are devoted to study, with devotional meetings. The subjects this year are the Minor Prophets and Paul's Letter to the Churches. Other subjects will pertain to the enlargement of Christian life and to world-wide evangelism. The following teachers will be present: Drs. Erdman, Goodwin and Parsons, Professors Moorehead and Streeter and Messrs. Howitt, Needham and others. The conference pavilion is situated on a high bluff at the mouth of the Niagara River, and offers abundant opportunity for sight-seeing. Besides the

Queen's Royal Hotel there is ample accommodation in the quaint old village. Information may be secured from Dr. W. J. Erdman, 1157 Morris Street, Germantown, Pa.

WEEKLY REGISTER

Calls

BARBOUR, Thos. W., Palmyra, Wis., has begun work at E. Troy.
BARTLEY, Wm. T., Andover Sem., to Salem, N. H. Accepts.
BUSHELL, Richard, Marysville, Wn., to new ch. at McMurray. Accepts.
CHAPIN, Miss Abbie, to Sudbury, Vt., for a year. Accepts.
COWAN, John, S. Deerfield, Mass., to Southampton. Accepts.
DAINS, Chas. H., Newaygo, Mich., to Pittsfield, O. Accepts, and will study at Oberlin Sem.
DOLE, Sylvester R., Parkman, O., to Edinburgh. Accepts.
DUNCAN, Calvin W., Dexter, Minn., to Waterville and Morristown. Accepts.
EDDY, Wm. D., recently of Rensselaer Falls, N. Y., to become Adirondack Field Supt. of N. Y. State S. S. Association. Accepts, with residence at S. Glens Falls.
EDWARDS, Rosine M., Pacific Sem., accepts call to Hillyard, Wn., and has begun work.
GILT, Henry F., Eugene, Ore., declines call to Moravia, N. Y., and accepts one to Fifth Presb. Ch., Minneapolis.
GRAHAM, John J., formerly of Huntley, Ill., to Jefferson Park Ch., Chicago. Accepts.
HADLEY, Willis A., North Ch., Lynn, Mass., to Southbridge.
HAINER, Levi W., recently pastor of First Ch., Newark, N. J., to become acting pastor of George St. Ch., Oxford, Eng.
HOLMES, Wm. T., Andover Sem , to be asst. pastor of Central Ch., Providence, R. I. Accepts.
LOSEY, John B., Chicago Sem., to Emington, Ill., where he has been supplying.
MACFARLAND, Chas. S., to remain another year at Bethany, Ct., where he has been supplying.
McCLEARY, Owen L., formerly of Owen's Grove, Io., to Ionia and Bassett. Accepts.
MERRILL, Chas. C., Yale Sem., to Steubenville, O.
MULLENBACH, Jas., Chicago Sem., to Chassell and Jacobsville, Mich. Accepts.
PIERPONT, John, W. Cornwall, Ct., accepts call to Williamsburg, Mass., for a year.
SLOAN, Alex., Jr., Andover Sem., accepts call to Groveland, Mass.

Ordinations and Installations

ALDRICH, Benj. F., *rec. p.* Ypsilanti, Mich., June 11.
HILL, Charles W., *o.* Caseyville Ch., Diamond, Ind., June 8. Sermon, Rev. C. H. Percival; other parts, Rev. J. A. Griffin, Supt. E. D. Curtis, D. D., L. F. Purdue, Esq.
HOLMES, Otis H., *o. p.* Cresco, Io., June 1. Sermon and prayer, Rev. C. A. Marshall; other parts, Rev. Messrs. V. B. Hill and Mahlon Willett, D. D.
McELVEEN, Wm. T., *i.* New England Ch., Brooklyn, N. Y., June 10. Sermon, Rev. A. J. Lyman, D. D.; other parts, Rev. Messrs. J. C. Wilson, Alex. Lewis, Drs. S. H. Virgin, A. J. F. Behrends, J. T. Duryea, J. D. Wells.
WIDDEMER, Howard S., *i.* Asbury Park, N. J., June 8.
WISWELL, Thos. C., *o.* and *i.* Brooklyn Ch., Seattle, Wn , June 1. Sermon, Rev. W. H. G. Temple; other parts, Rev. Messrs. Sam'l Greene, J. T. Nichols, W. C. Merritt and A. J. Bailey.

Resignations

COOMBE, Philip, Pierce St. Ch., San Francisco, to devote his whole time to Richmond Ch., same city.
HESCOCK, Gustavus B., Fort Fairfield, Me.
KING, Walter D., Highland Station and Hartland, Mich.
LEWIS, Edwin J., North Ch., Mansfield, Ct., to take effect at end of the present pastoral year.
PRESTON, Wm. F., Onondaga, Mich.
RIGGS, Geo. W., Edmore and Six Lakes, Mich.
ROBERTS, Rob't E., Gomer, Io.
SMALL, Andrew J., Wood River Junction, R. I.
STACEY, John W., Webster, Mich.
TURNER, John M., Sergeant's Bluff, Io , to accept call to Bellevue. He will begin work July 1.

Churches Organized

BUNKER HILL, Wis., *rec.* in connection with Dodgeville.
CHICAGO, Fellowship Chapel, 6 June, 43 members.
LA CANADA, Cal., 23 May, 19 members.

Miscellaneous

ALLEN, Ernest B., on returning to Lansing, Mich., with his bride, was given a reception by his people of Pilgrim Church and a purse of money sufficient to pay a year's rent of the parsonage.
BLISS, Chas. R. closes his official connection with the Congregational Education Society with its present fiscal year, and has accepted the position of financial secretary of Salt Lake College.
DAY, Ernest, has closed his work at New Duluth, Minn., and will spend the summer at Aitken.
OTTMAN, Walter H., son of Rev. H. A. Ottman of St. Luke's Church, Elmira, N. Y., has received from Cornell University a fellowship in American history.
PORTER, Sam'l E., Wahpeton, N. D., will supply at Windsor, Mt. Pleasant and out-stations during the summer.
TITUS, Herbert R , has returned from his European trip to Vergennes, Vt., where he awaits a pastoral charge.
TROW, Wm. A., of Sherburne, N. Y., has been granted leave of absence for a month, in addition to the annual vacation, to allow of a trip to Europe. He will sail July 14.

EDUCATION

—— The American Institute of Sacred Theology, whose work is under the direction of a body of Biblical instructors from the leading universities and seminaries of the country, makes its usual announcement of summer work at twelve different points in the United States, including Chautauqua and the University of Chicago. These are schools of Bible teaching in the original tongues and in English, and last year enrolled 5,000 pupils.

—— It is a good sign for our colleges that the interest in debating continues to increase. The contests between Harvard, Yale and Princeton were this year especially well managed and awakened much undergraduate enthusiasm. The *Cornell Era* devotes a special number to a *verbatim* report of the annual debate of Cornell with the University of Pennsylvania, which gives good evidence of the growth of the interest in these quarters also.

—— The first summer school of theology, held under the auspices of the Kansas Bible Institute in connection with Washburn College, May 10–21, was a success in point of numbers in attendance and interest. Professors Curtiss and Scott of Chicago Seminary lectured daily, the former on Messianic Prophecy and the latter on The Times of Jesus. Professor Scott also gave a series of evening addresses on Modern Missions and Culture. Rev. Messrs. Dougherty, Sheldon, Veazie and Bauer-Griffiths also gave valuable lectures.

—— Rollins College, Winter Park, Fla., has closed an unusually prosperous year owing largely to the enthusiastic lead of Pres. G. M. Ward, who has just rounded out his first year in that office. Since his election friends have been won for the college, and the course of study has been revised. The annual catalogue, lately published, shows advance also in the entrance examinations. Two new departments have been added—the normal and the business school. The attendance last year, over 200 in all classes, was double that of the preceding year.

—— Lasell Seminary Commencement season at Auburndale, Mass., included an excellent concert of vocal and instrumental music, entertainments by the two clubs of the school, Class Day exercises, the principal's reception with a repast and orchestral music and the Commencement address by Dr. R. S. MacArthur. At the alumnæ meeting Mrs. Alice Freeman Palmer gave the address. The baccalaureate sermon, June 6, was preached by Rev. C. M. Southgate. Many friends from neighboring and distant places enjoyed the closing days of the year.

—— Among the many institutions that are holding their graduating exercises few are so unique as that of Clarke Institution, Northampton. Miss C. A. Yale and her twenty associate teachers are enthusiasts in their devotion to the work in behalf of deaf mutes. The motto of the class that graduated June 9, "Quit you like men," was appropriate for the four manly fellows who go out to other schools, well prepared to enter into competition with their fellows who are not crippled by deafness. Pres. Franklin Carter's address on the life, the work, the fight against great odds, of Samuel Heincke, the pioneer of oral education for the deaf, was presented in vivid style. Elegant specimens of cabinet and carved woodwork were exhibited by the pupils.

—— Wisconsin certainly deals generously by its State University, charmingly located in the beautiful city of Madison. The last legislature provided for a sufficient addition to its income to insure that yearly $450,000 will be at the disposal of its trustees. It, in addition, provided for the speedy completion of the library building, which will accommodate half a million volumes. It is already rich in books relating to the history of the Northwest. Meanwhile, the development of the various departments goes on constantly. The recent transformation of the ladies' hall furnishes a good proportion of the 350 women connected with the university with ample accommodations. Pres. C. K. Adams and his accomplished wife are widely influential throughout the State and in the five years of their service at Madison have succeeded in disarming altogether the criticism which is apt to be rife with reference to a State University. Professor Ely continues to be one of the most potent members of the faculty, while the occupants of the other important chairs have been carefully selected and keep the level of scholarship fully equal to that of any university, east or west. It is worth remarking that President Adams, like President Northrup of Minnesota University, President Angell of the University of Michigan and President Bradley of Illinois State University, is a loyal and useful member of a Congregational church. As long as such men hold the helm of State universities the relation between them and the denominational colleges is likely to be friendly and mutually beneficial.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 27–July 3. How To Get Patience and Why. Jas. 5: 7–20.

Patience with God's ordering of our lives, with our own infirmities and with the mistakes and weaknesses of others, is acquired first of all by cherishing large views of life. There are times in the spring when the progress of vegetation seems to be arrested by what seems to us unseasonable weather. We almost begin to worry lest the flowers and fruits of summer and autumn shall be blighted, but somehow or other nature seems to come to a certain average of fruition at about the same time every year. This chilly waiting period in nature finds its parallel over and again in human life. God does not bring events to pass as rapidly as we think he might. The important cause in which we are interested lags; the indifference and conservatism of others obstruct our cherished purposes; the network of human relationship in which we find ourselves becomes more and more tangled despite our best efforts; we have done our very best, and still the thing which we want does not come to pass. What then? Hear the clarion call of the apostle, "Having done all, to stand." Learn that waiting, quite as much as doing, is the service which we render our Master. Provided we have been brave and persistent and energetic enough, we are relieved as to the responsibility for the outcome of our action. God may have ways of bringing it to pass without our aid, and at any rate he may be wanting to teach us the lesson which is so hard to learn—the power to hold ourselves steady and patient, and simply wait his own time.

Prayer helps, as it does with the cultivation of any Christian virtue, but it is of particular service here because it is only through prayer that we get a broad view of God's plan in the direction of the individual life. It helps, also, to remember God's patience with us. However much others may irritate and excite us, however disgusted we may get with ourselves, it must be that we have given our Heavenly Father occasion to be a thousand-fold more impatient with us, if it be possible for him to be swayed by such feelings.

The root idea of the word "patience" carries with it the thought of suffering, and no one ever becomes genuinely patient who has not endured some pain in acquiring it. It does not come simply from yielding one's self up impotently to the inevitable. It comes from bravely shouldering one's cross and going forward either to achieve victory or to endure defeat, or perhaps to wait quietly year after year unconscious whether the final issue shall be victory or defeat. It was in this spirit that our Lord acquired his patience. Think of the waiting years in Nazareth when there must have been moments when the eager soul burned to be off and at his life work. Think of the periods which came later, when he had to curb his own impatience, to adjust himself to the will of the Father. Think of the slow, tedious way of suffering which he trod at the last. We who follow in his footsteps must learn from him how patience is won.

Parallel verses: Job 1: 21, 22; Ps. 37: 7; Prov. 14: 29; Eccle. 7: 8; Rom. 2: 7; 12: 12; Heb. 10: 36; 12: 1.

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, JUNE 11

Miss Emma T. Bird presiding read Phil. 1: 27: "Only let your conversation be as it becometh the gospel of Christ," especially appropriate at this last meeting in view of the summer scattering. Life often seems to be cheapened in the summer time, and the Christian needs to remind himself of his citizenship. If in the winter the Martha spirit is prone to gain the ascendency, the summer gives the opportunity to sit with Mary at the Lord's feet.

The subject Micronesia came to the fore, a field which has enlisted the first special interest of many in mission work. Mrs. Judson Smith gave a running commentary upon the individual workers. The Morning Star will carry upon its next voyage Miss Olin to Kusaie and Miss Beulah Logan to join her mother at Ruk. Mrs. Thompson and Miss Stanwood gave additional items, and the last numbers of the *Missionary Herald* and *Life and Light* were commended to all who would learn the encouraging information received by the recent yearly mail. Mrs. Goodell spoke of the inspiration gained from these Friday meetings and of confidence in the promises of God.

Mrs. Stedman reported from Miss Daniels of Harpoot, whose disappointment at finding one box thoroughly water soaked and useless was followed by comfort in receiving another box which was not spoiled. Miss Daniels was longing for a manifestation of the Spirit with power in the hearts and lives of the students.

It was a delight to welcome Miss M. S. Morrill, just arrived from China. With great regret she had heeded the doctor's decision for her to leave for a time her beloved work in Pao-ting-fu. She brought messages from Chinese women and from friends in this country along the way. She told of money given by the women in Pao-ting-fu, who said: "Send it to some women who are more miserable than we are," choosing Micronesia as the place where it should go and receiving a certificate of shares in the Robert W. Logan. She is glad to work in a land of promise.

Miss Colby of Japan spoke of the pleasure of always being known in that country as "the Jesus women." Miss Atkinson read extracts from a letter from Miss Stillson of Umzumbe, recounting a wonderful work in all the stations of the Zulu Mission. Mrs. Strong presented a request sent by Miss Seymour of Harpoot for earnest prayer for the Armenians and Turkey. Miss Stone of Bulgaria gave an encouraging word about workers there who are helping those in other lands.

The various interests mentioned during the hour were reiterated in the prayers which were offered. After singing

Blest be the tie that binds,

notice was given that the Friday meetings will now be discontinued till the autumn.

Marriages

The charge for marriage notices is twenty-five cents.

BOYNTON—REYNOLDS—In Rome, Italy, May 10, by Rev. William Burt, D. D., Louis Holmes Boynton of Boston and Maud Franklin Reynolds of New York city.

MOFFAT—WAGSTAFF—In Detroit, Mich., June 9, by Rev. Morgan Wood, Rev. T. Aird Moffat, pastor of Grace Congregational Church, Chicago, and Sophia A., daughter of Mr. and Mrs. C. J. Wagstaff of Detroit.

TALCOTT—CHURCHILL—In New Britain, Ct., on Wednesday, June 9, at the residence of the bride's mother, by Rev. J. Frederick Talcott of New York and Rev. J. W. Cooper, D. D., of New Britain, May, elder daughter of the late Frederick H. Churchill, and George Sherman Talcott.

THURBER—FISK—In Wilburtha, N. J., at "Riverside," the home of the bride's mother, June 9, by Rev. Edward G. Thurber, D. D., pastor of the American church, 21 Rue de Berri, Paris, France, Bertha, daughter of the late Harvey Fisk of New York, and Samuel W. Thurber, M. D., of New York.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DORT—In Troy, N. H., May 2, of consumption, Edwin Buttrick Dort, only son of A. C. and E. B. Dort.

TUCKER—In Dorchester, June 11, Rev. Joshua T. Tucker, D. D., aged 84 years.

REV. JOHN L. HARRIS

When a Christian minister passes on to his reward, after serving the churches for nearly forty years, it seems fitting that something more should be said than the simple announcement that he lived, labored and died. The subject of this sketch was born in Rock Hill, Belmont County, O., May 27, 1831. He was of Quaker parentage, and had the advantage of spending his early life on a farm under the benign influence of a godly father and mother.

A combination of circumstances led him into the Methodist Episcopal Church. There he received his call to the ministry, and on completing the course of studies as prescribed by the discipline was ordained in 1860. His most important charges while in the Methodist church were at Lockport and Waukegan, Ill.

In 1872 he came to New England and entered into the more congenial fellowship and ministry of the Congregational church. Here he did his best work while pastor of the Pacific Church, New Bedford, Wellesley Hills and Essex, Mass., also Derry and Newmarket, N. H. It was while serving the last named church that he was stricken down, about six years ago, with grip, from which he never fully recovered. The last years of his life were spent in Everett, Mass. They were years of great suffering, in which he exhibited great patience and a sweet spirit of resignation, thus exemplifying the virtues he taught. No wonder he often longed to go home, for he felt that "to depart and be with Christ was far better" than to remain a helpless pilgrim in a strange land. At length, in the early morning of May 7, the Master said "Come," and he went, leaving a widow and two sons to cherish his memory.

His spirit with a bound
  Left its encumbering clay;
His tent, at sunrise, on the ground
  A darkened ruin lay.

The pains of death are past,
  Labor and sorrow cease,
And life's long warfare closed at last,
  His soul is found in peace.

We think of Brother Harris as a man of great energy, a tireless worker, always anxious to "push things." New churches, reconstructed churches, and churches relieved from debt bear testimony to his grit and perseverance. Better still, his sympathetic interest in young men, and his continuous efforts to save and help all, tell of his warm and loving heart.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

A. W.

POND'S EXTRACT for pain without an equal for forty years, *carries this prestige with every bottle.*

BOILS, pimples and eruptions, scrofula, salt rheum and all other manifestations of impure blood are cured by Hood's Sarsaparilla.

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Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach Cannot perform its duty and the appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an Appetite and giving sound digestion. It purifies and enriches the blood, tones the stomach and digestive organs and Gives strength to the nerves and health and vigor to the whole system. Be sure to get Hood's and only

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IVERS & POND GRAND. Has been used a little, but you would hardly know it. Is in splendid condition throughout. Rich, powerful tone, delightful action. Easily worth $500. Special price $300.

IVERS & POND SQUARE. Almost new. Full size, 7⅓ octaves. Beautiful tone. Specially adapted to Sunday School use, the player being able to look over the piano and see the school. This piano will give just as good satisfaction musically and will wear as well as the most expensive piano you can buy. Special price $175.

IVERS & POND UPRIGHT. Oak case. Small size. 5½ octaves. Just the thing for Chapel or Sunday School use. Will last a lifetime and give good service to the end. Special price $150.

We include stool and cover, prepay railway freights to New England points, ship subject to approval and sell on Easy Payments. If inconvenient to call, full particulars by mail if you write.

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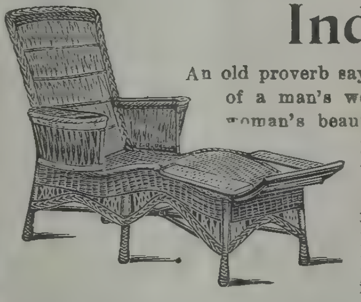

Indescribable.

An old proverb says that you can believe only half what you hear of a man's wealth, and only a quarter what you hear of a woman's beauty. But on the question of a chair's comfort you can believe twice what you hear, for no words can describe it.

Not until you sink into this seat can you realize the full possibilities of summer luxury. It is one of the old Fayal "shaped" chair-couches. In the broad table arms there is a recessed opening for a goblet, with extra space for books, etc. Beneath the arms are huge pockets for newspapers, a cracker jar, embroidery work, smoking utensils, or any useful articles.

At the lower end of the couch are two seats, one on either side, and a raised foot rest. Cushions may be added if desired. It is the very apotheosis of comfort.

Catalogue of Summer Furniture, 36 pages, mailed on receipt of two 2-cent stamps.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK

The entire situation as regards trade and finance has undergone marked improvement and a stronger feeling is noticeable all round. The continued rainy weather has been unfavorable to business activity in some lines, yet notwithstanding this adverse factor the authorities report gains in several directions. Thus, business in iron and steel has increased to such an extent that prices on pig iron and steel billets have gone up $1 per ton.

It is always a good indication when iron and steel products advance in price and the market for them becomes active. The late Jay Gould regarded iron as the barometer of trade, although nowadays railroad earnings, collectively taken, are regarded as a much more faithful barometer of business conditions.

Business men are looking forward with impatience to the passage of the tariff bill, for they almost universally believe that the settlement of the tariff will give an impetus to general trade. Money rates continue easy and the tendency at the moment is certainly not towards much strength. Cotton goods still lag behind, but mill agents have not given up bright hopes of a good fall trade.

Lumber, boots and shoes, hardware and building materials are moving in moderate volume. Wool is quiet and woolen goods are in fair request. The greatest display of strength in the business world is in the stock exchange. Security values ruled very strong all last week, and those in a position to watch the course of speculation give it as their opinion that we are only beginning a bull market which will last all summer. West End stock has gone up in the local market on the signing of the L. bill by the governor.

◆

EVERLASTING PUNISHMENT

It is often said that the doctrine of future punishment is seldom preached in our pulpits, and the saying is no doubt true. The fact is sometimes cited as an evidence that orthodox preaching is being permeated with Unitarianism. It is therefore interesting to find in a recent sermon by a Unitarian pastor of Boston, Rev. H. N. Brown of King's Chapel, such pungent utterances as these, based on the text Matt. 18: 8:

> It is idle to urge that we no longer believe in everlasting fire as a literal fact. The evidence is of the slightest that to Christ it was in any sense a literal reality. But as we are tried and saved here on earth, "so as by fire," in like manner we are warned of a punishment hereafter which burns and stings as if a fire had been kindled in the depths of the soul; and no wise man neglects that warning because of the insufficiency of the symbolism through which it is conveyed.
>
> All roads, assuredly, do not lead to heaven. Side by side with the upward path, which men have climbed through tears and blood, whose difficulties have been vanquished by many a costly sacrifice, and up which every soul must toil at some expense of heroic effort—side by side with this, at every point, there runs a downward way whose final end we do not see.
>
> The dangers and disasters that lie along that road of degeneration, here and hereafter, no one can exaggerate. They are everywhere written in the history of the past, and make such a lurid tale as no imagination of an inferno can surpass. "Upon whomsoever this stone shall fall, it will grind him to powder," it is written; and the wheels of fate, whether designed by devil or by deity, do crush men as remorselessly as millstones crush wheat.
>
> When the soul of man gives up its striving for the best and highest aims, forgets to count all things but loss for the glory that is set before it, ceases to cut off the lower good that stands in the way of its attainment of heaven, it has begun a descent toward the bottomless pit of horror and great darkness; and to that soul God and angels cry, with infinite compassion, to turn from its wickedness and live.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.

Flight of a Tartar Tribe. By Thomas De Quincey. Edited by Milton H. Turk. pp. 78. 25 cents.

H. L. Hastings. Boston.

Fireside Readings. Written and Selected by H. L. Hastings. pp. 382 $1 50

Lamson, Wolffe & Co. Boston.

At the Queen's Mercy. By Mabel F. Blodgett. pp. 261. $1.25.

De Wolfe, Fisk & Co. Boston.

Samuel Sewall and the World He Lived in. By Rev. N. H. Chamberlain. pp. 319.

D. Appleton & Co. New York.

England. By Francis E. Cooke. pp. 253. 60 cents.

Germany. By Kate F. Kroiker. pp 251. 60 cents.

In Brook and Bayou. By Clara K Bayliss. pp. 180 60 cents.

Woman and the Republic. By Helen K. Johnson. pp. 327. $1.50

Dodd, Mead & Co. New York.

The Personal Life of Queen Victoria. By Sarah A. Tooley. pp. 276. $2 00.

The Romance of Lady Isabel Burton. 2 Vols. Told in part by herself and in part by W. H. Wilkins. pp. 374, 378. $7.50.

Harper & Bros. New York.

Alexander Pope. By Samuel Jehnson. pp. 197. 60 cents.

De Merle Co. New York.

In Which Hearts Lead. By John L. Merrill, Jr. pp. 152. $1.25.

American Book Co. New York.

The Story of Troy. By M. Clarke. pp. 254. 60 cents.

Rice & Hirst. Philadelphia

Gateways to the Bible By Rev. Cunningham Geikie, D.D., LL.D., and others. pp. 122. 50 cents.

J. J. Hood. Philadelphia.

Songs of Love and Praise. No. 4 pp. 222. 35 cents.

American S. S. Union Philadelphia.

Hymnal for Primary Classes. Word Edition. pp. 232. 15 cents.

PAPER COVERS

Houghton, Mifflin & Co. Boston.

The Æneid of Virgil (The First Three Books) Translated by Christopher P. Cranch. pp. 102. 15 cents.

The Princess. By Alfred, Lord Tennyson. Edited by W. J. Rolfe, Litt. D. pp. 190. 30 cents.

Trustees of Public Library Boston.

Contributions Toward a Bibliography of the Higher Education of Women.

G. P. Putnam's Sons. New York.

Rosa Bonheur. By Elbert Hubbard. 10 cents.

Kenyon Press. Des Moines

Song and Fable. By Barton O. Aylesworth. pp. 121.

Open Brotherhood. Fond du Lac.

The Church and the Churches of the New Testament. By Rev. D. L. Holbrook.

Rev. R. T. Cross. York, Neb.

The Holy Spirit. By Rev. R. T. Cross.

MAGAZINES

May. Charities Review.

June. Art Amateur.—Review of Reviews.—Musical Record.—Education.—Good Words.—American Kitchen.—Unitarian.—Bulletin of Books Added to the Public Library.—Forum.—Donahoe's.—Atlantic.—Expositor.—Month.—Sunday.—Literary News.—Biblical World.—Appleton's Popular Science Monthly.—Educational Review.—North American Review.—Journal of Hygiene.

Prepare for Summer's Heat.—It is doubtful if the same amount of money spent in any other way will bring a man as much summer comfort as if it was spent for one or two pieces of lounging furniture. In another part of this paper there is a picture of a willow "shape couch" (one of the wonderful inventions in Fayal furniture), and it will be hard to imagine a more delightful companion in the hot days of midsummer than this cool, luxurious hammock bed, with its pockets, shelves, seats and every convenience for comfort.

"When I Reflect

that if I had not used Ayer's Hair Vigor my hair would have been thin and faded, instead of glossy and abundant, I realize how much of her charm a woman owes to beautiful hair. It is the one feature of woman's beauty that may be preserved in spite of age and time."

Ayer's Hair Vigor is a standard toilet preparation. It restores the normal color of gray or faded hair, and makes hair grow.

SCIENCE NOTES

The appearance of another European insect pest, the brown-tailed moth, in the orchards of eastern Massachusetts, must be discouraging to those who are intrusted with the responsibility of fighting the gipsy moth. It is rash to introduce strange birds, as the sparrow plague has proved, but may there not be an acclimatizable bird of kindly manners to which the brown-tailed moths are tid-bits?

The experiment of introducing European birds, tried in Oregon a few years ago, has apparently succeeded. The nightingales seem to have died out, but the Willamette Valley is full of skylarks, and a dozen or more other varieties, including starlings, thrushes, robins, linnets and finches, seem to be flourishing. The pheasants, very carefully protected at first, have grown so plentiful that they have become a menace to the grain fields and will have to take their chances with the other game birds of the region.

A surgical experiment of great interest took place in Buffalo last winter and its success has been shown recently by the use of the X rays. F. H. Moir, the foreman of a factory at Niagara Falls, was brought to a Buffalo hospital with a crushed leg. Dr. Wilcox removed the crushed bone and inserted in its place a portion of a live sheep's bone five inches in length but of a different shape. The graft shows vitality at each end which is extending toward the center, and already the sheep's bone is half an inch wider than when it was put in. The surgeons are assured that their patient will entirely recover the use of his limb.

Congress has appropriated $5,000 for the investigation of the water hyacinth, a beautiful plant introduced from Mexico to the bayous of Louisiana and thence to Florida, where its abundant and peculiar growth threatens to put a stop to navigation in the St. John's River and to choke up the ponds of the State into which it has been introduced. It is carried in floating masses into the channels and accumulates in the bays and about bridges or other obstructions, stopping the steamboats and making logging and fishing difficult or impossible. It is hoped that a parasitic disease may be found and introduced which may check its growth, and in the meantime the experiment of dredging it out of the channels is being tried.

A French scientist, M. Stanislas Mennier, quoted in *Harper's Weekly*, has been trying his hand at a solution of the puzzling question of the duplication of the so-called canals on the planet Mars. This doubling often appears and disappears quite suddenly and has in the past given rise to serious controversies among the astronomers. M. Mennier shows that it might be produced by a light mist hanging over the surface of the planet, which would allow both the canals and their shadow upon the mist itself to be seen apparently side by side. This is ingenious and interesting, but (as he is not a speculative theologian) we shall not expect the author of the theory to excommunicate his astronomical brethren if they reserve their judgment in regard to it.

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Prayer is to me the quick and instant recognition that all law is God's will, and all nature is in God's hand, and that all our welfare lies in linking ourselves with his will and placing ourselves in his hand through all the operations of the world and life and time. —*R. F. Horton, D. D.*

OBSERVATION SLEEPING CARS ON B. & O.—Commencing Sunday, June 13, the B. & O. R. R. will place in service, between Baltimore and Chicago, *Pullman Observation Sleeping Cars*. The cars have a saloon parlor in the rear, furnished with easy arm-chairs, upholstered revolving chairs and sofas This will enable passengers to view with better advantage the scenic wonders that have made the B. & O. famous.

B. & O. SUMMER BOOK.—The Baltimore & Ohio Railroad has just issued a very handsome book for summer travel, describing the mountain resorts, springs and baths located on and adjacent to its lines; also the various watering places on the Atlantic coast. The routes for reaching them are set forth in a comprehensive and clear manner. The book is printed on fine paper, beautifully illustrated and will prove of valuable assistance to parties contemplating a summer tour. Copies can be had by applying to various B. & O. agents, or by sending ten cents in stamps to cover postage to J. M. Schryver, General Passenger Agent, Baltimore, Md.

SIXTY SUMMER TRIPS.—Messrs. Raymond & Whitcomb have arranged a most tempting list of short summer excursions, occupying from five to nineteen days, to the chief resorts of the Middle States, New England and Canada. These tours are very popular, and are carried out with the same attention to details that characterizes all of the enterprises of this firm. In addition to these shorter trips there are more extended tours to the Yellowstone National Park, the Northwest, Alaska, California, Hawaii, Japan, China and Europe. Those desiring descriptive circulars of the various tours can secure them without cost of Raymond & Whitcomb, 296 Washington Street, opposite School Street.

MONTREAL VIA CRAWFORD NOTCH.—A special arrangement for American Institute. It is announced that a special train will be run via the Western Division, B. & M. Railroad, Lawrence, Haverhill, Dover, North Conway and the sublime Crawford Notch to Montreal. This train will leave Boston at 9 A. M, July 8, and will undoubtedly arrive in Montreal in the early evening. Arrangements have been made with Col. Oscar G. Barron to serve one of his famous Fabyan House dinners at the nominal charge of seventy-five cents. There should be 500 teachers and their friends, at least, who wish this most delightful of all the attractions *en route* to Montreal. How accommodations may be arranged for all is set forth in a circular just being issued by the Canadian Pacific Railway, which also gives all other necessary information, including side trip rates and attractions, and is a fitting supplement to their charming illustrated book on Montreal, either of which is obtainable of various prominent teachers and railway agents in New England, or at the company's office in Boston.

URIC ACID
POISON

Eminent medical authorities emphatically attest the claim that

**BUFFALO
LITHIA
WATER**

IS A NATURAL SPECIFIC for URIC ACID POISONING in its varied forms, embracing Gout, Rheumatism, Lithiemia, Stone of the Kidney or Bladder, Bright's Disease, Neuralgic Affections, Nervous Prostration, Nervous Headache, Eczema, Dyspepsia, etc. In other conditions also this poison shows itself in swellings of various parts of the body, Dropsical effusion, an unnatural Drowsiness or Coma and Convulsions, and not infrequently is sudden and fatal in effect. Used as a common beverage or table water it will be found a sure PREVENTIVE of all troubles arising from URIC ACID POISON.

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is for sale by Grocers and Druggists generally. Pamphlets on application.

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Free.

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Every one having the care of a house or an institution should have it.

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Continental, 1898, $50
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Continent, 1897, $33

High-grade Wheels at fair prices. Peers of the best. Light. Easy running. Very strong. Made upon honor. Uniform standard.

You pay only for the Bicycle. No charges for business frills. Can be bought only of

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Our store at Broadway and Tenth Street is the natural center of New York retailing. In point of time and convenience it is the nearest large Store in New York to the Grand Central Station.

COMMENCEMENT DATES

The following list includes the Commencement and Anniversary days of the leading educational institutions:

UNIVERSITIES AND COLLEGES

Adelbert, Cleveland, O.,	June 23
Amherst, Amherst, Mass.,	June 30
Bates, Lewiston, Me.,	July 1
Beloit, Beloit, Wis.,	June 24
Berea, Berea, Ky.,	June 23
Bowdoin, Brunswick, Me.,	June 24
Colby, Waterville, Me.,	June 30
Dartmouth, Hanover, N. H.,	June 30
Doane, Crete, Neb.,	June 24
Gates, Neligh, Neb.,	June 23
Hamilton, Clinton, N. Y.,	June 24
Harvard, Cambridge, Mass.,	June 30
Hiram, Hiram, O.,	June 24
Lafayette, Easton, Pa.,	June 23
Massachusetts Agricultural, Amherst, Mass.,	June 23
Michigan, Ann Arbor, Mich.,	July 1
Middlebury, Middlebury, Vt.,	June 30
Mt. Holyoke, South Hadley, Mass.,	June 23
New York (Coll.), New York, N. Y.,	June 24
Oberlin, Oberlin, O.,	June 23
Pomona, Claremont, Cal.,	June 30
Radcliffe, Cambridge, Mass.,	June 29
Ripon, Ripon, Wis.	June 23
Smith, Northampton, Mass.,	June 22
Trinity, Hartford, Ct.,	June 24
Vermont, Burlington, Vt.,	June 30
Wellesley, Wellesley, Mass ,	June 22
Wesleyan, Middletown, Ct.,	June 30
Williams, Williamstown, Mass.,	June 23
Wisconsin, Madison, Wis.,	June 24
Yale, New Haven, Ct.,	June 30
Yankton, Yankton, S. D ,	June 23

SEMINARIES AND ACADEMIES

Abbot, Andover, Mass.,	June 22
Lawrenceville, Lawrenceville, N. J.,	June 22
Leicester, Leicester, Mass.,	June 21
Phillips, Andover, Mass.,	June 24
Phillips, Exeter, N. H.,	June 22
Pinkerton, Derry, N. H.,	June 18
St. Johnsbury, St. Johnsbury, Vt.,	June 18
Thayer, Braintree, Mass.,	June 26
Wheaton, Norton Mass.,	June 23

WILL MEET IN MONTREAL.—Attractive vacation convention of the American Institute of Instruction. The city of Montreal in late years has become one of the most popular tarrying places for the summer tourist on the continent. Retaliatory tariffs can never serve to bar out the American visitor from his annual enjoyment of Canada's picturesque scenery, and they certainly will never temper the proverbial hospitality of the people of Montreal toward their Yankee cousins. The members of that great educational organization, the American Institute of Instruction, are to be felicitated on the fact that their annual meeting is this year to be held in this charming city by the St. Lawrence, the sessions to begin July 9 and continue till the 12th. For various reasons this is expected to be one of the most notable conventions ever held by the institute. It occurs in the midvacation season, is to be held in one of the most salubrious, picturesque and historically interesting sections of North America, and will be subject to a low priced excursion rate that will place it within the reach of all. The program of the meeting itself will be interesting to all who are in sympathy with educational movements, and especially helpful to all grades of teachers and school officers. The Dominion of Canada has some of the brightest speakers and strongest educational thinkers of America, and their leaders will have a place in the official program. Some of the most prominent educational workers in the United States, including both men and women, will also be heard, and one of the striking features will be a meeting in honor of Hon. Henry Barnard of Hartford, who, at the age of eighty-seven, is the most eminent living educator. Special preparations for the accommodation of the visitors have been made by their Montreal entertainers and the committee in charge. The rates at the first-class hotels will be from $1.75 to $3.00 a day, and from $1 00 to $1.50 a day at private boarding houses. The round trip excursion fare from Boston by any direct route will be $9.00, with correspondingly low rates from other New England points. Innumerable side trips from Montreal may be enjoyed, including excursions to the Ottawa River by rail and back by boat down the St. Lawrence and the famous Lachine Rapids for $1.00; to Quebec and return by rail $3.50, or one way by boat $5 00; and from Quebec to the picturesque Saguenay River, by boat both ways, $4.00. Opportunities for independent side trips to the far-famed Thousand Islands, the city of Toronto, Niagara Falls and other noted places along the Canadian border will also be offered. Participation in all these reduced rates will be contingent on membership in the institute. This costs only $1.00, and membership is not restricted to those who are actually connected with school work. Applications for board in Montreal may be sent to Mr. E. W. Arthy, Superintendent of Schools in that city, and for out of town accommodations to W. A. Kneeland, Montreal. Information regarding excursion tickets from Boston may be obtained at City Ticket Office, 322 Washington Street, Union Station and the principal ticket offices on the Boston & Maine system. The tickets are good going July 5 to 9 and good returning July 12 to 31. Stop-over privileges will be allowed at points north of Plymouth, White River Junction, or North Conway.

4 These competitions will be conducted monthly during 1897

First Prizes, each of $100 Cash	$ 400
20 Second Prizes, each of $100 Pierce Special Bicycles	2,000
40 Third Prizes, each of $25 Gold Watches	1,000
Cash and Prizes given each month	$3,400 12
Total given during 12 months 1897	$40,800

HOW TO OBTAIN THEM. Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with Number of the District competitor lives in. The districts are as follows:

NAME OF DISTRICT.

1 **New York City, Brooklyn, Long and Staten Islands, and New Jersey.**
2 **New York State** *(outside of N.Y. City, Brooklyn, Long and Staten Islands).*
3 **Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.**
4 **The New England States**

$3,400.00 GIVEN AWAY EACH MONTH IN CASH, BICYCLES AND WATCHES FOR SUNLIGHT SOAP WRAPPERS

The Bicycles are the celebrated **Pierce Special,** 1897 Pattern, m'f'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First-class Nickle Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

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RULES. 1. **Every month during 1897,** in each of the four districts, prizes will be awarded as follows:

The **1** Competitor who sends in the **Largest Number** of coupons from the district in which he or she resides will receive **$100 Cash.**

The **5** Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Pierce Special** bicycle, price $100.00.

The **10** Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Gold Watch,** price $25.00.

2. The Competitions will **Close** the **Last Day of Each Month** during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.

For Catarrh — Hay-Fever — Cold in Head
ELY'S CREAM BALM CURES COLD IN HEAD
CATARRH
ROSE-COLD
HAY-FEVER
DEAFNESS
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TRADE-MARK
ELY BROS. NEW YORK

ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City.

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Itching, irritated, scaly, crusted Scalps, dry, thin, and falling Hair, cleansed, purified, and beautified by warm shampoos with CUTICURA SOAP, and occasional dressings with CUTICURA, greatest of emollients and skin cures.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. ☞ "How to Cure Hair Humors," free.

SKINS ON FIRE with Eczema instantly relieved by CUTICURA REMEDIES.

REDUCED FROM $25 TO $10

This Most Wonderful Treatment Now Within the Reach of All.
Circulars, Testimonials, etc., Free.
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General Agent for the New England States.

BLANCARD'S

PILLS AND SYRUP OF Iodide of Iron

THE MOST SUCCESSFUL REMEDIES OF EUROPE, for ANÆMIA, POORNESS of the BLOOD, CONSTITUTIONAL WEAKNESS, SCROFULA, Etc.
None genuine unless signed "BLANCARD, 40 rue Bonaparte, Paris." ALL DRUGGISTS.
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MARSHALL'S CATARRH SNUFF
CURES CATARRH

It has never been equalled for the instant relief of Catarrh, Cold in the Head and Headache. Cures Deafness, restores lost sense of smell. Sixty yrs. on the market. Price 25 cts. at all Druggists or by mail postpaid.
F. C. Keith, Mfr., Cleveland, O.

LADIES! your beauty depends on your health. Are you suffering from any of the ailments which cause impaired digestion, nervous prostration and premature age? You need

...VITAL TONE...

It never fails. Sent, postpaid, securely packed, on receipt of one dollar. VITAL TONE CO., No. 1 Beacon St., Room 76, Boston, Mass.

Forgotten Stomachs.

Your stomach is only right when you are unconscious that you have one. Any distress after eating calls for

Tarrant's Effervescent Seltzer Aperient.

It corrects acidity, aids digestion, and rids the stomach and bowels of disease producing bacteria. Cures constipation and biliousness. *50c. and $1.*

TARRANT'S SELTZER APERIENT TRADE MARK REGISTERED.

Sold by Druggists for 50 years. TARRANT & CO., Chemists, New York.

RISIBLES

Dr. Quint used to tell a story of a very dignified lady, whose equally dignified husband, quite a prominent man, was slightly recovering from paralysis. In fact, he partially recovered his speech and spent most of his breath in expletives at his body-servant. His wife was one day telling some visitors how remarkable it was that the gentleman still survived. Said she, with perfect unconsciousness of the joke, "The doctor says it is only his unusual *vituperative* power that keeps him alive."

"What sort of band is that playing under the window?"

"As nearly as I can judge from their dress and general appearance, the fiddler is an Italian, the trombone player is a German, the man with the clarinet is an Englishman, the drummer is a Russian and the flute player is a Frenchman."

"Then it must be the 'European concert' we've heard so much about."

"Why, mother," said Farmer Gray to his wife, "what be you a-lookin' at John's bicycle so long for?"

"I was a-wonderin', Silas," said she, "if I couldn't have one of them ere things that tell how fur you go hitched to me somewhere. I'm cur'us to know how many miles I travel in a day doin' this ere housework."

A Maine woman called on a local insurance agent the other day to inquire about a policy for her house. "Ye see, 'square," she said, "we haven't had it insured for some time. We've been kinder trustin' in the Lord for better'n seven year; but, to my mind, in these times it's ter'ble risky."

An old lady, who was bewailing her misfortunes, being told that she ought not to dwell upon her troubles but should try to rise above them, replied firmly, "Young man, when the Lord sends us tribulations he expects us to tribulate, an' I ain't a-goin' to disappint him."

"Dear me!" said Mrs. Wickwire, looking up from her paper, "but women are getting brave nowadays." "Brave?" echoed Mr. Wickwire. "Yes. Here is a story about a woman who shot a mouse. She—pshaw! I read it wrong. It was only a moose."

"Do you ever catch any whales, captain?" asked a fair passenger on the ocean liner. "Often, ma'am," answered the dignified captain. "How very wonderful! Please tell me how you catch them." "We drop a few of the old salts on their tails, ma'am."

He: "So you visited Pompeii?" *She:* "O, yes." *He:* "How did you like it?" *She:* "Well, I must say I was awfully disappointed in the place. Of course it was beautifully located and all that, but it was so dreadfully out of repair!"

Josiah Hayseed, after having heard Paderewski, was asked his opinion of the entertainment. He replied: "Them parts thet hed er tune to 'em wus all right, but I can't see no good in them Beethoven's snorters."

"I wish merely to remark," said the parrot that had come in a cage all the way from Boston, "that my name is not Polly, and I do not desire a cracker. Will some person kindly bring me a plate of beans?"

"What makes that hen in your back yard cackle so loud?" "O, they've just laid a corner stone across the street and she's trying to make the neighbors think she did it."

AFTER THE CONFERENCE

It used to be a custom among the Methodist preachers to open their annual conferences with the hymn:

And are we yet alive
To see each other's face?

In a certain town where the conference was held the preachers were treated with extraordinary hospitality. Every housekeeper had the table groaning with fried chicken and yellow gravy. All the choice fowls were killed off to satisfy the white-cravatted epicures. The day after adjournment the evening paper of the town had a picture showing two scrawny-looking young roosters peeping at each other out from under the barn and then crossing their necks, saying:

And are we yet alive
To see each other's face?

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BAPTISTS AND CLOSE COMMUNION

Most Baptists in the United States are as widely separated from the brethren of their own denomination in Great Britain as from Congregationalists in this country. To be logical, they would have to refuse to commune with English Baptists on the same grounds that they decline to commune with Free Baptists in this country. This, probably, was one important reason why Mr. Spurgeon never was urged and never seemed inclined to visit America. *The Sword and Trowel*, which was his magazine, reports his answer to the question, Is Close Communion Scriptural? It is easy to imagine what the effect would have been had he made his answer to a Baptist congregation in this country. He said:

> You must argue that question among yourselves, brethren. I will suppose, for a moment, that close communion is right and Scriptural, and if so, you ought never to have any communion with any unbaptized person; you should never pray with him nor praise God with him, for that is a form of fellowship; you should not be a sharer with him in any spiritual blessing—in fact, you should not go to heaven with him. If, on the other hand, it is right and Scriptural to give to a brother in Christ that which is the reality and essence of Christian communion, you may as well have fellowship with him in that which is the sign and symbol of your true union in the Lord.

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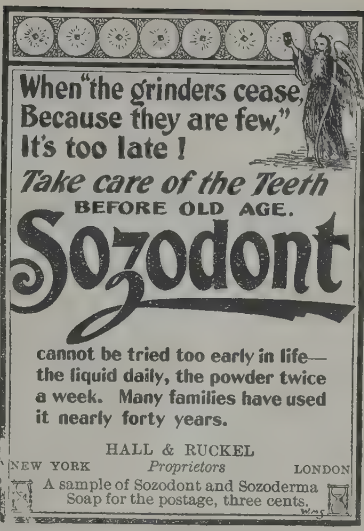
A prayerless race of men has never been fed long; it has soon ceased to exist. God's plan of salvation and ordering of the universe includes prayer as a means of blessing and good things as an answer to prayer. God says, "I make you a co-worker with me"—*J M. Tyler.*

After a Day's Hard Work
Take Horsford's Acid Phosphate.
It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.



When "the grinders cease,
Because they are few,"
It's too late!
Take care of the Teeth
BEFORE OLD AGE.
Sozodont
cannot be tried too early in life—the liquid daily, the powder twice a week. Many families have used it nearly forty years.
HALL & RUCKEL
NEW YORK *Proprietors* LONDON
A sample of Sozodont and Sozoderma Soap for the postage, three cents.

On a red hot day Hires Rootbeer stands between you and the distressing effects of the heat.
HIRES
Rootbeer
cools the blood, tones the stomach, invigorates the body, fully satisfies the thirst. A delicious, sparkling, temperance drink of the highest medicinal value.
Made only by
The Charles E. Hires Co., Phila.
A package makes 5 gallons.
Sold everywhere.

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EITHER LOCK-STITCH OR CHAIN-STITCH
ANY STYLE OF CABINET WORK.
Sold for Cash, or Leased.
Old Machines Exchanged.
SINGER SEWING-MACHINES ARE SOLD ONLY BY
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THE "PILGRIM ENDEAVOR" LIBRARY

The following books are not the old-fashioned kind, but have all been published within the past few years They are by some of the best writers for young folks. They are not English books reprinted, but are all by American authors and copyrighted. All have been strongly commended and many have been remarkably successful. Hundreds of schools no doubt have them in their library. Those who have not should welcome this offer. We sell them only in sets at this price, but can sometimes arrange to substitute other books of equal value to save duplication. The books are all handsomely illustrated and strongly bound in cloth, uniform in style, making a very handsome set. The titles are well assorted and the list contains something adapted to readers of all ages above the primary.

Title.	*Author.*	*Pages.*	*Price.*
Dear Gates. One of the brightest and most charming stories of this gifted author.	Josephine R. Baker.	333p.	$1.25
Pen's Venture. The venture was an attempt to help and elevate the cash girls in a big store.	Elvirton Wright.	278p.	1.25
The Patchwork Quilt Society. Natural history taught in an entertaining way.	Mary S. Corning.	280p.	.75
Three Years at Glenwood. The story of a girl who made the most of herself.	Margaret E. Winslow.	362p.	1.25
The Enderby Bible Class. How some young people decided upon their motto for life.	Margaret E. Winslow	320p.	1 25
One Girl's Way Out. A way out of a thoughtless life into one of serious purpose. A lady lent one book by this author to fifty eight families, wearing out two copies by use in this way.	Howe Benning.	368p.	1.25
The Sewells. Teaches that there is a work in the world for every one to do.	Margaret E. Winslow.	358p.	1.50
Eleanor and I. A story of the superstitious days of Richard II.	Mary E. Bamford.	335p.	1.50
Asaph's Ten Thousand. Tells how labor troubles were settled on a Christian basis.	Elizabeth Glover.	325p.	1.50
The Choir Boy of York Cathedral. Five good stories, each full of interest.	Rev. A. S Twombly.	392p.	1 25
Patty's Granduncle. Showing how disinterested friendship was tested and rewarded.	Helen P. Barnard.	425p.	1.50
Boyhood of John Kent. A story of travel and adventure with strong temperance teaching.	Willis Boyd Allen.	388p.	1.50
Knives and Forks. Tells about two classes of young people and how each influenced the other.	Mrs. Frank Lee.	402p.	$1 50
Chubby Ruff. A bright book for children.	Prof. Geo. Huntington.	200p.	1 00
Christmas at Surf Point. A sprightly story by a popular author.	Willis Boyd Allen.	168p.	1 00
Marie's Story. A story of Huguenot persecution and Christian bravery	Mary E. Bamford.	145p.	90
Fussbudget's Folks. One of the brightest books by this excellent writer for children.	Anna F. Burnham.	198p.	1 00
St. Peter and Tom. Two unlikely heroes develop Christian principles through adventure and trial.	Belle S. Cragin.	196p.	1.00
Janet and Her Father. A story of Scottish persecution under Claverhouse.	Mary E Bamford.	200p.	1.00
Four Miles From Tarrytown. A story of war time and its influence on the home.	Fanny H. Gallagher.	200p.	1 00
Duxberry Doings. The effect of wholesome rural life on a frivolous city girl.	Caroline B LeRow.	400p.	1 25
In the Vulture's Nest. A historical story of the time of the St. Bartholomew Massacre.	Mildred Fairfax.	396p.	1 50
At Mount Desert. The story of a summer on the Maine coast.	Mildred Fairfax.	374p.	1 50
Marjoribanks. This story emphasizes purity of life, of speech and of heart.	Elvirton Wright.	280p	1 25
Neighbors in Barton Square. A story which touches the heart and teaches lessons of helpfulness and self sacrifice.	Alice Eddy Curtiss.	346p.	1 50

The list price of the above 25 books is $31.10. We offer the set for $16.00 net.

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Volume LXXXII *Number 25*

THE CONGREGATIONALIST

Boston Thursday 24 June 1897

Si jeunesse savait! Si viellesse pouvait!

If Youth Could Know

If youth could know, what age knows without teaching,
Hope's instability and Love's dear folly,
The difference between practicing and preaching,
The quiet charm that lurks in melancholy;
The after-bitterness of tasted pleasure;
That temperance of feeling and of words
Is health of mind, and the calm fruits of leisure
Have sweeter taste than feverish zeal affords;
That reason has a joy beyond unreason,
That nothing satisfies the soul like truth,
That kindness conquers in and out of season—
If youth could know—why, youth would not be youth.

If age could feel the uncalculating urgence,
The pulse of life that beats in youthful veins,
And with its swift. resistless ebb and surgence
Makes light of difficulties, sport of pains;
Could once, just once, retrace the path and find it,
That lovely, foolish zeal, so crude, so young,
Which bids defiance to all laws to bind it,
And flashes in quick eye and limb and tongue,
Which, counting dross for gold, is rich in dreaming,
And, reckoning moons as suns, is never cold,
And, having nought, has everything in seeming—
If age could do all this—age were not old!

Written for The Congregationalist by
SUSAN COOLIDGE

THE BUSINESS OUTLOOK

The signs multiply from day to day that the general trade situation in this country is on the mend. The movement of merchandise is fair, the principal thing needed being an advance in prices of staples and commodities. It would be difficult to make many believe that goods were moving in as large volume as in 1892, yet such is the case. Business men at first sight don't understand how this can be so, because they do not look at tonnage figures but at those representing profits.

In the latter, it must be admitted, that for the past three or four years the margin has been dwindling. However, production has been curtailed as one of the results of the lack of profit, and there is every reason to believe that the situation has been cleared to such an extent as to make a gradual rise in commodity values inevitable. In this connection it should be remembered that a comparatively small advance in prices will mean a great deal as to the margin of profit for manufacturers.

The encouraging feature of the whole business situation is that orders for goods for fall delivery are increasing and at steady prices. The movement thus far, or rather the volume of orders, exceeds that of a year ago. This is, of course, very gratifying, and it is thought that if the tariff bill can be disposed of during the early days of July the fall season will be a very active one. The improvement in iron and steel is maintained. Print cloths have likewise advanced a fraction, which is considered a forerunner of higher prices in all manufactured cotton goods. The latter, however, continue quiet, although a better inquiry in New York is noted. Crop prospects are promising, and the wheat harvest is expected to be large.

In the stock market, while a reaction in prices has been expected, the feeling remains confident and bullish in the extreme. The bettering trade conditions, together with the prospect of an early settlement of the tariff, make Wall Street interests inclined to speculate on the long side of the market. There are, moreover, very good indications that the stock market is in the hands of big men who have started the present upward movement for big profits, and that, barring some unforeseen contingency, values will continue to be manipulated in an upward direction.

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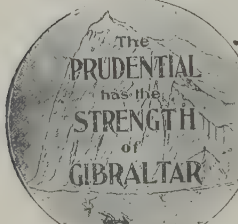

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WHEN Queen Victoria came to the throne Martin Van Buren, the first President of the United States who had taken no personal part in the war of the Revolution, had just been inaugurated. Side by side, with not infrequent misunderstandings, but no open contests, the two countries have in sixty years grown in numbers and in power, the differences of government being indicated by the fact that the English queen, during her long reign, has been in official communication with seventeen different Presidents of the United States. Americans look on with cordial sympathy and good feeling while our neighbors across the sea are celebrating with religious rites and civic pageantry the completion of these long years of the queen's service to her people, and wish her many happy days of peace in which to enjoy the loyal affection of her subjects. If, because we are not Britons but Americans, her position as head of one of the greatest of modern empires appeals less to us than her private character, and her unaffected piety and loyalty to duty more than her, to us, anomalous and doubtful position as "head of the church," we are none the less sincere in our hope that she may still serve her generation with a wisdom that makes for peace, and that the awakened imperial self consciousness which has come to her subjects all round the world in these jubilee days may serve to make them strong for righteousness and considerate of the rights and needs of the weaker peoples of the earth.

We noted briefly last week the conviction and sentence of a Boston clerk and contractor for stealing from the city by falsifying pay rolls, but the matter deserves a somewhat larger notice. Apparently these two men had learned in a bad school of politics to draw a distinction between cheating and cheating the government. To steal from an individual, according to this way of thinking, is disgraceful and well deserves the penalties of the law, but to steal from all the individuals of a neighborhood organized as a city or a State is well enough, if only it be done so quietly or cleverly as to elude attention. Theft from a neighbor is larceny, but theft from neighbors is a legitimate exercise of wit and skill. There is great power to salve the conscience in that single letter S. How often do we hear it said of a political leader high in public life that he is an "honest" man, by which is not meant that he is strictly scrupulous in all his relations to the public, but only in his relations to individuals. He would not steal from or be careless of your private estate, but he connives at carelessness and theft from your public estate, and perhaps builds up his own political fortunes by promoting notoriously unfit men for places of public trust. It is as a blow to this false and corrupting distinction of morals (or rather of immorals) that we welcome the conviction and punishment of these two particular robbers of public funds.

It is noticeable, we think, that more of our churches than formerly are observing the anniversaries of their foundation, and are doing this in a more intelligent and enjoyable manner. This is wise. It causes some trouble to make ready for such a celebration, but it pays well. There is an evident quickening of interest in the church. Many well disposed but hitherto not specially enthusiastic towards it become zealous. It does all good to see something of the living ex-members, and to hear from those who cannot be present. It enkindles more heartily the loyalty of the young people to the church. It makes plain in an agreeable way something of the fraternal feeling for the church which neighboring churches cherish. It has real value in helping to impress upon the whole community the importance of the Christian religion to one and all. The church which neglects such observance may think the matter trivial and imagine that it does not lose very much. But it loses more than it appreciates. Let it once do honor to such an occasion and it will understand how real, even if somewhat indefinable, the benefit is which is gained. The older churches of course possess records of chief historic interest, but even the young churches soon grow to have abundant reason for proper self-congratulation in their retrospects. Let the custom, already very common, become universal.

It is usually half-hearted belief that fears discussion. Men who are sure of their ground do not expect to be swept off their feet by gusts of opposition. Truth is best established by free utterance of all honest views concerning it. To any of our readers who profess alarm because we admit divers views to our columns, or because we do not give with every contributed article a positive utterance of our own position on the subject treated, we commend Milton's counsel, which is as appropriate today as it ever was:

> Though all winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously, by licensing and prohibiting, to misdoubt her strength; let her and falsehood grapple; who ever knew truth put to the worse in a free and open encounter? . . . She needs no policies, nor stratagems, nor licenses to make her victorious; those are the shifts and the defenses that error uses against her power; give her but room and do not bind her when she sleeps.

Philosophy offers strong reasons to hope that all men ultimately will be saved. Salvation is assuredly offered to all mankind. And He who offers it is almighty. But so long as the acceptance of that offer depends on the will of those to whom the offer is made, no man has yet appeared who understands human nature well enough to declare with authority that salvation will ever be universally accepted. The only one who could do this is the man Christ Jesus. And he has not done it. To our view, Dr. Packard's Appeal to the Highest Court, printed on another page, is so far unanswerable. Candid study of the words of Christ convinces us that he was moved in all his mission to earth by the consciousness that sinners against God's law are in real and awful peril of endless moral death, and that refusal of his offers of deliverance aggravates that peril till, when continued long enough, there is left no ground for hope. In the face of Christ's teaching, as we understand it, to proclaim the final salvation of all men would be to assume a responsibility from which a thoughtful Christian would recoil. Whatever argument for it we may find in philosophy, it was not Christ's teaching, and therefore it cannot be ours.

It is a mistake to suppose that the occasional and too frequent instances of lynching in the United States are due to a spirit of lawlessness peculiar to this country. They spring from a disregard of law, of course, but the same thing exists and manifests itself in much the same way in other countries. Moreover, lynching, bad as it is, is not as bad as assassination, which is common in some countries. Lynching is not the act of an individual, but of a body of men, sometimes a multitude, and often, among us, of a body of men who, however mistaken, are eager to vindicate justice, for which they deem legal process too slow or too uncertain. We condemn lynching unqualifiedly. It is a disgrace to civilization. Yet it is not quite as evil as some of our foreign critics suppose. But it is high time that it were caused to cease. We do not wonder that our colored fellow-citizens, who have furnished too many victims, are aroused on the subject or that their gatherings of clergy are discussing it afresh. Their public protests and resolutions and those of other upright citizens doubtless will do good. But there never will be any satisfactory remedy except the general fortifying of reverence for law and good order in all our communities. The lesson needs enforcement that law must be obeyed because it *is* law, and that no man, no matter how wise and good in other respects, may venture to disregard it. Then evil laws will be quickly modified or rescinded, and all lawbreaking will come to be regarded with as much abhorrence as most breaches of the law now receive. This is Christian, as well as civil, common sense.

THE MOON OF LEAVES

The pluvial days of early June were not encouraging to wanderers in wood or meadow paths. By way of compensation, however, they have brought the foliage everywhere to an unwonted perfection of luxuriant beauty. The desiccating winds and scorching heats of breathless summer days have not begun their work and clouds look down upon such leafage as our hurrying climate seldom waits to show. In the calendar of those who love the open sky and the wood dimness, this month of the meadow's growth and the full wood shadows is emphatically the moon of leaves.

The world is like a festival. Its ways seem full of merry crowding folk in gala dress, bent upon making use of every moment of the favorable time. The strength of youth is in its out-reaching of boughs and up-springing of grain. It is a busy world, but not too busy to listen for the wind's music and the bird's ecstasy of song. It is no longer necessary in this perfection of June leafage to pick and choose the point of view. The world for once is beautiful wherever grass grows and trees lend their shadow and water runs.

The meadows are gay with moon daisies and buttercups and clover, while the worn-out fields make their protest against starvation with spikes of sorrel in ruddy background for sparse blades of meager grass. The eye wanders delighted over an infinitely varied beauty on rounded slopes and in the lush growth of hollows. All trace of harsh or broken outline has for the moment disappeared from field and hill, as the rough strength of a man's life is sometimes rounded out by the growing enthusiasm of affection. Then comes the wind who, man like, tends to become a poet in the spring, and invents new pictures of harmony and beauty. The waving grasses yield, but will not yield too far. They return to bow their heads again to the wind's piping in a continual play of strength and fragile beauty. It is worth while to grow, if only for a happy day of June, and we may hope that the life of man more precious than any other of God's works may outlast its perishable beauty, even though "in the morning it is like grass that groweth up. In the morning it flourisheth and groweth up. In the evening it is cut down and withereth."

This, too, is the hour of perfected beauty in the hemlock woods. To enter their cool shadow is like stepping from the full sunlight of the street into the dim, religious light of some great church. The lofty columns that uphold the roof and the floor, strewn with cones and needles, have attained their summer hue of warm cinnamon red. A light rain of falling needles tells us that the wind is busy and that it is ripening time. This stirring wind, although not felt, is seen even here, indeed, in noiseless swaying of tree trunks and moving outlines of the sungleams on the broken floor. It is shadow that moves, not light, is the lesson of the hour of forest worship. The light shines on, ready to enter at all openings which are made for it. Clouds are eclipse. Night is but the hiding of the earth in its own shadow. Above all and behind all the sun is shining in serenity of strength.

What can the bumblebee be wanting in these cool shades that he goes stumbling about among the roots and stones? Surely he has no liking for the green worms that let themselves down by long threads from the hemlock boughs for the convenience of the catbird, who flies nestwards with his beak full of choice, wriggling morsels. There is food enough, too, for the phœbe, lover of shadows, who hovers with quick wing strokes, hawking for the gnats that show in the sungleams, and then perches upon a jutting point of rock and goes through his wagtail drill with practiced skill and complete self-satisfaction.

Across an open glade on the hilltop flies posthaste a rose-breasted grosbeak, but stops short and dodges into a tree at the sight of mortals resting in the neighborhood of his nest. There he sits, a spot of fire among the leaves, and wishes he were rid of us. How many generations of mortals must walk circumspectly and be on their good behavior before we can win the confidence of the birds? Perhaps some elimination of original sin and inherited suspicion may be necessary on both sides. The worst of it is that all gayly painted birds, like the grosbeak, have reason just now to be especially afraid of human women, who postpone the growth of their own wings by wearing those of slaughtered birds upon their hats. What shall we do if we cannot put our sisters forward as types for the birds of what is most trustworthy and compassionate among men?

Outside and above the dim wood spaces the hemlocks are clothed in that fresh summer dress which makes them for a while the most beautiful and cheerful of all our forest trees. Against the background of the darker green of last year's foliage and the soft blue of the summer sky their drooping, wind-tossed feathers are the embodiment of youth and grace. An open wood glade in their inclosure filled with young oaks and birches, with foreground of green moss and sparse rock grass, over which the white clouds move and dissolve in the faint blue sky, seems overflowing with glad life.

Yet even here man is regarded as an intruder. A gray squirrel hurries away with interrupted leaps. A chipmunk, homeward bound across the rocks, squeals with sudden fright and flings himself into his hole, at whose mouth his head presently emerges and remains fixed, unnoticeable but for the bright eye, white eyelid mark and rigid whiskers, studying the monsters on the rocks. After long vigil, which we sustain with much less patience than his own, he musters courage enough to stealthily emerge halfway and leap over the bare floor of hemlock needles toward the shelter of a bush. A chewink peeps out from the bushes and is gone again. The crows' low flight through the treetops is turned aside by the unwelcome presence. Only the bees and butterflies, each in its own fashion, industriously and aimlessly show their disregard of man.

The trees reach over to narrow or close in the woodland paths. The dewberry vines are all in blossom at our feet. Overhead a tulip tree lifts up its multitudinous cups. Through wood openings long slopes of a meadow snowy white with daisies gleam in the warm sun. A turn of the path brings us out at last to the full splendor of sunlight on the open fields. A poet might have imagined April, or perhaps October, but who could ever have risen to the daring imagination of the unstinted and impartial beauty of the moon of leaves.

THEOLOGICAL RESPONSIBILITY

The doctrinal basis of fellowship of Congregational churches as declared by the constitution of our National Council is that they "agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice; their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical." On this broad but safe platform Congregationalists by mutual consent stand together in common fellowship.

Within these limits there is room for decided differences in theological belief, and such differences have marked the successive stages of Congregational history. Parties have always existed within the denomination, and often representatives of one party have claimed exclusively to represent the entire body. Their interpretation of the Scriptures has seemed to them the only one in proper accordance with the great doctrines of the Christian faith. Not to go back of the present century, we may recall the sharp contention between Old Calvinists and Hopkinsonians, which would probably have resulted in the founding of two theological seminaries in Massachusetts had not the opposition to Unitarianism, which was then beginning to assert itself, brought both parties to unite against a common foe in forming Andover Seminary in 1808. Less fortunate was the issue of the conflict between Taylorism and Tylerism, which a quarter of a century later led to the founding of a second theological school in Connecticut, now Hartford Seminary. These contentions, once so intense as to destroy friendships and lead Congregational ministers to denounce one another to the Christian public, have so completely passed away that few now living could explain the differences of belief which caused division. Yet these are only two out of many illustrations. In the council of 1865 it seemed as though no statement of faith could be formulated on which all the delegates could agree, and the adoption of the Burial Hill Declaration was regarded as averting a grave danger of division. The affirmation of Dr. Budington, six years later, at the National Council in Oberlin—"we stand on the grave of buried prejudices"—has become historic. Yet new prejudices are continually arising, and some brethren are as ready to nurse them as others to dig their graves. Each time a notable funeral of this kind occurs there is great rejoicing in the new sense of unity as evidence of a larger bestowment of the Holy Spirit.

Present differences seem far more vital than those which are past, but not more vital than they seemed to contending brethren of those times. *The Congregationalist* is often urged to place itself squarely with one party or another within the denomination. It is admonished, on the one hand, that the traditional belief in the history of the Bible must be maintained; that a particular theory of the atonement must be defended; that the nature of future punishment must be clearly described and the beliefs which men must hold in order to escape it; and that if the editors of this paper do not do these things, we are shirking our theological responsibility. Further, we are told that we ought to point out the men who do not hold our views and warn the churches against their leadership.

On the other hand, we are exhorted to place ourselves in the front of advance movements in theology; to welcome and spread new light; to wake up to the fact that many of the theological beliefs of the past are already discarded; and to let the public know who the men are who retard the progress of the kingdom of God and how completely they are being left behind. We are assured by our friends in both parties that, if *The Congregationalist* would take its stand firmly on the positions they hold, it would demonstrate its ability for leadership and command greater confidence. It is even intimated that we might suppress or perhaps drive out of the denomination those who hold views which some of the brethren regard as unsound.

We are not ambitious to gain any such partisan leadership. We hold firmly to "the great doctrines of the Christian faith." We believe not only that those within the Congregational denomination may stand in fellowship on the basis of these doctrines, but that other denominations who hold them might come into closer relations, and thus hasten the advance of Christ's kingdom on earth. We hold our own views conscientiously, and we differ from some of those held by some of our brethren. But we labor and pray for this larger fellowship of believers in Christ. We believe that truth will be more firmly established by the union than by the division of disciples, and that greater knowledge of God will best be attained by giving respectful consideration to every discovery of him which those who profess to obey him claim to have made; and that the old saving truths of the gospel will most prevail through fair and candid discussion of them with brotherly spirit toward all disciples of Christ. We do not believe that enthusiasm for those truths is fostered by charges of heresy or threats of destroying the influence of those who bear the same Christian name, and who stand together outwardly as mutually accredited teachers of truth. Our faith is strong that the Holy Spirit, fulfilling the promise of Christ, is guiding his disciples into all the truth. To this guidance we reverently yield ourselves, and rejoice in the fellowship of those in whom the same Spirit is working, though with diversities of operations. We do not seek to avoid our theological responsibility. We remember the apostolic counsel, "Be ye, therefore, of sound mind." We would not forget the exhortation which accompanies it, "Above all things, being fervent in your love among yourselves." We are confident that theological problems will best be solved by "giving diligence to keep the unity of the Spirit in the bond of peace."

THE TYNGSBOROUGH COUNCIL

In our columns of church news we make mention of the recent ordination of Miss Sarah A. Dixon in Tyngsborough, Mass. One or two special features of the proceedings of the council deserve comment.

It is not usual for women to become pastors of Congregational churches. Already, however, there are nearly thirty women on our list of pastors, and several others have been regularly licensed to preach. Probably the number of women in the pastorate never will become large among us, but experience now has shown that there is no sufficient reason in the nature of things why some women may not make useful pastors. Every case must stand upon its own merits. Miss Dixon, who was a Methodist until she joined the Tyngsborough church a few days before the council, has passed creditably through both the academic and the theological departments of Boston University. She made a fine appearance under examination for ordination and seems abundantly qualified for the pastorate.

A peculiarity of this council more noticeable than its approval of a woman is found in the facts that a Baptist and also a Methodist church were invited to membership, and that three of the eleven individuals called were not Congregationalists. Seven of the thirty-three members present were not of our own order. The invitation of members of other branches of the church to sit in Congregational councils called for our own business is not absolutely unprecedented, but it is a mistake. The end sought to be obtained, usually to express a commendable spirit of fraternal courtesy, can be gained otherwise. Such an invitation is an example of looseness in practice which should not be approved. Only Congregationalists have any right to conduct our own denominational affairs, especially in inducting our pastors and extending our fellowship. To permit others to vote upon applicants for a place upon our official list of ministers is clearly inconsistent, however well intended, and is equally perilous.

In this instance, however—unless it be used hereafter as a precedent, as it should not be—no great harm is likely to result. The council, although not a pure and proper Congregational council, was Congregational in its large, controlling majority. The candidate also had become a Congregationalist by joining the Congregational church inviting her to its pastorate. Moreover, the representatives of other denominations courteously and carefully avoided influencing the action of the body. No criticism should be made upon them. The Baptists declined to vote, and the Methodists only voted after special request and in a complimentary way, without a possibility of altering the result.

The exceptional character of the council lay chiefly in the membership of some who are not Congregationalists. When the presence of such friends is desired, why do not our churches invite them in the letter-missive to come as honorary members without the right of voting? The compliment paid them then would be equally sincere and acceptable and no question of irregularity could arise.

LIVING IN THE LIGHT OF GOD'S KNOWLEDGE

Ignorance always causes the feeling of being at a disadvantage, sometimes of absolute helplessness. The wisest often appreciate this most keenly, because they understand better than others how much there is to be known. Their superiority over others in wisdom they see to be comparatively small, while nobody else appreciates as they do the magnitude of the possibilities of knowledge. This consciousness of ignorance, by whomsoever felt, is depressing. It sometimes almost unnerves us.

There is relief, however, in the thought of the divine knowledge. God knows all things and, so far as his wisdom is necessary to us, it is at our service freely and fully. If we are trying to live in unity of spirit with him and to do his will, the wealth of his wisdom is available by each of us, no matter how humble or needy we may be. He will not dispel for us all the mysteries or solve all the problems which perplex us. That would be to enervate us and to rob us of the opportunity of cultivating faith and courage. But so far as our honest study and earnest effort in our own behalf needs the enlightenment which he alone can afford, we may depend upon receiving it.

To realize that he who is our creator, our daily guide and ruler, our tenderest friend, knows all things and means to use that knowledge for our good is full of comfort. It is a help in the hour of temptation. We are checked, when likely to yield, by the recollection that the divine eye is upon us and that all the consequences of our sin are foreseen by him. It is a help in the day of trouble. It is consoling in some degree to be sure that God knows why we have been afflicted and how good can be made to result from our bitterest trials. Whatever knits us closer to our Heavenly Father is of present, permanent and the utmost benefit, and our consciousness that he is all-knowing as truly as all-loving helps to bind us fast to him.

Even the consciousness that he knows our follies and our faults should have the same effect. For we may remind ourselves that he understands, as no one else does, our struggles against sin. He knows of the secret inner strifes, the penitent resolutions to try again and again, the shame which we feel when we have been overcome, and the longings for goodness which, in spite of the evil within our hearts, we have. Yes, the more we reflect upon the divine knowledge, the better we comprehend that it throws steady light upon our human way.

CURRENT HISTORY

Hawaiian Annexation

The President's message accompanying the Hawaiian annexation treaty lays stress upon the long history of commercial and political relations and the offers of cession by the Hawaiian Governments in 1851 and 1893. Of the antecedent missionary relations the message, wisely, perhaps, says nothing. Most significant for the light it throws on the historic attitude of our Government is the answer of 1888 to the proposal for a joint guarantee of the neutrality of the islands by the United States, Germany and Great Britain declining on the ground that the relation of the United States to the islands was already sufficient for the end in view. The conditions of the problem have changed rapidly in the past few years, especially by the development of land hunger among the great nations, the relation of the reciprocity treaty to American commercial and agricultural interests, the development of a colonizing spirit by the Japanese and the proved capacity of the Hawaiian republic to sustain itself as a government with which it is safe to treat. The ex queen Liliuokalani has filed a protest, but can hardly, after her abdication, be regarded as a factor in the problem. How it looks to the people of American blood and sympathy in Hawaii is indicated by an extract from the Honolulu *Friend*, which we print in the department of Current Thought this week.

The Treaty

The treaty itself provides for the absolute cession of the islands. We are to assume all government debts and obligations, not to exceed $4,000,000, and to receive in return all government rights, lands and public property of every kind and description, the revenue and the proceeds of sale of which, except so far as used for the civil, military or naval use of the United States or local governments, is to be used solely for the benefit of the inhabitants of the islands for educational or other public purposes. Until Congress acts, the power of appointment to public office in Hawaii is vested in the President of the United States. Hawaiian foreign treaties are abrogated, but municipal law continues subject to the approval and amendment of Congress. Further Chinese immigration is prohibited, and the Chinese in Hawaii are excluded from the United States. Five commissioners, at least two of them residents of Hawaii, are to recommend legislation to Congress.

Public Opinion and the Treaty

So far as foreign interference is concerned there is a clear way for the treaty. Japan will, no doubt, make the best claim she can, but Count Ito, in an interview in London, has publicly announced that Japan will not create international difficulties in connection with Hawaii, and he undoubtedly knows the mind of his own government. The real difficulty which the scheme of annexation must encounter is in the division of American public opinion. The treaty contemplates the creation of a territory to be governed very much as the District of Columbia is governed, by the direct action of Congress but outside our continental bounds. By accepting oceanic territory we give bonds to become a naval power. Evidently we have come to the dividing of the ways. We must at last abdicate the real but undefined control which we have had over Hawaii, or we must assume full responsibility for its future, with all the resultant complications of our own political life, some of which are so threatening as abundantly to justify hesitation, if not actual refusal, to favor annexation. This is our dilemma, but the dilemma of Hawaii is that, if she cannot throw herself under our protection, she will be completely Japanized inside of a decade: The Americanization or Japanization of the islands is the question under debate, and it admits of no further postponement.

The Minister to Spain

The President, after long delay, has at last found a minister to Spain in the person of Gen. Stewart L. Woodford of Brooklyn, who has had considerable experience in public office as member of Congress and lieutenant governor of New York. The only criticism which we are disposed to make upon this appointment is that General Woodford is said to be totally ignorant of Spanish, a serious handicap for the delicate and difficult negotiations upon which he must enter. There are numerous and conflicting reports in regard to the instructions which have been given him by the President, but we have seen nothing to indicate that there is any purpose of an immediate departure from the course of the Government thus far in dealing with Spain and Cuba. Indemnity will, no doubt, be demanded in individual cases like that of Dr. Ruiz, an American citizen, who died in solitary confinement in a Cuban prison, and the good offices of our Government will probably once more be offered with a view to procuring something like the autonomy enjoyed by English colonies for Cuba, but we question the truth of the bellicose rumors which have been so common. How much we are affected by the state of war existing in the islands is indicated by the shrinkage in trade from $102,864,204 in 1893 to less than $20,000,000 for the present year; and by the refusal of the American steamers to accept Captain-General Weyler's paper currency in payment of freight, which has forced the Cuban merchants to charter a line of steamers of their own.

Diplomatic Affairs

The Porte has at last definitely accepted President Angell as American minister to Turkey, and the country will hope for a speedy adjustment of the pending claims against the Turkish Government from his knowledge, dignified firmness and wide diplomatic experience. The missionaries especially are assured of a sympathetic, if impartial, representative at the court of the sultan.

Ex-Secretary of State John W. Foster has been successful in negotiating with Russia for the better protection of seal life in the north Pacific and Baffin's Bay. He will next seek to arrange with Japan, leaving only England of the four north Pacific Powers to be dealt with later. England's refusal to enter into negotiations has been in the interest of Canada, whose sealers have done most of the mischief by the destruction of seal life in the open sea. Perhaps after the others agree England may, in the interests of her world-wide diplomacy, force her Canadian subjects to hear reason. The mission has given opportunity for a display of Russia's traditional friendliness to the United States. The *London Times* recently expressed the feeling that Great Britain had been slighted by the prior application to Russia, but Commissioner Foster takes occasion to explain diplomatically that he passed by London because it was the time of the queen's jubilee, when it would be difficult to get a hearing for business from the overoccupied British statesmen.

Victoria's Celebration

The queen's jubilee week began appropriately with religious services in Windsor and London, and, in fact, wherever there are English people and an English church. The queen's own special service was held at St. George's Chapel, Windsor. The Empress Frederick of Germany, the queen's oldest daughter, was her attendant, and there were present only a part of the royal family with a very few invited guests. The service itself was simple and solemn and was followed by a display of that strong family affection which has endeared the queen to her people. At the same hour the Prince of Wales, as his mother's personal representative, attended a fuller service in St. Paul's Cathedral, accompanied by the visiting royalties and special representatives of other governments, while the two Houses of Parliament assembled for worship, the Commons at St. Margaret's Church, under the shadow of Westminster Abbey, and the Lords in the Abbey itself. We have printed elsewhere the special prayer appointed for these services. The hymn written for the jubilee by the Bishop of Wakefield is neither better nor worse than the average occasional hymns written for special days by people who are without much poetic gift.

The Second Day

Monday was the day of the queen's solemn entry into the capital. She left Windsor in the morning, and her special train was never out of sight of groups of her subjects who had assembled along the track to see her pass. At Paddington Station she was received by the vicar of the parish with an address of welcome, to which she handed him a written reply. Her progress through the streets, in its popular welcome and acclaim, must have satisfied the most enthusiastic of royalists. Arrived at Buckingham palace she received the special envoys in the afternoon, and entertained them at a banquet in the evening. Special Ambassador Reid presented President McKinley's dignified and cordial letter, and the queen in reply expressed her sincere thanks to the President and "the great nation of our kinsmen." The list of jubilee honors proves to be a meager one. All the colonial premiers are made privy councilors, and knighthoods are given to a number of colonial judges, thus emphasizing the note of imperial unity and extension which has been dominant in the feeling of the jubilee thus far. The queen, in spite of all rumors to the contrary, seems to be in good health for a woman of seventy-nine, and the stories of her intended abdication are denied.

Peace Negotiations

The first sign of real progress toward the conclusion of a treaty of peace between Greece and Turkey comes in the reported letter of the Emperor William of Germany to the sultan advising him to withdraw his troops from Thessaly as soon as possible. The evacuation of Thessaly being determined upon, with a slight rectification of the frontier giving the crests of the mountains to the Turks, the indemnity and the right of Greeks in Turkey to trial before their own consular courts come up for settlement. The amount of the former is apparently to be determined by the capacity of Greece to pay, and will probably become a lien upon Greece in the hands of Russia by its transfer to her in part payment of the Turkish indemnity outstanding from the last Russian war. There will probably be some yielding of the rights of Greeks in Turkey also, but not of their freedom from the authority of Turkish law—a point which the Powers cannot afford to yield for the sake of their own subjects in Turkey.

Fatalities and Casualties

The destruction caused by the earthquake in India proves to be much more serious than the first accounts revealed, especially in Assam, on the southern foothills of the Himalayas, and will add materially to the difficulties from famine under which India is suffering. The city of Tehuantepec in Mexico has been destroyed by earthquake shocks which were severely felt as far north as San Francisco. Wind and rain have wrought widespread havoc in France and Spain. At Asnières, near Paris, a fair was in progress. All the machinery of business and pleasure was completely demolished, several lives were lost and many were injured. At Calgary in the Canadian Rocky Mountains a cloud-burst flooded the lower part of the town and swept away houses and bridges. At different points in the West, as far to the East as Ohio, heavy storms have destroyed property and lives. At Roselle, Kan., the whole village was wiped out and at Burdette not a building escaped uninjured. In Lincoln, Ill., the storm demolished a large barn belonging to the State institution for the feeble-minded in which a number of persons had taken refuge, killing four and injuring five others. At Newport News, Va., houses were blown down and there were many narrow escapes from death. Altogether the unusual meteorological conditions of the month seem to be still in evidence both in scorching heat in the South and destructive local storms of rain and wind in the West and North. The explosion of powder in one of the buildings of the Hazard Mill at Hazardville, Ct., instantly killed three workmen.

IN BRIEF

Anxious days these for fervent aspirants after doctorates of divinity. Peaceful days for those who don't care a button.

What a multitude of prayers for the good queen ascended on both sides the Atlantic last Sunday! Not all were couched in the stately language of the Anglican collects but they were none the less sincere and fervent.

By all means attend your college reunion if it be a possible thing. No institution is too strong to dispense with the expressed loyalty of its sons and no man or woman can afford to lose the quickening that comes from revisiting the college home.

Endeavorers all over the country will be setting their faces toward San Francisco during the next few days. The Boston special train starts next Monday afternoon and there will be probably about 500 Massachusetts delegates upon it. Other New England States will send out sizable companies. The convention is in session from July 7–12, and there is every prospect that it will be a noteworthy gathering.

A woman committed suicide in Calvary Protestant Episcopal Church in New York not long ago, and now the Episcopalians are debating whether the church must be reconsecrated. If the consecration depends upon the acts of strangers we should think there was such a need. If it depends upon the reverence and devotion of the worshipers we do not see how de-consecration could be possible without their act.

The right of the resident public to consideration in the disposal of the water front has begun to find recognition in New York. The first of the new playground piers, the lower floor of which is given up to merchandise but the second to public recreation, was opened not long ago. In the torrid heats of the New York tenement district in summer the relief and pleasure which this simple provision will bring must be worth a great deal more than it can possibly cost.

The Congregational Union of Canada, whose meeting in Kingston is reported on page 911, introduced a pleasant innovation in giving up an hour one morning to the women. Mrs. Macullum, president of the Woman's Board, presided, and the addresses of the women are said to have converted several of the ministers present from their hostility to the prominence of women in public meetings. If the women accomplish so much in missions, it must always be profitable to the men to hear what they are doing.

A picture is before us of the proposed new mission house of the California Chinese Mission of the A. M. A. We hope the association can secure it free from debt. It can be had only by direct contributions for the purpose of those who would see the project accomplished. At any rate so good an opportunity and so important a work are set forth in the circular which presents this picture that every pastor who receives it ought to give it his considerate attention. It is under the wise and experienced management of that well-known veteran, Dr. William C. Pond.

The decision of the Court in the remaining contempt cases in Washington follows the precedents set in the acquittal of Havemeyer and Searles. The newspaper correspondents, Shriver and Edwards, were both acquitted under instructions of Judge Bradley, on the ground that they had not been legally summoned and that the question asked them was not pertinent. The judge refused to commit himself to the proposition that communications to newspaper men are privileged, which was one of the points raised by the defense.

Independence Day falls this year on Sunday, and the opportunity will no doubt be wisely used by ministers for the enforcement of the lessons of Christian citizenship. The National Christian Citizenship League proposes also that "all who love our country unite in observing Saturday, July 3, with rousing celebrations on definite Christian citizenship lines," offering free literature and suggested programs for the Saturday celebration, by Gen. C. H. Howard and others, and also suggestive outlines and messages for sermons, all of which may be obtained by addressing the league at 153 La Salle Street, Chicago.

The language of this country is English. This is getting to be common law as well as manifest destiny. In Pennsylvania Judge Beitler has just put the matter in form by refusing to approve amendments to the charter of a German Lutheran church by which it was proposed that English should be excluded from the services of the church, declaring that they were against public policy. He said: "The language of this State and this country is the English language, and this court cannot sanction or in any way approve an effort on the part of the German-speaking citizens composing St. Peter's Church to prevent their successors, if they desire to change the language spoken in the church to the English tongue, to do so."

Alaska is to be congratulated upon its new governor, Rev. J. G. Brady, who, like Sheldon Jackson, began his career in the Territory as a home missionary. Failing to secure recognition and support from the Presbyterian Home Mission Board for plans of industrial training which he found necessary for the development of his work among the Indians, he organized a business enterprise for himself, which has grown to large proportions and contributed to the success of training among the Indians, as well as to his own prosperity. Governor Brady knows the great Territory well by widely extended travel, is in full sympathy with the Christian work in it, and will bring his proved capacity as a business administrator to the service of its government.

Oklahoma was settled under picturesque conditions of sudden opening and immediate possession by a crowd of would-be owners who had been encamped under military restraint upon its borders. It has had a reputation for lawless life. We are glad to note that a revival, similar in its methods and effects to those of the "great awakening" in the raw colonies more than a century ago, has transformed life in many of its towns and villages. Preacher Johnston and his helpers, by God's grace, seem to have turned the course of life in the region near Hell Roaring Creek. In Ingalls the saloons have all been closed and former liquor sellers and outlaws become teachers in Sunday schools and men of Christian life. May the work deepen and extend and not in Oklahoma alone.

It was not until our issue of July 28, 1837, that we printed the news of the death of King William IV. and the accession of Victoria, just received by the packet ship, St. James, which had arrived in New York with English dates to June 20. Two weeks earlier the coming of age of the present queen and the announcement of her engagement to the second son of the Prince of Orange were in the English news, the later item showing that false reports are not of recent newspaper invention. There is no editorial comment upon the queen's accession, but the paper of Aug. 11 calls attention to the fact that the death of William severed the connection of Hanover with Great Britain, the former descending only to heirs male. This separation was one of the special blessings which the British owe to their queen, since the possession of Hanover could hardly have failed to entangle Great Britain in the wars of the continent.

We trust that the recent refusal by a Nebraska association to approbate a young man to preach, on the ground of un-Scriptural views of Christ and the future life, and its affectionate recommendation "that he seek more fully to know the truth as it is revealed in the Scriptures, that he pursue the full course of preparation in one of our accredited seminaries, and that he withdraw his application till the usual time in the seminary course," may suggest to other aspirants the desirability of becoming fully grounded in faith and knowledge before presenting their applications. The decision of the association that to allow him to preach "while holding such views would be misleading to him, would do him wrong, and would violate the confidence reposed in us by the churches," shows that it not only believes in an educated ministry, but appreciates its own responsibility in the matter. Would that all our associations were as careful!

The case of Herman Warszawiak, who has been a missionary to the Jews in New York under the care of the Fifth Avenue Presbyterian Church of that city, reached its end ecclesiastically when public announcement was made, last Sunday, of his suspension from membership in that church by its session, after trial upon charges of gambling and other immorality. The public protest of the suspended man's wife that her husband was innocent added a pathetic element to the scene, and she will have the sympathy of every one in her trials. It will be remembered that this was the man whose plausible words held the support of his pastor, Dr. John Hall, until it was shown, upon his application to be received into the presbytery of New York, that he had been seen entering gambling houses in Wehawken. Our Hebrew friends have had too much cause to complain of the character of a few of the agents whom Christians have supported in the effort to win them to Christianity. We are not to cease the effort to commend Messiah to his own people, but we ought to win their respect by the unblemished character of the messengers whom we send. A tainted agent creates more prejudice than he can possibly win favor.

The special collect used at the services in St. George's Chapel, which the queen attended, demands preservation among the choicest *memorabilia* of the current celebration. It runs:

> Almighty God, who rulest over all the kingdoms of the world and disposeth of them according to thy good pleasure, we yield thee unfeigned thanks, for that thou wast pleased to place thy servant, our sovereign lady, Queen Victoria, upon the throne of this realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth and holiness, let peace and love flourish in her days. Direct all her counsels and endeavors to thy glory and the welfare of her people, and give us grace to obey her cheerfully for conscience. Let her always possess the hearts of her people, let her reign be long and prosperous and crown her with immortality in the life to come.

Appropriate as this is it hardly equals the regular collect which for sixty years has been offered twice a day in churches all over England. There are many of our readers whose eyes have moistened as they have heard it chanted in the great cathedrals:

> Endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish all her enemies, and finally after this life may attain everlasting joy and felicity through Jesus Christ our Lord.

The University of Kansas, a State institution, graduates a class of one this year—so low has political interference brought its reputation. In Texas the professors of political economy and kindred sciences, who have been teaching the facts of financial history and theory as generally accepted by the learned of Europe and the world, are under fire and will probably be driven out by the believers in free silver. In New England there is a concerted effort to force President Andrews of Brown University to resign because he is opposed to the exclusive gold standard. These are related facts, the meaning of which is clear. With the disappearance of academic freedom the prestige of any institution is certain to disappear. To come to the rescue of truth with violence is to lose the respect of the scholarly and ambitious. President Andrews's isolation among the teachers of the country is itself significant. The decline of State universities where freedom of teaching is hampered carries its own condemnation. A great institution can afford to hear both sides. Let the other side be represented, if possible, in Brown and Kansas and Texas, and in the long run truth is sure to win. The only teaching, by the way, which President Andrews does at Brown is in the department of moral and intellectual philosophy, in which he is notably strong, and where it is hardly to be expected that his financial heresies would find expression.

STAFF CORRESPONDENCE

FROM NEW YORK

Our Schools

The private schools of the city are closing their sessions for the summer, and the near-by end of the term of our public schools stirs up new interest in them and in plans for their improvement. In a speech before the Citizens' Union Prof. N. M. Butler urges that the first need of this commercial and manufacturing city is not so much classical as good technical, industrial and commercial schools. In these he says we are a whole generation behind England, France and Germany, "which protect their trade with brains and highly developed skill." Apropos to this idea is the announcement of Baroness Hirsch's proffer of $90,000 for land and building on the East Side to enlarge the Hirsch Trade School so that it shall accommodate 400 Russian and Roumanian Jewish boys of sixteen years and over, to be taught the principles and practical operations of plumbing, carpentry, wood turning, house and sign painting, machine work and other trades, thus making the boys independent of trades' union tyranny. (Where are the men of wealth and far-seeing benevolence ready to enlarge manifold the facilities in this line for others than Hebrews?)

The successful experiment of vacation schools is to be tried in July and August for the fourth season on this side and the first in Brooklyn. Over there a company of energetic ladies, with the superintendent's hearty co-operation, is raising the money for one school to begin with, to hold a daily session from 8 to 11 A. M., in one of the schoolhouses. It is to be called the "Brooks Vacation School," in honor of Professor Brooks of Harvard, whose lectures on the results of the Boston experiment moved the ladies to undertake this work.

On this side the Society for Improving the Condition of the Poor, which has hitherto had the project in hand, is asking for $10,000 to carry on ten schools, if practicable, for six weeks, the children to be kept out of the streets and taught, not so much in the usual school studies as in various manual arts by which they can earn an honest living. Last year more than 109,000 were taught at a cost of less than ten cents a day for each—schoolhouses being used free of charge.

The Brooklyn board's estimate of cash needed for 1898 is $3,296,829 for its 117 public schools with more than 3,000 teachers, and has secured legal authority to expend it. The number of different pupils taught last year was 153,391; average daily attendance 106 449.

Our Universities

Columbia opened her 143d Commencement with a baccalaureate sermon from Rev. Dr. Huntington of Grace Church. His theme was Facing the Evil Day. The graduating services, after prayer, began with an inspiring address by President Low, urging every young man to make the most of himself by doing his best for his country and his time. The university is rich in prizes, and the winners (thirty or so—more than a quarter of them went to the ladies of Barnard) were named amidst great enthusiasm. The degree of B. A. was conferred on fifty young men and twenty ladies; that of LL. B. on seventy-two; M. D. on forty.

New York celebrated its sixty-fifth year's close with a baccalaureate by Dr. Schenck from Eccle. 3: 25, another timely, impressive and stimulating discourse. About a dozen prizes and fellowships were allotted and 335 degrees conferred—109 in the medical, 142 in the law and eighty-four in the other departments. The degree of Doctor of Pedagogy (given after four years of successful teaching) was conferred on four ladies, that of LL. D. on one lawyer and D. D. on two ministers.

Our Hopes

It is now more than a week since Pres. Seth Low, in answer to inquiry from the Citizens' Union, expressed his probable willingness to accept a nomination for the mayoralty of greater New York on these conditions: that the nomination should be so united and hearty that its acceptance would be a unifying force among the friends of good government in the city, and that if elected he should be untrammeled by any obligation whatever except that of his judgment and conscience and the mayor's official oath to make the interests of the city the paramount concern in the discharge of every duty. This characteristic letter at once put heart into the thousands of citizens whose first choice he is and has been, but who were hopeless or doubtful of his acceptance. He has not yet been nominated, but his availability has, since his letter, been the one matter of discussion in all parties and cliques. How to secure his election is the question with those who seek the new city's best welfare; how to defeat it is puzzling the brains of those who see in the new city only larger opportunity for plunder and for vicious indulgence. The election will be the most important action to which the city has been called since the war, if not in its entire history. On the result hangs the question whether enlarged New York shall henceforth be a safe city for honest, law-abiding people to live in, or a den of thieves of the Tweed stripe and a cave of Adullam for the vile outcasts of all nations. The hearty union of feeling for Mr. Low among decent citizens of all parties is very encouraging, but Tammany is not going to be denied the handling of so many millions without desperate resistance. Her Croker is leaving even his dear race horses to come home and rally the corner groggeries, the gambling dens and hiding holes of criminals, to prevent an administration that would make life a burden to Tammany and its entire constituency. Good men and women are hoping for Mr. Low's nomination and election, and praying that it may not be defeated by selfish party plotting and dickering.

HUNTINGTON.

A NEW DEPARTURE IN CONGREGATIONALISM

A HINT FROM THE ANTIPODES

BY REV. FRANCIS E. CLARK, D. D.

To find the particular new departure of which I write we must go to the opposite side of the globe—nearly to the antipodes—to be more exact, to the city of Durban in the colony of Natal. There are four Congregational churches in the city and suburbs managed on the co-operative system. Not one minister for one church and one parish, according to the immemorial custom of those who went out from Scrooby, but four ministers for four parishes.

Now what is the difference between four ministers for four parishes and one minister for one parish? Just this. The four ministers and the four churches pool their issues, to use a commercial phrase. Each minister has four churches on his hands, and each church has four preachers. But as each minister has three assistants or associates and each church can have but one preacher at a time, the ministers are neither overburdened with work nor the churches overburdened with an embarrassment of preachers. Every week a schedule is made out, or perhaps once a month, and it is decided where, on the next Sabbath, each minister shall preach, and when the Saturday papers are issued, if not before, the parishioners know whether they will be favored with a sermon from Parson A. or Parson B. or C. or D.

The parochial work falls, naturally, more consecutively to one pastor who lives near one portion of the quadruple flock and is looked to for parish calls, for funeral and marriage services and others of like nature. This system is evidently borrowed from the Wesleyans, who manage their own churches in this way, not only in Durban but in some other parts of South Africa.

How does the new departure work? Well, there are conflicting opinions. "Admirably," said most of the Congregationalists with whom I talked. "It enables us to join our forces, to guard the weak points, to strengthen our outposts, to occupy mission fields in the suburbs which we should not dare to attempt otherwise. It unifies our work and gives us the advantage of an organized army over the guerilla warfare method."

How does the plan work? "I do not like it," frankly confessed a Wesleyan minister, who is working under precisely the same system. "It makes the close, affectionate ties of pastor and people impossible. I do not know in which of half a dozen churches I shall preach in Sunday after next. I do not know what people I may lead in their devotions at the prayer meeting next week. I feel as though I had no people of my own. Divided up into so many parts, I am too thin to go around. I would rather centralize myself, focalize my efforts upon some one field."

I tell the tale as 'twas told to me. The experiment at least shows the adaptability of Congregationalism to all climates and classes and conditions of men. If it does not find that its abode is under the north star, it will adapt itself to the southern cross.

“But,” do I hear Dr. Hazen say? “this plan may be all right, but, whatever it is, it is not Congregationalism, and does not guarantee the individuality of the local church.” At any rate, it calls itself by that name, and my commission does not call me to go behind the face of the returns.

It cannot be said that as yet Congregationalism is a very vigorous plant in any part of South Africa, though like the rest of the country it has time enough and room enough to grow. The Dutch Reformed Church, the Church of England, the Wesleyans and the Presbyterians overtop it in numbers. There are, I suppose, forty or fifty Congregational churches in Natal, the Transvaal, the Orange Free State and the Cape of Good Hope, including the “colored” churches (as the half castes, “Eurafricans,” to coin a needed word, are called). But when we remember that in all South Africa there are not as many white people as there are within two miles of the gilded dome (not “guilty dome,” as one of my friends persists in calling it) of the Massachusetts State House the showing is not so bad after all.

Of one feature of Congregationalism in South Africa American Congregationalists may be justly proud, and that is the work of the Zulu mission of the American Board. No mission in any part of the world, I thoroughly believe, is conducted with greater energy and enterprise, and none, I am sure, with greater dependence on the Spirit of God. It impressed me (would that I had seen more of its work) as a peculiarly consecrated mission, and the missionaries as among the most unselfish and thoroughly devoted men I have ever seen in any part of the world. I am glad to say that this is saying a great deal.

The younger missionaries are following in the footsteps of the old warriors—the Lindleys, the Grouts, the Tylers, the Pixleys, the Irelands, the Edwardses—and never, I was assured by those who know, was there ever greater harmony or efficiency in the mission. The inevitable result of this spirit of self-surrender and devotion has followed and a greater revival than the Zulu mission has ever known in all the threescore years and ten of its existence is, as I write, sweeping over it. The native converts have been broken down by a sense of their sins, the night is scarcely long enough for their meetings. Personal, definite and heart-searching confession of sin has been one feature of this remarkable revival. It has taken hold with special power of the hearts of the educated natives, and the young men and women in the schools have been most deeply affected.

“Never in all my forty years in South Africa have I seen anything like this awakening for spiritual power,” said the venerable Mr. Pixley to me the other day.

The missionaries themselves have been no less aroused, quickened and kindled than their converts. Nor is it strange that this wind of the Spirit blew first and most strongly upon their hearts. Whatever new policies and plans may be adopted, may this new departure, new devotion, new consecration, new spiritual power be characteristic of Congregationalists and Congregationalism the world around.

AN APPEAL TO THE HIGHEST COURT

BY REV. EDWARD N. PACKARD, D. D.

Dr. Gordon, in his books and in his article in *The Congregationalist* of June 10, takes his position as a Universalist upon the philosophical principle that God being love his love must result in securing its own acceptance at last by every one of his children.

But the seventh chapter of Butler's Analogy meets this deduction by saying that while the government of God is good and means good to the universe, it is administered by a plan which is essentially inscrutable. None of us can determine, *a priori*, how the love of God will manifest itself, nor how far it will make successful progress against the sin of man. There is no answer to this general position on the field which it covers. With it we cannot meet many doubts in open field, but we can flank them. This sort of agnosticism may well be adopted by all of us who feel constrained to withstand the inferential theology which now prevails. A second probation was only an inference from the principle of the universality of the Christian religion, but it easily became the very center of the Andover theology as put forth during ten years.

Dr. Gordon's Universalism, I say, is an inference from the premise of God's moral interest in all his children. But great systems of thought, and especially great working systems of faith, cannot rest on inferences, even though such inferences may be the outcome of the Christian consciousness.

The most significant defect of Dr. Gordon's position is that he cannot summon Christ to his side nor the apostles who began to preach Christ to the nations. Let us take the case, therefore, to the highest court of appeal—to the words of our Lord.

It so chanced that I had been reading with special care the eleventh chapter of the gospel of Matthew when I took up Dr. Gordon's article. From the twentieth verse of that chapter on to the end almost every dark problem of the divine government and character is touched upon and the attitude of our Lord towards them and towards all men brings us a profound lesson. He began to upbraid the cities wherein most of his mighty works had been done because they had not repented. He had brought to bear upon them a very high degree of moral influence by his presence in their streets, by his signs and wonders and by his warning words. But it was in vain. They had rejected him. Their sin was going before them to judgment. Almost unlimited opportunities had proved only the hardness of their hearts. All ran on to an end, to a summing up and decision of the case, when everything should be manifested.

But Jesus makes an undisguised assertion that God had used different degrees of moral power in his dealings with the wicked. He had done less for Tyre and Sidon than he had been doing for the people to whom he was speaking in his Son. He does not, however, point to a rounding up of opportunity in ages to come, but to a varying punishment at the last day. Both the ancient cities and the cities then standing should be condemned, but there should be less stripes for the one than the other. This is what might be called “partiality” in God's dealing with his children who had rebelled against him, but Jesus does not so view it. It was just at this time, when he saw into the eternal issues of history and gazed far into the dark mystery of the mind of God, just then when he stood face to face with the incorrigible sins of men around him and the seeming inequality of their opportunities of repentance, that he broke forth into a sort of hymn of sublime praise. He thanks the Father, who is at the same time Lord of heaven and earth, that he has hid these things from the wise and prudent and revealed them unto babes. But pass on. He proceeds to declare t all things are delivered unto him of the Father, but with it comes the limitary thought—the thought of the different modes which the Father uses. “No man knoweth the Father but the Son and he to whomsoever the Son shall reveal him!” There is only one implication possible here. The revealing process is not unlimited. “All that the Father giveth me shall come unto me.” “Father, that which thou hast given me, I will that where I am they also may be with me.”

Now upon this dark background, where the intellect cannot rest in itself and where no inferences concerning God's love help us, Jesus stands and offers the most moving and tender and all-embracing invitation, “Come unto me all ye that labor and are heavy laden and I will give you rest.”

There is a great want of logic here. If Christ looked forward to the judgment seat and heard nations receive their doom, he ought not to have offered free salvation to the world. But he did. And so shall we.

In this passage there comes in the prevailing idea of the New Testament, the idea of dispensations in the movements of redemption. All admit the elective principle in the history of Israel. The difficulty comes not upon the principle of election, which is historically vindicated up to the time of Christ, but in its application to individual souls. But the difference is more apparent than real. We are under a dispensation today which has its beginning and end. We are taught to look forward to an end of all things. The idea is plainly brought out that opportunity is limited and the door shuts sometime. If at any time the opportunity is limited, the original difficulty remains and this is created by God himself and set forth by Christ himself, who is the love of God incarnated.

I have been permitted to see some words of a distinguished theologian, written for private perusal, upon the modern movement towards Universalism. Were I at liberty to use his name it would come with a weight which no words of mine can bring to the momentous and solemn theme. He says: “I wish I could be a Universalist. I could easily be were it not for Christ and his gospel. Not, indeed, but all nature and what we call providence would howl against me in that case, but I think I would blind my eyes and shut my teeth and determine against all I saw to believe nothing like what Dr. Gordon calls ‘partialness’ or ‘loss.’ But it is Christ's words which stand in the way. Nature and providence backed up by Christ are too many for Universalism. I cannot brush away what Christ says simply because it does not agree with what I call Christian consciousness. It is not logical nor humble to do so. And the attempt (often made before) to deduce Universalism from Christ's teachings is certain to fail, in spite of the eloquence of the new advocate, as it has time and again.”

The Companions of the Sorrowful Way*

The Owner of Gethsemane

By Ian Maclaren

Among the vivid scenes of our Lord's life his arrest in the garden of Gethsemane is the most weird, and various circumstances fascinate the imagination. The moon filled the open glades with silver light, but underneath the trees the darkness hung heavy. Within an olive grove the apostles lay huddled in a heap upon the ground, and a short distance farther the Lord prays alone. The stillness of the garden is cut by a thrice repeated cry of agony, but no sound comes from the guilty city which lies in sleep and in the awful light of judgment. Jesus wakes his friends and gathers them round him in the shadows. A band of soldiers led by a guide comes cautiously up the open way; they peer into the gloom beneath the trees, flashing light from their lanterns; the Master comes forth undismayed and Judas kisses him in token that this is the man. There is a confusion of figures and clashing of arms, during which St. Peter strikes with the sword, and then Jesus is led away a prisoner through the garden where night after night he had spoken with God.

Before the excited company—among whom only one Man possessed his soul—had escaped from among the trees with their mysterious shadows, some one, more nervous than his fellow, glancing fearfully round, discovers that they are followed. A figure in pure white flits among the trees, appearing and disappearing as if keeping watch and yet desiring to be unnoticed. As one after another catches sight of this ghostly attendant a vague fear spreads through the band. It was an eerie expedition and every incident was strange. They had been gathered suddenly at the temple and set out under secret orders. They had crept through the midnight streets of Jerusalem like thieves, guarding against the rattle of arms and speaking each man with his neighbor in a whisper. They were led by a stranger who seemed ill at ease and half repentant of his work. They were going to lay hands on Jesus, and round this Man there gathered a certain indescribable divinity. They trembled in the silence and moonlight of the Mount of Olives, and at the sight of Jesus coming out from the trees and looking at them with those eyes some strong men had fallen to the ground. They had come on ill-omened work, and now what meant this sight, as if a corpse had risen from the dead to be a sign to them? Some soldiers, braver or less brave than their fellows, spring suddenly aside and catch the whiteness, to find the undergarment of a man left in their grasp, while its owner—the naked body glistening in the light—plunges into the wood and vanishes.

Amid the dramatic events which were to fill the next twelve hours this slight incident would be soon crushed out of the soldiers' minds, but it was treasured by some one, and at last found its place in the history of the passion. No one in the gospels made so brief and strange appearance—a mere flash of white from darkness to darkness—and our curiosity is fired. Can this young man be identified, who, being no apostle and having no invitation to the garden, rose from bed and haunted the very place where Jesus was praying? Who did not lose heart of a sudden and forsake his friend, when even St. John and St. Peter had escaped for their lives? Who could not resist the attraction of love and the desire to be with Jesus whithersoever he went? Who hung upon the outskirts of the band, and only fled when rough hands woke him into self-consciousness and outraged his modesty? This was not a coward, else he had gone with the apostles; he was rather a lover and a recluse.

Was there any one among Jesus' private friends who was likely to have been present that night of his own part, because he knew Jesus would be in the garden, and because he also knew every recess of the garden? What about the owner of Gethsemane? We read in the gospels that after Jesus had spoken with the people in the temple, and they had gone every one to his own house, that Jesus left the hot, noisy, restless city and spent the night on the Mount of Olives. Jesus had various homes, beneath whose kindly roof he could rest, but he loved the open air, and so it came to pass that he had the use of two gardens. One was that in which he slept well after the battle had been fought, and the owner thereof was Joseph of Arimathea. The other was that which was an ever ready and welcome sanctuary for the Lord when he was worn out and sick at heart through the gainsaying and vain ambitions of men, and the owner thereof—was it not a certain young man?

If his nation was misled and rejected Christ, how many were the kindnesses he received of his friends, and none could have been more grateful than the affording of this garden. It is good to feed them which are ready to perish and to send light to them which sit in darkness, but finer gifts still remain. Bread is good and knowledge is better, but best of all is peace, and the place of quietness has ever been and ever will be a garden. What wiser and kindlier gift could any one make to his brethren who are compelled to live amid the pressure and publicity of the city, where one is hardly allowed to possess his own soul and ofttimes has not a solitary place wherein to weep, than a sheltered place with trees and flowers? Temptations could be overcome and perplexities would unravel themselves and sorrows be comforted and the will of God grow luminous where the noise of the city is stilled and heaven is near. One day this young man, having come in from the Mount of Olives to hear his Friend speak in the temple, and standing in his shyness on the edge of the crowd, could see even at that distance the weariness on Jesus' face, and there came to him a gracious inspiration. When the crowd, discussing and wrangling, had dispersed, and the last scribe had left Jesus alone, his friend approached and made a simple request that the Master would come with him. They passed swiftly through the streets where the people stood in groups and up the side of Olivet in silence, for they were not acquaintances. They came at last into the garden and stood in its heart, and the young man found words to plead that if Jesus counted him a friend he would make this place his own. So it came to pass that if for Jesus there was no room in palaces or great men's houses he had his home, the fairest on earth, beside which carved ceilings and many colored curtains are as nothing and vanity, where the morning light turned the gray olive leaves into silver, and the birds settling down into their nests at even spoke of their Father's care, where the gentle rustling among the leaves at noon was as the movements of the divine Spirit, and the lilies in the glades bore witness to the gratuitous magnificence of God. There are friends who can respect one another's silence, and I see that gentle gardener going about his work in quietness while Jesus meditated and prayed apart, yet sometimes he would catch the look on Jesus' face or a word falling from his lips, which were more to him than all his harvests. For any one to hear Jesus say Father in Gethsemane was worth a world's ransom, and to this man it was given to hear the prayer John lost and to preserve it for the church. He doeth shrewd business who lendeth home or land to Christ, or, best of all, his heart, for it is the way of our Master to pay tribute not in silver or gold, but in the spiritual treasures which last forever. Fortunate that man who possesses the very ground on which a battle for freedom was fought, who has in his library the Bible which is stained with a martyr's blood or the manuscript of Wordsworth's Ode on Immortality, but whose good fortune is to be compared with his to whom belonged Gethsemane, where the Lord endured his bitter passion and gained unto himself the victory?

Must we know him only as a certain young man? Is it impossible to call him by name, to discover him in other offices of friendship? Just over the summit of Olivet, and but a short distance from Gethsemane, was Bethany, where Martha and Mary lived with their brother Lazarus. It was from their house Jesus went forth each morning in passion week till the last; to it he returned after the toil of the day. Was there no connection between the home of Bethany and the garden of Gethsemane? Could Jesus have had two friends so devoted and so loving, living so near and so like one another as Mary's brother and this young man? Does not this faithful, retiring, mystical form suggest the character of Lazarus? Over Lazarus hung the shadow of a terrible disease, for he was the son of Simon the leper; for him there could be no marriage or family joys. An only brother, he lived with his sisters in that pathetic affection which is deepened by a common sorrow. Unto him had been vouchsafed an awful experience, since this man had lain four days under the power of death and then come back into the light of day and the affairs of human life. None love so intensely as those hidden and reserved natures, and one can understand that the heart of Lazarus was given to Jesus as the kindliest of dumb animals is devoted to its master. Each evening, as we suppose, he waited anxiously, going often to the brow of Olivet, till Jesus returned from Jerusalem, and his heart failed him when Jesus came not on passion night. He lay down upon his bed, but could not sleep, he arose and went where he expected the Master to be. So he was found clad in a linen garment following him whom he loved in the shadows of Gethsemane. For this fond soul was like unto the bride in the Song of Songs: "By night on my bed I sought him whom my soul loveth."

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Lazarus is the type of them whom God has called aside and made to walk in a solitary way; who are taken into secret places and see strange sights. With the light-hearted gayety of life and its practical methods of speech and action they can have no part, for life has been to them a sacred mystery. The ordinary forms of thought and the conventions of society fail their experience, for what they know is beyond our present language and our prosaic rules. Like Dante they have been in hell, like St. Paul they have been in the third heaven, and they have heard things which it is not lawful to utter. They follow Jesus beneath the trees of Gethsemane, partakers of his love and travail. We, of the multitude, are startled by those separate souls and regard them with apprehension. What is the meaning of this far-away look in their eyes, the awe-struck accent in their speech, this preference of loneliness? Sometimes we grow irritable and demand that they should declare themselves—who they are, what they are thinking, why they so carry themselves. We lay rough hands upon them, and would tear off the pure covering of their souls, whereupon they elude us and hide themselves in the protecting darkness of Gethsemane, where we know not the ways. It were wiser for us to respect their reserve and give no sign that they are seen. It is enough for us to carry the Lord with us in creeds and sacraments, along the beaten road and where the light is shining; let us leave to them the darkness and the loneliness which are to them as home. Nor let us boast, for if we hold the Master by many outward symbols they carry him in their hearts, who, possessing Gethsemane, have also possessed Gethsemane's Lord.

A RUN SOUTHWARD

BY H. A. B.

Eclipsed in splendor, it must be confessed, by the glories surrounding President McKinley's tour through the northern tier of Southern States, but important in its own humble way, and full of delight and profit to those participating in it, was the recent trip of a small party of New Englanders and New Yorkers to Nashville and back. No reporter's car was attached to their train, but the scribe providentially present carried a good supply of pencils, in order that whatever in connection with the expedition might be of public interest and whatever might contribute to the gayety of nations should not fail to be handed down to posterity. Incidents and episodes of a more private nature, and having to do with such minor matters as individual preferences respecting meat and drink and Midway Plaisance diversions, this scribe is under bonds not to divulge. The party owed its week's outing to a gentleman in New York to whom the interests of Fisk University are particularly dear. It was his happy thought that an expedition could be arranged which should have three objective points in view—the Tennessee Centennial, the Fisk University Commencement and a glimpse of the southland. I shall speak in this article only of the city and the exposition, reserving for other issues the description of the exposition and of Fisk.

The party left Jersey City June 11, journeying *via* Cincinnati and Louisville, and was made up of Mrs. Clinton B. Fisk, Dr. and Mrs. Henry A. Stimson, Secretary A. F. Beard of the A. M. A., Dr. Charles M. Lamson of Hartford, Ct., Dr. S. H. Howe of Norwich, Ct., and Rev. E. S. Tead of Somerville. At Nashville they were re enforced by Charles L. Mead of New York, chairman of the executive committee of the A. M. A., and late Tuesday evening, as the graduating exercises of the normal department at Fisk were nearing their close, Rev. W. E. Barton, D. D., put in an appearance, accompanied by an artist friend, with whom he is doing the Tennessee mountain region with a view to future literary out-puts. Dr. A. W. Hazen of Thomaston, Ct., was another late arrival, having on the previous Sunday preached the baccalaureate at Talladega. It is needless to say that the members of the party speedily found themselves to be congenial spirits, and that their week of pleasuring together fostered and cemented ties of brotherhood. When we reached Nashville the air was still quivering with the excitement produced by the President's sojourn. He and his "cabinets," as the boy conductor of the trolley car denominated the venerable John Sherman and the other dignified secretaries, had left only a few hours before our arrival, and on every hand we heard warm expressions of praise for the chief Executive and of appreciation of his splendid speech at the exposition. This is all the more significant when it is remembered that Tennessee last November was in the Bryan column.

Nashville, though touched constantly by Northern influences, is essentially a Southern city, and as such it served as a window through which we gazed into the southland. It is not only that the skies are softer and vegetation more luxuriant, even though a prolonged drought has seared many a field and wayside, but the tone of life is perceptibly different from New York or Boston. Its pace is slower. Almost every man wears a negligee costume, and indeed why shouldn't he in a land where bedclothes, judging by our experience last week, are about as much out of place as straw hats would be in Iceland. The Southern people, however, have learned the art of adapting themselves to the long, fervid summers, and their women, particularly, clothed in soft, light fabrics, give you the impression that the temperature about their persons never rises above sixty degrees. There are numerous other indications, too, that you have passed the Mason and Dixon's Line. The black faces which greet you everywhere, the drawling Southern accent, fascinating on the lips of either men or women, the use of such colloquialisms as "I reckon," "sure enough" and "right smart," all show that you have entered a new and interesting zone of American life.

But Nashville attracts one, not merely as a typical Southern city, but because of its own history, scenic attractions and present day life. Its admirers call it the "Athens of the South," and its numerous educational institutions—Vanderbilt and the University of Nashville for whites, Fisk and Roger Williams for the colored people, Ward Seminary, Belmont College and Boscobel for young women—are all creditable and influential schools, and together they generate an intellectual atmosphere which pervades the entire city. Municipal reform has recently made a decided change in the political atmosphere of the city, and Mayor McCarthy, who welcomed so heartily the members of Fisk University and their friends to the exposition last week Monday, was elected by the righteous element, and is a Christian gentleman of fine bearing.

The 100,000 or more inhabitants of Nashville seem to be amply supplied with churches, and the church-going habit is much more strongly established than in the North. The largest church in the Southern Presbyterian Assembly is here—the First, with a membership of 1,200 and a youthful but able pastor, Dr. James I. Vance, who has recently become pleasantly known to students of the life of Christ through his suggestive little book, The College of Apostles. Sam Jones is a great favorite, and preaches often in the big brick tabernacle which bears his name. Street preaching, too, seems almost as common as in English cities, and I was struck with the patience, not to say the gallantry, with which groups of men listened to itinerant evangelists. The type of theology in this belt of the country is not viciously modern. Dr. Vance, who has the reputation of being one of the most liberal men in his church, told us that the Southern Presbyterians have no use for Professor Briggs, and as for "roadmaster" Harnack, we fear he would not receive an ovation at the hands of our Southern brethren, even though he may have repented of some of his former chronological errors.

Nashville must be a lovely city to live in, summer or winter. It abounds in hills, from which extended views of the smiling Tennessee country are to be had, while no less than thirteen splendid turnpikes—"pikes" they call them—stretch out in all directions, along which one may journey in comfortable brakes to such points of interest as the famous horse-raising farm of 5,400 acres, known as "Belle Meade," and owned in part by Richard Croker, my lord of Tammany. You see there the famous "Iroquois." He could be sold any day for enough money to pay the debts of any of our missionary societies. Still more pleasing to the eye than this piece of expensive horseflesh is Belle Meade's noble deer park, where majestic oaks and walnuts stretch out beguiling arms, and as you rest beneath their shade you think yourself to be in Chatsworth or the Forest of Arden.

But, after all, it is the reminders of the Civil War that lend chiefest interest to Nashville and its environments, for hereabouts centered year after year many of the activities of both the Union and Confederate forces, and not far away some of the most decisive battles were fought. Within the city limits they show you earthworks thrown up at the time that Hood and Thomas were hurling their battalions at one another. Difficult indeed is it to realize, as one on a peaceful summer day stands on these historic spots and gazes upon a prosperous and beautiful city, that the ground under one's feet ever felt the shock of battle, and that citizens of the same great Union contended here for interests which both parties alike held to be sacred and righteous. How good it is that those days of carnage and dissension are gone forever, and that South and North together are working out, slowly to be sure but perseveringly, the problems of our great and united republic.

In and Around Chicago

Children's Day

The interest in this "day for the children" seems to increase every year. Some churches, like the Third Presbyterian, have the service in the afternoon and by bringing the members of the home Sunday school and the members of the mission schools together gather an audience of more than 2,500. The collections for our Sunday school work are growing and will continue to increase as the object of the society becomes better known. The work of Mrs. Bryner in the Interior has been of great service the past year. Applications for her assistance continue to be in excess of her power to respond to them. This is easily understood by those who remember the marvelous skill with which she conducted the primary department of the Union Park Sunday School, or who heard her address Sunday evening before the united schools of that church. The services of Children's Day suggest a question concerning the character of our church services in general. Are they not too stately for the average attendant? Certainly few complaints are heard in this vicinity over thin audiences on Children's Day.

Another Reception to Dr. Barrows

Monday morning the ministers of the city, Baptist, Methodist, Presbyterian and Congregational, united to express their appreciation of Dr. Barrows as a former associate in their work, their interest in his mission to India, and their gratitude over his safe return from his long journey. The meeting took the character of an appeal for the India famine sufferers, so that Dr. Barrows was not permitted to speak till after representatives of the various denominations had made brief addresses and Mr. C. C. Bonney had spoken at considerable length. Most were surprised to learn that Chicago had already sent $12,000 to India and a ship load of corn in addition, although this is far less than our share and far less than we hope to send. The address of Dr. Barrows was in his best vein, and his sermon to the graduating class of the Armour Institute, the first class to complete the course, Sunday morning in Plymouth Church, was on hope as a much needed element in the present pessimistic atmosphere of American society. The degrees were conferred later in the week by Professor Roney, as Dr. Gunsaulus is still unable to leave his house. He will sail for Europe as soon as his health will admit.

Honor for the Pilgrims

Monday evening, June 14, the Society of the Mayflower Descendants was organized, with William M. Howland as governor and Dr. James Gibson Johnson as elder. A charter has been granted from the State, in answer to a petition of twenty members of a similar society in New York and Connecticut. It has been decided to hold the annual meetings Nov. 22, the anniversary of the signing of the compact in the Mayflower. It is said that there are nearly 200 descendants from the Mayflower party in Chicago alone. It will be of great service, not only to the fortunate members of this society, but to all who care to search into the beginnings of a great State, if its organization direct attention to Bradford's History of Plymouth, Morton's New England Memorial, Winthrop's Journal and the writings of some other men who belong to the first half-century of New England life. Undoubtedly the restoration to this country of the Bradford Manuscript has increased the interest taken in the beginnings of New England history.

A Beloit Memorial

Prof. Joseph Emerson of the Greek department has been connected with the college from the beginning of its history. Members of his classes testify not only to his skill and thoroughness as a teacher, but to his rare power to give life to the authors out of which he and his classes have read, and to deduce lessons in manhood and patriotism from the events of other times for the young men of our time. These young men for half a century now have been showing the world in the various spheres which educated Christian men fill the value of the instruction imparted by such men as Professor Emerson in this new college on the prairies. It has seemed fitting that some of the addresses given at different times through half a century and some of the sermons preached in the chapel and the pulpits of Illinois and Wisconsin should be permanently preserved for the use of pupils and friends who will soon look upon the face of their author no more. The character of the volume, which is published by P. F. Pettibone & Co., Chicago, and which contains only about 350 pages, will be suggested by the titles of the addresses which appear. They are: Homer and the Infancy of Greece, Fine Art, Ancient Civilizations, The Golden Age, Empire, Socrates as a Teacher, Martyrdom, Our Martyrs. Some of the titles of the sermons are: The Preacher to the Poor, The Great Mercy of God, The Perfect Man, John the Loved Disciple, Peter the Smitten Rock. From these titles one can infer the richness of the volume. Those who have heard these addresses and sermons or are acquainted with the wealth of knowledge and the felicity of illustration for which Professor Emerson is remarkable will want to read for themselves.

Another Minister for Chicago

Jefferson Park Presbyterian Church, once served by such men as Robert Patterson of Christian Commission memory and President Patton of Princeton University, has extended a call to Rev. Frank De Witt Talmage of Buffalo, son of the famous Washington divine. The style of the son resembles that of the father in its dramatic character. He is intensely earnest, and has already become popular as a lecturer. Report makes him orthodox in his doctrinal views. The pulpit is not an easy one to fill. The drift of population is away from the church, but it is altogether probable that Mr. Talmage will find little difficulty in crowding the auditorium and thus, temporarily at least, restoring the prosperity which this church has enjoyed.

Mr. Debs and the A. R. U.

Mr. Debs has been in Chicago this week. He has hardly attracted the attention bestowed upon him three years ago. Nevertheless, the work he has inaugurated may prove to be far more important than anything he did in the summer of 1894 First of all the papers say that the old A R. U. organization has been given up for an American Co-operative Brotherhood, whose aim is going to be the formation of colonies in different States out of the ranks of the unemployed. If Mr. Debs can gather colonies of 5,000 or 10,000 unemployed people, and through them develop flourishing towns and cities, he will put the whole country under obligation. He says that 100,000 have already signified their intention of joining in this colonizing movement and that he counts upon an income of not less than $25,000 a month with which to push it. The first settlement will be made in the State of Washington. Such men as Rev. Myron Reed of Denver, B. Fay Mills, Prof. E. W. Bemis and Henry D. Lloyd are said to be behind the movement.

Civil Service in Chicago

Since the last election there has been a good deal of fear lest all that had been gained for civil service reform in connection with the city government were to be lost. The Common Council is evidently quite ready to do its part toward destroying the efficiency of the Civil Service laws. It looks as if the city attorney were ready to join them in any attempt to do this. He was the cause of the removal immediately after the incoming of the present mayor of two commissioners, whose ability and fitness for the place they filled were unquestioned. He has also come into collision with the commissioners appointed to take the place of those who were so unjustly dismissed. The Citizens' Association has therefore carried a test case up to the Superior Court, but as its decision will not be made known till October the old law will till then remain in force and persons appointed under Civil Service rules continue in office unless some way, not quite illegal, be discovered for turning them out.

Bishop Cheney and the White Surplice

It may be safely asserted that Bishop Cheney's resignation of all his offices in the Reformed Episcopal Church because the majority voted at New York, last week, that the white surplice should not be worn save where it is now in actual use, but the black robe only, seems to many of his friends in Chicago a very insufficient reason for the serious step he has taken. The bishop regards the action as an infringement on the personal liberty of the pastor and the parish, and a violation therefore of the principle for which the Reformed Church was organized. To many the white robe is ecclesiastical and traditional, while the black robe is simply academical, official and therefore harmless. Bishop Cheney has not resigned his pulpit nor his office as bishop. He has only declined to be responsible for matters which he cannot approve. Perhaps another gathering of the church will reverse the action now taken. Meanwhile vacant offices have been filled and a member of Bishop Cheney's congregation chosen as treasurer of the theological seminary.

The Year's Finish at Armour

The prominent feature of the graduating exercises of Armour Institute was the address by Pres. D. C. Gilman of Johns Hopkins University on The Remedies of Discontent. He admitted the existence and wide prevalence of discontent in this country, and pointed out some of its causes. He was careful to discriminate between a discontent which is reasonable and brings about improvements in social conditions and that which is unreasonable and is based on jealousy and slothfulness. Then he called attention to the improvements in the conditions of life connected with the rise of great cities—sanitation, supply of water, transportation, reduced hours of labor, wholesome sports, books, magazines, newspapers, libraries, picture galleries, museums, etc., all of which is the common property of each citizen. In the closing portion of the address President Gilman explained the modern methods of education, and spoke of their probable influence in counteracting discontent. For manual training and its introduction into all our schools he had only words of approval.

Rockford College

This college for women, in the beautiful city of Rockford, has had an exceptionally fine year. Applications for admission next year are in advance of those of previous years, and seem to prove that the opening of Beloit to women has not seriously diminished the attendance at Rockford. Judge Kohlsat of Chicago delivered the Commencement address. The Hull House Summer School, which is held every year in the college buildings, begins July 10.

Chicago, June 19. FRANKLIN.

Speaking of degrees, that New York business man who declined an honorary A. M. not long ago on the ground that the only A. M. he deserved or cared for was the degree of Average Man was as sensible as he was modest. To exhibit so high a pattern of average manhood as he does is as great an honor as almost any row of letters after his name.

The Home

THE HERMIT

BY JAMES RAYMOND PERRY

I've walked on plains where far as eye could see
No sign of habitation was in sight,
And where no man to left hand or to right
Nor any living creature seemed to be;
And I have walked in forests, when with me
No being was, in gloom that seemed like night,
And in such solitude, with thought alight,
I have not felt the lack of company.

I've stood in crowded ballrooms, in the blaze
Of flashing jewels; heard the music play
And seen the waltzers gliding through the maze,
And heard the little things that people say,
And had my thought disturbed; then have I known
The dreary sense of being quite alone.

A striking commentary on a recent sensible article in this department, entitled Parents in League, was afforded the other day when we passed a group of school children in the street. They were intently examining some object, and drawing near we discovered that it was a present which they had just selected for their teacher. We repressed a groan as we saw the tawdry, useless article, and wondered how the recipient could ever return honest thanks. We knew, too, that one of the donors came from a home of actual want, and as we reflected that similar offerings were being laid upon the shrine of a foolish custom all over the country we felt that the time had come for a vigorous crusade on the part of parents against all such unwise expenditures of money. It may be too late to set a wholesome example for the present school year, but let the subject be agitated during the long vacation and a reform inaugurated through the stirring of public sentiment.

One sometimes wonders if Sunday school teachers realize their responsibility in regard to dress. Every woman who has girls under her charge would do well to ask herself what effect her clothes may have upon her class. If the teacher marks the beginning of each season by a noticeable new hat, and exhibits herself to her class in showy and expensive gowns, if she is one of the first to adopt a novel style of sleeve or collar, what wonder if her girls try to pattern after her in this as in other respects, and are discontented and unhappy because their clothes in comparison appear shabby and out of date? Is it strange if their thoughts are distracted and their eyes wander over the costumes of teacher and mates when they ought to be on their Bibles? It is no light matter to have stimulated and encouraged an undue love of dress and regard for fashion in the minds of girls in their teens. One teacher of our acquaintance awoke to her responsibility when she discovered that some of her scholars were staying at home because they had not new spring hats. The impression on her was such that she made it a point thereafter to dress for church simply and quietly, and to be behind rather than ahead of the season.

Agitation against the wholesale destruction of our song birds, and especially against the use of their plumage by milliners, has finally borne fruit in a law just passed by the Massachusetts legislature. It provides that "whoever shall have in his possession the body or feathers" of any wild or undomesticated bird (with certain exceptions) and "whoever shall wear such feathers for purpose of dress or ornament" shall be punished by a fine of ten dollars. Massachusetts has set a praiseworthy example in protecting her feathered songsters by law, but the crusade against killing birds for sport or for adornment is by no means confined to this section of the country. Protests have come from newspapers, scientific organizations, humane societies and women's clubs, North, South, East and West. Numerous Audubon societies are being established and Louisiana women have organized for the purpose of placing a monument to this famous son of Louisiana in the Audubon Park, New Orleans. The Chicago Woman's Club has recently taken a decided stand on the bird question. The Cantabrigia Club of Cambridge is following up its work for the protection of birds, begun in a big mass meeting, by a series of talks on our common birds by Mrs. Olive Thorne Miller. It is interesting to note how this agitation is leading to a wider dissemination of information about birds and a greater appreciation of their services to man in controlling insect pests.

JOHN PARNELL EXPLAINS

BY KATHARINE PEARSON WOODS

"I give you my word, John Parnell, it was one of the hardest times of my life, even worse than when you and the children all had the measles together. It certainly did seem a mysterious providence that you had to be away from home just that one fortnight out of all the year."

"Not to me," said her husband, gravely, yet with a twinkle in his eyes.

"Well, men are born selfish, and there's no good in expecting anything better from them," replied his wife. "The only use of them is to tell things to when they come home after all the trouble is over, yet they are very apt to complain even of that. However, if you will take the glue pot and your penknife and mend these broken toys while I get my stocking bag I'll tell you all about it. And I certainly am grateful to you, John, for not using tobacco in any form. If you had been a smoker life would not have been worth living, so far as I was concerned, during the Reform Congress and the visit of Cynthia and her children."

Mr. Parnell did not reply. He was used to Polly's arrangements for the combination of business and sociability, and had come to enjoy them as much as she did. She was a busy, active, bustling little woman, and hated idle hands as she did a snake, she often told him, but as she secured plenty of time for his sermon writing, and other pastoral duties, by her ingenious apportionment of the hours, he submitted to such other duties as she laid upon him with only a smile and an amused twinkle in his brown eyes.

"You see," she began, as she deftly drew two strands of darning cotton through her needle, "I have seen so little of Cynthia for the last twelve years that it seemed as though a stranger were coming, and while I wanted to see her I kind of dreaded it, too, for she, being president of half the reform societies in the country, vice-president of the other half, and secretary of the rest, so to speak, would naturally expect perfection from everybody, especially children. And ours have tempers, all of them, not to speak of Willie and Clara being no respecters of persons, and hating shams and sentimentality as much as you do yourself, John."

"Well, you remember they were to get here just in time for tea; but of course the train was late, and so it was eight o'clock before we sat down to table. I had made desperate efforts to have everything just right for them, for I knew that hygienic food was one of Cynthia's fads—I mean strong points. And I must say I never saw the table look prettier. I had put on great-grandmother's china with the little moss rosebuds and all our prettiest silver and our crystal wedding presents, and so on, and our children were so delighted with the result that they were perfectly good-humored even after their long wait. So no sooner had we taken our seats than Minnie volunteered, in her shrillest treble: 'We don't use these things every day, Cousin Cynthia. Mamma put them on because you are company!'"

"Ha, ha, ha!" laughed Mr. Parnell. "What's the matter with that statement, Polly? It seems to me terse, accurate and very much to the point."

"John Parnell, you're exactly like a man! I suppose you'll say Cynthia's reply was to the point also. 'O Polly,' she said, 'is it possible you allow yourself to have company things? Surely no outsider can be as dear to us as our own. Our most precious things should be reserved for the home circle and not for strangers.'"

"And the vestry haven't spoken of raising my salary either," said Mr. Parnell; "but Mrs. Brenton was always one for speaking her mind."

"The trouble is," said Polly, "she has so much mind! And yet you know in your heart of hearts, John Parnell, that her view was the correct one, and all I could answer was: 'It is the rosebud china, Cynthia; surely you remember great-grandmother's rosebud china. I thought you might like to see it again, but if I were to use it every day there would soon be none of it left.' There I stopped, but Minnie's great eyes were fixed on my face, and I knew that was not the whole truth, so I went on: 'Besides, we are not so well able as you, Cynthia, to replace our pretty things, so the only thing to do is to take care of them.'

"'O Polly, Polly,' she said, 'don't set your savings bank account against your home happiness; don't, my dear! And as for great-grandmother's china, I should keep it to use as a reward when any of the children had done a good deed—sacrificed their own ease or comfort to the welfare of humanity.'

"'What's that?' asked Johnny; and, John Parnell, if you had been here and had seen the way in which Cynthia and her children looked at each other and smiled, big man as you are, you would have wanted to sink into the earth. I never was so mortified in my life—to think of the child not knowing the very name of the welfare of humanity!"

"I saw him lending a fly of his kite this afternoon to the raggedest little boy I ever saw," replied Mr. Parnell, quietly. "Sometimes, Polly, it does almost as well to know the things themselves as the names of them."

"Then shall I put out the rosebud china at breakfast, John?"

"I do not think," said Mr. Parnell, "that it would be altogether advisable."

Mrs. Parnell laughed a little as she bent her face closer over her work. "Well," she said, "I felt so ashamed about the china and humanity that it helped me to bear things when Cynthia found fault with the Graham bread because it wasn't made of Franklin flour."

"How very illogical! In that case it would have been Franklin bread."

"Well, she thinks no other kind is fit to eat, and Walter Baker's breakfast cocoa is the only preparation that could possibly be used by any self-respecting person. As for the sorts that are prepared at table, she says that nothing can take the place of boiling, and that most of them are medicated—with potash! Just think of drinking potash for tea!"

"There might be a difference in the taste," admitted her husband, gravely, "and of the two, Polly, I prefer tea. One soon tires of potash."

"But don't mention tea or coffee to Cynthia, John Parnell, if you love a quiet life! Let us see! Twice fourteen are twenty-eight—yes, twenty-eight times, morning and night, did that woman discourse upon the subject of stimulants, until she made me feel worse than any professional drunkard! But to go back to that first tea-time. I had not ordered oatmeal porridge because I thought people of advanced thought ate it for breakfast. But it seems Cynthia belongs to the school who think it is better to sleep on it, and so her children cannot eat their supper without it, and all of them grumbled audibly, while little Cynthia was carried away shrieking with rage. I knew they were all tired and sleepy; but, John, why isn't one kind of slavery almost as bad as another?"

"I really don't know," said Mr. Parnell.

"Well, it is a question that I asked myself several times even before bedtime," said his wife. "I had provided separate beds for the children, of course, but their baths and their rubbings and their ventilation and their coverings were all just as wrong as wrong could be. I do think, John Parnell, when people train up their children in the way of bondage to porridge and olive oil and Jaeger blankets, they ought to carry the things along when they pay visits; but Cynthia seemed to consider me an outer barbarian because I did not have all of them ready for her. I shouldn't want our children to tithe massage and physical culture and neglect the weightier matters of courtesy and regard for the feelings of their hostess. And that is the solemn truth, John Parnell."

"Well?"

"Well, that is only the beginning. I never was so—so"—

"Called to order?"

"That's it exactly. I tell you what, John Parnell, it made me sympathize with your parishioners; but as a minister's wife it came kind of hard to me to consider myself in the light of a heathen and a fit subject for conversion. And then the meetings of the congress which I had looked forward to expecting to learn so much! Well, I did hear a great deal that was true, to be sure, but the trouble was that the very next moment some one would get up and expound the very opposite doctrine."

"That's what they were here for—free discussion, Polly."

"Then they should not have admitted me, for it is awfully confusing to the mind of a heathen. How did you ever grow to be the man you are, John Parnell? For I know your mother never heard of the psychology of childhood and the development of the spiritual sense. And as for menticulture and all the rest of it"—

"She knew the value of obedience," said Mr. Parnell, "and when we failed to come up to time, she developed our spiritual sense with a good stout hickory switch."

"But corporal punishment was the one thing the whole congress was agreed in denouncing," said Mrs. Parnell; "and it really was refreshing, because it was the only thing they were united upon, except the advocacy of physical culture, and each of them had her own brand of that and considered all the rest deleterious. What brand was yours, John? It didn't do ill by you!"

"Hunting, fishing, climbing trees, and especially splitting wood. Best sort, too; trade-mark unnecessary. Wish we could get it for our boys. Go on," said Mr. Parnell.

"Well, the worst of all was the session on religious education. Cynthia, you know, is very religious, and her children are members of Junior Endeavor Societies, Bands of Mercy, and all sorts of things; but another woman read a paper on the Evils of Superstitious Education, which went to prove that children ought to be left alone to choose their own religion after they grew up. And, do you know, I heard Horace Brenton whisper to Hal that, if mother were to try that plan, his choice would be none at all, and that it would be pretty good fun anyway."

"The speaker would have scored one if she had heard that," said Mr. Parnell. "Were Willie and Clara there?"

"Why, you know, I thought they need not bother about going," said their mother, "especially as they did not want to. In fact, I was rather sorry I went myself after I heard that speech, for the speaker scored some very strong points and it made me wonder whether our plan were the best after all, though of course in your position we could hardly do differently."

"But were you not reassured," asked her husband, "by your cousin's success in developing the spiritual sense of her own family?"

"Now, John Parnell! After what I've told you! Besides, I don't want to speak evil of the poor children, who are surely not responsible for their own bringing up, but, benighted as I am and away behind the times, I wouldn't, no, *that* I wouldn't, change families with Cynthia!"

"I suppose," said Mr. Parnell, "that Mrs. Brenton is too busy reforming the world to have time to reform her own family."

"That is a cheap thing to say, but it isn't one bit true. Cynthia just wears herself out on her own family, and as for that maid of hers, she has the most patient look out of her eyes that I ever saw in woman. If she tries to make her family a model by which to reform the world, that is only because it embodies in her theories and plans the best things she knows. Now, John Parnell, explain it to me. You know you can, for all you pretend to misunderstand. I do want to do the best by our boys and girls, but with twenty different theories on every point of their education, from the multiplication table up to truthfulness and temperance, what is a poor heathen body to do? Am I to flavor my mince pies with brandy, and give them a taste for liquor, or be a fanatic and have them turn drunkards out of pure contrariness?"

"Poor Polly!" said John Parnell. "Cannot you satisfy yourself, my dear, with the farmer's invective against theoretical agriculturists and the proverb about old maids' children?"

"These women, John Parnell, were all mothers of families. And as for theories, one must have them, of one sort or another. Your mother has often told me that she brought up her children as she was raised herself, and that if I succeeded half as well with mine it would be all the Lord would ask and more than the neighbors expected. That was her theory, and it was simple and short, anyway."

"It is true that one must have theories," said her husband, "but their value only begins, little woman, when we cease to be conscious of them. I do not know whether I make myself clear"—

"You don't," said Mrs. Parnell, succinctly.

"Then let me try to do better. When you thread your needle do you theorize as to the process? Must you think out the position of each piano key and the value of every note before you can play Schumann's *Traumerei* to me in the twilight? Is there any difference of opinion among civilized people as to the necessity of washing one's face in the morning? Yet certainly the last case that I have cited, in its day, represented a reform, and its advocates were wild theorists in the opinion of outer barbarians like yourself and myself, Polly. This age of ours is a wonderful one, but it has not yet learned to play in the twilight; its theories are too numerous and, as you have discovered, too contradictory to have been assimilated even by their discoverers, far less to have become a part of the heritage of the race. A generation or two hence they will have been sifted out, and such as have proved most serviceable will have become instinctive. They will have passed into the care of the sub-conscious self, the feminine half of the intellect, which is said to reside in the back of your head, my Polly."

"I can tell with the front of my head that you are talking nonsense. What do I care for what will happen a generation or two hence? Though of course it is satisfactory to know that something will have been settled by that time. But what am I to do about it now, John? That is the question for me, for really life is too short to solve all these problems."

"Life is the only solution of them, Polly. We may experiment as much as we like with this theory or that; we must, if we are intelligent beings, be more or less modified, intellectually, by modern views of education and the like, but what we really impart to our children—yes, not only to them, but to every one with whom we come in contact—is the self that has grown up within us and been nurtured by education, environment and our own self-discipline or self-indulgence. It is the sub-conscious self, Polly, that does the work of influence."

"If you were to call it character, John Parnell, it might not sound so learned and wise, but I should understand better what you mean."

"It may be, Polly, that character exactly expresses what modern psychology calls by the name I have used. For certainly we cannot love what is opposed to our characters, and it is the thing we love that we are able to give to those about us. A taste for good literature, for example, is an excellent heritage, but the books that you yourself really love are those which you can teach your children to like also. If you try to force upon them something which you have been told is good, though of yourself you would never choose it, you will surely find that they will reject it also, and that you would have done better to let it alone, be it Shakespeare, or be it even the Bible, that they might have come to it in after years unbiased by your dislike. Learn all you can, but remember that the key to life is not to know, but to *be*. Even in the kitchen department, I believe that unconsciousness is a much more important factor than is generally recognized, and that many of our experiments fail simply because we are so conscious of applying a test. As between Franklin and Graham flour, for example, that which we eat deliberately, for its nourishing qualities, is the least likely to be wholesome. This quality of wholesomeness is the province of the house-mother, and of her alone; the family should be able, through her care and wisdom, to eat what is set before them, asking no questions either for conscience or digestion's sake."

"Well, that's about what we have always done," said Mrs. Parnell, "but it is of no use to speak of Franklin flour, for the children detest the very name of it on account of Cynthia. After all, John, it seems to me that her greatest mistake is that she is always 'travailing in soul,' as she calls it, with her children and never seems to let them alone for a single moment. Don't you think a child wants room to grow as much as a flower? Then, too, I am sure our children have taught me more than ever I taught them, but Cynthia never seems to care for what her children can teach her."

"'And Jesus took a little child and set him in the midst of them,'" said Mr. Parnell. "You have reached the center, Polly. The proper attitude towards our children, as towards the rest of the world, is the attitude of humility. It is not as philanthropists, but as humble students and imitators, that we should open the door of a nursery or schoolroom. It is to the likeness of the Child of Nazareth that we must conform both ourselves and our little ones if we with them would enter the kingdom of heaven."

"Well, said Mrs. Parnell, "I felt sure you could explain it to me, John Parnell, and so you have, and now let us ring the bell for prayers."

HOW TO FURNISH THE PIAZZA

BY EUNICE DALE EVERETT

Since the piazza forms a part of so many American houses it is well to have it so furnished that the family will naturally spend much of their time there during the summer months. Shade can be obtained by means of vines trained on a trellis. The madeira vine is a rapid grower, and may serve to protect the piazza from the too ardent sun. The perennial woodbine is always beautiful, but has the objection in some localities that it is apt to be infested by an ugly worm. There are various kinds of clematis which are desirable but hard to grow. The wild clematis is a handsome vine and a strong grower. It will furnish abundant shade, but will need frequent trimming lest it shut out air as well as sunshine. Awnings are convenient for extending the shade and diminishing the too strong light without excluding the air. There are piazza screens which are useful and inexpensive, and if not so pretty as vines have the advantage of being easily rolled up when not needed.

A hammock will, of course, be found on every piazza. One that has hooks instead of rings, so that it may be easily removed, is most convenient. Each family must suit the chairs to their means and taste, but it is well to have enough seats so that one may entertain an unexpected friend on the piazza without the trouble of bringing out another chair. A table which will stand exposure to the weather will be found very convenient if there be room for it. If not a folding table which is easily taken in at night may be used. A shelf that can be turned down when not needed will answer the same purpose very well. Something of the kind is almost a necessity for holding the workbasket, book or writing materials.

Cushions made of some strong cotton goods filled with hay or excelsior and covered with turkey red or any pretty washable material will be found conducive to comfort. To protect a dainty gown from the floor there should be a rug or strip of carpet to spread under the hammock or rocking-chair. This reminds me that where space permits it is desirable to have on the piazza a covered wooden box, about three feet long and one foot high, in which may be kept at night the rug, hammock, cushions, duster, one or two palm-leaf fans and any other little articles which are likely to be in frequent use in this summer room. The box may also serve as a seat on occasions.

A piazza is too often looked upon merely as a place for idlers. It should be made a comfortable resort for busy people likewise. One can shell the peas or hull the strawberries or do the mending just as well here as in the kitchen or sitting-room. If it is some work to take care of the piazza it saves much sweeping and dusting in the house. A comfortably furnished piazza is a constant invitation to outdoor life, and is thus conducive to the health and happiness of the family. If it should tempt us to do a little less work and to take a little more rest during the hot months perhaps we shall be just as well off in the end.

A RARE CASE OF GENEROSITY

The Commissioner of Patents, Gen. Benjamin Butterworth, made a number of promotions recently. Among the clerks advanced was a woman who called upon him shortly after she had learned of her good fortune. "Mr. Commissioner," she said, "there is a woman who sits alongside of me in the office whose necessities are much greater than mine. She is a splendid clerk, and is now supporting her sick sister and child. Her brother, who previously assisted them, died a short time ago. The lines of her life are drawn in much harder places just now than are those of mine. I want to ask a favor of you." Major Butterworth naturally expected that the other promotion would be asked for, and he knew there was no opportunity to make it, at least in the near future. But his visitor continued: "I want to ask if you will not let this other woman have my promotion and allow her to draw the increased salary until she is placed in better circumstances. When that time comes perhaps we may change about again." Major Butterworth was dumfounded. Ever since he has been Commissioner of Patents he has listened to the importunities of clerks in his office seeking promotion. He had never before heard of a clerk who wanted a promotion for some one else. Of course her request was granted. The fellow-clerk whose necessities she regarded as greater than hers will receive the promotion intended for her.—*The Washington Star*.

Closet and Altar

Power like character comes from the fountain of prayer.

Every real and searching effort at self-improvement is of itself a lesson of profound humility, for we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the Rock that is higher than ourselves.—*William E. Gladstone.*

O, humble me! I cannot bide the joy
  That in my Saviour's presence ever flows;
May I be lowly, lest it may destroy
  The peace his childlike spirit ever knows.
I would not speak thy word, but by thee stand
  While thou dost to thy erring children speak;
O, help me but to keep his own command,
  And in my strength to feel me ever weak;
Then in thy presence shall I humbly stay,
  Nor lose the life of love he came to give;
And find at last the life, the truth, the way!
  To where with him thy blessed servants live;
And walk forever in the path of truth—[illegible]
A servant yet a son; a sire and yet a youth.
—*Jones Very.*

When Christ showed us God, then man had only to stand at his highest and look up to the infinite above him to see how small he was. And always the true way to be humble is not to stoop until you are smaller than yourself, but to stand at your real hight against some higher nature that shall show you what the real smallness of your greatness is. The first is the unreal humility that always goes about depreciating human nature; the second is the genuine humility that always stands in love and adoration, glorifying God.—*Phillips Brooks.*

The saint that wears heaven's brightest crown
  In deepest adoration bends;
The weight of glory bears him down
  Then most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.
—*James Montgomery.*

Honor must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—*Charles Kingsley*

Father of all mercies, we mourn our sins, we express our sorrow until we become familiar with the self-accusation: God forgive us, God pity us. Destroy this temptation of familiarity, and give us to feel that every providence is new, every day a new opportunity because a new revelation of God's purpose and love, and may we wait upon God and cry for the spirit of obedience that we may do his will unto death. Lift us up when we are cast down; carry us a while when the way is too heavy for us, the sun too hot or the wind too cold; when there is no water on the road find a fountain for us, and grant us refreshment by the way; when we are tired of earth and time and space, because they mock our souls, show us visions which reveal how high, how infinite, how glorious is our Father's house. We leave our prayer at thy cross, O Christ; thou wilt turn it into an answer and we shall have great peace. Amen.

Mothers in Council

THE EYESIGHT OF SCHOOL CHILDREN

In the June *Review of Reviews* Dr. Frank Allport, professor of clinical ophthalmology and otology in the University of Minnesota, considers these urgent questions: Is human eyesight degenerating? If so, from the operation of what causes? Do the eyes of children of school age share in the supposed degeneration? If they do, is a practical remedy within reach of the masses? To the first and third of these inquiries ophthalmic science gives an affirmative reply.

In order to remove the causes of eye mischief Dr. Allport says that the environment of school children with regard to its influence upon their eyes must be carefully studied. In the structure of the school building as few obstacles to vision as may be should be permitted. Ample illumination, whether natural or artificial, should be had from the left side of the desks. The desks themselves should be of such sizes as to permit the pupil's feet to rest firmly upon the floor. They should be provided with comfortable backs and slanting tops, the latter placed at such distances from the eyes as to render sight easy without the close approximation of books. The blackboards, maps, etc., should be so situated as to be readily seen. An erect style of handwriting, less irksome to the eye than slanting characters, should be taught.

The writer next considers the means to be adopted for the discovery and remedy of defects in the eyesight of school children, and describes a plan for ocular examination in the public schools which has been successfully put in practice in Minneapolis. It consists in the training of school principals in the detection of eye disorders, and in a system of notification to the parents of discovered defects, carrying with it the suggestion that a competent authority should be consulted.

Of the operation of this plan Dr. Allport writes:

"In the city of Minneapolis, with the earnest co-operation of Prof. C. M. Jordan, superintendent of the public schools of that city, the eyes of 23,049 school children have been satisfactorily examined by the principals, after due instruction by the superintending oculist. Among this number 7,293 defectives have been found, and largely beneficial results have already followed.

"The method is, briefly, as follows: An oculist is to be appointed by the board of education, whose duty it shall be to lecture to the principals upon the elementary facts in ocular anatomy, physiology and hygiene, and upon the uses and application of the test types, etc., making a practical demonstration of the method upon some fifty pupils. The principals shall thereafter annually report their work to the superintending oculist, who shall submit such statements, with his conclusions, to the board of education. A Snellen test card is provided for every building, with some accompanying printed matter.

"The 23,049 pupils examined in the city of Minneapolis have been distributed in fifty-four schools. The percentages of defectives found in the different buildings have varied greatly, ranging from ten per cent. to sixty-four per cent. The maximum number was discovered in a building of a notoriously poor and unhygienic character, and closely surrounded by other buildings, excluding sufficient illumination. The great variation in percentage is to be accounted for (1) by the inaccuracies of a first examination, (2) by the varying quality and quantity of light, (3) by the pupils' varying degree of intelligence, (4) by the variable number of pupils previously cared for by oculists, and (5) by general home, school and personal hygiene.

"The general percentage of defectives was 31 per cent., exclusive of those already wearing satisfactory glasses.

"Notwithstanding that this was an initial examination, subject to the inevitable difficulties of inexperience, ignorance and unjust criticism, the principals have become the warmest advocates of the method, and report that the tests have been easily performed; that practically no opposition from parents or children has developed; that parents are quite generally awakening to the gravity of the situation; that already large and in some cases startling benefits have been experienced; and that by another year, as prejudice diminishes and a better understanding of the subject prevails, greater and still more salutary results of the test will become apparent."

A SPOILED BOY

"Boys must make a noise or they will burst." So said Johnny's father, as the little boy rushed into the parlor with a succession of war cries, whoops and yells.

Aunt Myra, who had lately arrived at Johnny's house, demurred at this doctrine. She had brought up three boys, giving them large liberty, winking at many childish escapades, sympathizing in their boyish pranks, trying always to be the friend and comrade as well as the provider and guide. But while wishing them to be free and happy citizens in the little republic of home, she insisted on the rights of their fellow-citizens.

"If," she said, "my boys are not trained from their babyhood to be gentlemen they will never reach that high estate." So morning, noon and night Aunt Myra's boys were reminded that there were other persons in the world besides themselves, and by many a little easily comprehended lesson by denials and rewards they were taught to ask themselves: If I do thus and so will it hurt anybody's feelings? Will it disturb anybody? Will it cause anxiety or alarm? Thus, little by little, to think of the comfort of others became a second nature to them.

When Aunt Myra came to stay a while at her brother's she was daily astonished, outraged, dismayed, at the doings of Johnny. Instead of the cozy meals that the lady had been accustomed to, with pleasant conversation and bright sallies of wit, followed by the laugh that aids digestion, there was—Johnny. Johnny burst into effusive talk at the most inopportune times. Johnny wanted something that was not included in the menu, and, with loud raking of chair-legs, left the table. Johnny didn't like his meat, or he wanted more pudding—in short, he succeeded in making himself the family center from the beginning of the meal to the end. Aunt Myra protested for a while, but finally gave up to Johnny, like all the grown-up people who at any time became a part of the household.

"What do you propose to do with Johnny when he gets a few years older?" asked Aunt Myra of her brother one day.

"O, he will behave when he comes to the years of understanding," said the gentleman. "You mustn't expect too much of such a little fellow."

Alas! the father did not live to see Johnny grow up. When the boy was fourteen Aunt Myra, full of sympathy for the desolation of the family, went to live with them for a while. Was Johnny the helper, the consoler of his widowed mother? Far from it. While not a bad boy, he was thoughtless, heedless, noisy, rasping, worrying, always drawing upon the patience and forbearance of the household.

"Aw! a fellow can't be expected to be on his good behavior all the time," was one of his favorite expressions. Another was: "What's a home for, anyway? You've got to be stiff and proper among folks, but home's the place to do as you wanter in."

Alas for Johnny's home, and for Johnny's mother, and for Johnny himself! M. F. B.

A little pamphlet entitled How to Make Sabbath Afternoons Profitable and Pleasant for Children, by Mrs. F. A. Welcher of Newark, N. J., contains several helpful and practical suggestions. Mothers who have not solved this problem will find the booklet well worth the twenty cents which it costs, and may obtain it of the author.

CHAT ABOUT WOMEN

Victoriamania is raging fiercely in England. The Boston *Pilot* comments sarcastically on an English "magazine for ladies" having in one number an article on the Aunts of Queen Victoria and in another a poem entitled Queen Victoria's Nurses.

The public school authorities of Brooklyn, soon to be of the Greater New York, have at last recognized woman's ability as an educator by appointing Mrs. Sherville as their first woman principal of a grammar school, with a salary of $3,500 a year.

While Queen Victoria has been ruling Great Britain a Gloucestershire woman, Hannah Brewer, has been delivering the village mail, tramping eleven miles a day for sixty years. She has just retired on a pension, proud of a record of a quarter of a million miles trudged on foot.

Shirt waists were in order on Commencement Day at Bryn Mawr this year. Instead of gowns of organdie, muslin or silk, the Seniors decided to wear this simple, everyday dress with their black gowns and mortar-board caps. These girls are heartily to be commended for their good sense.

The setting apart of one room in the old ladies' home in Amesbury as a memorial to the poet Whittier is especially fitting, for he was one of the founders of the institution and gave it much financial assistance. Mrs. S. T. Pickard, the poet's niece, is arranging the room, which will contain furniture from Mr. Whittier's Amesbury home.

The corporation counsel of Chicago has appointed a young woman lawyer as his assistant. Her salary will be $3,500 a year. She was chosen over a score of men who were scrambling for the position because, in the opinion of the chief law officer of the city, she is better fitted than any other attorney to discharge the duties of the office.

It is reported that the women of Unity Church in Oak Park, a suburb of Chicago, will remove their hats and bonnets during church services at the request of their pastor, Rev. R. F. Johonnot. He believes that the church of the future will have a dressing-room where ladies can leave their hats and garments, and a checkroom for coats and umbrellas. Mr. Johonnot's reasons for this innovation are that it gives a more homelike and devotional aspect to the meeting, and makes it easier for persons in the back seats to see the preacher. He says that the theater is in advance of the church in this matter, and that he "cannot see why the children of darkness should always be wiser than the children of light."

The University of Pennsylvania has conferred its degree of Doctor of Philosophy upon Mrs. Alfred Colin, a French lady, whose maiden name was Henriette Louise Thérèse Fornachon de Peseux. She took her first diploma from the Académie de Neufchatel. Then she gathered more knowledge at the Muséum d'Historie Naturelle, at the Sorbonne, at the College de France and l'Ecole des Hautes-Etudes. In the United States, meantime, the Stanford University conferred upon this learned young woman the degree of Master of Arts; Bryn Mawr gave her its fellowship of the Romance languages, and retained her for two years as a reader. Pennsylvania University's honors are for researches in archaism of modern French, Romance philology, with Italian, Spanish and English philology.

Life is a long lesson in humility.—*J. W. Barrie.*

The Conversation Corner

THIS week, as our Cornerers know, is wholly given up in England to jubilant celebration of the sixtieth anniversary of Queen Victoria's reign—the longest of any of the British sovereigns for 1,000 years. We all have a special interest in this great festival, for England is *our mother country*. Only a few generations back our ancestors lived in Yorkshire or Essex or Hampshire of the Old England, and shouted *Long live the King*. Even after the emigration—we are likely to forget that—our grandfathers or great grandfathers, in some cases our fathers, were actually Englishmen, born in an English colony. It is true as Senator Hoar said at the time of the reception of the Bradford Manuscript, that the English island is half ours, the story of their ancestors and ours the same. So that although we live under another government now, and are proud to be Americans, we ought to be heartily interested in the past and the present of what Hawthorne calls "Our Old Home."

It seems very appropriate to print this week a letter from a good friend of ours who is a true Englishman, whom Charles Kingsley took upon his knee when a boy and called a "real Saxon," and who has won our love by his labors of Christian kindness on our own continent. The letter is dated in May, "On board the steam trawler Vancouver, Red Cross Fleet, at sea, off the coast of Denmark." The picture shows him paddling his Eskimo kayak, which he brought from Labrador, among the North Sea fishermen.

Dear Mr. Martin: If you could peer in now and see the dirty, disreputable looking person that stands at a locker, writing to you in a Guernsey frock and fisherman's long boots, you would hardly own him as an acquaintance. But here I am, trying to write with the remains of some ink unearthed by my beloved friend and skipper, Admiral John McKew, otherwise known as "Fenian Jack." We are with a very large fleet of vessels, some forty five steamers and one hundred sailing vessels. Such a lovely sight in the morning, all boxing round the fish carrier, putting their fish aboard to carry it to London! I had a grand time last week in the "Short Blue Fleet." The Holy Spirit is at times so manifested at sea one does feel very close to God. The redeemed lives of these men are beautiful to see, but the advent of steamers has made gatherings for prayer and praise difficult just for this time. The men dare not leave their vessels as they used to do. I do love these men—such big, powerful, simple, affectionate, earnest men, yet, alas! so easily led into sin.

Well, a letter should convey news. Here we are, sometimes off Heligoland, then off Germany, then out in mid-ocean, then up as far as Holland, and then again off Denmark. We have got our net out now, and just come fast on a sunken wreck. I've been up on deck to know what the noise was. The skipper says it is the wreck of a fishing vessel, called the "Lincolnshire Lass," sunk here last winter. It has brought many vessels into trouble by their coming foul of it. Isn't that a parable? The wrecks we make of our lives are very snags for other poor fellows to come foul of— Now our rope has broken, and we have lost half the net. Will take many hours to repair it, and meantime we are losing fish we might be catching. I believe in the spiritual race half our punishment is in opportunities lost and in capacity undeveloped.

I have my Eskimo canoe out here, and cruise about among the fleet in it. The fishermen cannot make it out, being so small and slight. One or two have tried it and capsized immediately. It is like riding on your bicycle, simply a piece of confidence. It's like the Christian's walk, not our strength, but our confidence, our trust. I went to visit the *post* in it this morning; that is the fish cutter which brings our letters from Billingsgate. A man-of-war, H. M. S. Hearty, sighted me as she passed through the fleet and steamed around me— They have just got the fish-end or "cod-end" of the net in and shot the fish on board. Oddly enough it has hung on intact, though the net is in pieces. The fish are flapping about on deck, and I have sent the steward up to clear the deck-light, over which the soles and plaice are floundering as the vessel rolls. These vessels roll horribly. I think if a man was not a good sailor no better purgatory could be invented than a month on a steam trawler—the smell of fish and oil, the dirt and the rolling would punish him!

I've had to bolt and write on my knee. I wish you could see these men, built like horses—to see our skipper knocking two half-hundred weights complacently together over his head is a sight! He holds them out easily at arms' length, and they can stand on these rolling, slushy decks as well as you and I can on a sidewalk. The hospital ship is away at home, due back tomorrow. I am really out on pioneer work, finding out all I can about how steam trawling hospitals would suit us. This morning I took in a poor, sick boy. He had neither friends nor relatives, and looked a miserable, woe-begone object, as pale as a tombstone. He looked snugger when we packed him into a clean bed, having washed him in hot, fresh water. Dinner is called. Love to all. WILFRED GRENFELL.

DR. GRENFELL IN HIS KAYAK IN THE NORTH SEA

Now I am going to copy for you from the London *Toilers of the Deep* a letter from our boy in the "Corner Cot." It was written at Battle Harbor Hospital just after Christmas—earlier, you notice, than the one printed May 20. Little Elsie was the girl sick with hopeless hip disease. She died one morning in November, having sung the night before,

Jesus, tender Shepherd, hear me,
Bless thy little lamb tonight.

Aukshenai Dr. Grenfell: Sir Donald went away too fast. I want to look at her long time more. Some time in sleep I see you, Dr. Grenfell. I lonesome when you gone away two or three days. I afraid you get lost in Sir Donald, because it very rough, lot of wind, and very much snow. Poor little Elsie very fast gone to Father in Heaven. I very glad. Nice singing in the night. Elsie gone in the morning. Sister go home next year, me like to go too. Me got a nice time at Christmas. I'm glad I got something Christmas morning when I wake up. Me got a book, sweets and a cake. Lot of little girls and boys got a tea. It makes them laugh to look at Christmas big tree. Sister gave Tommy and me Jack-in-the-box. I opened box. I very frightened and make some people laugh very much. I make some paper chains very long. Sister put candles in lanterns, all very very pretty. Next day lots of people came to tea. After tea, lot of singing. I sing Takpanele. Boys say hip, hip, hurrah! for sister lot of times. I learn, "There is a better world, they say, O! so bright." I want a letter by and by, please. Me like to see you next year. I'm sorry you stop home. One night in sleep I see sister with big wings, like gulls' wings, only very white and very big. Aukshenai, Dr. Grenfell, very much.
GABRIEL POMIUK.

Sister Cecilia describes the Christmas, the boys going up the bay early in the morning (18 degrees below zero) for a tree and bringing it on the dog sledge, Pomiuk's pink and white paper chains festooning the room, how he "fairly screamed and clapped his hands with delight" when the tree was lighted up, how he sang four Eskimo hymns, etc. She adds, "Gabriel's large surface wounds are very small now, through frequent dressing, but the temperature at night is still high." Mr. Martin

CORNER SCRAP-BOOK

Victoria the Good. These two interesting suggestions were recently mentioned by a lady in lecturing upon the "Current Events" of the world. One was by Frances Power Cobbe, that the Queen should be styled "Victoria the Great," calling attention to the fact that only one woman had ever received that title—Catherine the Great. But an English bishop objected, saying that although such monarchs as Alexander and Napoleon and Catherine had been thus titled, it would be far better to call the English Queen "Victoria the Good," for goodness is greater than greatness, and her Gracious Majesty would be long remembered by her people as pre-eminently good. This reminds us of the recent items in the *Scrap-Book* about the poem, "Why Alexander Was Called Great." Soon after I visited Whittier's birthplace at Haverhill and heard this curious story of his boyhood. The President of the United States and a menagerie visited the town on the same day, but the boy was not allowed by his Quaker parents to see either. But the next day little Greenleaf was determined to see the steps of the great ruler of the nation, and going to town followed for a long way the footprints of—the elephant, supposing that he was actually walking in the footsteps of the great Madison! But the greatness of Victoria and Lincoln and Whittier is infinitely superior to that of the warriors of history, whom people have foolishly agreed to call "Great" because, in their ambition for power, they succeeded in murdering great numbers of their fellowmen!

Children's Commemoration. In one English village the people planted fruit trees to mark the royal anniversary. But the children set an arbor of trees, whose initials in order should spell the precept, "My son, be wise." A birch stood for the letter B!

The Month of Victoria. One loyal subject proposed this method of commemoration—to divide the year into thirteen lunar months, the thirteenth to be called Victoria. That month was to consist of twenty-nine days and to include the period celebrated as anniversary of the coronation.

Those Sixty Years. The magazines and papers are giving accounts of the events and discoveries during Victoria's long reign. It would be a good exercise for us to make lists of our own. What would you put under *Inventions?* Railroads (?), ocean steamships, the telephone, electric light, electric cars, the sewing machine, the bicycle—what else?

L. H. M

The Sunday School

Lesson for July 4 *Acts* 16: 6–15

FIRST CONVERTS IN EUROPE

BY REV. A. E. DUNNING, D. D.

During the first ten years of the Christian Church it was confined mainly to Palestine. During the second decade it extended through Asia Minor, and the third marked its spread through Europe. About fourteen years after the crucifixion Paul, then called Saul, appears at Antioch as the helper of Barnabas, and from that time rises into increasing prominence till he becomes the acknowledged leader of the whole church. After Christ Paul is the most magnificent character in New Testament history. His passionate devotion to Christ, his unconquerable energy, his splendid statesmanship, his unalterable love for those converted under his ministry, his forensic power, his inspiring leadership, his sublime patience in all kinds of trial and his magnificent organizing ability must in every lesson be kept before our minds if teachers and pupils would gain the highest spiritual results from studying the Acts. Paul is the ideal man in that record. In this lesson, beginning a new quarter, let us note:

1. The missionaries directed to Europe. Paul, from the beginning of his Christian life, relied on special divine guidance in every crisis. Did he have it? Let the results of his labors answer. He saw Jesus on the road to Damascus. On that fact he rested his claim to apostleship. "Have I not seen Jesus our Lord?" The Holy Spirit set him apart at Antioch to preach the gospel to the Gentiles. Now on this second journey he would have preached in the province called Asia, in the southern coast of Asia Minor, but was forbidden to do so by the Holy Spirit. That was not because the gospel was to be withheld from that region, for he spent much time afterward in preaching there. Ephesus was his home for three years. But at this time God had a different plan for him. Then, with Silas and Timothy, he turned toward Bithynia, in the region lying south of the Sea of Marmora and the Black Sea. Again the Spirit would not allow them to go in that direction. This was not to shut the gospel out of Bithynia, for sixty years later Pliny found it filled with churches. It was one of the provinces Peter mentioned in a general epistle to the churches.

With the way so plainly blocked on one hand, they waited for further guidance. It came through a vision to Paul in the night as they were stopping at Troas. But the call was distinct and it was promptly answered. Immediately they sought to go forth to preach the gospel in Europe.

Can we have such guidance from above in our life work as Paul had? Let his success make answer. God vouchsafes visions to those who want them. But those who would see heavenly visions must have made up their minds about what they are living for. Paul sought simply to follow the call of personal duty. He had probably but a faint conception of the significance of the step he was taking. The division between the two continents was not marked as it now is. Mysia and Macedonia were both Roman provinces. Yet Alexander's conquest of the world was of small moment as compared with the triumph of Christianity throughout Europe, which began on the day when Paul started from Troas for Philippi. Longfellow says that success is doing faithfully what you are called to do without a thought of fame. Every one who listens for God's calls and responds to them promptly makes the most of his life.

Luke, as is generally believed, joined the missionary party at Troas. At this point in the narrative the pronoun "we" begins to be used. Perhaps he was a Greek. Paul distinctly intimates that he was not a Jew [compare Col. 4: 11 and 14]. Professor Ramsay suggests that he may have been the man of Paul's vision.

2. The place chosen to begin the work. They were in Macedonia when they landed at Neapolis. But they did not preach there. They went on to the first city of the district, Philippi. They chose a central position, whence their influence would radiate throughout the country. It was a Roman colony, planted there by the authority of Rome. Already Paul's eyes were fixed on the world's capital as the place where he would preach Christ. The wise man plans his work for God as though everything depended on his own judgment. He trusts God as implicitly as though divine guidance would make it impossible for him to make mistakes. Paul's choice of strategic points at which to begin work and to plant churches kindles our admiration for his genius. He seems to have foreseen the conquest of the world for Christ.

3. The first steps in preaching. Paul always sought those with whom he had something in common in beginning a new work, and began with some subjects in which he and they had common interest. He was a Jew and he sought Jews. They were not wanted in Philippi [v. 20], and there were not enough of them to maintain a synagogue. But Paul and his companions supposed they would find a proseucha, a place of prayer, somewhere by the river outside the walls. They waited till the Sabbath and found a little company of women. There Paul began his preaching. It must have seemed a small beginning, but to those who are obeying divine orders no work is small. The seed was sown by the side of the little river Gangas whose fruits blessed all Europe.

4. The first convert and her household. One of the women at that first meeting was a Jewish proselyte. She came from Thyatira. That was one of the cities where Paul had wanted to preach, but had not been permitted to do so by the Holy Spirit. In later times the church at that place became famous [Rev. 2: 18–29]. It is possible that Lydia helped to found it. Paul's words made a deep impression on her. They convinced her that Jesus was the Messiah. As soon as she believed she brought her household and they were baptized. As soon as she was baptized she pressed on Paul and Silas and Timothy and Luke her hospitality.

Baptism is not often mentioned in the Acts, but when it is mentioned its significance is plain. When the first church was organized [Acts 2: 38], when the first Gentile family was received into the church [10: 47, 48] and when the first church was founded in Europe [vs. 15, 33], the act of baptism is mentioned to show that this sacrament belongs with the organization and building up of churches.

The simplest lesson and the most impressive to be drawn from this incident is that when our plans seem to be defeated we must not give way to discouragement, but must watch for the new direction to which God will call us. The new call might well have seemed unpromising to Paul. He was shut out of the provinces of Asia Minor where he had planned to preach, where he would have found multitudes of Jews and where he would naturally have expected that the religion which sprang from their nation would find the strongest foothold. He was called into another continent. He went at once, but he found no place where he could preach except to a little company of women outside the city where he had chosen to begin. But there the Lord opened the heart of one woman to receive his words. So began that movement which gave Christianity its most congenial home, which at last made it dominant among English-speaking people and brought us in this country to receive the gospel and to be transformed by its power. If we each obey implicitly the voice of God he will lead us to share in the triumph by which the whole world is to be subdued to his sway.

THE CHURCH PRAYER MEETING

Topic for June 27–July 3. Living in the Light of God's Knowledge. Ps. 139: 1–12, 23, 24; Jer. 23: 23, 24; Rev. 3: 1–7; Isa. 54: 7–10.

Remembrance of God's perfect knowledge as a curb for sinful wishes. Its help in temptation. Its comfort in sorrow.

[See prayer meeting editorial.]

◆

Mr. John D. Rockefeller is one of the three or four richest men in the world. He says, "The poorest man I know of is the man who has nothing but money, nothing else in the world upon which to devote his ambition and thought." Mr. Rockefeller has told here the secret which many who are ambitious to get money have not thought of. To know how to use it is even more important than to know how to get it. Many a man, using a little wisely, has found wealth. Many another, having amassed a great fortune, has found it only "vanity and vexation of spirit."

◆

Prayer is a means of conformity to environment, of godlikeness. How do you become like a friend? Of course by associating and talking with him. And why does it help you to associate with a hero? Simply because you cannot be with him without being inspired with his heroism. And, best of all, if I pray for the gift of God's Spirit, that is the prayer which the whole world of environment has been framed to answer.—*J. M. Tyler.*

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PROGRESS OF THE KINGDOM

NOTED AMERICAN BOARD CONVERTS

(Parallel with The Congregationalist's missionary topic for July.)

Pre-eminent among the names of noted converts of the American Board stands that of Joseph Hardy Neesima. With awe does one read the story of his life, of the marked way in which he was led from childhood to his death that he might accomplish a work for Japan inestimable in its results to that island empire. His characteristics were so many and varied that it is impossible in a few lines to mention them all. He has been justly called by one of his countrymen "the Puritan of the Orient." A man of great meekness, a lover of peace, he had the fire of an unconquerable purpose, a determination to acquire knowledge not simply for its own sake but that, possessing it, he might be enabled to benefit his fellows. With great mental ability, executive, industrious, fearless, steadfast and invincible for the right, with lofty ideals, loving and loyal, he received an opportunity for service such as is seldom granted to one man, and he was faithful to it. Like Abraham he was a friend of God.

While still young, to use his own words, "his mind was fulfilled to read English Bible and to find some teacher or missionary," and intent upon this end in 1864 he left his home in Tokyo, little dreaming that ten eventful years would elapse before he should see his family again. His flight from Hakodate at midnight, disguised as a servant, in a ship bound for Shanghai, his long and tedious voyage in the Wild Rover, sailing from there to Boston, the marvelous loving-kindness of the Lord in opening the heart and home of Hon. Alpheus Hardy to the stranger constitute a thrilling story. While in Phillips Academy, Andover, Neesima united with the church, and in the same town he took his theological course after graduating from Amherst College in 1870. With the Japanese embassy, acting as its interpreter, he visited the capitals of Europe, examining, as was always his wont, so minutely the school systems that a paper prepared by him became, with some modifications, the basis of the system of education in the empire today. Those who attended the meeting of the Board in Rutland in 1874 will never forget the electrical effect produced by the powerful plea made by Neesima for funds to start a Christian college in Japan. Five thousand dollars were there subscribed for the undertaking. In November, 1875, the Doshisha—the name meaning one endeavor or one purpose company—was started in Neesima's house with a prayer meeting. In spite of opposition to the school in Kyoto, it increased in numbers, being materially helped by the members of the Kumamoto Band, a history of which and their instructors, Capt. and Mrs. L. L. Janes, deserves a chapter by itself, until in 1888–9 there were in all departments over nine hundred young men and women. He had conferred upon him in 1889 by his *alma mater* the degree of LL. D. Constant work beset with many difficulties told upon his health and, taking a heavy cold in the fall of this year, he failed rapidly, until in January, 1890, with the words, "Peace, joy, heaven" on his lips, he entered the eternal home. During his sickness plans for his beloved school, his best monument, were in his thoughts, but the welfare of all Japan was dear to him and he sent many New Year's letters to the leading pastors, one nearly three yards long, urging the planting of the gospel in important centers.

"My father, my father is dead" was the heartfelt cry that went up from many in the Zulu Mission when James Dube died. Faithful had been the laborers, few had been the visible results of the work, so that Daniel Lindley and his co-laborers must have felt a peculiar joy when Dube, a descendant of noted African chiefs, joined the little band of Christians. As befitted his royal blood he was of large stature, of commanding appearance and wielded much influence. He was a teacher in the station school at Inanda and pastor for seven years, until his death in 1878. Another well-beloved native Christian was Umcitwa, whose life was not long in years, but was noble in service and sacrifice. He and his wife, Yona, were the first Zulus to go into Matabeleland, 1,500 miles from their neat, attractive home in Umzumbe, to show that heathen people what a native Christian family, speaking their own tongue, could be. Six months of a wearisome journey, six months' struggle with disease, yet preaching the gospel by his patient life and words, such is the brief record of a hero's life.

The noble army of martyrs had a worthy soldier 100 years ago in the person of Assad Shidiak, whose home was near the foot of Lebanon, that "exceeding white" mountain, historic and beautiful. Of Arab descent, he was graduated with honors in the school of the Maronites, to which sect he belonged. Handsome in face and easy in manner, he readily found employment in the service of bishops and then of the patriarch. When about twenty-five years of age he found his way to Beirut and opened an Arabic school for boys, continuing, as any clever man would do, his own studies. He arranged a code of laws for the Maronites and wrote against Protestant doctrines which, through the preaching of Dr. Jonas King and others, were being made known in Syria. Searching for new arguments he turned to the Bible, but the proofs there failed to establish satisfactorily to his own mind the doctrine for worshiping the saints, and in 1826 he openly acknowledged himself a Christian. The next three and the last of his life, for he died at the early age of thirty-two, were years of continual and severe persecution. He learned the old truth that a man's foes shall be they of his own household, for in his father's house he was seized by his relatives and carried to the patriarch. The lonely convent of Canobeen, in one of the wildest, dreariest recesses of the Lebanon range, became henceforth his abiding place. There, with no bed, books, writing utensils, chained to a wall, he suffered for his Master's sake. When it was too late to save him from the clutches of the tyrant, his family made vain efforts to secure his release. Occasionally he would be taken out and scourged. When told to kiss the crucifix or the fire he kissed the fire, and every effort made to induce him to return to his former faith failed. His tormentors considered him a most obstinate man and found that he had a peculiar characteristic, namely, that he would never tell a lie. He climbed the steep ascent of heaven through peril, toil and pain, and exceeding rich was his reward.

A list of the devoted workers for the Master in the Ahmednagar district includes many names held in grateful remembrance by friends of the American Board in this land, but has one which, unfamiliar to us here, will ever be tenderly regarded by the native churches in India. Vishnupunt, as Bhaskar Karmarkar was commonly called, was of Brahman caste, born in Poona in 1834, where he lived in the poor home of his parents until he was twelve, when he was allowed to go to a government school. Later he taught in a school established and supported by educated natives for their daughters in Ahmednagar. Through the quiet influence and words of the missionaries, he began to be in doubt as to the forms and ceremonies of Hinduism and in 1853 he openly professed his faith in the Christian belief. His own prople tried to bring him back to the religion of his fathers and once attempted to kidnap him, but the attempt failed. The mission compound then became his home, the only safe one for him, and his work that of a teacher in the Girls' School. But a different life work was to be his, that of a minister. Licensed to preach in 1857, three years later an urgent call was received from the Second Church in Ahmednagar to become their pastor. His letter written to the church, after spending days and nights in prayer, shows clearly the spirit of humility which marked the man. He calls himself a "lifeless doll, a frail, earthen vessel," and says that he will go to them not as their pastor, but their poor, foolish servant. In 1868 leprosy made its fatal appearance and Bombay, on account of a better climate and docters, was chosen as his home. From that time until his death in 1881 he ministered to the American Mission Church in that important city. All classes of people respected and loved him, returning his love for them, which was such a prominent trait that he was called the Apostle John. A wealthy Arab Mussulman said to Vishnupunt's son, "If 5,000 rupees would prevent your father's death they should be yours in a moment," but neither love nor care availed, and after a week of great suffering release came, his last words being, "This is a great day."

A most remarkable sermon is that on Tithes, which was first preached in a small, poor village near Arabkir, Turkey, but has had a wide circulation, having been translated into English, Welsh and Chinese. Blind Hohannes, or John Concordance, as he was called, because of his great knowledge of the Scriptures, was a graduate of the theological seminary at Harpoot and became a preacher and teacher in a village of forty houses. Here on a salary of $8 a month he supported his wife and child, and gave one-tenth to the Lord, thus practicing what he so eloquently and powerfully preached. He died in March, 1869, loved by Armenians and Protestants, who vied with each other to give him a fitting burial.

Sources of Information

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Umcitwa and Yona, by Mrs. H. M. Bridgman, a leaflet published by Woman's Board of Missions.
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AT DRURY

Drury College never had a more interesting and significant Commencement. With close economy, for the first time in its history, President Fuller has brought the expenses of the year within the limit of the income, and the work has never shown to better advantage. The exercises of Sunday, the Edgell prize contest, the Class Day exercises, the musical exhibit of the college, were all of high order, and the Commencement exercises, June 17, in Stone Chapel, would have done credit to any college in the land. A most brilliant pianist was graduated in Miss Washatella Turner, who steps from college halls into a position of large influence as teacher. The salutatory and valedictory addresses, together with some of the other addresses, showed the influence of admirable teaching, and the master's oration by Forest E. Calland, who has taken a post-graduate course at Yale College, was one of uncommon power. Almost all of the graduates, through the influence of President Fuller and the faculty, have secured positions as teachers. Several subsequently will enter professions.

President Fuller is handling the financial interests with a master hand, and his scholarly ability is making itself felt everywhere. A large company sat down at the alumni banquet, and a still larger gathering greeted the president in the evening. The interest manifested in Drury, not only by the trustees but the entire city of Springfield and by the whole State of Missouri and the Southwest, is prophetic of a powerful institution. Next year it will celebrate its twenty-fifth anniversary, and it is hoped that a much needed scientific hall will then be in prospect. M. B.

Literature

BOOK REVIEWS

THE ANCIENT HEBREW TRADITION

Prof. Fritz Hommel of Munich, the well-known Orientalist, has written this book primarily, he tells us, for the theologian and the archæologist, but the common reader also will find much to absorb his attention. Recent discoveries are steadily extending our knowledge of primeval history and compelling the revision of current theories. It were greatly to be wished that the new material could be merely assimilated as so much positive addition to what was previously known, but while human nature remains what it is the temptation to polemics, to fashion the latest product of the mine into swords instead of plowshares, will hardly be resisted. Thus we find as the sub-title of this book "a protest against the modern school of Old Testament criticism." There is little comfort in it, however, for old-fashioned conservatives. The Pentateuch is held to be a composite; a partition of the story of Melchizedek is presented, with sundry conjectural readings; the conquest of Canaan, as here described, is utterly different from that given in the book of Joshua, and many such liberties are taken with the common interpretations of Scripture.

Nevertheless, the main trend of the book supports decidedly the ancient Hebrew tradition as it lies on the face of the Old Testament records. The Hebrews were probably monotheists long before Moses; the stories of the patriarchs were current in writing when Israel was in Egypt; the so-called priestly narrative is ancient and reliable, antedating even the Jehovist; Genesis 14 is veritable history; Deuteronomy is older than Hosea; the tabernacle with its ritual and priesthood belongs to the wilderness life; the reforms of Ezra were a reversion to primitive customs—such are some of Professor Hommel's contentions, and those who have best followed recent controversies will best know how fundamental they are.

The method of the book is a very interesting one, and, if it could be carried out successfully, a very convincing one. The authorship and the composition of the Biblical books are secondary questions. However these may be answered, the course of history is not affected, for the books themselves contain a cloud of unconscious witnesses in the shape of records whose antiquity and genuineness are proved by external evidence. The argument resembles that of Robertson's Early Religion of Israel, to which Hommel gives high, and almost extravagant, praise, although he falls below the Scotchman in soberness and soundness of judgment. Adopting the principle laid down by Edward Meyer in his late reply to Kosters, our author investigates minutely the proper names of the Old Testament, especially of the so-called priest code, comparing them with those of the early Babylonian inscriptions, the El-Amarna letters, the South Arabian documents, etc. Unquestionably this study of words is of great value, and must be reckoned with by all who would hereafter hold to the view best known by the name of Wellhausen. Most of the material is surprisingly fresh, and there are numerous references to learned works published during the present year.

The chief faults of the book are its lack of a judicial temper, *e. g.*, "blinded by the prejudices which obscure the vision of modern critics of the Pentateuch" [p. 292], and its lack of a judicial faculty for distinguishing proof from probability. The fourth chapter, Chronology of the Time of Abraham, we have found especially disappointing. Elsewhere the name Ashur is traced to the region south of Palestine, but the evidence connecting this with Asher, the son of Jacob, is but slight. When the author asserts that the book of Joshua is accurate and trustworthy, and that the evidence from the monuments, as he presents it, does not oblige us to modify in any way the traditional view, he is simply inconsistent with himself.

In future editions a minor defect in the make-up of the book should be corrected. The general title is repeated as a uniform head-line, so that one who opens at random has no clew to his whereabouts. The table of contents should be utilized to furnish running titles. [E. & J. B. Young. $1.75.]

RELIGIOUS

In *Gateways to the Bible* [Rice & Hirst. 50 cents] Dr. Cunningham Geikie, Professor Sayce, Bishop Haygood, Dr. A. F. Schauffler, Bishop A. C. Coxe, Rev. M. H. Williams and others contribute a series of papers for the practical aid of Biblical students, especially those of average Sunday school attainments. Some of the titles are: The Age and Preservation of the Bible, Mutual Relations of the Old and New Testaments, What the Unlearned Find in the Bible, Why I Get So Little Out of the Bible, How I Can Get More Out of the Bible. The book puts no strain upon the intellect but serves its useful purpose effectively.——*Fireside Readings for Happy Homes* [H. L. Hastings. $1 50] is a reprint of a book published some sixteen years ago. It is intended and adapted to promote the development of early piety and to quicken that of adults. The book contains anecdotes in abundance and makes earnest moral pleas. The illustrations are the most unsatisfactory feature. ——*Hymnal for Primary Classes* [American Sunday School Union. 15 cents] and *Songs of Love and Praise* [J. J. Hood. 35 cents] are two Sunday school hymnals, the latter with and the former without tunes. Each of them is ordinary in respect to quality.

Two volumes of the lectures delivered on the occasion of the sesquicentennial celebration of Princeton University have been issued in neat and substantial form by Messrs. Scribner's Sons. One is *Two Lectures on Theism* [$1.00], by Prof. Andrew Seth of Edinburgh University. The other is the *Claims of the Old Testament* [$1.00], by Prof. Stanley Leathes of King's College, London. It need only be said now that they are learned and remunerative discussions which all Biblical scholars will appreciate.——A new edition of Prof. C. W. Rishell's book, *The Higher Criticism an Outline of Modern Bible Study* [Curts & Jennings. $1.00], is issued with an introduction by Prof. H. M. Harmon. The book came out first in 1893, and is a valuable practical treatise, timely and edifying. It has been carefully revised and enlarged.——A new number of the Modern Reader's Bible series is *Ezekiel* [Macmillan Co. 50 cents], edited by Prof. R. G. Moulton. It illustrates the same high grade of scholarship and is in the same compact and tasteful form as the previous volumes.——*The Sacred Feast* [Eaton & Mains. 35 cents] contains five short discourses by George Lester on the Lord's Supper, and is well adapted to promote the devotional spirit.

STORIES

That familiar expedient of the novelist, the introduction of a hero, uncouth because of unrefined early surroundings and ignorance of the usages of cultivated society, but possessing natural shrewdness and kindliness, into a position of wealth and influence by an unexpected whirl of the wheel of fortune, is used by Mr. E. W. Hornung quite successfully in his story, *My Lord Duke* [Charles Scribner's Sons. $1.25]. The hero comes out of the bush in New South Wales to assume the title and estates of an English duke. His somewhat startling methods of adjusting himself to his new surroundings are amusing, and he wins the hearty admiration of the reader, as he finally does that of the heroine, by his inherent manliness and goodness of heart. And when he finally turns out not to be a duke after all one feels that the author would have done better to let well enough alone.

His Native Wife [J. B. Lippincott Co. 75 cents], by Louis Becke, is a graceful, somewhat unconventional story of the South Sea Islands, illustrating a more or less frankly avowed inclination to sneer at missionaries and Christianity, and, on the whole, seeking to justify, somewhat unobtrusively, a freedom of morals which may be innocent among savages, but which is not innocent in the mind of an instructed author or reader.——*The Burglar Who Moved Paradise* [Houghton, Mifflin & Co. $1.25], by Herbert D. Ward, is a brisk, amusing and thoroughly readable little story, not without an undercurrent of wholesome seriousness in exalting nobility of character. It abounds in local allusions which many readers will recognize and enjoy, and it will take a good place among popular stories of the coming summer.

Ripple and Flood [J. B. Lippincott Co. $1.50], by James Prior, has for its hero an English artist of plebeian origin, and for heroine a waif of origin even more plebeian. They rise somewhat in the world, and their adventures and the story of their love are told in a more than ordinarily entertaining manner. There are drama and tragedy in the book, and it is rather a sad story, but a capital piece of work, nevertheless.——*A Free Lance in a Far Land* [Cassell Co. 50 cents], by Herbert Compton, describes graphically the adventurous career of one of those Englishmen, so many of whom went out to India in the days of the East Indian Company and entered the service of the different Indian princes to seek their fortunes. It is an exciting story on the whole, pervaded by a healthy tone and decidedly entertaining.

The Pursuit of the Houseboat [Harper & Bros. $1.25], by John K. Bangs, is in the author's familiar daring and amusing vein, but we must confess that it is a little tiresome to us. We have no doubt that many people thoroughly enjoy such literature, and they will find the author entertaining throughout in his characteristic way. He is not burdened with reverence, and the illusion which he undertakes to keep up puts a severe strain upon him, under which he occasionally bends, but the book is certainly a bright one, and the audacity of introducing the late Sherlock Holmes in the company of Socrates, Dr. Johnson, Madame Récamier, Cleopatra, Captain Kidd, Mrs.

Noah and others will carry the book with a great many.

The Parent's Assistant [Macmillan Co. $1.50] will be recognized by some of our readers as a familiar volume from the pen of Miss Maria Edgeworth, which they read in their youth. It contains stories for children, and it is entertaining to read afresh these narratives, once so popular, and always of interest because of their illustration of the literary and moral ideals and methods of half a century and more ago. It is illustrated, and Mrs. Anne Thackeray Ritchie has supplied an introduction.

MISCELLANEOUS

Rev. N. H. Chamberlain's new book, *Samuel Sewall and the World He Lived in* [De Wolfe, Fisk & Co.], is a study of Puritan life in early New England. The famous diary of Judge Sewall serves as a sort of text and backbone. Puritanism in Old England and New, Judge Sewall as a Puritan type, the life of the times, its literature, its ecclesiastical growth and kindred topics are considered in a series of thoughtful, well studied, carefully written and eminently interesting chapters. The author's spirit is candid in discussing disputed topics and he exhibits a shrewd perception of the salient features of the time, the characters and the events which come up for notice. The book is neither a history nor a biography, but a series of essays containing history and biography and also considerable philosophy and much in the way of suggestive comment. It has a number of excellent illustrations and is a pleasant addition to what may be called the literature of the colonial period.

Mr. O. P. Temple's *The Covenanter, the Cavalier and the Puritan* [Robert Clarke Co. $1 50] also is a study of colonial life in a large measure. It describes the Scotch and Irish Covenanters of a hundred years ago and more, their work as colonizers here, their settlements in the South, the distinction between them and the Cavaliers and Puritans, the services which they have rendered to our country, and the strength, vigor, enterprise and high integrity of the Covenanter character. The book does good service in making prominent certain facts which sometimes have failed to receive their due appreciation and as a study of the history of the Covenanters it will take a good place. It is an able book and serves a useful purpose.

Patrins [Copeland & Day. $1.25], by Louise I. Guiney, contains about a score of Miss Guiney's fascinating essays. The title of the book is a felicitous appropriation of a term used by the gypsies to describe handfuls of leaves or grass which they cast upon the road by way of leaving a trail. Miss Guiney is one of the most charming of the lighter essayists of our time, yet we do not mean that her productions lack substance. They are as well worth reading for their suggestiveness as they are for their fresh and vivacious manner and they are characterized by an unusually distinct individuality, a certain sparkle of which one does not weary. Some of her topics in this volume are on The Ethics of Descent, Reminiscences of a Fine Gentleman, The Under Dog, Quiet London, Willful Sadness in Literature, etc. The book is one which will extend greatly the number of her regular and admiring readers.

The substantial work in two volumes of Mr. L. F. Ward on *Dynamic Sociology* [D. Appleton & Co. $4 00], which appeared first in 1883, has been republished, but without a very extensive revision. To revise has seemed to be impracticable, and the expert reader is advised in the preface to omit the first six chapters inasmuch as they contain material once important, but now unnecessary except to the integrity of the work. The book has had a peculiarly interesting history in some respects, notably in connection with the endeavor to introduce the work into Russia, where it was interdicted. Perhaps the Russian authorities suspected from its title that it had something to do with dynamite.

Notes on the Nicaragua Canal [A. C. McClurg & Co. $1 25], by H. I. Sheldon, describes a visit to Nicaragua, which resulted in convincing the author of the desirability of constructing the proposed ship canal and follows with a careful and somewhat elaborate study of the subject, together with a history of what has been done. He recommends that the United States see the canal through to completion by the purchase of a strip of territory from the Atlantic to the Pacific, sufficient to include the canal, thus giving us the opportunity of constructing it upon American soil, and the right to control it, and making it natural for the Government to build it just as it builds its harbors and public buildings. Whether the plan is the wisest may be a question, but the clear and intelligent discussion which the author here gives deserves careful attention and may lead his readers to agree with his judgment. The book is illustrated handsomely.

Several more reading books are come to hand. One is *In Brook and Bayou, or Life in Still Waters* [D. Appleton & Co. 60 cents], by Clara K. Bayliss. It is the first volume in the Home Reading Book series edited by Dr. Harris, and discusses natural history in many of its manifestations, and is meant to beguile the young into the way of learning until they shall have acquired, at least, a taste for natural science and possibly some actual knowledge. In the hands of a good teacher such a book will accomplish a good deal. But the attempts at drollery in these pages are far from successful.

The Story of Troy [American Book Co. 60 cents], by M. Clarke, is the latest issue in the Eclectic School Reading series. The old story is retold briefly, but well, in clear type and with some excellent pictures.——In the Riverside Literature series Thomas De Quincey's *Flight of a Tartar Tribe* [Houghton, Mifflin & Co. 25 cents] has been edited by Prof. M. H. Turk. It is in the usual neat and tasteful form of that series. ——Two other volumes of the Riverside Literature series are Tennyson's *Princess*, edited, with notes, by Dr. Rolfe, and the *First Three Books of the Æneid* [Houghton, Mifflin & Co. 30 cents and 15 cents], edited by C. P. Cranch.

We are indebted to the courtesy of Justice David J. Brewer of the United States Supreme Court, president of the Venezuela Commission, for copies of the first publications of the commission. These consist of an atlas of maps of the Orinoco-Essequibo region compiled for the commission and the accompanying text relating to the geographical questions involved. The country itself is mapped with reference to its boundaries proposed or claimed, its forests and savannas, drainage basins, geology and European occupation so far as it can be traced at various dates from 1597 to the English occupation in 1814. Then follow reproductions of rare ancient or more recent maps covering the territory, many of which have a high degree of historical interest. The diligence and care of the inquiry are evident at every point, and there is an accumulation of material which must be of the greatest use to the arbitrators unless its very wealth proves an embarrassment. It is a comfort to think that this elaborate and studious work, in the providence of God, appears as the prelude of arbitration, and not of war.

NOTES

—— Ian Maclaren will give one or two religious books to his publishers before long, but will not print another novel at present.

—— The famous black-letter Chaucer in the Charles W. Frederickson library went to Messrs. Charles Scribner's Sons at the recent auction, for $340. Goodwin's Antonio was secured by Messrs. Dodd, Mead & Co. for $300. The different lots brought $8 apiece on the average.

—— The nine lectures recently given at Johns Hopkins University by M. Ferdinand Brunetière, who had so pleasant a reception wherever he went in our country, are to be brought out in substance in a volume before long. But another work, on French Literature, from his pen already is in press and will appear first.

—— Messrs. Bentley & Sons, publishers of the new and complete edition of Jane Austen's works, have just had a letter sent them to be forwarded to her! Alas! it is no longer possible to speak of her as "the late Miss Austen," although many years now are allowed to pass before that form of allusion is considered inappropriate.

—— The late Alfred Nobel, the famous Swedish chemist and manufacturer of dynamite, left a bequest of $10,000,000 to be funded for the benefit of science. Five equal prizes, of $50,000 each, are to be awarded annually. One will go to the writer of the best work in physiology or medicine, one to the person who has made the most important discovery or invention in physics, one to the similarly prominent person in chemistry, one to the author of the best idealistic work in literature, and the fifth to him who has done most to abolish standing armies and to promote the fraternization of nations.

BOOKS OF THE WEEK

Lothrop Pub. Co. Boston.

The Ready Rangers. By Kirk Munroe. pp. 334. $1 25.

The Great Island. By Willis Boyd Allen. pp. 176. 75 cents.

Ginn & Co. Boston.

Method in History. By W. H. Mace. pp. 311. $1 10

Via Latina. By W. C. Collar. pp. 203. 85 cents.

Leach, Shewell & Sanborn. Boston.

Macbeth. Edited by James M. Garnett, LL. D. pp. 224. 35 cents.

Silver, Burdett & Co. Boston.

Introduction to the Study of Economics. By C. J. Bullock, Ph. D. pp. 511. $1.28.

Charles Scribner's Sons. New York.

Later Gleanings. By W. E. Gladstone. pp. 426. $1.25.

Arnaud's Masterpiece. A Romance of the Pyrenees. By W. C. Larned. pp. 213 $1.25.

The Old Gentleman of the Black Stock. By Thomas Nelson Page. pp 137. 75 cents

Nicholas Nickleby. By Charles Dickens Edited by Andrew Lang, in two vols. pp. 504, 497. $3.00.

A Concordance to the Greek Testament. Edited by Rev. W. F. Moulton, D. D., and Rev. A. S. Geden. pp. 1037. $7.00.

Illustrated Flora of the Northern United States and Canada. Vol. II By N. L. Britton, Ph. D., and Hon. Addison Brown. pp. 643. $3.00

Macmillan Co. New York.

A Rose of Yesterday. By F. Marion Crawford pp. 218. $1 25.

Henry Holt & Co. New York.

The Gadfly. By E. L. Voynich. pp. 373. $1.25.

H. S. Stone. Chicago.

Pink Marsh. By George Ade. pp 197. $1.25.

One Man's View. By Leonard Merrick. pp. 258. $1.00.

Maude. By Christina Rossetti. pp. 122. $1.00.

Advance Pub Co. Chicago.

In His Steps By C. M. Sheldon. pp. 282. $1.00.

Office of the Better Way. Grinnell.

The Better Way. By W. H. Wheeler. pp. 128. 60 cents.

PAPER COVERS

D. C. Heath & Co. Boston.

La Pondre aux Yeux. By Labiche et Martin. Edited by B. W. Wells, Ph. D. pp. 36. 25 cents.

H. L. Hastings. Boston.

The Credibility of the Christian Religion. By Samuel Smith, M. P. 25 cents.

Charles Scribner's Sons. New York.

Christian Conduct. By T. B. Kilpatrick, B. D. pp. 145. 20 cents.

Miracles of Our Lord. By Rev. Professor Laidlaw, D. D. pp 93. 20 cents.

MAGAZINES

June. Music—International Studio—Auburn Seminary Review.—Nineteenth Century.

BIOGRAPHICAL

REV. JOSHUA T. TUCKER, D.D.

A long and useful life was ended when, after years of feebleness, Dr. Tucker died of heart disease at Dorchester, June 11, in his eighty fifth year. He was born in Milton, where for six generations had lived his godly ancestors, Robert, the English emigrant, having first settled in Weymouth in 1635. He graduated at Phillips Academy, Andover, in 1829, and at Yale College in 1833, the class of Drs. Buckingham, Dutton, Day and Wolcott, Professor Dana, Charles T. Torrey, the martyr, and Secretary of War Taft. Studying theology at Lane Seminary he was ordained in 1837, and labored in Illinois and Missouri, especially at Hannibal and St. Louis, until 1848; was then pastor in Holliston, Mass., eighteen years, and in Chicopee Falls ten years, resigning in 1877. These forty years of pastoral service were abundantly fruitful. In his pioneer service at the West and in his Massachusetts pastorates repeated revivals attended his ministry. An awakening of remarkable power occurred in his Holliston pastorate in 1858, when the whole community was aroused to solemn consideration of religious duty. Meetings were held in the body of the church night after night for weeks, and over a hundred persons were added to the church, many of them heads of families and strong business men of the town, and all without evangelistic helpers or, least of all, any sensational measures, but simply through the Spirit's blessing upon the clear, earnest preaching of gospel truth.

To his ministerial labors Dr. Tucker often added valuable editorial service, in which he wielded a ready and effective pen. In Missouri he was connected with the St. Louis *Herald of Religious Liberty;* his extended notes of European travel in the *Home Monthly Magazine* of Boston just before the war will be remembered by some; while at Holliston he was one of the four founders of the *Boston Review* (afterwards the *Congregational Review*) and one of its editors from 1861 to 1868; while at Chicopee he was editorial contributor to the *Springfield Union Daily* for four years, and often furnished articles to other periodicals. He published in 1855 The Sinless One, a life of Christ, and in 1870 Christ's Infant Kingdom.

These data indicate not unfairly Dr. Tucker's ability, versatility and constant usefulness. In whatsoever work he engaged, whether as preacher, pastor or writer, he wrought earnestly, faithfully, well. He worked for success. He had success His works follow him in the grateful remembrance of the people to whom he successively ministered, and in the lives of hundreds whom he influenced in the formation and growth of Christian character. Conservative in his tendencies, and standing always on "the impregnable rock of Holy Scripture," he thought for himself and did not hesitate to adopt new views of truth when supported by his own reason or the reverent researches of Christian scholars. As Dr. Herrick finely said at his funeral, "He weeded out his opinions as he did the books of his library, throwing out such as were no longer necessary or helpful to him."

Dr. Tucker's first wife, Miss Mary A. Stibbs of London, Eng., died in 1844. His second wife, Miss Ann D. Shackford of Portsmouth, N.H., survives him, with one daughter, the widow of the late Edward P. Nettleton of the Boston bar. With the exception of two years spent in Andover, he had lived in Boston since his retirement from the active ministry, growing old gracefully, his dignified, genial presence imparting a benediction on all with whom he came in contact.

A brief service was held at his late residence in Dorchester, June 12, Rev. Dr. Herrick officiating, and Rev. C. F. Carter of Lexington paying a grateful tribute to the pastor of his boyhood. At Holliston, on June 14, eight of his former parishioners bore him to his burial from the old church where he had so long preached, and where the venerable Dr. Dowse of Sherborn assisted the young pastor in the loving memorial service, which was attended also by a delegation from the church at Chicopee.

Our Readers' Forum

A Pastor's Suggestion to Pastors as to the Finances of Our Missionary Societies—Pastoral Work Shared by the Church Members—The Bicycle *versus* the Prayer Meeting—Church Entertainments—Prayers for Rulers

NOT TO BE DELEGATED TO THE PASTOR

"Our pastor is a good preacher, but he doesn't visit among his people much" is a saying so old and common as to have lost its novelty. But what does this complaint amount to?

Every clergyman, however exacting his pulpit work, will visit the sick, the needy, the afflicted—those who really need him. If complainers knew that it takes from eight to fifteen hours to write out a half-hour sermon, after the thinking has been done, and realized the multifarious and exacting duties falling upon a minister in these days, they would not only cease to complain, but would wonder how he gets through his regular weekly duties.

Moreover, what are we Christians for, if it be not to cheer and enliven our brothers and sisters in the church? Why can't we do the ordinary pastoral visiting ourselves, and even offer the consoling word in times of sorrow, and thus give our pastor and teacher "to prayer and the ministry of the word," the work for which he has been specially trained? St. James's definition of "pure religion"—"To visit the fatherless and widows in their affliction"—is surely sufficient authority for such a course. J D B.

MISSIONS AND MONEY

The most vital question connected with Christian missions has come to be that of financial support. Depleted treasuries, then special efforts and temporary relief constitute a repetition of the old story, with hope at a little lower level. That home and foreign missions suffer about equally show that lack of funds cannot now be attributed to dissatisfaction with ancient creeds retained or to the acceptance of a new theology. Something which has not yet been done must be done and quickly.

Is there room for change in the methods of raising money? Of late years some excellent plans have been adopted. Children and young people are attracted by something which will amuse for an hour, but there must be a new scheme for the next time or their interest soon disappears. They are not taught benevolence but something quite the opposite, and in a few years the result is apparent.

The result has indeed become such, and the need so pressing, that the benevolent societies have entered upon the task of trying to get the money from the churches by their own efforts. They have felt obliged to put agencies in the field, whose special mission is the gathering of funds, but they have simply attempted the impracticable. In the space of two or three years four missionary rallies were held within the limits of a certain town of Connecticut at which were present as speakers men and women of no mean reputation, and yet, from personal observation, the writer would be willing to pledge himself, for the moderate sum of ten dollars, to give all that has thus been added to the treasuries of the societies represented. A few of those already interested, and giving what they thought they were able to, were at the meetings, the rest stayed at home. More than a dozen visits, by secretaries and others, were made to the churches of the town to assist in Sabbath services. These men did their work admirably. Doubtless contributions were, in some instances, considerably increased. Yet have not many churches a kind of feeling that the small amount which they are able to give is pretty much eaten up by the salary and expenses of the persons visiting them?

What, then, is to be done? The pastor of each church must prepare himself and attend to raising money for benevolent purposes just as faithfully as he attends to any other branch of Christian service. He must regard himself as set apart for this particular thing. He should as soon expect that a man would be sent from a place a hundred miles away to help him in making his pastoral calls as to help him cultivate a spirit of benevolence. A few years ago a pastor began his work in a small parish in an Eastern state. He found the people already giving more liberally than most others—about $800 annually besides all home expenses of every kind. But he was not satisfied and he set himself to raise more. Very few of the agents of the benevolent societies were invited, on the contrary, when they proposed to come, they were usually put off. But the sum given in benevolence increased steadily, without the introduction of any new methods, till it reached about $1 400, considerably more than the salary of the pastor. The same man in another church, within the space of three years, increased the contributions more than 500 per cent. Pastors may sometimes profitably receive assistance, especially from missionaries returned from their work, but first and foremost must be their own unceasing endeavors. By example as well as words they must lead their people.

Stonington, Ct. J. O Barrows

THE NEW ENGLAND MIDWEEK MEETING PROTECTIVE LEAGUE

The bicycle has come to stay and the New England Sabbath Protective League has endeavored to meet the temptation that has come with it by presenting to all who own wheels this pledge: "I will not use my wheel for pleasure on the Sabbath." Would it not be well to include in this pledge the time of the midweek prayer meeting also? If not in this way, in some other the attention of Christians and church members should be called to their duty in this direction. What a grand opportunity Christians have to show their unconverted friends and companions that their religion is not a mere profession.

J. E. H.

LET THE CHURCH DECIDE

In the issue of April 23 a pastor, commenting on what had been called "the low standard of taste prevailing in church entertainments," suggests that "the standing committee adopt a rule that all programs must be submitted to the pastor before they are given." But why not relieve the pastor of that responsibility, and have the church itself decide what rules shall be observed at church entertainments, both its own and that of the societies under its care? The church lives from generation to generation, the stay of the pastor is of shorter duration.

Windsor Locks, Ct. J. H. H.

PRAY FOR THE PRESIDENT

It has often been a matter of surprise and regret to me that ministers of our denomination so seldom pray for our President and his Cabinet officers when conducting the morning Sabbath service. Allow me to suggest that a prayer for the President and his advisers be attached to our church hymn-books to be read in connection with the responsive readings by pastor and people in our Sunday service. It would seem that prayer for our rulers becomes more and more urgent with each new administration.

A Pastor's Daughter and Wife.

The determination of the missionary to accomplish the usual result with a deficient supply has developed unusual self reliance and invention. The financial pressure has compressed the society's forces and prepared them for more efficient action when the favorable opportunity shall arrive.—*Dr. H. A. Schauffler at Saratoga.*

In and Around Boston

Pushing Local Interests

The gathering at the United States Hotel last Monday evening under the auspices of the Congregational Church Union of Boston and vicinity was designed to mark the midway point in the year's work of the organization and as such it served its purpose admirably. There were both review and a forecast of opportunities awaiting the attention of the body, and the thirty-five gentlemen present went away with a new sense of the value of such an organization and a quickened determination to make it still more effective in binding together the churches of metropolitan Boston. President Darling introduced the speakers happily after Rev. E. H. Byington, D. D., had offered prayer. Treasurer Charles E. Kelsey reported that since May 1, 1896, the date when the union was practically organized, $1,348 have been received in membership dues and in collections from the churches.

The speaking was bright, strong and directly to the point. Justice Robert R. Bishop, who has been one of the stanchest friends of the union since its start, expressed his hearty sympathy with its aim, referred to the losses to other denominations during the last thirty years, occasioned in part by the lack of such an organization, and urged that the whole strength of the denomination be brought to bear upon fields that are weak and that need cultivating. We should not look upon ourselves as so many isolated and independent churches, but as one united church set here to conserve and advance the Pilgrim faith and to do our particular work for the kingdom of heaven.

Rev. H. G. Hale voiced the gratitude which he and his people of Leyden Church feel toward the union for its generous assistance the past year, without which the good results already reached would doubtless not have been attained. He justified the activity of the union in behalf of even what is considered a wealthy field on the ground that many residents in our rich suburban districts are slow to put their hands to a new enterprise. Hence an impulse from without is often needed. He went on to speak of the peculiar problems of his field, which are no less difficult than those of the slums, but equally interesting and inspiring. Rev. W. H. Allbright, D. D., drew attention to the opening at Savin Hill, which the union has already voted to enter this coming year. Though it means eventually a weakening of his own church, the Pilgrim, he declared himself ready to undergo it in behalf of the larger interests of the denomination. Dr. Allbright was warmly applauded for his broad and generous attitude.

In Honor of the Queen

Boston listened last Sunday to the praises of Queen Victoria. The flags of two nations were draped side by side in a score of churches. The patriotic hymns of England and America were everywhere sung, and the generous enthusiasm of so many eager audiences promised much for the Anglo-American arbitration treaty that is coming by and by.

The Episcopal churches, true to their spiritual inheritance, made much of the occasion. Dr. Donald preached at Trinity on The Reign of Victoria, quoting effectively the lines of Tennyson:

> She wrought her people lasting good,
> Her court was pure, her life serene,
> God gave her peace, her land reposed;
> A thousand claims to reverence closed
> In her as mother, wife and queen.

At Grace Church, South Boston, the jubilee was made the occasion of a full cathedral service with a vested choir of seventy voices. Eighty survivors of the early Victorian wars, decorated with their medals, listened to an address by Rev. A. E. George at St. Mathew's. Special collects, set forth by Bishop Lawrence, were in use throughout the diocese.

In the afternoon Dr. Reuen Thomas of Brookline delivered a magnificent oration before the Music Hall Patriotic Association. An audience of 3,000 people packed the building and applauded frequently with fine enthusiasm. Only a few rods from Music Hall another vast audience was gathered at Tremont Temple, which had been gayly decorated. British and American flags draped the pulpit, and the galleries were equally bright with bunting. The Sons of St. George brought their rampant red lion; the Welshmen were represented by a big blue banner bearing the unpronounceable motto, "Y draig Goch a ddyry Gychwyn," whatever that may mean; while the Caledonian societies and Scottish clans carried their colors on their persons. A whole row of bagpipes with "bonny plaids" attached were loaded upon the edge of the platform. Highland costumes made a fine show in the audience, and he missed much who failed to rest his eye upon a loyal British tar who had come ashore from H. M. S Pallas. Perhaps the most interesting feature of the occasion was the singing of the united national anthems as arranged by Dr. Lorimer—first two stanzas of God Save the Queen, then two of "My country, 'tis of thee," and then an original stanza closing with the lines:

> Make all the nations one,
> All hearts beneath the sun,
> Till thou shalt reign alone,
> Great King of kings.

During the first two stanzas the precentor used the British Jack as a baton, then he exchanged it for "old glory," and finally he waved the two flags together while the people responded with a brave flourish of white handkerchiefs.

The Training of Laymen

The Forward Movement in Church Work, which was the subject of the Ministers' Meeting on Monday, proved to be a presentation of the methods and aims of the Bible Normal College in Springfield, Mass., formerly known as the School for Christian Workers. Its secretary, J. L. Dixon, emphatically denied the charge that the school is a short cut into the ministry. It intends to do as thorough work to prepare laymen for teaching as the seminary does to fit ministers for preaching. The course of instruction, covering two years, is divided into three departments: (1) Biblical course; (2) auxiliary studies; (3) a department course, including training in foreign, home and city missionary work and preparation for Sunday school superintendents.

Dr. Reuen Thomas thought that the work of the ministry is to be harder than ever before in the coming years. The minister of the future must know a great deal more of philosophy in order to approach theology properly. Mere elementary scholarship will not be sufficient. A man who is not a philosopher cannot understand St. Paul and St. John. The teaching side of the ministry has never been sufficiently emphasized. To do away with the sentimental kind of religiousness we must teach the Bible with power. We can never make a fire that will last out of shavings, even theological shavings. We must know our Bible to be good citizens as well as good Christians. If the Bible College is doing this work of training men and women to use the best methods of the public schools in Sunday school work it should receive the support it needs.

Dr. G. M. Boynton added his word of approval to those already spoken and Rev. S. L. Loomis spoke of certain features of the religious outlook which make the work of the Bible College of importance. The Protestant churches of this country minister to a small portion of the population; the masses of the working classes are not found in them. He drew a vivid picture of the life of a child in the tenement house district, to whom neither nurture nor protection can be given. Motherhood lacks the power it should have. The mission school should supply this lack as far as possible. Patient, scientific work is needed. Pastors cannot do it, volunteers cannot; carefully trained men and women must be ready to do it.

Happenings in the Harbor

There have been unusual goings on in the harbor for the last three weeks. They began May 28 with the coming of two of the most notable vessels of the White Squadron, the armored cruiser, New York, and the first-class battleship, Massachusetts, to take part in the ceremonies at the unveiling of the Shaw memorial.

The vessels have been declared open to visitors, and hundreds of people have gone over them. Besides the attentions of the general public, special visits have been made to the Massachusetts by 200 members of the Boston Bank Officers' Association, and by some of the many distinguished bodies of visitors who have been seeing Boston during the past few weeks. On the 16th the fleet was increased by the dispatch boat Dolphin, flying her pennant to show that she brought the Secretary of the Navy.

On Bunker Hill Day there was a reception on board the Massachusetts, which was, perhaps, the most interesting of all the patriotic ceremonies of the day. Governor Wolcott, for the State, presented a beautiful bronze figure of Victory to the great battleship which has been named for the commonwealth. The gift was received in the name of the United States Navy by Secretary Long with an appropriate speech and turned over to Captain Rodgers.

Meantime the Massachusetts nautical training ship, Enterprise, has had her share of interest, while she was fitting for her foreign cruise on which she started last week. She will visit the principal ports of England, France and Italy, returning by way of the Bermudas, making Boston Harbor next October.

Friday the British warship Pallas came into the harbor from Halifax, to take part in Boston's celebration of Queen Victoria's jubilee, for which fifty officers and men had leave to land.

Young Wood-Workers of the North End

An interesting exhibition of sloyd, and some of the things it has accomplished in the heart of the North End, has been held for several weeks at the North Bennet Street Industrial School, closing last week. The models are pretty pieces of carpenters' and joiners' work, which the children have been taught to copy for the training of eye and hand. More interesting were a showing of things the North End waifs had made by themselves. There were tiny canoes and wheelbarrows, buckets, bas reliefs and a good-sized marionette, designed and finished with skill, which showed the value of the sloyd system to the children of the poor and ignorant classes.

Appreciation of it has extended widely among educators. The weekly classes during the past year have been attended by some sixty teachers of Boston and vicinity, among them several school superintendents and principals of high and grammar schools. One hundred and twenty teachers have taken a full course and received diplomas from this sloyd training school since it was opened five years ago.

Every time you make a new Christian you make a new argument that nothing can overturn for the truth of the gospel. Each new believer becomes an original witness to the truth of Christ's gospel. Each man can say, "I know whom I have believed."—*G. S. Barrett, D. D.*

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 28, 10 A. M. Last meeting for the season. Topic: The Contributions of Missions to Science, Commerce and Philosophy. Speaker: Rev. E. C. Ewing of Danvers.

SPECIAL meeting of the Congregational Education Society, July 8, 1897, at 2 P. M. in Pilgrim Hall, Congregational House, Boston, to consider and act upon an amendment to Article 5 of the constitution, authorizing the president and directors to make conveyance of any real estate owned by the society, and to transact such other business as may be legally brought before it.
I. A. HAMILTON.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

Members of churches do well to provide for their pastor's expenses or for those of delegates, when necessary, that the large annual meetings of our benevolent societies or of our denominational bodies may be of benefit to the churches through the reports of their representatives on their return home. A delegate who merely attends an important meeting without yielding the impressions and spirit of the occasion to his brethren on his return has done but a part of his duty.

In this age, when individuality is emphasized but limited means render it impossible to supply every man with a church whose creed exactly accords with his opinions, perhaps no Christian duty is second in importance to that of being "like-minded" in essentials and forbearing in non-essentials. Progress in this direction is reported from Minnesota.

An advantage must surely come from the co-operative committee meeting plan which is in operation in a Connecticut church. The idea of simultaneous committee meetings at a given place could beneficially be introduced into the C. E. Society, we think, especially when chairmen are somewhat lax in attending to their important duties.

It is inspiring to record the instances of particularly good pastoral work as they crowd in upon us from all over the country. But it is equally encouraging now and then to find appreciative notice taken of the results of work by other leaders in church work. A glance at an Ohio item is a sample.

It is encouraging to hear from the vicinity of Cincinnati that our opportunities are greater now than they have ever been and perhaps larger than they ever will be again, but without men and money, which are now lacking, the harvests stand unreaped.

The cry of an "overcrowded ministry" would at times hardly seem to have any foundation in the face of the fact that a certain pastor of our denomination, after waiting many months for a pastorate, recently received five calls in a week.

Our sympathy is extended to that Nebraska church whose property has been wasted by fire and whirlwind. We trust that as a compensation the Lord has clearly manifested himself in the "still small voice."

It is interesting to note that the State Congregational body of Connecticut, which recently met, is the oldest Protestant religious organization in continuous existence in the United States.

The proportion of English services to German—three to one—in that German church in Iowa is a straw which indicates how rapidly the foreign element is becoming Americanized.

When the proposed enlargement of a New Jersey church edifice is accomplished the auditorium will be one of the largest of our denomination in the country.

Perhaps the Boston ministers will arrange such a delightful trip as the Detroit brethren enjoyed recently, when the "omnibus boats" are running on the Charles.

Individual communion cups are now used in more than sixty of our churches. The latest to report is in a suburb of Boston.

A church in Missouri rescued from threatened dissolution is a happy result of consecrated pastoral effort.

THE CONNECTICUT ASSOCIATION

The 188th annual meeting of this association was held in the United Church, New Haven, June 15, 16. In the absence of Dr. T. T. Munger, who was detained at home by severe illness in his family, Dr. Newman Smyth made the address of welcome Tuesday morning, referring to it as the oldest and most venerable religious organization in the State and at the same time the youngest, in spirit, having found the secret of perpetual youth. Rev. J. G. Davenport was unanimously elected moderator and Rev. G. H. Cummings scribe, with Rev. Messrs. W. J. Mutch and B. M. White assistants.

The address of the retiring moderator, Rev. R. T. Hall, on The Characteristic of a Sufficient Ministry, closed the morning session. If there is any especial characteristic in our ministry, he said, it is our efficiency to preach. We are not sacramentarians nor priests, therefore our efficiency must of necessity be preaching. Even our parochial work must be subsidiary to preaching.

The afternoon session had a report on ministerial supply. The chairman recommended a ministerial bureau, and cited the Massachusetts Board of Pastoral Supply and its success. A committee was appointed to consider whether Connecticut should contribute to the support of Dr. C. B. Rice's board and share in the benefits. The report on this much mooted question of ministerial supply opened up the usual spirited discussions, introducing a great variety of opinions.

A motion, finally carried, provided for a special committee to see what can be done about arranging pastorates and to report at the next meeting. Rev. D. E. Jones reported on the fund for ministers, urging larger contributions. During the past year only 111 churches contributed to the fund, and it has been impossible to assist all who have applied for help.

The papers of the afternoon were then taken up, The Direct Cultivation of Spirituality by the Pastor in Himself and in His People being discussed by three speakers: Rev. F. W. Greene spoke on The Need, Rev F. H. Means on The Methods, and Rev. H. B. Roberts on The Results. A social hour with refreshments preceded the evening session.

The evening congregation but partially filled the house and listened to an interesting and original discussion of Worship in Congregational Churches by Rev. Herbert Macy and Rev. C. M. Lamson, whose paper in his absence was read by Rev. J. W. Cooper. Certain forms of worship were criticised, while the general adoption of others was approved. A carefully prepared paper presented by the new moderator, Rev. Joseph Anderson, on The Effect of the Work of Drummond on the Religious Thought of the Day closed the evening session.

The closing session Wednesday morning had the following excellent program: The Bible as Literature, Prof. L. B. Paton; In What Sense Is the Bible Inspired? (*a*) Suggestions from the Teachings of St. Paul, by Prof. F. C. Porter; and (*b*) Some Simple Psychological Tests, by Rev. G. H. Beard. The next meeting will be held with the Center Church, Hartford, June 21, 22, 1898. E. D. C.

FROM CINCINNATI AND VICINITY

Prof. Graham Taylor of Chicago Seminary has recently given seven important addresses here. The last was at a great mass meeting in the interest of interdenominational Christian city missionary work. The audience listened with great eagerness for fully an hour, and then spent a second hour asking questions. Illustrating the need of new social conditions, Professor Taylor said: "No boy who calls the wretched tenement house 'home' and a drunken, cruel man 'father' is prepared to hear about the 'home' above or the first sentence of our Lord's Prayer."

At the annual meeting of the Associated Charities of Cincinnati Dr. Washington Gladden gave a thoughtful address, urging that a large share of our charitable work has been unwisely taken out of the hands of the churches. The so-called Buffalo plan of dividing the city into sections and assigning each district to a church for its special counsel and sympathetic helpfulness was commended.

The old, historic Vine Street Church is the last of our sisterhood left in the heart of the city. Rev. H. S. Bigelow, its pastor, has recently effected an organization for much needed municipal reform. The church is hopeful in spite of grave problems arising from its constituency. In the northwest part of the city Rev. D. I. Jones, of Riverside Church, has laid the foundation for a new Congregational organization. It now has a good Sunday school and a growing congregation. Our Welsh church, Rev. W. O. Jones, pastor, has a parish covering the whole city and many of the suburbs, reaching even into the State of Kentucky. The ministers' Monday meetings are to be discontinued for the summer. Cincinnati is putting forth a strong effort to secure the International C. E. Convention of 1899, and over 100 delegates will go from here to San Francisco.

The Newport church, the only Congregational church among a population of 60,000, is happy in securing as a temporary supply Rev. Dr. Simpson. The combined population of Newport, Covington and Cincinnati is scarcely less than a half-million, and yet not one dollar of home missionary money is spent in this vast field by our people. It is not because there is no need or opportunity. We organized the only church recently in a population of 2,500 people, and had a Sunday school of

180 members, but had to abandon the field for want of the right man and the money. Among the smaller organizations that, if sustained now, would grow into strong, hopeful fields may be mentioned Price Hill.

The church and mission school at Lexington, Ky., are doing important and successful work. The meeting house stands on the spot once occupied by a "slave pen," and one of the present members of the church was, when a girl of sixteen, sold from a block where the steps of the house now stand. Her sister, sold at the same time, she has never seen since. One of the suggestive relics is the large, old iron key to the "slave pen," which hangs on the wall of the meeting house under a picture of Christ. How fitting that this neat, electric lighted, Christian chapel should take the place of the dark and dismal "pen," and that the voices of cursing and crying should be supplanted by the voices of earnest prayer and joyous praise! A.

CANADIAN CONGREGATIONALISTS AT KINGSTON

The Entertaining Churches

The First Church, Kingston, was the place of meeting, but all three churches of the city united in entertaining the Union of Ontario and Quebec at its annual gathering, June 9–16. Rev. A. W. Richardson cordially welcomed the union "to one of the freest spots in the world," and the truth of his statement was abundantly manifest in the variety of discussions which took place. A delightful excursion was given among the Thousand Islands, and in many ways warm memories of kind hospitality will be cherished.

The Annual Utterances

The chairman's address, A Word of Cheer, by Rev. J. I. Hindley, was read by his son, Rev. W. J. Hindley. The title was significant on account of the writer's affliction with a fatal disease. In theology the address was conservative and in matters of denominational outlook grandly optimistic. The annual sermon by Rev. William McIntosh also showed conservative leanings, but over against these utterances might be placed the address of Rev. John Scholfield on Newer Religious Thinking and Its Influence on Individual and Church Life, which was fairly representative of the thought of a growing number in the union.

The Missionary Societies

The meetings of this society were full of encouragement. The secretary, Rev. A. F. McGregor, reported good work among the churches, as did the statistical secretary of the union, Rev. D. S. Hamilton, at a later meeting. The treasurer, Mr. C. R. Black, though regretting a lack of funds for opening new fields, was able to report a surplus in the treasury. Interesting addresses were heard from representatives of "the field," while those of the visitors, Rev. Messrs. W. G. Puddefoot, eastern field secretary of the United States, and A. K. Wray, missionary superintendent of Missouri, will not soon be forgotten.

Equally encouraging, too, were the meetings of the Foreign Society. The treasurer, Rev. W. T. Gunn, pointed out an increase in the contributions and a substantial balance on hand. Rev. E. M. Hill detailed the good work of the missionaries in Africa, and announced the appointment of two more, Dr. and Mrs. R. O. Ross, who are expected to leave for that field next spring. The principal speaker at the public meeting was Rev. C. H. Daniels, D. D., of the American Board, who delivered a splendid address on some of the factors of successful foreign mission work.

Education and Citizenship

One of the most enthusiastic meetings was that of Montreal College, the principal reason being the prospect of doubling the endowment fund and of making important additions to the teaching staff. The presence of Rev. J. H. George of St. Louis, Mo., who has been asked to take the principalship, contributed greatly to the interest of the occasion. With the college on a solid financial basis, an important step will be taken in the progress of Canadian Congregationalism.

The union was not unmindful of the claims of citizenship. Reports were heard from standing committees on prison reform, temperance and other questions of public interest. At the public meeting Rev. Messrs. John Morton and J. W. Pedley gave able addresses on The Need of Christian Citizenship. Rev. W. F. Clarke, an alderman, added a word of testimony from practical experience before beginning his address the following evening on Nonconformity in the Reign of Queen Victoria.

The Woman's Session

In response to a memorial from the Quebec Association a session was placed in the hands of representatives of the Woman's Board of Missions, Mrs. Macallum, president. An interesting account of successful annual meetings just held at Lanark was given, and the topics discussed were Work Among Children, Church Work and Temperance, The Swedish Church in Alberta, Systematic Giving, The New Dorcas Work, Training School Work and The Country Church. The women placed on record an interesting session.

Deepening of Spiritual Life

In response to a second memorial from the Quebec Association and other requests, a session was set apart for a conference on the deepening of spiritual life. Addresses were given by Rev. Messrs. B. W. Day, A. W. Main, E. C. Evans, D. D., and T. B. Hyde. Words of mutual testimony followed, and the morning will be remembered as one of the uplifting meetings of the series.

Here and There

A concluding paragraph will gather a few more interesting features. A case of discipline resulted in the suspension for one year or longer, as the next meeting may decide, of Rev. J. C. Madill of Toronto, and the admonition of his brother, Rev. W. H. Madill of Sarnia. The amalgamation of the different societies referred to a year ago gave place to a committee for closer co-operation. On Sunday afternoon a rally of the Sunday schools was held, when bright, attractive addresses were given, and in the evening a catholic sermon was preached by Rev. E. C. Evans, D. D. The essays by Rev. J. R. Black on Child Saving, Mr. J. C. Copp on Christ in Business, and Rev. E. M. Hill on The Institutional Church were all of a high order. The greetings of the Michigan Congregational Association, by Rev. John Allworth, were cordially given and warmly received. The study of Congregationalism in the societies was the chief thought of the Christian Endeavor conference, presided over by Rev. A. F. McGregor. And by no means least was the admirable conduct of the meetings by Rev. Professor Warriner, who was appointed to preside in the absence of the chairman.

J. P. G.

A QUARTER-CENTURY IN MEDFORD

The church in West Medford, Mass., celebrated its 25th anniversary June 13, 14. The exercises included a Sunday morning sermon by the pastor, Rev. J. V. Clancy, on The Power of the Church in the Community, followed by the sacrament of the Lord's Supper, at which individual communion cups, the gift of a member, were used for the first time. At the evening service there were addresses by Mr. H. N. Ackerman, a charter member, on The Sunday School and C. E. Society, and Mr. D. H. Brown, the first clerk, on The Early History of the Church and Parish. Monday a social hour was held at 5 P. M., followed by a banquet and brief addresses. An evening service occurred, at which addresses were made by former pastors, Rev. Messrs. M. M. Cutter, E. C. Hood and H. W. Stebbins. The church is in a prosperous condition, and enters upon its second quarter-century with good prospect of success. The membership of church and congregation is steadily increasing. This part of the city has a rapid growth, and 17 new families have been added to the congregation in a year. The present church building will soon be too small to accommodate the people. Already a move for a new building is on foot. One of the senior members of the church has presented to the society a valuable corner lot, with the promise of an additional $4,000 when the building is started, which will be as soon as the business outlook is a little more encouraging.

CONFERENCES AND ASSOCIATIONS

ME.—Kennebec Conference was held at Litchfield. Papers were read on Noticeable Characteristics of Dr. J. T. Hawes, a former pastor, A Sketch of His Life and Work, by his son, Rev. Edward Hawes, D. D. A memorial service was also held. Other subjects were: The Religious Motive in American Discovery, The Power of the Gospel in Song, Claims of the Ministry on Young Men, The Kindergarten in Foreign Missions, How to Make Christ Real to the Mind of a Child, Living Messages from Living Messengers, Soul Saving. The sermon was by Rev. J. S. Williamson.

Lincoln Conference held its meeting with the First Church, Thomaston. Topics were: Better Bible Study, The Larger Christian Life, What Truths Need Emphasis in the Preaching of Today, The Opportunity of the Village Church, How Can the Church Fulfill Its Obligations to the Children? How Can the Men Be Reached?

Somerset Conference met at Madison. The topics were: Utilizing the Local Power of the Church, The Most Successful Legitimate Methods of Church Work, Worldly Wisdom in the Lord's Work, The Place of the Pastor's Wife, How to Have a Live Church, What Are the Advantages and the Disadvantages of Employing Evangelists?

York County Conference was entertained at Cornish. The sermon was preached by Rev. H. A. Merrill. The subjects were: Modern Congregationalism in the Modern World, Men and Books That Have Interested Me, and Maine Congregationalism. Rev. D. P. Hatch made a stirring appeal for Maine missions.

N. H.—Merrimack County Conference held its session at Laconia, June 2, 3 The topics were: How to Utilize the Social Power of the Church, Proportionate Giving, The Danger Point in Morals; and addresses on The Pre-eminence of the Bible, What Can Be Done to Promote a Revival of Religion in Our Churches, and What Shall We Preach? were practical. Reports revealed earnest work. At the evening session Rev. Dr. F. D. Ayer preached a helpful sermon.

Rockingham County Conference met, June 2, 3, at Epping, with a good attendance. Steady progress was reported. An address on Motive in Moral Reform emphasized the importance and methods of temperance work. A vigorous discussion of the Sabbath question was an interesting feature. During the session refreshments were served by the women of the local church. The session closed with an inspiring sermon by Rev. W. L. Anderson.

Hillsborough County Conference was held in Milford with a large attendance. Discussions took a practical turn and the importance of real Christianity finding expression in the business and social relationships of life was strongly emphasized. Other topics were: The Church at Work, Family Worship and The Country Church. The churches show sure progress. The sermon was preached by Rev. C. A. Bidwell.

Strafford County Conference convened, June 2, 3, at Barrington. The sermon was given by Dr. G. E. Hall on The Pauline Conception of Christian Fellowship. Discussions followed on Helps and Hindrances in City or Town and Country Parishes, The Church and Temperance, Personal Habits, Conversion, What the Church Can Do, What the Evangelist Can Do, How Can the Church Reach Our Young People Through the C. E. Society? Interesting reports from mission fields were given. Rev. G. M. Hamilton preached the communion sermon.

Coos and Essex Conference was held, June 2, 3, at Bethlehem, and though slimly attended was excellent. The topics were: The Leaven of the Country Church, under the aspects: A Heroic Country Pastor and A Wide-awake Country Church, The Underlying Spirit of Amusements, Our Young People in Christian Endeavor, Habits of Well-doing and What the People Expect from the Minister. Reports from the churches showed revival interest in some cases and large accessions. The sermon was by Rev. P. F. Marston and the communion sermon by Rev. J. H. Hoffman.

Sullivan County Conference met at Claremont, June 2, 3, and was well attended. Among the topics were: The Needs of Our Sunday Schools, Manhood and the Church, and Loyalty to the Local Church. Temperance and missions called forth emphatic utterances. The session was interesting and profitable.

N. Y.—The Black River and St. Lawrence Association met at Antwerp, June 15, 16. The attendance was unusually large and the meeting was one of the best for years. Means of Winning Souls to Christ was the opening theme, with three ten-minute papers under the heads, Home Life, Church Life and Social Life, concluding with a stirring impromptu address by Dr. W. A. Duncan. Other topics were: Machinery of the Congregation, Machinery of the Association Utilized, What Young People Can Do in Sunday School, Y. P. S C. E. and the King's Daughters' Circle, Obligations of Church Membership, Gospel for an Age of Doubt, A Surrendered Life. The sermon was by Rev. John Kincaid. An evening was occupied with addresses by Dr. Farnsworth of Turkey on Foreign Missions and Sec. Ethan Curtis on Home Missions. One session was in charge of the ladies of the Home and Foreign Missionary Societies, with papers on Our Opportunities, Why Every Church Should Be Interested in Home Missions, and an address by Dr. Mary A. Holbrook of China. A memorial service was held in honor of Rev. J. K. Griffith, with a paper by Rev. Duncan McGregor, pastor of the entertaining church, and in honor of Rev. I. F. Pettibone, D. D., deceased.

D. C.—Washington Conference, comprising the 15 churches of Maryland, District of Columbia and Virginia, held its meeting on the 15th at the University Park Temple. Organized Interdenominational Co-operation was ably discussed and papers relating to the work of Sunday school unions were read. A mass meeting is contemplated for the early autumn preparatory to a thorough canvass of the city by 1,500 persons of all denominations for the purpose of recruiting the Sunday schools. A review of the work of the C. E. Union was also given. The Anti-Saloon League was the subject of a stirring address under the subject: What Shall I Read? The topics were: Reading for Mental and Moral Improvement and Reading for Recreation and Relaxation. Other topics were: The Importance of the Christian Endeavor Society, What Part Should Small Churches Have in Missions? and What Is the True Principle of Christian Giving?

Wn.—Tacoma Association, composed of the churches and ministers of southwestern Washington, met in Orting, June 8–10. Rev. C. L. Diven, D. D., preached the sermon. Papers were read on Results of Spiritual Life—Historical Evidences, What a Spirit Filled Church Might Accomplish, Are There Too Many Ministers? Home Influences, the Sunday School, Christian Endeavor and Education. Three of the benevolent societies were ably represented by their secretaries, and the work of the A. M. A. was presented by Dr. Myron Eells. A missionary hour was in charge of the women, led by Mrs. L. M. Bailey. The last evening was evangelistic, with a sermon by Rev. W. H. Scudder, followed by communion. The devotional hours interspersed, led by Rev. Messrs. Herbert Gregory, Rev. Samuel Greene and others, went far to make the meeting spiritually profitable. The fellowship was especially enjoyed by those who through the rest of the year are deprived of such privileges.

CLUBS

Mass.—The Worcester Club held its 21st annual meeting, June 14, in Mechanics Hall, with an attendance of 450. According to custom the club invited representatives of the other denominations as guests. Pastors from the leading Universalist, Unitarian and Episcopal churches, together with presidents of the Baptist and M. E. social unions and the mayor of the city, were present. Dr. G. F. Pentecost, formerly of London, was the principal speaker, on the theme, Three Essential Factors in Church Development. Spirituality, liberality and cordiality were the points he emphasized. Mayor Sprague responded to the toast, Worcester, a City of Churches. Other toasts were: The Church and the School, The Church and Business, The Church and Music, The Church and Art, The Church and Civic Institutions. The club has issued a neat manual, which contains a brief historical sketch and a list of topics discussed, besides lists of officers, etc., and of all the clubs in the country.

NEW ENGLAND

Boston

[For other Boston news see page 909.]

West Roxbury.—*South Evangelical.* Rev. R. M. Taft spent a recent Sunday with this church, and presented the cause of home missions. A liberal offering resulted, which was larger than last year. The average of collections for the year to home missions is over $300. This is the third year Mr. Taft has, by special appointment, represented the H. M. S. in this church. He is the head one of the society's missionaries in the State, and was formerly a business man, who felt called to fill the position of aiding in raising money to assist the home work. His efforts have been highly satisfactory, and are appreciated among the churches.

Park Street. Last Sunday Evangelist Moody preached as the regular supply in this pulpit and prefaced his discourse with appreciative comments on the location of Park Street meeting house as the most important corner in Boston and one of the most advantageous places in the city at which to do good. His sermon was on the subject Abraham. Monday noon he spoke in Tremont Temple, where he was given a hearty welcome.

South Boston.—*Phillips.* The evening services under the auspices of the Men's League, which have been so successful, are to be discontinued for the summer. On Children's Day the S. S. superintendent reported 1,032 members enrolled in the two Sunday schools. Rev. C. A. Dinsmore is pastor.

Massachusetts

Chelsea.—*Central.* The pastor, Rev. C. E. Jefferson, is preaching Sunday evenings a series of four sermons on: The Puritans in Their Relations with the Indians, the Quakers, the Witches and the Baptists and Episcopalians. Large congregations continue to fill the spacious auditorium and show appreciative interest in the timely topics of both the morning and the evening.

Somerville.—*Prospect Hill.* The pastor, Rev. E. S. Tead, and deacons hold communion services with the "shut-ins" Sunday afternoons. The Woman's Union has purchased a wheel chair which is loaned to invalids. The plan of having laymen conduct the Friday evening meeting results in increased interest and attendance.

Lowell.—*Pawtucket* observed the 100th anniversary of its organization last Sunday.——*Eliot.* Rev. J. M. Greene, D. D., has just completed the 27th year of pastoral service and the church is heartily of the opinion that he has never done more vigorous and effective work than at present.

Tyngsboro.—Last week Wednesday Miss Sarah A. Dixon, formerly of Barnstable, was ordained and installed as pastor. She is a graduate of the normal school at Bridgewater and of Boston University. The church, though formed 30 years ago as a union church, including members of various shades of belief, has long been a Congregational Church, and the council to act upon the ordination was chiefly made up of Congregationalists. Rev. J. M. Greene, D. D., of Lowell acted as moderator. Miss Dixon's examination was passed satisfactorily.

Worcester.—*Immanuel.* The people and friends surprised their pastor, Rev. G. S. Dodge, and his wife, June 15, by taking possession of their home and reminding them of their 25th wedding anniversary, substantiating their good wishes with gifts of a dinner set and purse of money.

Maine

Fairfield.—The elegant stone structure called the Moody Memorial Chapel was dedicated, June 16, with impressive ceremonies. Rev. O. W. Folsom preached the sermon. Miss Moody, who gave the fund for the building in honor of her brother, was present. The location of this chapel is fine, midway between the Good Will cottages for boys and girls and overlooking the Kennebec and The Pines beyond.

Hallowell.—*South.* The pastor, Rev. Edward Chase, read his resignation, to take effect when a council should convene. He has ministered here 14 years and was largely instrumental in canceling the debt on the new edifice. He has also spent much effort in practical benevolence among the poor of the city.

South Gardiner.—The year closed this time with a balance in the treasury. Since that period was the first year of the church's history in self-support great encouragement is felt. The pastor's salary was raised $100.

New Hampshire

Franklin celebrated its 75th anniversary, June 11, with interesting and appropriate services, making the occasion memorable. An important feature was the singing of the old-time tunes by old-time singers, adding much to the enjoyment. Three valuable papers were read by members of the church on The Sunday School, Woman's Work, and Music. Deacon D. S. Gilchrist followed in a brief speech pertinent to the occasion in behalf of the officers. As he concluded the pastor, Rev. J. H. Bliss, with words of hearty congratulation presented the modest, but faithful and efficient deacon of 25 years' standing, with a box containing the letters XXV made of silver dollars on a background of black velvet, and the names of nearly 100 members of the church who contributed to the testimonial. A reception by the pastor and church officers and their wives followed the afternoon services. An ample parish supper was also served. In the evening the local pastors extended salutations, followed by a strong and stirring address by Rev. W. A. Hadley, a former pastor, on Civic Righteousness. The following Sunday the pastor preached a sermon reviewing the history of the church from its organization, and showing the magnitude of its influence in shaping the history of the town. Among the worshipers of the past were included such distinguished men as Daniel and Ezekiel Webster, Judge Nesmith and Senator Pike.

Exeter.—*First.* The death, on June 11, of Mrs. Sarah C. Perry, wife of John T. Perry, removes a woman of rare ability who combined in an unusual degree intellectual and practical power and was prominent in church as well as social life. She wielded a facile pen, contributing to this and other papers, especially for many years to the *Cincinnati Gazette*, of which her husband was an editor. Her sketch of Mr. McFarland, the originator of the New Hampshire Female Cent Society, read at the home missionary meeting at Saratoga indicated her deep interest in missionary matters. She was for several years secretary of the N. H. Branch of the Woman's Board of Missions and was active in all the missionary work of her church—home, foreign and local. When at her funeral Rev. W. L. Anderson read from the last chapters of Proverbs and of Revelation, it was felt that the practical and the spiritual sides of her character had received only fitting recognition.

Dover.—*First Parish.* Children's Day was observed last week, Sunday, according to the custom of several years, the children entering the church in processional. A variety was given to the service in singing by the children of the Dover Children's Home. The pastor, Dr. G. E. Hall, gave an address to the children, his subject being taken from one of the hymns they had sung, "I will follow Jesus all the way."

Concord.—*South.* On Children's Sunday $62 were brought in by the children as a result of their earnings on a 10 cent capital given them at Easter, to be used towards founding a children's free bed at the hospital. The collection for the Sunday School Society amounted to $40.

Colebrook is building an addition at the rear of its house for the better accommodation of the choir.——Kingston has furnished its pews with new cushions.——Rev. E. B. Burrows of the *Record* will supply a year at Penacook.

Vermont

Greensboro.—The renovation of the meeting house has been completed and services have been resumed in connection with the observance of Children's Day. A steel ceiling in the audience-room, fresh paint and fresco, a new carpet and cathedral glass windows, all at an expense of about $800, make an attractive interior.

Craftsbury.—The work of remodeling the house of worship has begun and will cost about $2,000. The centennial of the church occurs this year and the rededication will probably take place in connection with the anniversary.

Sherburne.—Revival services held of late have resulted in some hopeful conversions. Mr. Whitney, who has helped the church before, assisted this time. Mr. William Hazen is supplying the pulpit for the present.

The ordination of a young man from Union Seminary at Albany, the coming of a graduate of Bangor to Lowell and a graduate of Hartford to Westmore make the churches of Orleans County fully equipped.

Children's Day was quite generally observed in the churches.——At Essex Junction the meeting house grounds are being improved.——The Colchester meeting house has been improved by a new pulpit.

Rhode Island

Providence.—*Swedish.* Rev. E. O. Hedberg conducts service at Auburn and Newport, as well as here. The building has recently been painted, and an organ, valued at $350, has been purchased, over one-half that sum being raised at a single subscription.——*Free Evangelical.* A "society of the open door" meets regularly on a week night for the study and discussion of social problems. The home department of the Sunday school is a strong feature with this church.

East Providence.—*Riverside.* The pastor, Rev. Edwin Hadlock, has recently completed a three years' post-graduate course and received the degree of Ph. D. Children's Day was one long to be remembered in this church. The pastor preached to the children in the morning. The largest Sunday school in the history of the church followed this service. Nineteen more than at any previous time were present, and 57 more than last Children's Day. An excellent S. S. concert was held in the evening.

PAWTUCKET.—*Park Place.* Young people aid by taking part in meetings, visiting the poor and hunting up absentees. Fifty infants have been baptized within a year.——*Swedish.* The young people have been able to decrease the debt. Rev. B. J. Thoren, the pastor, has a mission at Rumford, preaching every Sunday afternoon and once during the week.

CROMPTON.—*Swedish Free.* Twenty three new members during the year have been added. Rev. N. O. Olson has been granted a three months' leave of absence to visit Europe. Brother A. J. Monson from Chicago Seminary will supply during that time.

BARRINGTON.—Cottage meetings have been profitable for this church. The Ladies' Aid Society has put new chairs in the vestry and electric lighting in the meeting house. Rev. Norman Plass finds the stereopticon a great aid to his work.

NEWPORT.—*United.* Evening congregations have crowded the chapel in which the Sunday night services are usually held. About 40 women meet fortnightly at the manse to study New Testament introduction.

Connecticut

HARTFORD.—Rev. Dr. G. L. Walker and his son, with their families, left for their summer home at Brattleboro, Vt., last week. Dr. Walker is much improved in health and was to make the trip in a special car in the chair in which he is daily taken about.——*Fourth.* The contributions for home expenses in the month of May were the largest in the history of the church, amounting to over $800.——*Center* has given $25 to the Swedish church at South Manchester.——*Pearl Street.* The only son of the pastor, Dr. W. D. Love, is convalescing after a severe illness with pneumonia.——By the will of the late Mrs. E. C. Bacon bequests are made to the C. H. M. S., the local branch of the Woman's Board and the A. M. A., besides other gifts.

BRIDGEPORT.—*South.* The society held its first quarterly meeting last week. Every member is on one of the committees, all of which convene at the same time for the transaction of such business as properly belongs to their respective departments, each of which files with the general secretary a report of the work since the last meeting. Business is followed with a social with refreshments, an entertainment, etc. The new plan works splendidly, the attendance being increased about 80 per cent.

FARMINGTON.—The King's Daughters have filled a missionary barrel. The parsonage has been painted. The S. S. collections during May, amounting to $60, will be sent to the famine sufferers in India. The pastor, Rev. G. L. Clark, spoke on a recent Sunday of the four aged members who have died since the May communion, including Mrs. Mercy Thompson, who had been a member for over 70 years, being the oldest member.

WILLIMANTIC.—Last Sunday was observed as Children's Sunday with exercises appropriate to the day. The 22 graduates of the primary department were presented with Bibles, and several infants were baptized. Each member of the department was presented with a potted plant, over 100 in all.——At the recent social by the Sunday school $50 were netted, although nothing was sold for more than five cents.

CHESTER.—The 25th anniversary of the marriage of Rev. and Mrs. Alexander Hall was appropriately celebrated June 5. Among the presents received was a box of $35 in silver, a check for $25 and various articles of silverware. The members of the church and congregation to the number of 100 called at the parsonage in the evening and presented Mr. and Mrs. Hall with $55 in silver and a gold eagle.

WATERBURY.—The French Congregational church, which was established several months ago, is slowly making progress and will doubtless be formally organized in the fall. It is weak financially, and is helped by the C. H. M. S. and the First and Second Churches. About 60 families are represented in its membership, and services are held each Sunday in the conference room of the Second Church.

MILTON.—The church building has been put in thorough order. Repairs have been made on the parsonage, which will be used for social gatherings and prayer meetings, and is a sort of parish house on a small scale. Rev. W. E. Page, who has just been ordained and will serve as acting pastor, is a graduate of Bates College and Yale Divinity School.

HUNTINGTON.—An unusual occurrence for a place of this size took place on the 6th inst., when the bell tolled twice within an hour for the death of two of its aged members, while the husband of a third lay dead. One was the oldest member of the church, while the other was one of its most active members until ill health interfered.

DANIELSON.—Rev. Joseph Danielson is spending the summer here with the mother of Mrs. Danielson, and occupied the pulpit a week ago Sunday, preaching on the promises of the Bible. Mr. Danielson is a native of this place, being a descendant of one after whom the place was named.

EAST HAMPTON.—The recent entertainment by the King's Daughters was a great success, the net proceeds amounting to about $35. The society is working hard to get money with which to build a chapel, and also to provide a suitable place for lectures and entertainments.

NEW BRITAIN.—Nearly all the churches in the city observed Rose Sunday the 13th.——*First.* Rev. C. H. Ricketts baptized seven children.——*South.* Special exercises appropriate to the day were held Sunday, including singing by a chorus of children.

PLYMOUTH.—The meeting house is receiving general much needed repairs, including the painting of the tower and front of the edifice. Rev. C. H. Smith is pastor.

MIDDLE STATES

New York

LOCKPORT.—*East Avenue*, Rev. W. J. Tate, pastor, recently observed its seventh anniversary by a roll-call and social. A large proportion of the resident members responded and the pastor gave a brief, appropriate talk on Seven the Perfect Number. The Easter offering of the church was about $300. During the winter an evening each week has been given to a training school for Christian workers. At each session there was a normal drill on Acts, followed by a "round table" on various departments of church work and a lecture on Biblical themes or some phase of Christian service. The Bible school is prospering. Last quarter over 40 names were on the honor roll for perfect attendance and three fourths of the school were present 12 Sundays. It is the exception for a teacher to be absent, and most of them remain to a short prayer service at the close of the school.

LYSANDER, formed 20 years ago by the union of the Presbyterian and Dutch Reformed churches of the place, celebrated its 20th anniversary, May 23–25, by a historical sermon and address on The Community, by the pastor, Rev. J. L. Keedy, a roll-call at which 104 members responded, and addresses by former pastors and by officers of the church. The church is in good condition.

New Jersey

ASBURY PARK.—A year has passed since the organization of the church, during which time it has increased thirty per cent., chiefly through admissions on confession of faith. From the first it has strongly desired to have its minister, Rev. H. T. Widdemer, installed by council. The council of recognition held last October was ready to proceed to installation, but at the request of one member recommended that, inasmuch as the minister chosen had not all the usual papers, the matter go over for the time and be referred to a larger council to be called later. This larger council met on June 8, and found it necessary to hold two protracted sessions. The case was peculiar. The candidate had been charged with evil years before, when he was an Episcopal clergyman, and had been brought to trial before a church court. This tribunal, after an inquiry running through two months, acquitted him completely, except as to a technical and unintentional violation of Episcopalian law. The bishop, however, though not a member of the court nor present at its sessions, took a course that discredited its findings with many persons and led the candidate to withdraw from the denomination. As a consequence two presbyteries, when he was afterward a minister in the Presbyterian body, came into conflict over him, one being his supporter and one his opponent, so that in the interests of peace for all concerned he withdrew from that denomination also. After much inquiry the council accepted the decision of the Episcopal court as to the earlier years of his ministry and a majority of its members became satisfied that the later matters which were held by some to be sufficient ground for refusing installation were really echoes of previous erroneous charges supported in some cases by acts of the candidate which might be open to criticism on the score of wisdom but not of morals. The council therefore approved the action of the church and voted to assist in the installation services. These occurred on the 17th and were largely attended. The feeling of outsiders in the city and the judgment of the council was influenced not a little by the fact that for over three years the candidate had proved himself in substantially the same congregation an acceptable and successful pastor.

MONTCLAIR.—*First* celebrated its 27th anniversary the first Sunday in June. The church, of which Rev. A. H. Bradford, D. D., is pastor, now numbers over 850 members. It gave last year for benevolences $17,000 and for home expenses $13,000. Over 50 were added to the membership during the year. The property is valued at about $200,000, and the audience-room, which now seats 1,200, is outgrown and it is expected that it will soon be enlarged to accommodate four or five hundred more. The growth of the church, however, has only kept pace with that of the neighborhood. The church supports a flourishing mission of which Rev. Louis F. Berry is pastor.

Pennsylvania

PHILADELPHIA.—There has been within the bounds of the Congregational Association of New Jersey a Northern New Jersey and a Washington Conference. June 15 a gathering of representatives of the churches in this city and of that in Vineland, N. J., and members of the Philadelphia Association of Ministers was held at Park Church in this city to consider the formation of a Philadelphia Conference of churches. All the churches were represented. A constitution was adopted and a conference was formed, and Rev. C. H. Richards, D. D., was elected moderator for the year. A public evening meeting followed, at which addresses were made by several members of the conference.

THE INTERIOR

Ohio

CLEVELAND.—*Euclid Avenue.* Children's Sunday was observed by special services of the Bible school. Eight infants were baptized and 13 boys and girls of the Sunday school seven years of age received copies of the Bible. Rev. P. W. Sinks, the acting pastor, gave in part a sermon on Jesus and the Children, a printed copy of which was distributed to the congregation at the close of morning service. The evening theme was The Church and the Children.

FREDERICKSBURG.—*First* held its annual meeting, June 9, with good attendance. An increase of 23 in the membership was recorded during the past year. Rev. L. J. Travis has just begun his pastorate. The Sunday school has almost doubled its enrollment since the present superintendent took charge. June 13 was observed as Children's Day with a good program and a well filled house.

SANDUSKY.—Rev. C. A. Vincent has an especially favorable opportunity to take a well-earned and much-needed vacation, and goes abroad, July 10, for two months with the party of Rev. Sydney Strong for England, Scotland and France with bicycle accompaniment.

Illinois

[For Chicago news see page 898.]

OLNEY.—Rev. S. J. Malone has just closed his second year of service with this church, which is united in its pastor. A Sunday school has been organized in an outlying district in which the pastor has been preaching regularly every two weeks.

WARRENSBURG is succeeding in a brave struggle to hold its own. The pastor, Rev. J. P. Preston, is generously giving his Sunday afternoons to a point in the country a few miles out.

Indiana

INDIANAPOLIS.—*Plymouth* will continue regular services through July, with supplies after the first Sunday. Rev. F. E. Dewhurst delivered the Commencement address before the graduating class of Vincennes University.——*Mayflower.* Rev. N. A. Hyde, D. D., and family, are at Ludlow, Vt., where they will spend the summer. Children's Day was observed June 13, with large attendance and enthusiasm.——*People's.* Rev. O. D. Fisher, the pastor, has been elected president of the city Sunday School Superintendents' Union. Special services were held in the evening of Children's Day and the doors of the adjoining room were thrown open to accommodate the large congregation.

COAL MINE.—This mission work, which had its foundations laid by Rev. James Hayes, has so developed that it has been divided into two fields. Rev. J. A. Griffin lives in the parsonage at Coal Bluff and divides his time with Perth. Rev. C. F. Hill lives at Caseyville and becomes the pastor of that place and Cardonia. The Caseyville camp now numbers 1,100 and with the opening of adjoining mines will soon have 3,000 population. Mrs. E. R. Cheney, the new field secretary of the W. H. M. U., visited these fields recently, and also the Terre Haute churches.

KOKOMO.—Rev. R. J. Smith is delivering a course of Sunday evening lectures on various topics, such as Theosophy and Spiritualism, and demonstrating the permanent value of Christianity as opposed to them. The congregations are large. The work of the church is gaining perceptibly and reaching all parts of the city.

RIVERSIDE.—This young enterprise is prospering and the members are full of zeal. A large tent has been secured, in which services are now held. A lot has been purchased worth $400 and foundations have been laid for a brick and stone edifice to cost $2,000. The Sunday school has an attendance of 100.

ELKHART, under its enthusiastic pastor, Rev. F. E. Knopf, was never stronger than it seems at present.

Michigan

DETROIT.—*Old First* observed Children's Day with the usual features. Dr. Nehemiah Boynton, the pastor, delivered the address on the theme The Escorts of Jesus.——*People's* regrets much that Rev. Morgan Wood feels it his duty to accept the call of the Bond Street Church, Toronto, Can. He has spent six useful years in the city and he will be missed.——*Boulevard* held a Children's Day service in the afternoon and the commodious chapel was too small for those wishing to participate. Seventeen children were dedicated in baptism.——The Congregational pastors of the city and vicinity with their families enjoyed a delightful outing on Monday, June 14. The trip was up the Detroit River, through Lake St. Clair, past the Flats to Algonac and back. The outing was arranged to take the place of the regular monthly Ministers' Meeting.

WHITE CLOUD.—Rev. C. H. Daines closed his pastorate June 20, to take up work in his new field at Oberlin, O. He has done excellent work in this triple field, and leaves with the best wishes of many friends.

EASTMANVILLE.—Rev. C. G. Rose, the pastor, is greatly encouraged. Every communion welcomes several new members to fellowship. The church has repapered and otherwise decorated its auditorium.

OWOSSO.—Rev. W. S. Ament and family are visiting here. He is the senior missionary of the A. B. C. F. M. at Peking. He is in good spirits over the outlook for Christianity in Peking.

The Alpine and Walker church has been beautifying its house of worship.——Rev. J. R. Mason at Mattison is pushing the work zealously, and has helped to organize three Sunday schools in the vicinity of late.——Muskegon begins the work of renovation soon.

Wisconsin

MENASHA.—A recent memorial service was held, with addresses relating to the life and death of Mr. C. P. Northrop, for many years church clerk. In the evening a union mass meeting in behalf of starving India was addressed by Prof. A. H. Sage of the Oshkosh Normal School. Over $150 were raised at once, and more will follow. Rev. S. T. Kidder is pastor.

MILWAUKEE.—*Plymouth.* The Nazarene lectures, by Rev. J. B. Koehne, were given lately. Dr. D. N. Beach of Minneapolis supplies the pulpit July 18 and 25 and Aug. 1. The three following weeks the church will be closed. Deacon Isaac Titsworth, father of the pastor, Dr. Judson Titsworth, died at Dunellen, N. J., May 15, at the age of 93 years.

BLOOMINGTON held its semi-centennial June 12, 13. The church has had 14 pastors. The memorial services drew together a large number of old settlers, and the papers covering the phases of the 50 years past were full of interest. The present pastor is Rev. T. W. Schoenfeld.

NEW LONDON.—Rev. W. B. Millard is having large success in this field. The congregations crowd the present house so that a new one is to be built, as provided for by a legacy. The new parsonage is satisfactory.

WATERTOWN.—Evangelist Pratt will conduct a Bible training school in this place, and has already moved his family to the city. A large, three-story building has been leased for a term of years.

Rev. Joel Martin has closed a two weeks' series of meetings in Waupun with excellent results.——Springvale has collected a carload of corn, providing 450 bushels itself, for the India sufferers.

THE WEST

Missouri

CARTHAGE.—During the 16 mouths' pastorate of Rev. A. J. Van Wagner, audiences have increased fourfold and 43 members have been received. Previous to his coming the question of disbanding had been seriously considered, but now all fear of that is removed.

Iowa

WESLEY.—This town, with a population of about 800, has now its second Congregational church, the first being Scandinavian. The English church was organized, June 15, with nine members, several others expecting to unite. There is but one other English-speaking Protestant church in the community. At the recognition services Secretary Douglass preached the sermon and made the address to the people. The day following the people began to circulate a subscription for a building.

GRAND VIEW is in the German Association, but the pastor, Rev. C. W. Anthony, preaches every Sunday once in German and twice in English. The Sunday school is also conducted in English, a session being held in German Sunday afternoons. The young people of all the churches unite in sustaining a C. E. Society.

Minnesota

MINNEAPOLIS.—*Plymouth* enjoyed its annual outing, June 12, at Washburn Park. About 500 persons attended and all had a pleasant time.——*Bethany.* Rev. J. W. Heyward closed his work June 13. During his 15 months' pastorate church finances have been straightened out and attendance on all services has largely increased.

GRANADA.—A $600 parsonage has just been completed. The pastor preaches at an out-station. The church, organized only two years ago with less than a dozen members, has now a house of worship and a parsonage paid for except a small debt on the latter to the C. C. B. S. It is also supporting work in the country.

FAIRMONT.—The corner stone of the new $5,000 edifice has been laid. The work will be pushed, and it is expected to dedicate free of debt in September. Services with large congregations are now held in a hall.

BIG LAKE.—Improvements upon the church property, new hymn-books and progress in molding a membership composed of various denominations into unity are reported.

Nebraska

TRENTON.—The pastor, Rev. D. F. Bright, cares for seven out-stations, some of which, however, have service only once a fortnight. Each week he preaches six times, attends prayer meeting, C. E. meeting, teaches in Sunday school, drives 100 miles, and spends the remainder of the time in calling, study and rest.

MCCOOK.—The tower was demolished by lightning, June 10, but fortunately the main part of the edifice escaped unharmed. Only a few years ago this church was stripped of its building by cyclone.

PACIFIC COAST

Washington

SPRAGUE.—The membership has been greatly reduced by the removal of the railroad shops, but Rev. O. S. Haines finds that an encouraging field is still left.

Rev. H. H. Wikoff is making a tour of the State in the interests of the C. C. B. S.——Long Beach has a class of 17 members for Bible study, conducted by Rev. H. W. Mercer.——Lake Park is the residence of Rev. Herbert Gregory, whose parish includes two churches and three preaching stations.——The people of Ritzville show appreciation of their pastor, Rev. G. H. Newman, by increased attendance at regular services.

EDUCATION

—— The graduating exercises of Dow Academy, Franconia, N. H., occurred June 17, the participants acquitting themselves with honor to the institution. The principal is Prof. F. W. Ernst, and Rev. G. W. Brooks of Boston is president of the board of trustees.

—— Fairmount College at Wichita, Kan., is one of the newer institutions of the Southwest, and will graduate its first class two years hence. The institution is assured of local support, and has done good work already, both in its preparatory department and in the work of its two classes thus far.

—— A pleasing exercise at the Commencement of the University of Nebraska, Lincoln, was the address of Dr. Edward Everett Hale on a Liberal Education. He spoke to a cordial audience, and placed before his hearers the highest ideals. The graduates numbered 160, of whom forty were from the law department.

—— The thirty-eighth Commencement of Olivet College, June 17, added twenty-three to its roll of graduates. Seven of the thirteen young men expect to enter the ministry. President Sperry's baccalaureate sermon rehearsed some of the spiritual gifts which he hoped the graduates bore with them. The missionary address was on the Eastern Question by Rev. D. A. Richardson of Grand Haven. The alumni address by Rev. C. F. Swift dealt with the need of Christian attention to the sociological problems of the day. The season was crowned on the last evening by a fine rendering of the oratorio of The Messiah by a chorus of 150 voices.

—— The second session of the Atlanta University conference on problems of Negro city life was held at Atlanta, Ga. The conference this year was of special interest, as following on an extensive investigation into the material conditions of Negro life in the large cities, conducted in co-operation with the United States department of labor, and published in its tenth bulletin. The report shows that the mortality of Negroes in cities is greater than that of whites, owing in part to the necessity of family support by the work of women and the consequent neglect of home and family life.

—— The baccalaureate at Wells College, Aurora, Ill., was preached, June 6, by Rev. G. P. Nichols, D. D., of Binghamton on Self-Sacrifice, the Conservation of Life. Class Day was rendered especially interesting by the presence of Mrs. ex-President Cleveland, who came to present, in behalf of the Class of '85, of which she is a member, a beautiful memorial window. By her invitation Mr. Richard Watson Gilder made the presentation address, at the close of which Mrs. Cleveland unveiled the window with a few appropriate words. The central figure of the window represents Aurora. Bishop Vincent delivered the Commencement address on The Parlor, What It Stands for in the Household. The alumnæ dinner this year was marked by a new feature of after-dinner speeches.

—— "Life is a divine opportunity," was the keynote of Dr. George A. Gordon's baccalaureate sermon at Harvard last Sunday. The weighing of its gifts and choice of what is highest is the young man's chance in the world. "The passion for righteousness" in every walk of life "is the crusade we need today." At Williams President Carter used Christ's quotation from Deuteronomy, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," to warn the graduates against the most subtle temptation of the time, that of overestimating the temporal in comparison with the spiritual needs of man. President Hyde at Bowdoin spoke of freedom which comes by truth or right relation to environment. At Smith President Seelye emphasized the cloud of witnesses, real spiritual presences, vitally interested in our success or failure, whose presence is a motive for right living. At Mt. Holyoke Dr. Arthur Little presented the great alternative of our Lord's question, "What shall it profit a man if he shall gain the whole world and lose his own soul?" emphasizing the peril of an overestimate of worldly advantages. "Earthly possessions and acquisitions, however choice, have value only as they are transmuted into the immortal traits of character."

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WEEKLY REGISTER

Calls

BACHELER, Gilbert H., Hartford Sem., accepts call to Perry, Me.
BEACH, Arthur G., Yale Sem., to Ashland, Wis.
BURLING, Jas. P., formerly of Green St. Ch., Chicago, to Kearney, Neb. Accepts, and has begun work.
DUTCHER, Norman H., Andover Sem., accepts call to Vergennes, Vt.
EVANS, John E., formerly of Henry, Ill., to Osseo, Wis.
FOSTER, E. D., to Merrill, Mich. Accepts.
FOSTER, Frank, lately of Shandon, O., to Memorial Ch., St. Louis. Accepts for three months, with a view to permanency.
GRAY, Herry P., to remain a third year at West Branch, Mich.
GRIFFITH, Wm. R., Welsh Ch., Denver, Col., to Strang and Shickley, Neb, He has begun work.
HAYWARD, Chas. E., E. Fairfield, Vt., to First Ch., Jericho.
HELMS, Geo. L., Faulkton and Cresbard, S. D., to Lake Henry and Drakola. Accepts.
HEYWARD, Jas. W., Bethany Ch., Minneapolis, to Clear Lake, Io. Accepts.
HIATT, Casper W., First Ch., Peoria, Ill., to Euclid Ave. Ch, Cleveland O.
KEENE, J. L., N. Mankato, Minn., to Belgrade, for a year.
LEWIS, Henry, to remain another year at Schroon Lake, N. Y.
MERRILL, Chas. C., Yale Sem., accepts call to Steubenville, O.
MILLARD, Watson B., formerly of Plymouth Ch., St. Paul, Minn., to supply for a year at First Ch., Port Huron, Mich., while the pastor travels in Europe.
MOOR, David Y., Yale Sem., to Willington, Ct., for a year. Accepts.
PRESTON, Elmer E., formerly of Topeka, Kan., to Owen's Grove, Io. Accepts.
PRINGLE, Henry N., formerly of Anoka, Minn., to Eastport, Me.
PROVAN, Jas., Lowell, Mich., to Shelby.
REED, H. L., Vt., to Presb. Ch., Albany, Ore. Accepts.
REEVE, John C., Pilgrim Ch., Springfield, Mo., to Cole Camp. Accepts
RICHARDS, Howard A. N., formerly of Lakewood Ch., Cleveland, O., to Unionville.
SCHAEFFER, Grant L. (U. B.), Yale Sem., accepts call to Oxford, Ct.
SEVERANCE, Claude M., has begun work at Denison (not Denwai) Ave. Chapel, Cleveland, O
STAPLETON, Robt. S, Chicago Sem., to Cannon, Mich. Accepts.
STEARNS, Wm. F., formerly of Marlboro, Mass., accepts call to Norfolk, Ct, to begin Oct. 3.
TOWER, Chas. E., Van Cleve, Io., to Silver Creek and Keck. Accepts.
TRAVIS, David Q., lately of Pocatello, Ida., to Marion, Ind. Accepts.
WADSWORTH, Geo., formerly of Big Horn, Wyo., to Ulysses, Neb. Accepts.
WEST, R. B. (layman), now preaching for Christian Ch, N. Shrewsbury, Vt., accepts call to Bridgewater.
WILLISTON, Martin L., Elmhurst, Ill., to Central Ch, Attleboro Falls, Mass. Accepts and has begun work.
WOOD, Morgan, People's Ch., Detroit, Mich., accepts call to Bond St. Ch., Toronto, Can.

Ordinations and Installations

DIXON, Miss Sarah A., *o. p.* Tyngsboro, Mass., June 16. Sermon, Prof. G. K. Morris, D. D.; other parts, Rev. Messrs. J. W. Dodge, C. L. Merriam, W. A. Bartlett, Rev. Mrs. Amelia A. Frost.
HILDRETH, Homer W., *o.* Albany, Vt., June 16. Sermon, Dr. G. W. F. Birch; other parts, Rev. Messrs. Leonard Dodd, R. L. Sheaff, C. L. Guild, J. C. Langford, C. H. Merrill.
KIRTLAND, Chas. C., *o.* Sebastopol, Cal., May 25. Sermon, Rev. J. H. Goodell; other parts, Rev. Messrs. C. S. Nash, W. A. Tenney and L. D. Rathbone.
MACKAY, Chas. C., *o. p.* Le Raysville, Pa.
MATHER, J. Bruce, *i.* Vine Ch., Minneapolis, June 15. Sermon, Rev. G. R. Merrill, D. D.; other parts, Rev. Messrs. J. A. Stemen, L. H. Keller, E. P. Ingersoll, D D.
PAGE, Wesley E., *o. p.* Milton, Ct., June 15. Sermon, Prof. L. O. Brastow, D. D.; other parts, Prof. Samuel Harris, D. D., Rev. Messrs. E. C. Starr, R. E. Carter, Evan Evans, John Hutchins.
REED, H. L., *o.* as evangelist, Manchester, Vt., June 16. Sermon, Rev. C. O. Gill; other parts, Rev. Messrs. G. T. Smart, A. C Reed, father of the candidate, W. S. Walker, P. S. Pratt, D D.
SLOAN, Alex., Jr., *o. p.* Groveland, Mass., June 15. Sermon, Prof. E. Y. Hincks, Rev. Messrs. J D. Kingsbury, D. D., G. H. Reed, F. B. Noyes, L. F. Berry, C. W. Collier.

Resignations

CHASE, Edward, Hallowell, Me., after a pastorate of 14 years.
EPPENS, Edward H., Pittsfield, Vt.
HOLMAN, David A., Chesaning, Mich.
KRUM, John P. Kelloggsville, O., to take effect Aug. 1.
REEVE, John C, Pilgrim Ch., Springfield, Mo.
SHULTZ Jacob K., Chester Center Io.
UPDYKE, Stephen G., Waseca, Minn
WHITHAM, Frank E., Green Ridge, Mo.
WILMOT, Wm. F., Utica, Mich.

Churches Organized

STEUBEN, Wis.
WESLEY, Io., Second, 15 June, nine members.

Supplies for the Summer

WARREN, Vt., Geo. A. Andrews, Andover Seminary.

Miscellaneous

BLAKE, Elmer T., and wife, were recently surprised by a call from a large and enthusiastic company of their parishioners in Charlestown, N. H., who presented them with a handsome oak bookcase as a testimonial of esteem.

DANA, Malcolm McG., of Brooklyn, N. Y., is slowly convalescing. Among the many disappointments his sickness has entailed is his being obliged to decline the invitation to preach the annual sermon before the International Conference of Charities, which meets at Toronto, July 11. He has long been a moving spirit in these conferences.

DIFFENBACHER, Benj. F., now chaplain, has removed from Ulysses, Neb., to Lincoln.

FANKHAUSER, Chas. K., of Avon, Ct., is just recovering from a long and serious illness, brought on by overwork in his parish in connection with his post-graduate course at Yale.

HATCH, Franklin S., of Monson, Mass., and JENKINS, Frank E., of Palmer, have sailed together for a two months' trip abroad. After a bicycle tour of England it is likely that Mr. Hatch will visit Ireland and Mr. Jenkins will go to Italy, returning by the Mediterranean.

JONES, Newton I., South Hadley, sailed for Europe from New York, June 24, to remain abroad till the early part of September.

LATHROP, Stanley E., of Ashland Academy, will supply at Hayward in the absence of the pastor, Rev. L. W. Winslow.

MARVIN, John T., formerly pastor at Corning, Io., is temporarily residing at Grinnell.

TURNER, Leonard A., on the eve of departure for his new pastorate at Indianola, Neb., was given a reception by the people of Plymouth and Kilpatrick, as one evidence of their hearty appreciation.

WILLIAMS, Lewis, of Port Leyden, N. Y., has decided not to withdraw his resignation, and will reside for the present at Utica.

WINSLOW, Jacob, who recently resigned at Fremont, Ind., has purchased a fruit farm near South Haven, Mich., and removed there with his family.

Marriages

The charge for marriage notices is twenty-five cents.

FIELD—JONES—In Brockton, June 9, by Rev. Dr. A. W. Archibald at the Porter Church, John Howard Field of Brockton, son of J. W. Field of Dorchester, and Lizzie Lee, daughter of A. T. Jones of Brockton.

MATHEWS—KIMBALL—In Austin, Minn., June 9, George Raynolds Mathews, professor in Salt Lake University and a member of the Yale Divinity Class of '87, and Lois Carter Kimball.

NORTON—RUSSELL—In Wellesley, June 16, by Rev. George G. Phipps of Newton Highlands, Fred Lewis Norton of Boston and Mary Rebecca, only daughter of William L. Russell of Wellesley.

WALLACE—SANFORD—In Bridgewater, Ct., June 9, by Rev. John O. Jones of Bound Brook, N. J., Rev. W. W. Wallace of Middletown, N. Y., and Genevieve S., daughter of the late Horace N. and of Dora Kasson Sanford. Mr. Wallace and his wife are to sail from New York the last of June to join the Madura Mission, South India.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HIGGINS—In Orleans, June 18, Deacon Jonathan Higgins.

HOTCHKISS—In Sharon Inn, Sharon, Ct., after a long sickness, June 19, Imogene S., widow of the late Frederick A. Hotchkiss.

MILLS—In Peabody, May 17, Lydia Mills, aged 90 yrs., 8 mos., 11 dys.

SHURR—In Ellsworth, Minn., June 4, Lillian, daughter of J. B. Shurr, a member of the Congregational church, aged 27 yrs. Her life was beautiful and her death triumphant.

THAYER—In Presque Isle, Me., June 12, Mary P., widow of Rev P. B. Thayer, of Garland, Me.

IN A BAD CONDITION.—"My stomach was in a very bad condition and was so weak I could not retain food. Since taking Hood's Sarsaparilla and Hood's Pills my stomach does not trouble me. My husband has taken Hood's Sarsaparilla for rheumatism and it has helped him very much." MRS. C. B. OLIVER, South Yarmouth, Mass.

HOOD'S PILLS are prompt, efficient, always reliable, easy to take, easy to operate.

COMMENCEMENT DATES

The following list includes the Commencement and Anniversary days of the leading educational institutions:

UNIVERSITIES AND COLLEGES	
Amherst, Amherst, Mass.,	June 30
Bates, Lewiston, Me.,	July 1
Colby, Waterville, Me.,	June 30
Dartmouth, Hanover, N. H.,	June 30
Harvard, Cambridge, Mass.,	June 30
Michigan, Ann Arbor, Mich.,	July 1
Middlebury, Middlebury, Vt.,	June 30
Pomona, Claremont, Cal.,	June 30
Radcliffe, Cambridge, Mass.,	June 29
Vermont, Burlington, Vt.,	June 30
Wesleyan, Middletown, Ct.,	June 30
Yale, New Haven, Ct.,	June 30
SEMINARIES AND ACADEMIES	
Thayer, Braintree, Mass.,	June 26

Nervous Weak Tired Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood. It also cures all blood diseases, scrofula, humors, etc. Get only Hood's, because

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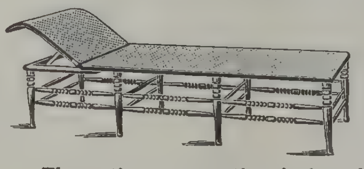

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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 4-10. Consecrated Patriots—What Will They Do? Deut. 32: 1-18.

Recent imposing public events have served to remind us of the greatness and glory of our country and to stimulate us by the example of illustrious leaders to a more thoughtful and heroic patriotism. The splendid pageant in New York when the Grant mausoleum was dedicated, all the stirring scenes and suggestions connected with the unveiling of the monument to Robert Shaw, the southern trip of President McKinley with its accompanying exhibitions of a patriotism that overleaps sectional and party barrier—all these are proof that our people are still loyal and ardent in their attachment to what represents the dignity and mission of this nation. It is pleasant to set these displays of unselfish and far-extending patriotism over against lynchings and other outbursts of passion and disregard of law, and over against also the dickering and the greed shown in the making of the tariff, and the distress and want rife in many parts of the country.

For we cannot close our eyes, as we draw near the celebration of the nation's birthday, to the fact that along with all that we have to be proud of and grateful for there is much discontent, just in some degree and calling for wise and patient treatment. So when the question is asked, What will consecrated patriots do? we cannot dispose of it simply by repeating the old, commonplace injunctions, good as they are, "Pray for your country, attend the primaries, vote regularly and righteously." We must go deeper. First of all we must seek to understand and, in so far as in us lies, to allay the discontent about us. More men today have grievances real or fancied, than we realize. The foreigner working on the highway whom you pass every day, the motorman on the trolley, the housemaid in the kitchen, may be letting their troubles rankle in their hearts, when a sympathetic word from us might make them patient and reasonable. If they are cherishing mistaken notions the Lord may give us wit enough to remove them. Perhaps they can teach us something. What is needed, at any rate, is that rare Christian virtue, the gift of putting one's self in another's place and of seeing life, at least temporarily, through his eyes. It is the business of the Christian patriot, also, to be hospitable to measures looking toward the betterment of society. Wild schemes are in the air, to be sure, and it is a safe rule to stick to the old order until the new exhibits decided advantages, but we shall never get any progress or reform unless we keep our minds open to the new truth, the new opportunity. For instance, I can hardly imagine any Christian Endeavorer in greater New York not being eager to enroll himself in the Citizens' Union. It is God's way of working that the old order should in time—through evolution, not revolution—give place to the new.

The consecrated patriot will always exalt the righteous and the divine elements in our national life. He will support only those men and measures that stand for truth and justice and mercy. He will hold before himself and before all whom he can influence ideals of life which make those who cherish them simple and sturdy, not showy and artificial, humble and considerate, not vain and selfish, broadly and genuinely patriotic, not bombastic and boastful.

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INTERNATIONAL MISSIONARY UNION

BY MRS. W. H. BELDEN

One hundred and fifty-five foreign missionaries came together at Clifton Springs, N. Y., June 9-15, and enjoyed a week of rich and heavenly intercourse. This unique gathering has now entered upon its fourteenth year, with a revised constitution and increasing membership. The great fields of China, India, Japan and Turkey claimed two-thirds of the missionaries present, but among the twenty-one societies and twenty-four distinct countries represented laborers from Abyssinia, Assam, Austria, Egypt, Korea, Laos, New Zealand, West Indies and other little known fields were present, giving a glorious panorama of mission work. Two modest little Japanese ladies, who have recently taken the degree of M. D. and are about returning to their native land, a Japanese pastor, and a young Chinaman on his way as a delegate to Northfield added interest to the occasion as fruits of mission work.

The morning devotional sessions were unusually spiritual. The need of the infilling of the Holy Spirit, the practical working of the Spirit, with abundant illustrations from personal experience, was a theme which ran like a silver thread through the whole week. By special request Mr. J. R. Mott, lately returned from a journey around the world, gave an address upon the World's Federation of Christian Students. He gave an inspiring view of the student movement in its rapid development and its future prospects, which in its new federated form binds together for systematic work students from every land where Christianity has founded a college. Not less interesting was Dr. H. A. Schauffler in his address upon the Bohemians on both sides of the Atlantic, or Rev. Theophilus Waldmeier in his account of work in Abyssinia. He is now about to establish the first asylum for the insane in Syria. The awful horrors of the famine and plague in India were graphically pictured by Rev. H. A. Crane and others. The providential openings for Christian work in the midst of, or by reason of, these distresses gave a silver lining to the dark cloud. Obstruction to work and persecutions in these and other fields more than once brought out an expression of feeling that the darkest periods of history are the times of greatest opportunity.

Among the topics for discussion—old but ever new and of vital importance—were those upon Education, Methods, Comity and Coöperation, Literature, The Native Church, The Missionary, on furlough or on the field, and in his relation to diplomacy and protection. The relative importance and opportunities of fields at this moment was a fruitful theme, and caused no little amusement when missionaries from all parts of the world in turn gave each his convincing arguments to show his field of paramount importance.

One might wish for a camera to preserve the picture of the venerable Drs. George W. Wood and Cyrus Hamlin as they arose and followed the remarks of Dr. W. A. Farnsworth of Turkey on the subject of Missions and Nations. These veterans, with more than fourscore years behind them, in a colloquial way reminded one another and us of their early days in Constantinople, when Daniel Webster had decided the question that American missionaries had the same rights as other American citizens.

The money problem in missions, as Dr. M. P. Parmelee of Trebizond remarked, like the poor, is always with is. But the expression of opinion, founded on experience in all fields, was the same. Churches and individuals should be made self-supporting at the earliest possible moment as the best means of making strong Christians. Dr. T. L. Gulick, born in the Sandwich Islands, said that the churches there had always been built by natives, first of thatch, then of wood and now of stone, the pastors being supported by their own people. The hope was expressed by many that self-supporting missionaries sent out in connection with our mission boards, as so extensively done abroad, might become more common in America.

A tender and tearful session, yet one strong with faith and consecration, was that held to pray for missionaries and their children separated or about to be separated. The Ladies' Session and the Children's Session were, as usual, the most popular and were crowded with short addresses. There was singing in various languages—the Cree, the Naga, the Telegu, the Siamese, the Hindustani—and various dialects of China and Africa. At the farewell meeting forty-four sat upon the platform as returning or going for the first time to their fields during the coming year. Their brief remarks were full of hope, of faith and of intense interest in their work. The farewell words were spoken by Dr. Cyrus Hamlin and by Dr. Henry Foster, the beloved friend of missionaries.

ALL bleeding is relieved by *Pond's Extract. Trade Mark outside each bottle on buff wrappers.*

OBSERVATION SLEEPING CARS ON B. & O.—Commencing Sunday, June 13, the B. & O. R. R. will place in service, between Baltimore and Chicago, *Pullman Observation Sleeping Cars.* The cars have a saloon parlor in the rear, furnished with easy arm-chairs, upholstered revolving chairs and sofas. This will enable passengers to view with better advantage the scenic wonders that have made the B. & O famous.

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Our April Handbook is now ready, and in view of the deepening war clouds in the East it is especially timely. Entitled Turkey and Turkish Problems, it is a reprint of the article by Rev. Edwin Hallock Byington in our issue of March 18. *It was widely commented upon by the newspapers of the country, and in its present cheap and convenient form can be easily circulated.*

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CURRENT THOUGHT

AT HOME

The problem of overcrowding in the ministry seems to be a real one in the Methodist Episcopal Church South. The *Christian Advocate* of Nashville, the general organ of that body, says: "From every part of the church the report reaches us that the annual conferences are crowded with men. In many quarters it is becoming increasingly difficult to find places for all those who wish to enter upon the itinerancy. But it is still true that for men of uncommon intelligence and consecration there was never a greater demand than now. The bishops assure us that they find it no easy task to supply the strong congregations throughout the Connection, and the colleges are crying with loud voice for fit professors and presidents. How are we to account for so seemingly contradictory a state of affairs, except by supposing that the great majority of the candidates who are now coming forward are inadequately prepared for the work which they propose to undertake?" But the condition above described is not confined to any one denomination. *The Interior*, for example, says that the average annual increase of Presbyterian churches is 100, and of ministers, 144.

ABROAD

The Honolulu *Friend* remarks of the crisis in the affairs of the islands under the title Shall Hawaii Be Japanese or American: "Hawaii has now reached the parting of the ways, when this fundamental question of her future is to be decided. Hitherto American influence and American institutions have been progressively predominant, and Hawaii is already very thoroughly Americanized. A revolution is now imperiously menaced by an attempted rapid immigration of the quite intelligent and capable subjects of the populous empire of Japan. That people are within ten days' easy steaming of Honolulu. They have an overflowing population, who have now well learned what a charming climate and noble subsistence are to be found in Hawaii. They are ready to pour in here at a rate which in from five to ten years will render them the great majority in these islands, when the rest of the people and the government of the republic will be wholly at their mercy. There is no possible escape from an early and complete Japanization of Hawaii except in the immediate interposition of the United States or of some European power."

AGAIN AT MOODY'S

Northfield has arrayed itself in the robes of June, and with a radiant face is welcoming its summer guests, seeking mental, physical and spiritual re creation. Like a mother's face its charms increase from year to year.

"The opening of the season" began Saturday evening, June 12, in the great auditorium seating 2,500, with a fine concert under the direction of Professor Phillips. The students of the two schools, over 700 in number, filled the seats back of the platform, which rise up in tiers, and formed a beautiful picture of young life. Choice selections from Handel, Mendelssohn and modern authors were rendered admirably, and the majestic *Ein' Feste Burg* was a fitting prelude to the Sabbath.

The baccalaureate sermon by Mr. Moody to the graduates of Mt. Hermon School and Northfield Seminary was tender, practical and spiritual. His plea was for the Word in its simplicity, to be studied and read that it might help in the work opening before these young women and young men.

The schools have never been more successful than in the year closing. There has been no death, and good work has been done by pupils and teachers, all working in harmony. The Skinner gymnasium Mr. Moody reckons as a great factor in the physical department. Some 700 applicants for the next year indicate the appreciation of these schools, but scarcely one in five accepted for lack of room. S. E. B.

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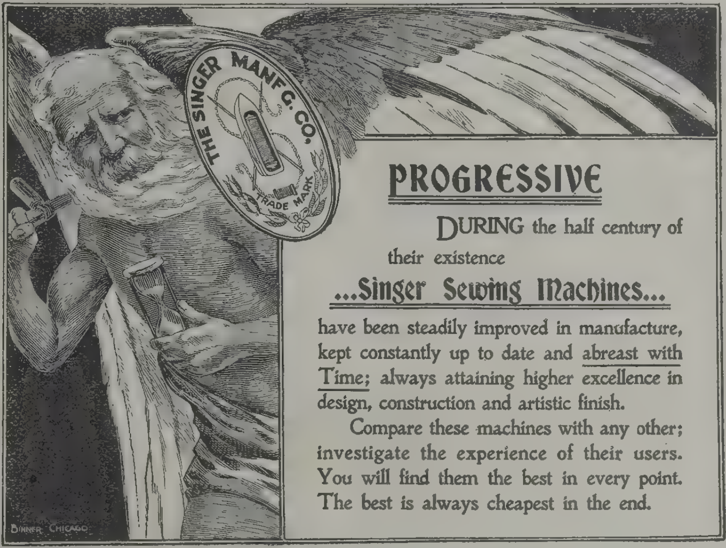

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